

Christ Crucified

A BOOK OF SERMONS

TOGETHER WITH A

Lecture on Evolution

Delivered in the First Baptist Church Auditorium,
Fort Worth, Texas, September 18th—
October 2nd, 1927

BY

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a Denomination?" etc., etc.



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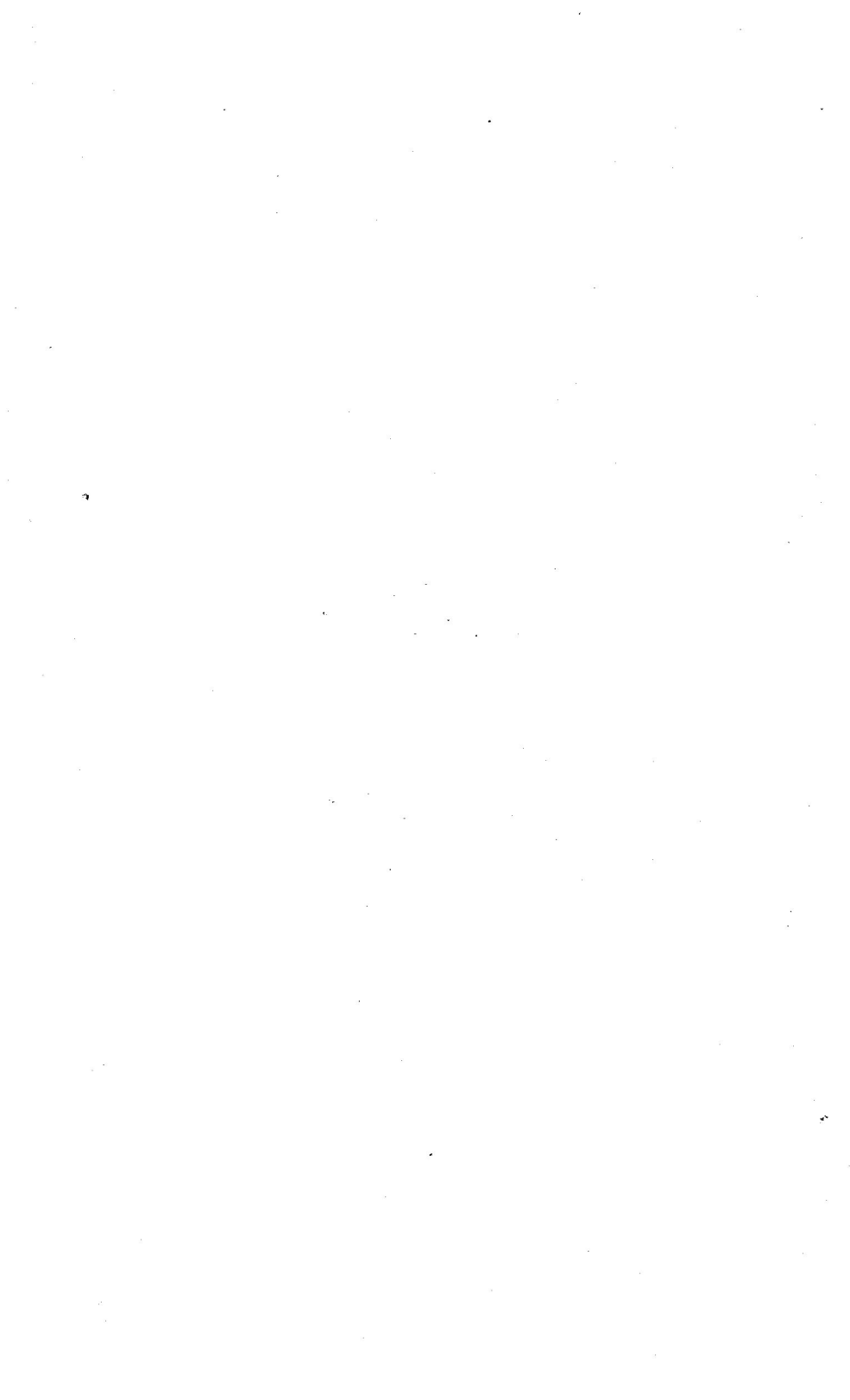
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CONTENTS

	CHAPTER I.	
Evolution		9
	CHAPTER II.	
Christ the Gift of God's Love		43
	CHAPTER III.	
Christ in Prophecy		56
	CHAPTER IV.	
Christ the Man of Sorrows		70
	CHAPTER V.	
Christ the Friend of Sinners		87
	CHAPTER VI.	
Christ Our Mediator		105
	CHAPTER VII.	
Christ the Christian's High Priest		119
	CHAPTER VIII.	
Christ's Blood: How It Saves Us		136
	CHAPTER IX.	
Christ on Trial or What Shall I Do With Jesus?		154
	CHAPTER X.	
Christ the Christian's Creed		170
	CHAPTER XI.	
Christ Saves the Believer, Or What Does It Mean to Believe in Christ?		177
	CHAPTER XII.	
Christ's Bride—The Church		191
	CHAPTER XIII.	
The Gospel Paul Preached		213
	CHAPTER XIV.	
The Immovable Kingdom		230
	CHAPTER XV.	
Where Are the Dead?		245
	CHAPTER XVI.	
Heaven: What Will It Be to Be There?		262
	CHAPTER XVII.	
In Memoriam		278



INTRODUCTION

While I was in a meeting at Bartlett, Texas, in July of 1927, some brethren in Fort Worth called me by long distance telephone and told me that I had been selected to do the preaching in a co-operative effort of the fourteen churches of Christ in Fort Worth. This preaching was to be done in the First Baptist Church auditorium, which, they claim, has a seating capacity of between six and seven thousand.

At the time these brethren called me I had no open time. I had a schedule of meetings that ran up to Christmas, but I told the Fort Worth brethren that I would accept their invitation, provided I could get some church to release me from an engagement. This required a rearranging of my program and called for a good deal of writing, telegraphing and telephoning. Even then I was not very agreeably released from any place. But the day came and in the goodness of God I was there, ready to do the preaching.

The meeting began on Sunday afternoon, September 18th, and closed Sunday night, October 2nd. We had two services each day, which made thirty sermons in all.

Brother John Dickey was our song leader in this meeting and he did his work well.

Before the meeting began Brother Dickey had asked me to allow the sermons to be taken down as I delivered them in order that they might be put into book form. I agreed to this with the understanding that I would have no responsibility in the matter—no burden, financial or other kind—except to preach the sermons.

Brother Dickey assumed full responsibility, therefore, and undertook the task of publishing the book. He employed an expert stenographer, a Mr. Everidge, to take down the night sermons and the two Sunday afternoon

speeches, the first of which was the lecture on Evolution. Mr. Everidge failed to get this lecture because I talked too rapidly, but he said he had the other sermons in fairly good order and that with a little correcting and filling in by me they would be ready for the book.

However, he waited forty days after the meeting closed, putting Brother Dickey off with one excuse and another, before he began transcribing his notes. Then late in November he turned three very incomplete transcripts over to Brother Dickey who mailed them to me at Detroit, Michigan. But before I had time to do any work on these transcripts Brother Dickey wired me that Mr. Everidge *had died suddenly*.

As many orders for the book of sermons had already been placed, it seemed necessary that the book be brought out. No one could be found who could read Mr. Everidge's notes, and there was nothing for me to do but *write* the sermons in long hand—I can not use a typewriter.

I got home from Detroit about the middle of December, but as I had been out in the field the entire year, I felt that I owed it to my wife and daughter to spend the holidays with them *without working*. Hence I did not begin writing these sermons till in January, 1928.

While writing them I have held meetings at Tipton and Frederick, Okla.; at Sinton, Texas, and at Memphis and Martin, Tenn. I have preached twice each day in the week and three times on Sundays, and I have gone out each day for meals and I have done the many other things that go with evangelistic work. In addition to these duties I have, during this time, prepared for and held a debate with Judge Ben B. Lindsey on the "Companionate Marriage" issue.

If, therefore, these sermons do not come up to the reader's expectation I hope he will let these circumstances plead forbearance and liberality in forming his opinion.

If the original plan had not failed there would be *eighteen* sermons in the book, and *five* chapters that are now in it would not be there. These five chapters are:

"Christ, the Man of Sorrows"; "Christ, the Christian's Creed"; "Christ on Trial" and "Where are the Dead?" These sermons were not preached in the Fort Worth meeting. Then, of course, the chapter on "*In Memoriam*" was added after our first plan failed. The reasons for this chapter are given in the chapter.

The six sermons that I preached in the meeting that are not in this book are: "The New Birth", "A Heart the Lord Opened", "Pentecost", "The Advantage of Being in Christ" and two Sunday afternoon addresses on (1) "The Shepherd Psalm" and (2) "All Things Work Together for Good for Those Who Love the Lord".

The reasons for leaving these sermons out of the book and putting the others in are: 1. I wanted to complete the series on "Christ". 2. Every book of sermons now on the market contains a discourse on "The New Birth", on "A Heart the Lord Opened", (the conversion of Lydia), and on "Pentecost". The other three are hard to write. 3. The chapter on "Christ, the Christian's Creed" and "In Memoriam", were already written. This shorter route was made necessary because I was so busy and because people who had ordered the book were impatient and were constantly inquiring about it.

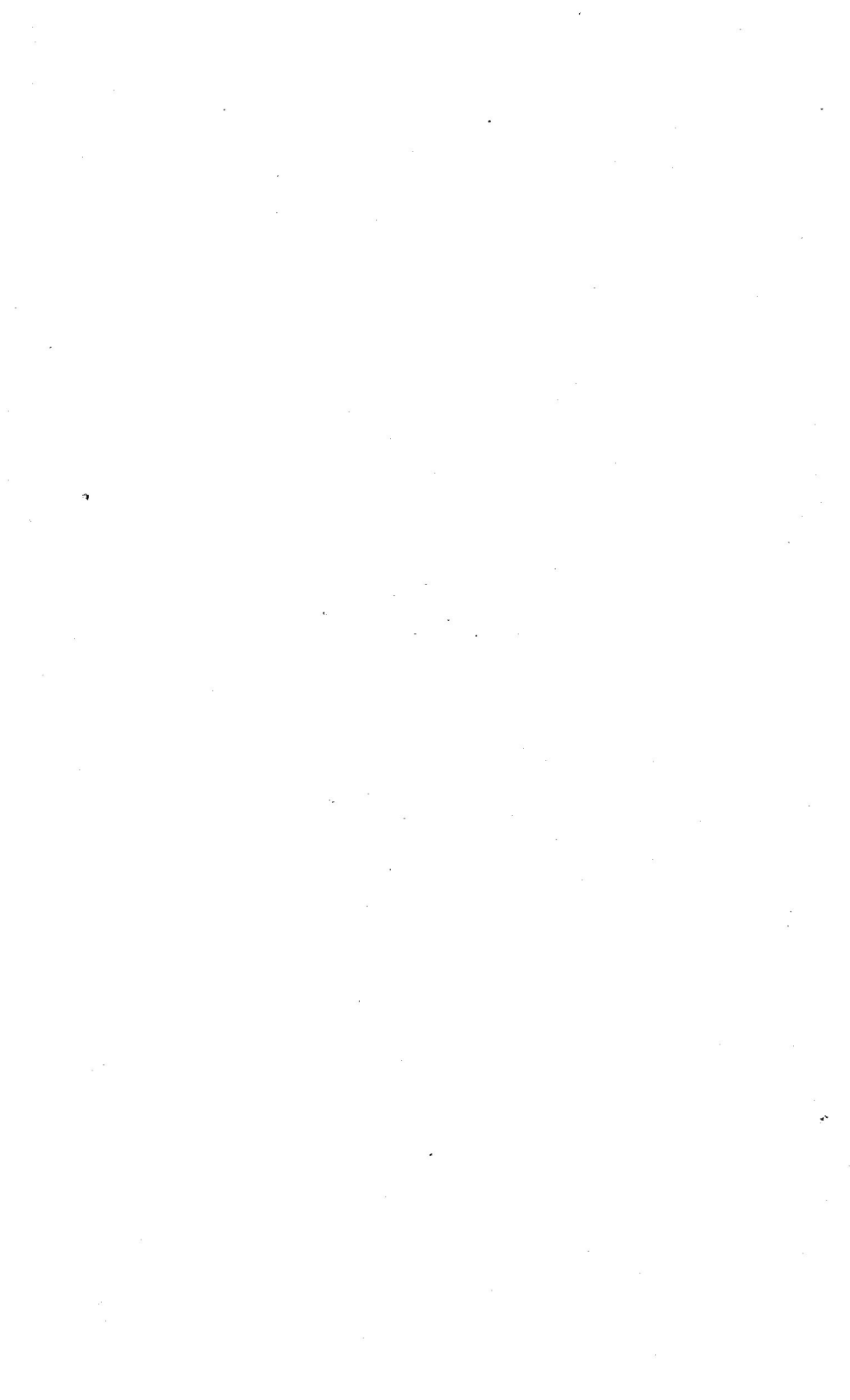
I claim nothing new or original for these sermons. They tell the old, old story in as simple a way as I could put it. "Christ Crucified" is always my theme and I am determined never to preach anything else.

I desire to thank all the brethren of Fort Worth for their splendid fellowship and co-operation during the meeting. I thank, also, every one who has in any way assisted me in bringing out this book. I am indebted to many.

May our great Jehovah, whose I am and whom I serve and by whose goodness and mercy I have ever been able to accomplish anything, take this book and sanctify it to the good of all who read it and to the glory of Christ, the crucified, now risen and glorified Lord, is my humble prayer.

G. C. BREWER.

Martin, Tennessee, April 10, 1928.



CHAPTER I. EVOLUTION

[Delivered in First Baptist Church, Fort Worth, Texas,
Sunday Afternoon, September 18, 1927.]

MR. CHAIRMAN, LADIES AND GENTLEMEN: I am highly sensible of the honor done me in being invited to do the preaching in this cooperative meeting, to be held by the churches of Christ of this city. I thank my good friend and brother, C. M. Stubblefield, for his words of introduction; and I am humbly thankful to our heavenly Father for the blessings of this hour, especially for this privilege of speaking to this very large audience of respectful and intelligent men and women.

The subject that has been announced for this, the initial address of this series, is "*Evolution*." This is, therefore, to be a lecture, but every other address will be a gospel sermon.

The question of evolution is such a broad question that naturally you are wondering what part of it is to be discussed in this address. For that reason I shall adopt the policy of the old Negro preacher and give you an outline of the address in the beginning. The old Negro said:

"I a'ways 'vides mah suhmons into three pantes. Fust, I tells 'em whut I's gwine ter tell 'em; den I tells 'em; den I tells 'em whut I done tole 'em."

Likewise I shall now tell you what I am going to tell you, and then I shall tell you. Here is the outline:

- I. The issued cleared.
- II. Present Day Conditions in Reference to the Teaching of Evolution.
- III. Does the Theory of Evolution Conflict with Christianity?

IV. Is the Theory of Evolution True? Has It Been Proved?

1. What Say the Scientists?

2. The Proofs Examined.

V. The Failure of Evolution to Show (1) the Origin of Matter, (2) the Origin of the Earth, (3) the Origin of Life, (4) the Origin of Species and, (5) the Method of Development.

Of course each point of this outline will have to be very briefly handled since the outline covers almost the entire field. But I shall at least say something on each point and I beg you to hear me patiently.

I. CLEARING THE ISSUE. When any man speaks against the theory of organic evolution in our day he is, by all evolutionists, and by many other people who are under the influence of evolutionary propaganda, thought to be against science and scientists. In fact, such a man will be unhesitatingly stigmatized by newspaper reporters and even editors, and by some teachers, also by some preachers, as a reactionary who is fighting science and progress and enlightenment. And some of these will be kind enough to call him an ignoramus and other equally complimentary names. Our children are told in the schools that no educated person today opposes the theory of evolution, etc.

Now, in the very outset let me assure you, my friends, that I am not opposed to science, and I do not fight our scientists. Science has done marvelous things for the world and I believe it is destined to do yet greater things. It would be impossible for me to tell you in one address of the many blessings that we, today, enjoy as a result of the untiring efforts of scientists. Many of them have sacrificed their own lives in order to give us the knowledge that we now have and the benefits that we now enjoy. My own life has been saved by science at least once—perhaps many times—and I would be a veritable ingrate to fight either science or scientists. I take off my hat to the real scientists, and I pray God

to give us more of them. I do not therefore oppose the teaching of science in our schools.

But, friends, the theory of evolution is not science, and in opposing it we do not have to give up any practical benefit that science has ever brought to the world.

Two or three years ago, when the Dayton (Tenn.) trial had set the whole world to talking evolution, there appeared an editorial in a great daily newspaper under the caption: "*Trying to Turn the Clock Back.*" This editor said that those of us who oppose the theory of evolution are trying to turn the clock of progress backward. He said we wanted to stop the efforts of scientists to bless the world with their researches into the secrets of nature and the laws of life. He said we are trying to deprive the world of the benefits that science has brought to it and to take it back to Medievalism.

When I read that editorial I wrote a letter to the editor and told him that I had been opposing the theory of organic evolution, but I had not been conscious that in doing so I had tried to turn the clock back; that I did not want to deprive the world of any blessing that science has brought to us, nor did I wish to hinder scientists in their investigations and researches. I then asked him to please name at least a few of the practical benefits that science has given us that we will have to abandon if we should all repudiate the theory of evolution. I watched the paper carefully for an answer to my request. Each day articles appeared in that paper favoring evolution and bitterly denouncing and ridiculing those who oppose it. But no reference to my letter appeared. After about ten days I wrote to the editor again and reminded him of my request and then repeated the request by asking him to name *one* practical benefit that science has given us that I can not appropriate and enjoy as much while opposing the theory of evolution as he can while believing and preaching it. I told him if he did not have the time and the inclination to answer my request to please to publish it and allow some of his

contributors to answer it. But that letter never saw the light and no reference was ever made to the request in that paper. Since that time I have presented that same request as a challenge to evolutionists, but no one has yet told me what practical benefit of any science—medicine, surgery, agriculture, animal breeding or any other branch of scientific study—we must give up if we oppose the theory of evolution. It is very true that we might have to give up some of the explanations that scientists make of existing phenomena, but such explanations are only given as possible explanations and they have nothing to do with practical benefits. The theory of evolution is not science; it is only a theory and wholly speculative, purely academic, and scientists themselves are at war among themselves on many points in the theory. Be it understood, therefore, that we who oppose the theory of organic evolution do not oppose science or the teaching of science in our schools.

II. PRESENT DAY CONDITIONS IN REFERENCE TO THE TEACHING OF EVOLUTION. The majority of real sincere scientists of our day may hold to some theory, or to some part of the theory of evolution. But these scientists are not propagandists and we have little to fear from them on this question. But there is a noisy group of scientists, whose sincerity, at least on some points, it is hard to credit, and a still larger group of propagandists who are *not scientists*, who are in our day making a desperate effort to popularize evolution. They employ every means that they can command to create a sentiment in favor of the theory and to turn public opinion against any man who does not unqualifiedly accept the theory. Evolution has become a dogma and organizations are formed for the purpose of upholding and preaching this dogma. It is no longer simply a theory which men are studying—a working hypothesis on which scientists are basing their researches—but it is with many a closed question. It is a pet dogma and its devotees hold to it with as much intolerance and dogmatism as any religious

fanatic ever manifested. In the introduction to his book, "*The Case Against Evolution*," Dr. George Barry O'Toole, a scholar and a scientist, says: "In the present work, we shall endeavor to show that Evolution has long since degenerated into a dogma, which is believed in spite of the facts, and not on account of them." This is a strong indictment, but all those who have observed the spirit of many present day evolutionists will agree with the statement.

Evolution is taught in practically all our schools and colleges, in some schools with more zeal and enthusiasm than others, of course. It is taught as a *fact*—not as a theory—and our children are told that nobody questions evolution except ignoramuses. It is taught in the lowest grades. I hold here in my hand a text-book which was an adopted text-book in the State schools of Kentucky a few years ago—may be yet—and has no doubt been used in many other States. This book was used in the second grade, and the *Teacher's Manual* recommended that it be read to the children in the first grade. The name of this book is, "*Home Geography*." The author is Harold W. Fairbanks, Ph.D., and it is published by the *Educational Publishing Co.* On page 142, under the heading, "*Something About Birds*," we have this:

If birds could talk what stories we might hear. We might learn of a time, ever so long ago, when their grandfathers were not birds at all. Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail and jaws with teeth. After a time feathers grew upon their bodies and their front legs became changed for flying. These were strange looking creatures. There are none living like them now.

If birds could talk, and if they were not any more truthful than men are, they would make images of their four-legged grandfathers and set them up in museums, and cause their pictures to be put in text books.

I hold here another text book which is used in our

high schools. The name of this book is "*American Social Problems*." It is published by *The MacMillan Company* and it has two authors. They are Henry Reed Burch, Ph.D., and S. Howard Patterson, A.M. I have examined this book and aside from what it says on evolution I pronounce it a splendid book. I can not see just what business evolution has in a book on the "*American Social Problems*," but it is here all right—with a vengeance. It is called "A Great Discovery"—that is the name of the chapter in which it is treated, and the first sentence of the chapter says: "The discovery of the theory of evolution in the last century by Charles Darwin was almost as epoch making as the discovery of America by Columbus."

Then between pages 16 and 17 we have the picture of what evolutionists call the Neanderthal Man—an intermediate being between man and ape. Under this picture the authors tell us that this is "An artist's conception of the Neanderthal Man." They also tell us that it is in the book by "Courtesy of the American Museum of Natural History."

Yes, in that part of the American Museum of Natural History, in New York, called "The Hall of the Age of Man," there are five glass cases in which are kept the "reconstructed" forms of the so-called intermediate animals—ape-men.

Skeletons of these ape-men have not been found. these forms are imaginary, or hypothetical. They are, in truth, only "an artist's conception" of what evolutionists tell us must have once existed—but of such existence they have no proof.

A few facts about these reconstructed forms will be interesting here. Let us take this Neanderthal Man first. Was the skeleton of such a man found? No.

In August, 1856, some laborers digging in a small cave at the entrance of the Neanderthal gorge, Westphalia, Germany, threw out some pieces of a skull bone. The scientists learned about these bones and became

interested in finding out to what race of men or what apes or what ape-men these bones belonged. Further search was made in that cave and other bones—human bones—were found. A controversy arose immediately among the scientists about this skull. They used the lines of the fragments found to form or reconstruct the complete skull and then measured its internal capacity. Now the capacity of the human skull is between 1400 and 1500 cubic centimeters, while the ape's skull capacity stops at 600 c. c. Of course the evolutionists wanted to make this Neanderthal skull capacity as low as they could in order to tell the world they had found the "missing link." So the first measurement told them that the capacity was 1033 c. c. But even Professor Huxley had to correct that, and he estimated the capacity at 1230 c. c. Others estimated it at a higher figure than that. There was never any agreement among scientists as to the proper place to assign these skull fragments. On the contrary, twelve distinct and different opinions among the most eminent scientists have been held in reference to this skull. Yet we have the reconstructed form of the man in our great museum and full page pictures of the complete form of this imaginary man in our text-books for our children to look at as they read the history of the "Neanderthal race"—a race that never existed! A race named for a valley in Germany where some bone fragments were found!

The history of some of those other restored or reconstructed forms is even more disgraceful than that of the Neanderthal Man. (Scientists call this gentleman *Homo-Neanderthalensis* for short.) Take the Piltdown Man or the *Dawn Man* for example. Time will not allow me to give you the full story of that renowned gentleman's career, but here are a few facts. About the year 1909, Mr. Charles Dawson, while walking along a farm road close to Piltdown Common, Sussex, England, "noticed that the road had been mended with some peculiar brown flints not usual in that district." He

made inquiry and learned that these flints had been dug from a sand bed on that farm. He visited the sand bed and asked the laborers if they had found any bones or other fossils. They had not. He urged them to preserve anything they might find in the future. Upon one of his later visits to this sand bed a laborer handed Mr. Dawson a small piece of human skull bone. This started the excitement and laborers were employed to dig and search until every particle of gravel in the pit was sifted. As a result of this search three other bone fragments were found, consisting of another small piece of skull bone, a part of a jaw bone and one canine tooth.

Mr. Dawson brought these bones to the attention of other scientists and they proceeded at once to "reconstruct" the Piltdown Man, who was supposed to have grown these bones some 300,000 years ago. Of course he must have a scientific name and they called him *Eoanthropus*, from the two Greek words, *Eo*-dawn and *anthropos*—man—hence *Dawn Man*. And they named the species "*Dawsoni*," in honor of Mr. Dawson. Thus our scientists had a new genus and species started out with the command to be fruitful and replenish the earth with "monkey-men" evolutionists.

But Mr. Dawn Man, like many other "down and outers," found it not so easy to "come back" as it at first appeared. He had "*Dawned*" auspiciously, but there were thick clouds rising.

In August, 1913, the British Association for the Advancement of Science discussed these Piltdown fragments. Then Sir Authur Kieth demonstrated that the Piltdown skull had a brain capacity of 1500 c. c., instead of 1070 c. c., which Mr. Piltdown's friends had at first allowed him. This proved that the skull was a modern or fully developed human skull, and not a pre-human or ape-man skull, as the inventors of Mr. Piltdown had declared. Then quite a controversy was carried on for several years among the scientists in reference to the status of our dear Mr. *Eoanthropus*. And on examina-

tion some scientists showed that the canine tooth had by the "reconstructors" been put into the right side of the lower jaw, whereas it belonged in the left side of the upper jaw. Of course any scientists should have known better than to make that mistake, but their zeal to make the beloved Mr. Dawn Man look the part they had assigned him caused them to put this tooth into the protruding under jaw, just with the right angle to make it ape-like. But their embarrassment did not stop with that humiliating exposure. A further examination by honest scientists revealed the fact that the jaw and the skull did not belong to the same individual, or even to individuals of the same genera. The skull was that of a human being and the jaw was that of an ape.

As late as 1916 Dr. George Grant MacCurdy, head of the Archaeological Department of Yale University, said:

Regarding the Piltdown specimens, we have at last reached a position that is tenable. The cranium is human, as was recognized by all in the beginning. On the other hand, the mandible and the canine tooth are those of a fossil chimpanzee. This means that in place of *Eoanthropus Dawsoni* (the Piltdown missing link) we have two individuals belonging to different genera." (*Science*, Feb. 18, 1916.)

The other "reconstructed" forms that scientists present to us in the museums and by pictures in our books are no more real and have no more authenticated existence than the disreputable Mr. Piltdown. Time will not permit me to tell you the story of the Java Man, which scientists call *Pitheconthropus erectus*. His existence is no better established than that of *Eoanthropus*. Concerning his bones the scientists have never agreed, and he today has no standing among honest scientists. Then there is another "missing link" or pre-human ancestor known by the long name of *Propliothecus Hæckeli*. But this gentleman is such a patent fraud that even Dr. Henry Fairfield Osborne speaks of him as "hypothetical."

These facts that I am here giving you can easily be

tested. The controversy concerning the bone fragments can still be read in the publications in which they appeared years ago. They are preserved in our libraries. But in spite of the fact that these so-called missing links never existed, except in the imagination of the artists and over-anxious evolutionists, our text-books still carry pictures of them and our teachers tell our children about these ape-men. But the fact is the teachers often do not know themselves that these ape-men are fabrications. They have read about them, have seen their pictures and perhaps they have been to New York and have seen the "reconstructed" forms in nice glass cases in the Hall of the Age of Man of the Museum of Natural History. And many a poor little teacher is afraid to question these things lest he be called uneducated. Hence he has fallen a victim to these shameful deceptions.

But I have said that there is an organized effort to spread evolution propaganda today. I will tell you about some of these organizations. In 1925 there was formed in San Francisco what is known as the Science League of America. Mr. Maynard Shipley was elected president of this organization and in his inaugural address he said that the purpose of the League was to "Keep evolution in the schools and to keep Genesis out." Evolution is already in the schools and Genesis is already out and the Science League means to keep it just that way. This League grew rapidly and soon it had organizations in many States and representatives in a number of State universities. And this League was not slow to employ the most effective means for spreading evolution doctrine. I have here a circular put out by the Science League of America announcing a moving picture which preaches evolution. Hear what it says:

Must Repeat! Sensational Five-Reel Film on Evolution—THE TREE OF LIFE. A death blow to Medievalism. The most amazing and convincing moving picture ever made, showing graphically the birth of worlds and the evolution of man from sim-

ple single cells. Auspices of the Science League of America.

Now, there you are! A picture showing the birth of worlds and the evolution of man from a little one cell microscopic life! Scientists know nothing of the origin of the earth. They have some theories. But behold here is a picture of how it was done! And no scientist—not even a wild-eyed evolutionist—will attempt to tell you how evolution has progressed from earliest times down to the present. They know that there are things they can't account for—chasms they can not bridge—but here is a picture that purports to show the whole process at work—from a thing without organs up to man with his highly perfect organism. When the uninformed people sit and look at that picture they will of course think that scientists have found all this out—have proved it. They do not know that this thing is pure fiction. That it was drawn from the overwrought imagination of "monkey-men" evolutionists. When they see that it is put out by the Science League they think that means scientists. They don't know it means an organization of propagandists.

There is an organization which holds a charter in New York State known as the *Four A Society*—The American Association for the Advancement of Atheism. This association can be complimented for one thing. It does not hide its purpose. It means to advance atheism—hence to overthrow faith in God and Christ and the Bible. In fact it boldly declares that it means to direct its fight against the church and the clergy. It, too, has grown rapidly, and now has many sub-organizations among college students of our country. But you ask what that organization has to do with evolution. Just this, it uses evolution as a pry pole with which to overthrow faith. And so anxious are they to prove evolution that they are, through their Mr. English of Detroit, endeavoring to raise one hundred thousand dollars to be used in an effort to cross breed man with apes. They

report that the Soviet government of Russia has already appropriated thousands of dollars to be used in this effort. These atheists know what many preachers do not realize—viz.—that if evolution is established Christianity is overthrown and God knocked out of existence. Like the people Paul speaks of in Romans (1: 21-28), they refuse to have God in their knowledge and they must therefore account for the phenomena around us by a Godless process—evolution.

But this brings us to the question—

III. DOES EVOLUTION CONFLICT WITH CHRISTIANITY?

We have many people who say that evolution does not in any way interfere with our faith in God, Christ and the Bible. Even many preachers make this claim, and they get very much excited when some of us point out the conflict. The trouble with these preachers is that they think that the theory of evolution is established and completely demonstrated and they must therefore make Christianity harmonize with it or else give up Christianity. And down in their sub-consciousness somewhere they have the lurking suspicion that evolution has already ruined a great many things that our fathers believed—things taught in the Bible—but they console themselves with the assurance that at least the moral principles—the ethical ideals of Christianity still remain and therefore they profess to be Christians and evolutionists, too. But such people are neither good Christians nor good evolutionists and they must continually soft-pedal certain points in both systems. But as for me, I am going to accept the truth whenever I can learn it, regardless of what it costs, and if evolution conflicts with Christianity then one of them must be false, and if evolution is proved to be true, then it is Christianity that is false and for my part it must go. Let us be honest enough with ourselves therefore to consider the question, Does evolution conflict with Christianity?

In answering this question it is necessary to know

what we mean by "evolution." What is evolution? We will let the scientists define this term for us or tell us what they mean to include in the theory of evolution. First, I wish to read to you Herbert Spencer's famous definition. Now you want to know what evolution is, here he tells you. You get this and tomorrow if somebody asks you what evolution is you tell them this:

Evolution is an integration of matter and a concomitant dissipation of motion during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity and during which the retained motion undergoes a parallel transformation.

Tell 'em that! (Laughter.)

Now, fearing that you might forget some of those long words I have here a paraphrase of that definition—the same thing exactly in simpler terms. Get this:

Evolution is a change from a no-howish, untalkable, all-alikeness to a some-howish and in general talkable not-all-alikeness by a continuous something elsefication and stick togethertation.

That is evolution! You may laugh at that if you please, but that is just as clear an explanation as any scientist can give of the transforming steps; or the change from the structureless cell to the perfect organisms of today.

But other definitions will give us a better answer to the question we are discussing. Joseph LeConte, who was an authority on evolution, and a great apologist for it, defines it as follows:

Evolution is (1) a *continuous progressive change*, (2) *according to certain laws*. (3) *by means of resident forces*.

Edward Drinker Cope, the American anatomist and paleontologist, in his "Introduction to the Primary Factors of Organic Evolution," says:

The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the agency of the energies which

are intrinsic in the evolving matter, and without the interference of agencies that are external to it. It holds this to be true of combinations and forms of inorganic nature, and those of organic nature as well. . . . The science of evolution is the science of creation.

Ernest Haeckel says:

Evolution is the non-miraculous origin of the universe.

H. W. Conn says:

The essential idea which underlies the whole theory is that species have had a natural, rather than a super-natural, origin.

In the debate at San Francisco between Mr. Maynard Shipley, President of the Science League of America, and Mr. Francis D. Nichol, Editor of the "*Signs of the Times*," Mr. Shipley affirmed, "That the earth and all life upon it are the result of evolution."

The "learned Genevan professor," and ardent evolutionist, Carl Vogt, says "evolution turns the Creator out of doors."

From these definitions of the doctrine we must all see that Vogt is right. If creation has been accomplished by forces that reside in the evolving matter, and without the aid of any force, power or energy external to it—of course that excludes God. Evolution attempts to account for the earth and all the life upon it by a process of naturalism. It denies the touch of a divine hand, denies super-naturalism, at any point in the process. Truly this "turns the Creator out of doors" and if evolutionists do not deny the existence of the Infinite God, they leave Him no room to interfere or function in the affairs of the universe. They render Him both helpless and useless.

But evolutionists, who are consistent and logical, know that the doctrine makes the existence of a personal God useless and hence they do not believe in Him. Professor George M. Royce, of Harvard University, defines God as "the spirit animating nature, the universal force which

takes the myriad forms, heat, light, gravitation, electricity and the like." (As quoted by Dr. Nichol in San Francisco Debates.)

Le Conte avowed:

There has gradually grown up, without our confessing it, a kind of scientific polytheism—one great Jehovah, perhaps, but with many agents or sub-gods, each independent, efficient, and doing all the real work in his own domain. The names of these, our gods, are gravity, light, heat, electricity, magnetism, chemical affinity, etc., and we are practically saying: "These be your gods, O Israel, which brought you out of the land of Egyptian darkness and ignorance. These be the only gods ye need fear, and serve, and study the ways of."—"Evolution and its Relation to Religious Thought," p. 298.

Joseph A. Leighton, professor of philosophy in the Ohio State University, has recently written:

From the scientific standpoint, God is a superfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry.—"Religion and the Mind of To-day," p. 198.

Here is a rather lengthy but very frank and pointed statement on this issue from Winterton C. Curtis, Ph.D., of the University of Missouri:

During the three centuries involved, man's picture of himself changed from that of a being, recently created and awaiting the day of judgment in the not distant future, to that of a being originating as a part of organic nature and set in a universe without beginning and without end. The byproduct of this intellectual revolution was an emancipation of the human spirit from the bonds of authority. Authority indeed remains, but it is no longer the authority of book or priest, however potent such authority may still appear to be. In its place stands the authority of nature; and so great has been the emancipation we have, as yet, recognized but an insignificant measure of the changes in human thinking which must follow. . . .

In theology, the evolutionary doctrine is carrying us from the concept of a single religion, revealed to man by agents duly inspired, to the concept of a multitude of religions of various worthiness, but

all the outgrowth of yearnings which originated with human intelligence. In other words, religion, of whatever sort, is a product of organic evolution, just as human intelligence is a product of evolution. When religion is so regarded, we need not condone the shortcomings of our fathers, nor strive for Metaphysical explanations of sin and death, of sorrow and pain; since these are but the present outcome of our origin from the brute. We know in part whence we come, if not whither we are going, and it is enough if we may, by our own efforts, somewhat improve the material and spiritual state of ourselves and our children. . . .

Old beliefs often persist apparently in full vigor, until the collapse is at hand; but when beliefs begin to excite ridicule, their course is nearly run. The history of scientific progress has been marked by spiritual emancipations. To-day the process still goes on, for supernaturalism is not yet fully vanquished, but lingers on as a miasma of society. *Science and Human Affairs*, pp. 309-312. Harcourt, Brace Co., 1922.

But as a final statement on this point I want you to hear what Dr. William E. Ritter has to say. As I am quoting him after Dr. Nichal in the San Francisco debate, I shall let Dr. Nichal introduce the quotation and tell when and where it was uttered. Remember, however, that Dr. Nichal was in debate with the president of the "Science League." His opponent did not deny or question any of his quotations. Hear this:

Even more sweeping and more to the point here to-night is a statement made by one of the men responsible for the "Science League of America," Professor Wm. E. Ritter, of the University of California. From this platform, at a rally meeting of the "Science League" recently, he declared that any future evolutionary progress of mankind in philosophy, morality, or religion, is possible "only on the basis of a knowledge of, and confidence in, the natural that will not have room for one jot or tittle of belief in the supernatural."

Now if the teachers in our schools and universities can so completely destroy the faith of the students in the supernatural that there will not be one jot or tittle

left, how can even a modernist preacher claim that these students are still Christians? What sort of Christianity is it that this kind of teaching does not conflict with and destroy?

But to show you that evolutionists make no effort to deny or disguise the fact that their doctrine is destructive of Christianity, look at this:

I hold here the latest book that has been published on Darwin. This book is written by Gamaliel Bradford, and published by Houghton Mifflin Company, off the press last year. The name of the book is "Darwin," and you see here a large picture of that gentleman on the paper cover of wrapper. See here in the upper right hand corner this statement in quotation marks:

"He made hell a laughing stock and heaven a dream."

According to this statement Darwinism destroys all hope of a future life. It makes hell an invention of the heathen and heaven the dream of a poet or a religious fanatic.

Then at the bottom of this wrapper we have these words:

The life story of a gentle, tolerant, and lovable man who overturned the world of thought, shifted the whole attitude of science, and upheaved the very foundations of religion and morality.

I do not know whether the author or the publisher is responsible for these words on this cover. Nor do I mean to question what is said about Darwin as a man. It is the effect that his doctrine had upon the world that we are interested in. If he "upheaved the foundations of religion and morality", how say some that it does not conflict with Christianity? Christianity had been here for 1,800 years when Darwin gave us his theory, but this book says Darwin upheaved its foundations. And note it says he upheaved the foundations of morality also. When we consider the woeful breakdown in morals since the theory of evolution began to be taught to every school child in the land, we can well believe this statement. Leo-

pold said that the crime of kidnapping and killing Bobby Franks for the purpose of studying the sex reaction in death was no worse than that committed when an entomologist impales a beetle on a pin. Why should it be considered any worse if man is only an evolved beetle? And man has become what he is on the principle of the survival of the fittest or the rise of the strong on the weakness of the weak—by his ability to out-kill his fellow-brutes. That is the theory! No wonder it upheaved the foundation of morality. Who that believes that would “resist not him that is evil” or love his enemy and pray for those who persecute him, or weep with those who weep?

Oh, I know Henry Drummond tried to inject an element of altruism into this bloody-might-makes-right theory, but Sir J. Arthur Thompson says the fact remains that man has gone upstairs on the bones of weaker beings.

Yes, the fruits of the theory prove conclusively that it upheaved the very foundations of morality.

Bearing on this question of morality, here is a very frank admission by one of the most distinguished and most ardent evolutionists of our time. Professor Henry Fairfield Osborne, in his “Impressions of Great Naturalists”, says:

I do not see that Darwin's supreme service to his fellow-men was his demonstration of evolution. Man could have lived on quite as happily, and perhaps more morally, under the old notion that he was specially made in the image of his Maker. (Quoted and criticised by J. Arthur Thompson on page 196 of “The Gospel of Evolution.”)

But some of these evolution-believing preachers are going to tell you that these men that I have quoted are all *atheistic evolutionists* and that they (the preachers) are *theistic evolutionists*. They will wisely explain that *theistic evolutionists* believe in God and that God created everything, but that He did it by law—natural law—hence, by the process of evolution.

And with an arrogant tilt of their heads they imply that theirs is a very superior, learned and modern attitude.

Oh, yes, I know that claim and I once thought I was a theistic evolutionist. I didn't know anything about theism or evolution, either (however, I knew as much as the college students and most of the teachers of today know. They have not investigated any more than I had), but I thought evolution was true and I knew I believed in God and I heard somebody say that one who held that attitude was a *theistic evolutionist*, and I said, "that settles it. I am one of the big ones."

But you have noticed, my friends, that the question I am discussing is, Does evolution conflict with Christianity? Now, there is a big difference in a *theist* and a *Christian*. John Fiske was a *theist* and an evolutionist, but he was not a Christian. All Jews are *theists*, but they are not Christians. It is conceivable that a man can be a *theist* and an evolutionist, hence a *theistic evolutionist*—Darwin was that—but how can a man be a Christian—a believer in Christ as the Redeemer of the world—and be an evolutionist? How can he believe in the virgin birth, the vicarious atonement and the resurrection from the dead and other miracles when evolution denies miracles? Furthermore, evolution teaches that man has developed from a tiny cell up through fish, amphibian, reptile, bird and mammal stages. And then after he reached the mammal stage he went up gradually, step by step, until he reached his present condition. A continuous, upward climbing. Hence there was no "*fall*", according to the theory. No ruin.

Now Christianity is a remedial system. A remedy presupposes a ruin. If there was no fall, no ruin, then there is no room for a Redeemer. Then Christ was not the gift of God's love to save a perishing world! The world was not perishing, but evolving, climbing higher and higher, from ape to man and from man to super-man, and from super-man to demi-god and up and up and up!

Christ Himself was the product of evolution and the Son of a monkey!!!

Now what will you say about your preacher who believes in evolution?

But that is not all yet: How can an evolutionist believe in the immortality of the soul? If man has a soul, where did he get it and when? Do apes also have souls? At what point in man's evolution did he get his soul? How did he get it? Was it evolved by natural processes and was it once in rudimentary form? Hence did half men—*Pithecanthropus* and others—have half souls? If you say God gave man his soul full blown by miracle, then how can you claim to be an evolutionist? Why deny any miracle? If you say man has no soul, how can you claim to be a Christian?

The truth is, a consistent evolutionist does not believe that man is immortal. Some of them believe that the race will become immortal. In his lecture on "The Destiny of Man Viewed in the Light of His Origin", John Fiske said that considering the fact that man has come from nothing to his present condition we may well believe that he will yet attain immortality. But this does not promise you or me, as individuals, anything. It does not promise the generations that are dead anything. Even if man does continue to evolve until he outwits death and lives on forever, we are only a strata in that upward march, and future generations will go upstairs on our bones. If we have been created and developed by evolution, we can not claim exemption from the law of dissolution. Death awaits us and the grave is our goal. Those who have fallen asleep have perished, our hope is in vain and our testimony is false and Christians are of all men the worst deluded—*IF, if the theory is true.*

IV.

But—Has the Theory of Evolution been Established? Is Evolution True? Whatever is true will stand, whether we believe it or deny it. If evolution is actually *true* and all the forces of nature are right now busily engaged in

the process, then nothing we can do or say will have any effect upon it. But if Christianity is true, then all the evolutionists, infidels, atheists, and demons can not destroy it, but they can destroy the faith of many and cause them to be lost. There can be no sensible reason for holding to anything that is false, and especially none for fighting for it; being false, it will fail some day in spite of all you can do and then your time and labor is lost. Let us be honest therefore in answering this question:

1. What say the scientists? No reliable scientist will say that evolution has been proved. There are some teachers of science who will say it, and there are some men of science who have so far lost the scientific spirit as to become propagandists for the theory instead of searchers after truth. These will loudly proclaim that it is a closed issue—no longer debateable—yet they are constantly debating among themselves on practically every point in the theory. No two of them agree. But the real scientists—men who have not only the knowledge, but the spirit of scientists—will all tell you that evolution is only a theory. They believe it perhaps and they can cite things in nature that lead them to the belief, but they will tell you that there are many things demanded by or involved in the theory that they can not explain; that there are insuperable difficulties. They will also tell you that the whole world of science has changed its views on many points of the theory in the last thirty or forty years.

Let us hear what some of these scientists say. In 1925 Dr. L. T. Moore, of the University of Cincinnati, delivered a series of lectures on evolution at Princeton University. These lectures are now published in a book called "The Dogma of Evolution". On page 160 of that book we have this frank statement:

The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion.

And again on page 304 he says:

Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation.

There we have it from an honest scientist. One of the very strongest "proofs" that evolutionists can adduce is based on paleontology, but Dr. Moore says that it only convinces one who studies it that evolution is based on *faith alone*—not on facts. And the strength of a man's faith in the doctrine will be determined by his attitude toward the Bible—the Bible account of creation, says Dr. Moore. Therefore the best and strongest evolutionist is the atheist! Your own observation will confirm that. Ernest Haeckel was a blatant atheist and he went so far with his application of Darwin's ideas that Darwin wrote him, "Your boldness makes me tremble." (Quoted by Gamaliel Bradford in this book—"Darwin".)

But hear other scientists. Lord Kelvin said:

I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science.

Hear Dr. Thomas Hunt Morgan, of Columbia University:

Within the period of human history we do not know of a single instance of the transformation of one species into another one. . . . It may be claimed that the theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted.—"*Evolution and Adaptation*," p. 43.

The theory proved? Why, it is not on a sound scientific basis—lacks the most essential feature of being *scientific*. Yet they tell our children that nobody but an ignoramus doubts it!!

Dr. Ethridge, of the British Museum, said:

In all this great Museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This museum is full of proof

of the utter falsity of their views. (Quoted by practically all the anti-evolution writers.)

As a final quotation on this point I want you to hear this from Dr. Millikan. This speech was delivered in Los Angeles in August, 1925. It was reported by *Associated Press* under a date-line of Aug. 7. I give it to you in the reporter's own words—let him tell you about Dr. Millikan, whom he was addressing and what he said. Hear it:

Scientific dogmatism, as well as the religious brand, was denounced by Dr. Robert A. Millikan, Noble prize winner and internationally famous, in an address before the American Chemical Society here last night.

Dr. Millikan, who himself opened a new era in scientific investigation with his exploration of the atom, told his audience of prominent chemists that the development of the last quarter century of all the physical sciences should teach men of learning to be "more modest and thoughtful."

"We must learn to get away from our assertiveness and dogmatism, whether scientific or theological," he said. "I see over assertiveness from scientists in connection with such things as the late evolution trial and I see on the other side assertiveness on subjects about which I know nobody knows anything.

"The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove. Now, I don't want you to think that I am on the other side, I am not. I am only asking for more caution.

"We must not bite off more than we can chew. We must not take a few facts and then draw conclusions. This applies both to the theologian and the scientist. Both should learn the lesson of modesty."

The title of Dr. Millikan's address was "What's It All About?"

That was taken from the *Nashville Banner* and that is the complete report of his speech—that is all that was given in that paper. I doubt if papers outside of Tennessee published that much of the *Associated Press* dispatch. Dr. Millikan is a famous scientist and he was addressing a society of scientists, but he said evolution is not proved

appointed them and they can not rely upon it. Even the atheist, Carl Vogt, said:

It has been laid down as a fundamental law of biogenesis that the development of the individual and the development of the race must exactly correspond. . . . This law, which I long held as well founded, is absolutely and radically false. Attentive study of embryology shows us, in fact, the embryos have their own conditions suitable to themselves, very different from those of adults.—(Quoted on page 194), "The Old Riddle and the Newest Answer."

"Absolutely and radically false!" That is strong enough for any of us, and that is not from a preacher, but from a scientist, a very ardent evolutionist and an atheist. With that we may dismiss embryology. When you hear men making arguments on that you may know they have been influenced by Haeckel's frauds.

VESTIGIAL ORGANS. Evolutionists tell us that we have in our bodies vestiges of organs that we once used in a former stage of our existence, but which now are useless—only vestiges and on the way to be eliminated. I think they say we have about 188 such organs. The vermiform appendix is the remains of a stomach that we used when we were wood eating animals. The tonsils are the remains of gills, the pineal gland an eye, the coccyx a tail, etc. They say you have behind your ears and attached to the ears, muscles which are dormant now, but which you used to wiggle your ears when you were a mule.

If you will notice the hair on a man's arm you will see that the hair on the upper arm slopes from the shoulder toward the elbow, and that on the lower arm slopes from the wrist toward the elbow. Do you know what caused that? Evolutionists can explain it. They say that when we were in the ape stage of our development, sitting on the limb of a tree in the rain, we clasped our hands upon our heads to protect ourselves from the hard rain. The water, of course, ran down the forearm and off at the elbow. Likewise it ran down from

the shoulder and off at the elbow. That started the hair to growing toward the elbow on both sections of the arm. (Laughter.) Don't laugh at that, my friends, that is science (!)! That is one of the proofs of man's monkey origin.

An evolutionist told me not long ago that no *intelligent* evolutionist ever made that argument. Well, I got that from Henry Drummond's book, "The Ascent of Man," and from the chapter called, "The Scaffolding Left in the Body." I call Henry Drummond an intelligent man. The only evidence against him is that he was an evolutionist.

As to these so-called vestigial organs: Do you know that evolutionists once claimed that the thyroid glands were vestigial? You have right up in the top of your head a little gland that is called the pineal gland. Evolutionists say this is the remains of an eye, now useless, and might as well be cut out. But the scientists have now discovered that it is vital to growth and development. They could cut it out of a child's head and the child would live, but it would be a dwarf—its mind would not develop. Now suppose some evolutionist had cut out your pineal gland! Some of them must have had theirs extracted in infancy. (Laughter.)

Furthermore, we know that the male of the genus homo—even *Homo sapiens*—has vestiges of the mammary glands. At what stage of his evolution did man suckle the young?

May be you think these proofs (!) conclusive. If so, we say, "If Baal be God, serve Baal."

EXPERIMENTS OF BREEDERS. Evolutionists tell us that the fact that breeders can by carefully selecting the type of animal desired and by breeding for that type, finally produce it, proves the theory of natural selection, which is the foundation of evolution. That breeders can do that, we all admit. Thus they produce beef cattle and milk cattle; the race horse and the draft horse. But this is artificial selection. This selecting is done by

man and he carefully chooses the animals he mates and keeps them fenced away from others. If these animals were left to their own choice, would they thus mate and keep the breeds distinct? That is what natural selection requires.

But while man may do wonders in developing certain characteristics by selective breeding, he can never breed a cow into a horse, or a sheep into a hog. He can not change the species or produce a new one. Yet evolution says that natural selection produced all the millions of species. That animals unaided so mated as to produce new types! Do you think artificial selection proves natural selection?

V. The failure of evolution to account for (1) the origin of matter, (2) the origin of the earth, (3) the origin of life, (4) the origin of species, and (5) the development of the organs of the body.

(1) Evolution does not tell us where matter originated. Cosmic evolution attempts to tell us that the earth was formed by a collection of particles of existing matter, or by the transfer of stellar substances from one place to another, according to the laws of physics. But it does not tell where this existing matter—these stellar substances, come from. It *assumes* the existence of matter before it can start.

(2) As to how the earth came into existence there is no agreement among scientists. The solar system is here with all its glories and wonders. The philosopher, Kant, said that the two great wonders of human experience are "the starry heavens above and the moral law within," and he speculated about both these wonders. But in 1796 Laplace published certain tentative suggestions which became widely known as the Nebular Hypothesis. According to J. Arthur Thompson, "He did not himself take it too seriously, for he speaks of his suggestions as 'Conjectures which I present with all the distrust which everything which is not the result of observation or calculation ought to inspire.'"

The gist of this theory was that the solar system arose

by a rotational break-up of a great nebula. But now scientists have what they call The Tidal Theory. This holds that a tide or a commotion was caused on the sun by a passing star and the planets were thrown off from the sun during this commotion. Then there is another theory, different from these. Dr. D. H. Jeans, in his article on "Cosmogony" in *Encyclopedia Britannica*, says that the time has not yet come when we can draw definite conclusion in Cosmogony. We do not know where or how the earth originated according to science. (But *we* Christians, can understand by faith that the worlds were formed by the word of God. (Heb. 11: 1-4.)

(3) *The Origin of Life.* After assuming the existence of matter and asserting that this matter in some unknown way got together and formed the earth, evolutionists can not tell how life came up on the earth. They all have to admit this. J. Arthur Thompson says:

Therefore it follows that at some uncertain, but inconceivable distant date, living creatures appeared upon the earth. No one knows how, but it is interesting to consider possibilities. . . . Science must often say "*Ignoramus*": Science should be slow to say "*Ignorabimus*."—(Gospel of Evolution, page 45.)

Then to keep from saying *ignorabimus*—we will continue to be ignorant—he speculates on *possibilities*. And his possibilities leave out the Creator. Special creation is not among possibilities with evolutionists. They claim that the blind forces of nature operating upon inorganic matter turned it into organic and then turned the organic unto vital or living. If the blind forces of nature did this once they have never done it again, hence it was a miracle. The forces of nature are destructive. They will turn organic matter into inorganic, but not the reverse. Here stands a fine young man with a perfect physique. Shoot a few thousand volts of electricity through him and he is dead. Here lies a perfect body; the organs are all there intact—a wonderful machine already created. Now leave it untouched and let the

forces of nature operate. Will these forces that once formed a body out of inorganic matter and then put life into it now put life back into this organism that already exists? No, they will not, but they will begin at once to disintegrate and destroy that body—to turn it into inorganic matter. Do you believe that these forces ever did reverse themselves—that natural law turned unnatural for once and performed a special act of special creation? Why not rather believe that Jehovah did the creating and then set these natural laws to work?

(4) *The Origin of Species*. We have on earth today something like three million distinct species of animal life. Evolution claims that all species came from a common ancestor and evolved according to natural law into these different branches. Yet natural law makes it impossible to cross or blend these species and keep up the result. Nature will stop the process with the first hybrid—the mule is an example. He is a cross between the horse and the ass—related species belonging to the same genera—but he is sterile. He will not reproduce himself. *There is no way known to scientists to start a new species*. How then did the existing species grow from one into another? From the original one into the millions, as evolution demands? Evolutionists can never answer this. We have already quoted Dr. Thomas Hunt Morgan and Dr. William Ethridge on this point. They say there is no evidence that one species ever changed into another one. Even Darwin himself, after trying to tell us about the origin of species, said:

If we descend to details we can not prove that a single species has changed.

In Dr. Vernon Kellogg's "Darwinism of Today," p. 18, we find these words:

Speaking by and large we only tell the general truth when we declare that no indubitable cases of species—forming or transforming, that is of descent, have been observed; and that no recognized cases of natural selection really selecting have been observed.

Then, after discussing some few freaks or exceptions

which radicals cite as cases, and showing that they do not prove the point, he says:

For my part it seems better to go back to the old and safe ignoramus standpoint.—(Quoted in God or Gorilla, p. 2.)

Yes, "it is better to be safe than sorry."

Evolution can never even claim to be *science* till it can show the transmutation of species. It is only philosophical speculation.

(5) Evolution can not tell how the organs of the body developed. They tell us that the organs change from one form into another—the gills into lungs for instance—by modification to meet conditions—existing organs gradually changing. But they can not tell how the original organs developed. We naturally wonder how our distant ancestors pro-created before the organs of pro-creation developed or while they were in rudimentary and non-usable form! Also, what environment brought out these organs? If pro-creation was carried on without them what was the need for them? These may be ignoramus questions, but if we wait for evolutionists to answer them we would as well say *ignorabimus*, right now.

Scientists have now repudiated the doctrine that held that acquired characters are transmitted to the offspring; and that leaves them absolutely without any explanation as to how the organs of the body developed. Also without any explanation as to the *method* or *causes* of evolution. They used to teach, following Lamarck, that the organs began in the smallest way in one generation, because of some *use* to which these symptoms of an organ—these potential organs then existing only the prophecy of a pigment—were put. Hence these rudiments of organs were passed on to the next generation and were used by it and therefore developed a little further, but still very imperfect and rudimentary, they descended to the next generation to be used and further developed. Thus after some millions of generations an organ—say a leg or an arm or an eye—was perfected. Each generation inherit-

ing the little growth and dexterity acquired by the preceding generation. But now scientists know that what one generation acquires can not be passed on to the next.

Dr. Winterton C. Curtis says (Science and Human Affairs, p. 170):

Of late years the failure to obtain conclusive evidence for the *inheritance* of characters *acquired* by the individual has told heavily against the theory. [Lamarckian Theory—BREWER.] It would seem that if such inheritance occurs we should by now have secured experimental proof. Convincing proofs have not been forthcoming. The majority of biologists, therefore, regard the Lamarckian Theory as distinctly *not proved*. Many go so far as to believe there is small chance of its ever being proved.

Therefore this gradual development is not accounted for—could not have taken place unless one generation could inherit the advantage gained by the preceding one. Then complete perfection must have been attained in one generation. But if *attained* or *acquired* it could not have been transmitted to the next generation. How then did a one-cell, organless, structureless animal develop into an animal with perfect organs? How did it develop into millions of different animals with divergent organs, many and multiplex?

Verily this theory that is put forth as an explanation of the whole riddle of the universe has some enigmas of its own!

If one species will not pass from one into another one, then these species must always have been distinct and did not emerge from a common ancestor and change gradually from one to another until millions of species—unrelated and uncrossable—were produced. If they did not do this then they started separate and distinct, and evolution is not true. The Bible teaches that they were created separate, and each divinely ordained to bring forth after its kind. That law still prevails and all that scientists have learned confirms and establishes it.

If acquired characters are not transmitted to offspring

then one generation could not profit by any development attained by a preceding generation; therefore man could not have gradually developed through a long series of evolving generations, but must have sprung fully developed into existence. The Bible teaches that he was made by an intelligent Creator in that Creator's image. Evolution denies this, but can not even begin to tell how man came. It offers only a fabric of wild and untenable speculations.

Are you willing to give up God, Christ and the Bible; your refuge in the pavilion of prayer and your hope of heaven to follow this "will o' the wisp" through the slime and ooze of pre-historic darkness, only to pitch headlong at last over a precipice into oblivion?

Choose you this day whom you will serve. But as for me and my house, we will serve God. I thank you.
(Applause.)

LITERATURE

I am more or less indebted to all the following books for the arguments, *pro and con*, of this lecture:

FOR EVOLUTION

- "Origin of Species," by Charles Darwin.
- "The Descent of Man," by Charles Darwin.
- "The Voyage of the Beagle," by Charles Darwin.
- "Science in Human Affairs," by W. C. Curtis.
- "Evolution of Today," by H. W. Conn.
- "The Primary Factors of Evolution," by E. D. Cope.
- "Men of the Old Stone Age," by H. F. Osborne.
- "The Earth Speaks to Bryan," by H. F. Osobrne.
- "The Ascent of Man," by Henry Drummond.
- "Science Remaking the World," by Caldwell and Slosson.
- "From the Unconscious to the Conscious," by Gustave Geley.
- "Landmarks in the Struggle Between Science and Religion," by J. Y. Simpson.
- "Evolution and Creation," by Sir Oliver Lodge.
- "The Mind in the Making," by J. H. Robinson.

- "Science and Religion," by J. Arthur Thompson.
"The Gospel of Evolution," by J. Arthur Thompson.
"The Outline of Science," Edited by J. Arthur Thompson.
"Darwin," by Gamaliel Bradford.
"Nineteenth Century Evolution and After," by Marshall Dawson. (This author tries to harmonize the Bible and Evolution. He emasculates both, but does some fine moralizing.)

AGAINST EVOLUTION

- "Pro Fide," by Charles Harris.
"Organic Evolution Considered," by Alfred Fairhurst.
"Theistic Evolution," by Alfred Fairhurst.
"The Problem of Human Life Here and Hereafter," by A. Wilford Hall.
"Debates on Evolution," Baker-Nichol Shipley.
"The Phantom of Organic Evolution," by George McCready Price.
"The Predicament of Evolution," by George McCready Price.
"I. E. D.," by George McCready Price.
"The Case Against Evolution," by George Barry O'Toole.
"God—or Gorilla," by A. W. McCann.
"Evolution at the Bar," by Phillip Mauro.
"The Divine Demonstration," by H. W. Everest.
"The Bible Versus Theories of Evolution," Edited by E. A. Elam.
"Evolution and the Supernatural," by H. W. Griffith Thomas.
"Beyond the Natural Order," by Nolan Rice Best.

CHRIST, THE GIFT OF GOD'S LOVE

CHAPTER II.

The subject for our sermon tonight has been announced as "Christ, The Gift of God's Love." Of course any one of you could now name the text. The text for this sermon is perhaps the best known passage in all the Bible. It has been called the "Golden Text" of the Bible. It is one passage that the people remember—remember the wording and also the reference. When you say John three sixteen everybody knows what that verse is. When you say "God so loved the world," everybody says John three sixteen.

Many years ago I was walking through a cinder-paved side street of the industrial district of the City of Chattanooga, Tennessee, having been sent by the church to carry relief in the name of the Lord to a suffering family, when I was arrested by the voice of a singer in a smoky hut beside the way. That voice would have told any Southern ear that the singer was a Negress, but the voice was mellow and full of melody—there was a soul in the song. Perhaps the music was not classic, but the song was a spiritual and the refrain ran like this:

Jesus loves me,
How do I know it?
John three sixteen
Will show it.

As I went on my way I repeated over and over again, John three sixteen, and I thought of the comfort and joy that that passage has brought to the millions of earth's toilers. Here it has gone into the hut of poverty and caused a poor slave girl to sing, as she toils, with a note divine.

But in order to fully appreciate the text we must read

also the context. It is a gem in rare setting. Let us read now the 14th, 15th, 16th and 17th verses.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life.

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. For God sent not his Son into the world to judge the world; but that the world should be saved through him.

There may be other passages in the Bible that are more beautiful than this from a standpoint of rhetoric—passages more poetic and ornate—but there is no passage more sublime in its import. No passage could possibly be more comprehensive. The whole gospel story is told in these few words. In fact in is all included in one word and that a word of one syllable. A word spelled with four letters—I-o-v-e. God loved the world. God *so loved the world*—loved the world to the extent that he gave his Son—his only begotten Son—to redeem the world. What was wrong with the world that God had to pay such a price for its redemption? It was *perishing*—and in order that it might *not perish* God gave his Son that “*whosoever*”—not that the whole world, unconditionally, might be saved—“believeth on him should not perish.”

In this text then we see on the one side, God, a loving God, a giving God; and on the other side a world, a perishing world, a receiving world.

Satan has made man believe that God hates man and wants to damn him. In fact, sinful man sees God as a monster who lurks behind the shadows and looks out upon man like a beast of prey and longs for an opportunity to pounce upon him and rend him limb from limb. Or to seize man by the neck and sling him off into an eternal hell and then forever gloat like a fiend over man's miseries. A more distorted view of God than that would not be possible. And Satan never perpetrated a greater

deception on the human family than when he succeeded in painting that picture of God on the hearts of men.

The Bible pictures God to us as a kind, compassionate, loving Father, who is not willing that any should perish, but who desires that all should come to repentance. In order to induce men to come to repentance he has manifested his love to men. The Old Testament is full of assurances to man that God loves him and wants to save him from sin and its consequent suffering. He appeared to Moses thus:

And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the *guilty*.
(Ex. 34: 6-7.)

And David said:

He made known his ways unto Moses.
His doings unto the children of Israel.
Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
He will not always chide;
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
So great is his lovingkindness toward them that
fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

(Psalm 103: 7-14.)

Again:

For thou, Lord, art good, and ready to forgive,
And abundant in lovingkindness unto all them that
call upon thee. (Psalm 86: 5.)

And again:

O Israel, hope in Jehovah;
For with Jehovah there is lovingkindness,
And with him is plenteous redemption.
(Psalm 130: 7.)

But it is in the New Testament that God's redeeming love is fully revealed. ' It is there that we have the concrete example of his love. It is there that the Gift of His Love is Given. And we can not over-emphasize his love. We need to tell of it more in our preaching. We need to stress it—to make it the central point around which all other points revolve. The doctrine of God's redeeming grace and infinite love is the basic truth upon which all other doctrine must rest. All other doctrine without this fundamental and vital truth is but chaff. And to preach doctrine to men without basing it upon this primal principle is to feed the hungry souls of men upon husks. And if men should be convinced of the truth of your doctrine and led to espouse it without being moved by the love of God, they would not be converted to Christ; they would not be Christians. They would be ranting dogmatists, bitter partisans, zealous propagandists, ready to contend for their doctrine, to quibble over a trifle and two-fold more the children of hell than the preacher who preached "the truth" but left out the one essential element of the gospel that makes it gospel.

A preacher once preached two or three sermons on the love of God and of his gracious provisions for man's salvation when a brother approached him and asked: "When are you going to begin to preach the *gospel*?"

He meant, of course, when was the preacher going to preach on the things *man* must do to be saved—faith, repentance and baptism. He wanted the preacher to prove that he—the brother—was right in his claims, and that his neighbors were all wrong. Simply a partisan desire to establish his creed. May the Lord have mercy on such brethren.

Paul declares that the gospel is the power of God unto salvation. (Rom. 1: 16.) The Greek word for power in that passage is *dunamis*. The word from which we get dynamic, dynamo, dynamite, etc. The gospel is the power—the dynamite of God unto salvation. It is that which moves men. It is the mighty magnet that draws men to Christ. Will a credal statement draw men

unto God? Will the preaching of duties move men? Will the preaching of laws or commandments as the arbitrary enactments of a tyrannical Master make men love God? No, neither will it make men love each other.

But are not commandments and laws included in the gospel? Does not the gospel have conditions with which men must comply in order to be saved?

Yes, but this obedience must come as a result of hearing and believing the sweet old story of Jesus and his love. The word gospel means "good news" or "glad tidings." In what does the good news consist? Is it not, beloved, in the fact that man was lost, perishing, without God and without hope, and that God saw him "plunged in deep distress" and loved him to the extent that he sent Jesus to the earth and to the cross to redeem man? That is the gospel—the power that attracts men. Jesus said:

And I, if I be lifted up from the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die.

Therefore we must preach Christ lifted up on the cross—dying, the innocent for the guilty—dying that we might live—if we would preach the gospel.

The Apostle Paul said:

Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

And the Apostle John said:

Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . We love, because he first loved us. (I John 4: 9-10, 19.)

You have seen a little blade of grass crushed down beneath the rubbish or debris of a fallen building, and you noticed that it was pale, colorless and feeble. But if you watch that little blade you will see it creep along on the ground for some inches until it reaches a crevice and then it will lift its head from the ground, turn upward

and creep out through that crevice. Then once outside it takes on life and color—it becomes verdant and vigorous. What was it that caused that grass blade to creep toward that crevice? What enabled it to lift itself up from the ground and come out through that small opening? Of course you will say it was the light. The sun ray attracted that little grass blade and drew it through the crevice. Responding to the kiss of the genial sun ray it lifted itself up from the earth, came out in the open and took on life and color and beauty.

Just so does God draw the sinner unto himself. When the souls of men are crushed down beneath the weight of sin and the fear of death and the genial ray of the Sun of Righteousness falls in tender kisses upon them they leap up in response and are filled with the health and life divine.

In order to make men love him God manifested his love toward men. That is the gospel—the power of God to move men.

But when we speak of the love of God, how shall we adequately declare it? By what shall we illustrate it, or to what shall we compare it? We may think of the love of Damon and Pythias—the man who gave his life for his friend. But Christ gave his life for his enemies. We may think of mother love—and surely there is no tie, no sentiment known to man that is sweeter than mother love. Nothing among the experiences of men has the appeal to the nobler side of man's nature than stories of mother love have. We like to think of the swan mother that plucks the feathers from her own breast to line the nest for her young. We like to think of the eagle mother that builds her nest aloft in the crags of the mountain peaks, and when the forest fires begin to sweep up the side of the mountain and the smoke forming garlands of purple in the golden sunlight announces that danger is near, she soars away and frantically endeavors to induce her young ones to follow her. But when the young can not follow and when smoke has enveloped the nest and the greedy blazes are leaping

nearer, the mother comes back and, spreads her wings over her nest and burns to death with her birdlings.

But mother love reaches its climax in the human mother's bosom. We have heard often of the toil and sorrow, the sacrifice and suffering that the mothers of men must endure for their young. They frequently give their lives that a new life may exist. But where they give only of their strength for the new being they care for that being through the helpless days of babyhood and they follow him on through the ungrateful days of youth and often they follow him through crime and shame to a disgraceful death. Still loving him, owning him and desiring to shield and protect and to suffer for him. All of us can recall stories of such mother love—all of us are the beneficiaries of such self-denial, of such sacrifice and suffering.

But could we concentrate all mother love into one mammoth mother love it would not be comparable to the infinite love of our heavenly Father. Isaiah says, speaking for God:

Can a woman forget her sucking child, that
she should not have compassion on the son of her
womb? Yea, these may forget, yet I will not
forget thee.

Where then shall we find an illustration of God's love? How shall we express it? Poets have sung of the Father's love and goodness, but when we analyze their poetry we find that they have simply said they were unable to tell of this wonderful love. They have not expressed it; they have just expressed their inability to express it. Whittier said:

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good!

And so beside the Silent Sea
I wait with muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.

Some other poet has said:

Could I with ink the ocean fill—
Were the earth of parchment made,
And every blade of grass a quill
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
And the scroll would not contain the whole,
Though it stretch from sky to sky.

The only way we can find God's love adequately expressed is to take God's own expression of it. There are two things at least that man can not measure or fix with metes and bounds. These are God's love and man's sin. But we get an idea of both when we see what God did to save man from sin. We can not know the demerit of one sin and who shall presume to say what is the just desert of a life of sin. If sin was not terrible, and its consequences beyond all reckoning, God would not have paid the price he did pay to save man from sin; the gospel would not be good news and Christ as a gift from God to die for men would be an absurdity. Yea, it would be a crime. The gospel is painted on a black background—a background of despair—and unless that background is seen the gospel loses its beauty and meaning.

When we see man lost and ruined, hopeless and helpless, groping in darkness and groveling in iniquity; held in the slimy coils of the serpent of sin, and utterly unable to extricate himself, then are we able to appreciate the divine interposition. In all matters pertaining to the spirit or the spirit world man was but—

A babe crying in the night,
A babe crying for the light
And with no language but a cry.

God heard man's wailing cry and resolved to redeem him. But as God looked out over his vast dominions to select a sacrifice for man's sin, where did he find one that

was sufficient? Not all the lambs that had died upon Israel's altars—not all the bleeding sacrifices that had been offered upon the hills of Zion—could expiate one sin or save one sinner! Not all the wealth of all the world could purchase the salvation of one soul. Then what sacrifice was made? God robbed heaven of its richest jewel. He plucked the fairest flower that blossomed in the paradise of God. He sent Jesus, his well beloved Son—the darling of his bosom—from the land of light and life and love to the world of darkness and death and hate to be born of a woman, to live in the flesh and to die on the cross. He was born in poverty, lived in suffering and died in shame, all for us!

We do not see the full test and strength of God's love until we come to the dark hour of the cross. The night that Jesus was betrayed we follow him from the upper room, across the brook Kidron and unto the garden of Gethsemane. The shadow of the cross was upon him and his soul was exceeding sorrowful, even unto death. He knew his hour had come and that soon the mob would be coming out to take him and lift him up on the cross in a horrible death. His spirit was willing but the flesh was weak. It felt the agony that awaited it and was almost ready to succumb beneath its burden. Jesus stationed his disciples as sentinels on the way. Eight were left in one place and a little further on the three faithful and trusted companions of the Savior were set to watch for the coming mob. With these two companies of men on guard duty the Savior went on to where he was alone and threw himself upon the ground and prayed earnestly to the Father that he might, if possible, be spared this ordeal—that the cup might be removed. But always said "not my will but thy will be done." Then he arose and went back to his three disciples, nervous and agitated, and found them sleeping. He was no doubt sorely distressed and disappointed to find even Peter sleeping. He rebuked them and commanded them to watch. He then ran back to his place of prayer and falling upon his face in the dust of the

earth he again prayed, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."

Three times Jesus prayed this prayer and his agony was so great that not only the sweat poured from his face, but the blood exuded through the skin and dripped to the ground. Why did not God hear that cry of his Son and remove the cup?

I once had a discussion with a man who said that all men will be saved. He said God would not allow men to suffer after death. He became excited over the thought of hell and challenged me to say if any earthly father would for any conceivable crime permit his child to suffer such punishment. In answer to this challenge I drew before that audience the picture we have before us here of Christ in Gethsemane and asked my opponent if any earthly father could have refused to come to his child in such a situation. I said: "Suppose we see a great general standing here erect and in uniform, with the insignia of his rank upon his shoulders. His little child is playing at his feet. Back of him and stretching away to the right and the left are great columns of his soldiers—thousands of men armed and standing at attention, ready to move at the word from the general. And we see a fiend seize this child with the purpose of rending it limb from limb. We see the little child as it looks to its father with trembling lips and tearful eyes and appeals for help. We see the little white, dimpled outstretched arms appealing to the father. But the father does not move. He does not utter a word. He witnesses the murder of his child, he hears its death cry, he sees its body dismembered and mangled and never moves. Could any human being do it?"

Then what shall we say for God? Why did he not hear the bitter death cries of his Son—His Holy Child Jesus? Has his heart petrified into stone or ossified into bone?

Ah, no, God heard that cry and his heart was moved. If I may be permitted to describe God with the parts

and emotions of a human being—if you will pardon the anthropomorphisms—I will give you the picture of this part of the scene.

That wailing cry from Gethsemane went up to heaven and the angels ceased their singing and stood at attention. I see them looking to the Father and expecting his command. I see the Father seated on the throne of the universe and surrounded by angels and archangels. He hears the cry and looks down upon the prostrate form of his Holy Child in the dust of his foot stool. I see the great Father's bosom as it begins to rise and fall with emotion. I see the great chin quivering and the tears as they begin to course down the cheek. Surely the Father will remove that cup! He looks again and sees that infuriated and senseless mob creeping stealthily up the hill like a hungry beast, stalking its prey. That cry of anguish again pierces the heavens and the angels weep. Will the Father now save the Son?

The Father looks again and there arises before him another scene. He looks down over the ages and sees the teeming and toiling millions of men as they stagger across the stage of life neath their burdens of sin. He hears them crying for mercy. He sees them standing by the open tomb with broken and bleeding hearts, yearning for light. He saw me and he saw you with our eyes swollen with weeping and souls stained with sin. He saw us all traveling toward the brink of eternal woe, and he loved us, blessed be his name; he loved us so that he redeemed us. I see him dispatch an angel to the earth with this message:

"My Son, it is not possible. If you do not drink this cup then all my poor children of earth are lost forever." Then the angel ministered unto him, gave him strength and removed his fear. "He was heard in that he feared" (Heb. 5: 7-9).

Then the Son arose and went back to his disciples, no longer nervous and agitated, but calm and resigned. He did not rebuke his disciples now, but told them to sleep on and take their rest. But immediately he saw

the mob coming and he said: "Arise, let us be going: behold, he is at hand that betrayeth me."

Jesus met the mob fearlessly and meekly surrendered to them without resistance, fully knowing what awaited him, but resigned to drink the cup to its bitterest dregs. They dragged him through the streets of Jerusalem in the night hours and brought him before Annas and then before Caiaphas. At early dawn they brought him before the Sanhedrin. There they falsely accused him and bribed witnesses to swear against him. But even then they could find nothing on which they could convict him, until they forced him to say that he was the Son of God, and then they sentenced him to death for blasphemy.

They rushed away to the Roman governor to get him to sign the death warrant. Pilate tried Christ and found him innocent, but fearing to release him, he sent him to Herod. Herod mocked him and sent him back to Pilate. Pilate finally yielded to the clamor for his blood and delivered him up to be crucified.

They nailed him to the cross and there he hung by the bruised and bleeding tendons of the quivering flesh, dying for you and me. The sun was veiled in darkness and the earth, shrouded in gloom, quaked and trembled upon her axis. Finally Jesus chieid with a loud voice and bowed his weary head upon his guileless bosom and gave the spirit into the hands of the Father.

By the grace of God he tasted death for every man. (Heb. 2: 9.)

But they took his body from the cross limp and lifeless and laid it in the rock-hewn sepulchre of Joseph of Arimathea, where he slumbered in the solemn silence of death for three days, but early upon the first day of the week, as the sun was breaking over the horizon, the Sun of Righteousness burst through the gloom of the grave and came forth with healing in his beams to flood and fill the earth with light divine. He had abolished death and dispelled the shadows that surround the tomb and

given us a view of the "land of pure delight" over beyond death's turbid floods.

He was now prepared to be the Savior of men and he sent salvation unto every creature in all the earth upon simple and easy terms.

My friend, if you have never accepted this salvation thus provided for you upon the terms on which our Savior offered it to you, you are still lost and perishing—exposed to eternal danger. If the whole world was perishing without Christ, then those of the world who are still without Christ are, of course, still perishing. If you could be saved without him, then Christ died in vain—and surely God should have removed the cup. The choice is now yours. Will you be one of the *whosoever will* or one of the *whosoever will not come unto the Lord*?

Have you no place in your heart's affection for a Savior like this? Can you look with indifference on the suffering Son of God, as he hangs bleeding and dying on the cross for you? God loves you. Jesus died for you. Angels are concerned for you. Can you, the one most interested, be indifferent and unconcerned? The sun refused to shine upon the crucifixion of Jesus; can you look upon it without a blush? The earth trembled when the Savior died, and can you contemplate it without a tremor? The solid rocks were shivered, can your heart remain unbroken?

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Amen and Amen.

CHAPTER III.

CHRIST IN PROPHECY

As a Scripture reading for the sermon tonight you will please give heed to these verses from the fifth chapter of the Gospel by John, beginning with verse 30. I shall read all the remaining part of the chapter. (Speaker reads from memory.)

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

This is the language of our Lord addressed to the unbelieving Jews. He here presents four witnesses upon whose testimony he rests his claim to be divine. He did not ask them to accept his own testimony or to believe his claim upon his unsupported word. There was plenty of evidence if they would but consider it. The four witnesses that he here introduces are (1) John the Baptist (2) the works which he (Jesus) did, (3) the Father and (4) the Scriptures. It would be very interesting, as well as profitable to hear the testimony of all of these witnesses tonight, but our time will permit us to hear only one witness testify on this occasion. And I have chosen the fourth. Let us examine this witness.

THE SCRIPTURES. This means, of course, the Old Testament Scriptures. The New Testament had not then been written—not a word of it. These Scriptures were what are sometimes called the Jewish Scriptures, though these Scriptures are for all men indirectly which will be shown by the lessons of this sermon. But they were Scriptures that these Jews searched and in which they thought they had eternal life; Scriptures, some of which had been written by Moses, the head of the Jewish church and the Mediator of their covenant. "If you had believed Moses, you would believe me; for Moses wrote of me," said Jesus. All the Old Testament Scriptures bore witness of Christ, and Christ repeatedly and boldly made this claim and declared that he would fulfill "all that was written in the law of Moses, in the prophets and in the psalms" concerning him. You remember the many passages, no doubt, in which this claim is made in such language as: "It is written of the Son of Man that he must suffer many things." "The Son of Man goeth as it is written of him." "All things written by the prophets concerning the Son of Man shall be accomplished." "Then said he unto them, O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets

he expounded unto them in all the Scriptures the things concerning himself."

Consider now how wonderful and how daring this claim is. The Jews knew that their Scriptures promised them a Messiah and they well knew from what tribe he was to descend. They knew that the *time* and the *place* of his birth were foretold. They knew what his character was to be and that he was to be a king and reign in righteousness. They could have known at least something of the nature of his kingdom and that the Gentiles were to be embraced in it, had they not been blinded by a false interpretation of their prophecies. They read and searched these Scriptures, copied them, quoted them, argued about them and earnestly hoped to attain unto the promise made of God unto their fathers. They were looking for their Messiah and each succeeding generation for centuries had hope that he would appear in its day. They were ready to examine the claims of any contender and to measure him by their Scriptures and to challenge each other to *search and see* if a prophet was to come out of Galilee. And Jesus boldly claimed to fulfill all the requirements of all these Scriptures and they were not able to refute his claim! They exhausted their resources and all the devices that their wicked scheming could conjure in an effort to get an accusation against Christ, but not once did they point out a prediction of their Scriptures that he did not fulfil. Had they done this they would have proved him an impostor and his claims would have been so ingloriously defeated that they would have been laughed out of the minds of men before that generation had gone from the earth. Why did they not do this? Is it necessary to say that the only reason they did not was because they could not?

The apostles made this same claim for Christ even after his crucifixion and resurrection. They fearlessly accused the Jews of fulfilling their Scriptures in killing Christ. They charged upon these rulers and doctors of the law that they had crucified their long looked for Messiah—the one who was promised and described in

their prophecies. They "powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." They always took their texts in the Old Testament Scriptures and then added their own personal testimony to the fact that these Scriptures had been fulfilled before their eyes—the eyes of all that generation of Jews. Peter quoted David and Joel on the day of Pentecost. Philip took a text in Isaiah and began "at the same Scripture and preached unto him Jesus." Paul went into the synagogue and "reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ."

These Jews knew their Scriptures, and if Jesus were not the Christ it certainly should have been easy for them to answer the apostles. One prophecy concerning the Christ that was not fulfilled in Jesus would have been sufficient. That would have overwhelmed the apostles in disaster. But no such Scripture was ever adduced and the learned Jews for two thousand years have had to suffer the embarrassment of facing the charge that they rejected the testimony of their own Scriptures and killed their Messiah—the world's Redeemer. The only rational conclusion from all this is that in Jesus all the predictions and promises of the Scriptures found accurate fulfillment. His claim in this respect must be true.

But if this claim is admitted then we are also forced to the conclusion that Jesus was divine. No mere human being could search out all the prophecies concerning Christ and then so shape his own life as to fulfill them. Many of these prophecies were concerning the birth and death of Christ and over neither of those events did he exercise any control. An impostor could not have made his birth, life and death match these Scriptures so accurately that no detail could be pointed to as missing or out of place. That would have been impossible, as all must admit. Therefore Jesus of Nazareth was the Messiah

of Jewish hope, the Son of God and the Savior of the world.

Why do not the atheists, the infidels and the skeptics of our day consider the arguments made on the prophecies in favor of the divinity of Christ? Why do they not point to some prediction that was not fulfilled? Why do the college students and the younger atheists who imagine that they have superior intellects, who boast of using their reasoning powers and laugh at the gullibility of Christians, not turn their reasoning faculties to work on this argument and expose its fallacy? The fact is that these young upstarts do not know that such an argument exists! They never heard of a prophecy and its fulfillment. As between Christianity and atheism they never heard but one side and they don't even know the strength and weakness of that side. If they will study the evidence in favor of the existence of God, of the divinity of Christ and the inspiration of the Bible, they will find that it is far more rational to believe than not to believe. It is far easier to believe that Christ is the Son of God than to believe that a peasant of Galilee could have done and said the things that Jesus did and said: could have influenced the whole world for two thousand years, as Jesus has.

In order that we may see the meaning and strength of the argument from the Scriptures referred to in the text, let us notice now a few prophecies and their fulfillment. This is a great field of study and in this sermon I can do but little more than show you its beauties and possibilities. You may continue the study indefinitely.

1. First, you remember that Jesus said that Moses wrote of him. What did Moses say concerning Christ? Here is one statement:

Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not.

And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. (Deut. 18: 15-18.)

Peter applies this prophecy to Christ in the third chapter of Acts, verses 22 to 24. If Jesus was not like unto Moses the Jews could have pointed out the difference—if the difference was such as to vitiate the claim.

But that is not the only way in which Moses wrote of Christ. The whole law of Moses was temporary and symbolic. It contained many types of Christ. He was fore-shadowed in the sacrifices of the law. Paul said, "For the law having a shadow of the good things to come, not the very image of things" could never make the comers thereto perfect. "For it was impossible for the blood of bulls and goats to take away sin." Their sins were remembered again every year. But he declares that when sins are removed by the blood of Christ they are remembered no more forever. Therefore the "good things" to come were the blessings of salvation in Christ. Again in Colossians (2: 16) he says:

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's.

A shadow passed down over the generations and told of an approaching substance or body. That body was Christ. The ceremonies and sacrifices of the law of Moses constituted that shadow.

2. But to descend to details let us notice that the Scriptures had foretold the tribe out of which the Messiah should come. In Genesis 49: 10 we read:

The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;

And unto him shall the obedience of the peoples be.

This is understood to mean that the Messiah—*Shiloh*, one sent—would come before Judah ceased to be a distinct and ruling tribe. The "scepter" was the standard

of the tribe of Judah and a symbol of the tribe itself. It is well known that Judah was the only tribe remaining in the days of Christ, as is indicated from the name Jew (from Judah), and there was still a Jewish high-priest. Thirty-five years after the death of Christ both disappeared in the destruction of Jerusalem.

This promise that Christ should come out of Judah was repeated in the promise to David, for David was of the tribe of Judah. It is well known that Christ was to be of the seed of David, but one prophecy to that effect will not be out of place here. Jeremiah 23: 5, 6, says:

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness.

Mary the mother of Jesus, was of the tribe of Judah, and of the seed of David, as was also Joseph, as may be seen from the genealogy as given in Matthew and Luke. And Paul said, "For it is evident that our Lord hath sprung out of Judah" (Heb. 7: 14).

3. The place of the Messiah's nativity was definitely foretold by the prophet Micah. In chapter five, verse two of his prophecy we read:

But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

The Jews understood this to apply to their Messiah and not to some mere human ruler, for when Christ was born Herod called unto him the chief priests and scribes and inquired of them where the Christ was to be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet, And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.
(Matt. 2: 5-6.)

The prophecy of Micah was written something like five hundred years before the advent of our Savior, but the prophet, looking down the vista of the years, named the place where he was to be born. And let us consider how remarkable was the fulfillment of this prediction. Mary the mother of Jesus lived in Nazareth of Galilee and not in Bethlehem. Nazareth was about a hundred miles from Bethlehem. Then how did it happen that Mary was so far away from home when her babe was born? You all know, of course, that this was brought about by a decree issued by the Roman emperor—the ruler of the world—that all the world should be taxed or enrolled. This required each subject of the decree to go to his native city to enroll. Joseph was of the city of Bethlehem, and he went there to enroll himself and Mary. But why did he bring Mary with him? Surely that was not necessary. Surely she could have been excused under the circumstances, especially as Joseph could enroll for her. (Men were the heads of the house in those days.) The ways of travel then were very crude and the journey was a long one over a rugged country and beset with dangers from wild beasts and from robbers. Can you imagine why an expectant mother would undertake such a journey, especially right at the time she was expecting the birth of her babe? The answer is, Jehovah was guiding in this affair. His prophet had foretold the place where the babe was to be born and the power that enabled him to know that had now caused the emperor to issue a decree and was moving in all the circumstances to bring about that which had been before revealed. But unless Mary knew and understood that her babe was now to be born just at this time, in fulfillment of prophecy (which she evidently did not), how do you suppose she was induced to make the trip? Did she go on that journey for the express purpose that her child should be born in Bethlehem? I hardly think

so. There is some evidence that she did not expect the child just at this time. When the babe was born they wrapped him in *swaddling* cloth. Swaddling cloth, according to the meaning of the Hebrew word, was cloth unrolled from the bolt—bands of cloth. There was no garment made; no preparation for the child. But Jehovah knew and guided the young mother to the right place.

Then when the wicked Herod sought to kill the child, Joseph, being warned of God, fled into Egypt. There he remained until after Herod's death and then Jehovah called him out of Egypt and thus another prophecy was fulfilled. Hosea 11: 1 says, "Out of Egypt have I called my son."

Now that Joseph was told that it was safe to do so, he returned to his home in Nazareth and there Jesus grew up. For that reason he was called a Nazarene, and Matthew tells us that that was in fulfillment of another prophecy. (Matt. 2: 23.) This prophecy is probably found in Isaiah 11: 1, but our English versions do not show it.

Because Jesus was called a Nazarene the Jews *assumed* that he was born in Nazareth. Things of such a vital nature must never be settled upon assumption. That is what prejudice will do. Prejudice means to pre-judge, to judge before you hear or before you investigate. In the seventh chapter of John, when the Jewish rulers were denouncing Christ and abusing the officers for not arresting him, Nicodemus, a member of the Sanhedrin, dared to say: "Doth our law judge a man, except it first hear from himself and know what he doeth?" But they silenced him with the scornful and sarcastic reply: "Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet." But had they themselves been honest enough to search and see, by investigating the life of the man whom they were seeking to kill, they would have found that he was born in Bethlehem, and that he was called a Nazarene even in fulfillment of their Scriptures.

4. The trials and death of Christ had been minutely foretold by the prophets. They had said that in his trials he would suffer great abuse. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isaiah 50: 6). That this was literally fulfilled the following passages show:

Then released he Barabbas unto them; and when he had *scourged* Jesus, he delivered him to be crucified. (Matt. 27: 26.)

Then did they spit in his face and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who smote thee? (Matt. 26: 67.)

And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy! and the servants did strike him with the palms of their hands. (Mark 14: 65.)

That the Messiah was to die a violent death is clearly indicated in these passages: "He shall be *cut off* out of the land of the living" (Is. 53: 8). "And after three score and two weeks shall Messiah be *cut off*, but not for himself" (Dan. 9: 26). These quotations do not, however, show the manner of death that he should die, but that will be seen in another prophecy soon to be introduced.

The 22nd Psalm gives a complete picture of Christ's death on the cross. It opens with the words, "My God, my God, why hast thou forsaken me," and then in the sixteenth verse it says, "They pierced my hands and my feet." This refers to the nails that were driven through the hands and the feet of our Savior when they crucified him. This prophecy becomes one of the most remarkable of all when we consider that this manner of putting men to death had not been heard of when this Psalm was written. At least it was not known among the Jews. Their manner of inflicting capital punishment was by stoning. Had they put Jesus to death by their own hands they would have stoned him. Romans inflicted capital punishment upon a citizen by beheading him. Decapitation was their well known method. But

they used the cross, which was the most barbarous and horrible death ever devised, for slaves and subjects who were not citizens. Jesus was condemned by the Jews and sentenced to death. How then did it happen that they did not execute him by stoning? Here again we see the hand of providence guiding in the affairs of men and bringing about the fulfillment of his word. The Romans had taken away from the Jews the privilege of inflicting capital punishment without the sanction of the Roman authorities and that meant that the Romans would attend to the matter themselves. But how did it happen that these Jews, who were entirely the cause of Christ's death, did not override this Roman law and execute Christ as they did Stephen, and as they would have killed Paul had not the Roman officer interfered? (Acts 7, also 21.) The only answer is that God was guiding. His prophet had said they would "pierce his hands and his feet," and that meant crucifixion. Jesus had himself indicated that he would die on the cross—be lifted up. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die" (John 12, 32-33.)

In the same twenty-second Psalm we find another prediction that was fulfilled in Christ's death. The eighteenth verse says: "They part my garments among them, and upon my vesture do they cast lots."

This was literally fulfilled as John tells us in these words:

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did. (John 19: 23-25.)

Another prophecy concerning the death of Christ is found in Psalm 69: 21, which reads:

Reproach hath broken my heart; and I am full of heaviness:

And I looked for some to take pity, but there was none;

And for comforters, but I found none.

They gave me also gall for my food;

And in my thirst they gave me vinegar to drink.

The fulfillment of that prediction is told by John in this language:

After this Jesus, knowing that all things are now finished, that the scriptures might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up his spirit. (John 19: 18-20.)

There is one other prophecy that we must not fail to study tonight in connection with our Lord's death. We have seen enough already to convince any unprejudiced mind, it would seem, that these things did not just happen. They were not mere accidents or fortuitous coincidences. Divine wisdom is displayed in all these things. But the one other prophecy that I wish to bring to your attention before we close tonight is found in Isaiah 53: 9. It says:

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

The statement that he was to be in the hands of a rich man in his death challenges our attention. That he was numbered with transgressors and was with the wicked in his death is not new to anybody. That fact is so well known that it is not necessary to cite the passages that prove it. Everybody knows that Christ died as a criminal, the just for the unjust—taking our sins upon him—and that he was crucified between two robbers, though everybody may not know that that also was foretold by the prophets. But unless it has been called to

your attention, many of you may have overlooked this remarkable statement, that he would be with the rich in his death. This strikes us as peculiar because we know that Christ was a pauper all his life and his friends were the common people—the poor people and often publicans and sinners. He was born of pauper parents. We know this not only from the fact that he was born in a stable and cradled in a manger, but we see it in the fact that Mary brought the pauper's offering when she came to offer for her cleansing. (See Luke 2: 22-24; Lev. 12: 8; 5: 11.) That Christ was homeless and penniless we know. When one man suggested that he would like to join his company and go about with them, Jesus said, "The foxes have dens and the birds have nests, but the Son of Man hath not where to lay his head." And when he wanted to pay his temple tax he had to direct Peter to get the money miraculously from the mouth of a fish. How strange that he who was so poor, and whose disciples are from the poorest classes, is to be among the rich in his death. But the prophet said that such would be the case. Did it come to pass?

When Christ was on trial no rich man was there to employ counsel or to use his influence in behalf of Jesus. Even his disciples had deserted him and he stands friendless and forsaken between a cowardly governor and a mob of purblind sectarian ecclesiastics and blood thirsty hypocrites. When at last he dies upon the cross between thieves none but a few weeping women are near to sympathize. He is dead now and no rich man has appeared to defend him or to die with him. What shall we say of that prophecy? Did this one fail? Oh, no. The interpretation thereof is accurate and the fulfillment thereof is sure. Let Matthew tell us how this was fulfilled, although he does not refer to the fact that it was a matter of prophecy—just tells what occurred as a matter of history. Hear him:

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate,

and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the tomb, and departed. (Matt. 27: 57-60.)

John tells us that Nicodemus joined Joseph in the burial and that he brought a hundred pounds of ointment made of a mixture of myrrh and aloes and they anointed the body of Jesus and wrapped it in linen cloths and buried it in the rock hewn tomb in which no corpse had ever been laid. Thus our Lord was given an expensive burial by the hands of two rich men—members of the Sanhedrin or Jewish supreme court, though they had not been present at the trial of Christ, it seems.

My friends, can you follow out this line of study and not be convinced that the men who wrote those prophecies were inspired? How could they have known that these things that were centuries in the future as they wrote would occur? And how could a mere man have made the events of his life accord so perfectly with these predictions? What say you of Jesus? Was he not unique, different, therefore divine? If not, how do you account for him? If he was divine what will you do with him? To reject him would be to reject the divine One, the messenger from heaven, the Gift of God's love, and therefore to judge yourself unworthy of eternal life. If God has gone to that extreme limit to save you and then you refuse to accept the escape thus provided, what do you think ought to become of you? These are solemn questions, beloved, and this is your hour; others may or may not have heard the gospel, and they may or may not have heard the testimony in favor of the Lord's divinity, but you have heard it tonight. The evidence is before you and you are forced to render a verdict. You must say that he was divine or he was not. If he was divine, then your soul is lost without him—else there was no need for his journey from heaven to earth: no need for his sacrificial death. What is your decision? Will you accept the salvation brought to you by this suffering

Savior or will you refuse it and go out into the darkness of the boundless beyond without one ray of light or hope?

O, come unto the Lord tonight, give him your life. You must believe, the evidence is too strong to be rejected. Then believe upon him with all your heart, repent of all your sins and having thus died to sin be buried with your Lord in baptism, according to his blessed word, and arise to walk in newness of life. Thus one life is ended in a death and a burial and another life is begun by a resurrection. These are the terms of the gospel; these are the conditions upon which he promises to save you. He is lovingly, tenderly calling you now and we pray that you may come to him right now.

CHAPTER IV.

CHRIST, THE MAN OF SORROWS.

Our Scripture reading for the sermon tonight is Isaiah 53: 1-6.

Who hath believed our message and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

"He was despised, and rejected of men; *a man of sorrows*, and acquainted with grief."

We have all often heard Christ spoken of as a man of sorrows, but some people do not seem to know where he is so designated in the Bible. I once knew a man who read the entire New Testament through looking for that expression, and when he didn't find it he took delight in calling people down for using it, telling them that it is not in the Bible. But even if it were not in the Bible and our using it would cause many people to read the New Testament through, we ought all to begin using it every time we speak of our Lord.

Isaiah is called the gospel prophet or the Messianic prophet, because he foretold so many things about Christ. We have the example of an inspired man in applying this 53rd chapter to Christ. Philip opened his mouth, and beginning from this Scripture preached unto him Jesus" (Acts 8: 35). There can be no doubt, therefore, about Christ being here called the man of sorrows.

We are studying Christ each night in the first part of these meetings because he is the only Savior of the world and our efforts here are for the salvation of men. We have no desire to perpetuate a party, defend a doctrine or extend the interests of a denomination. We are "determined to know nothing save Christ and him crucified".

Personally, I believe that Christ is not only the Savior of our souls, but I believe that he is the panacea for all earth's ills. I believe that he is the ideal of the ages; the goal which men are trying to attain; the "holy grail" for which they are seeking. I think all honest scientists, philosophers, legislators and educators are seeking to better the conditions of the earth, to ameliorate human suffering and to bring more joy, happiness and good will to men. But the very things they are seeking to bring about—many of them without Christ—can be found only in Christ. Hence if the scales could only fall from the eyes of men and they could recognize Christ for what he is—and for what he is worth to the world, I believe all men would fall at his feet and crown him Lord of all.

This having been said, somebody is perhaps ready to

say: "Do you think a man of sorrows is the ideal of the world? Do you think men want to fall at the feet of a sighing, sorrowful, weeping man? That is not man's nature; we want a strong, fearless, indomitable, iron man for our ideal. We are hero worshipers. The whole race is. Men will not follow a tearful sentimentalist. This age has no time at all for 'sob stuff'. Give us life; give us action; give us daring and adventure."

We might appropriately reply with the text, "despised and rejected of men," but for the fact that we have said that, he is the ideal of all men. We can not deny the claim that men are all hero worshipers. That we are all fascinated and even captivated by men of strength and courage: men who fear nothing but will dare anything.

That is why Hannibal and Cæsar hold such a large place in the history of ancient nations. That is why Napoleon's page in the world's history is so luminous and his name is embalmed in the hearts of the French people.

And in our own nation who does not thrill with pride at the mention of such dauntless men as Washington and Jackson and Lee and Grant and Nelson and Forrest and hundreds of others whose names adorn the pages of our history, and whose memory will be preserved by the statues and monuments that stand in our capitol city and in our national cemeteries? And perhaps no man of modern times has had a larger place in the hearts of our people than Theodore Roosevelt. He was a great man in many respects, but who doubts that his dashing, daring, adventurous spirit is what appealed to the fancy and challenged the admiration of the populace?

We have had one President whose whole claim upon the hearts of his countrymen was his heroism. He was not a great statesman—he was no scholar at all, and he was not a military genius like Napoleon. But he was a dare-devil. He fought whenever there was an opportunity to fight without waiting for orders from his superiors. Andrew Jackson, known as "Old Hickory," the seventh President, won fame as a fighter in both

public and private battles. His duel with Mr. Charles Dickinson took the prize before a certain New York Athletic Association as the bravest deed ever done on American soil

Jackson and Dickinson both lived at Nashville, Tenn., but their duel was to be fought at Harrison Mills, Logan County, Kentucky. Mr. Dickinson and his friends preceded Jackson in the journey to the place appointed. Enroute Dickinson entertained his friends by performing special feats with his pistol, which were told to Jackson as he came along the way. At a certain toll gate one of the Dickinson company put a fifty cent piece upon the gate or pole. Dickinson stepped off thirty steps and shot the coin off the gate. His friend replaced it and he shot it off again. Again he replaced it only to see it drop off at the report of the pistol. Dickinson handed this disfigured coin to the gate-keeper and told him to give it to Mr. Jackson with his compliments. He thought he would give Jackson an ague. The gate-keeper gave the coin to Mr. Jackson and told him how Mr. Dickinson had hit it three times out of three shots. Jackson thanked him and put the battered coin into his pocket. When the time came for the duel Mr. Jackson proposed that they shoot alternately and he gave Dickinson the first shot! Stood up before a man—just twenty-four steps away—who could hit a fifty cent piece three times out of three shots and let him shoot at him! Dickinson hit him, but Jackson did not fall. Instead he took deliberate aim and shot Dickinson, fatally.

That deed won a prize for its bravery—the bravest ever done in America.

The world loves to hear tales of bravery. There can be no successful denial made of that. And it is equally true that the world wants things that are light and cheerful and amusing, instead of things that are serious and solemn and pathetic. Men want music and laughter instead of sobbing and groans.

But after making these admissions I still affirm that *Christ, the Man of Sorrows*, is the ideal of the ages.

That he meets a universal yearning of the human soul.

Mrs. Ella Wheeler Wilcox—who was at this time Miss Ella Wheeler—was once riding upon a train in which there was a woman weeping. She was dressed in full mourning and she attracted the attention of all the other passengers by her inconsolable grief; by her outbursts of crying. Ella Wheeler observed that the passengers, after finding they could do nothing for the woman, avoided her and soon no one was sitting near her. After a while some one in the end of the coach furthest from the weeping woman began telling something that provoked laughter and all the passengers strained their ears to hear. And it was not long until they had all gathered around the man who was dispensing laughter.

This caused Ella Wheeler to write:

Laugh and the world laughs with you;
Weep and you weep alone.

For the sad old earth
Must borrow its mirth;
It has troubles enough of its own.

That is the explanation; that is the philosophy of the whole situation. The world is so burdened with grief and sorrow that it seeks to borrow all the mirth it can. Every man would like to lay at least a part of his burden off on some one else. We all like to tell our troubles and we expect sympathy from our friends. But we don't enjoy hearing tales of woe from the other man. We avoid people who are gloomy and pessimistic. But we will seek the company of a man who can make us laugh and who can give us strength and courage by his optimism and buoyant philosophy. A fun-maker can lead men as the Pied Piper of Hamelin led the children. The ancient kings always had jesters in their courts. And our humorists, such as Will Rogers, can gain admission where scholars, educators and preachers could not go. And some of them have incomes greater than that of the President.

In view of these facts how can we expect the world to fall at the feet of a man of sorrows? Because Christ is not one who dispenses sorrow, but one who dispels it. He never sympathized with himself and he had no tear for his own grief. He said to the tender hearted sympathetic women who followed him as he bore the cruel cross—the instrument of torture—"Weep not for me, but weep for yourselves and for your children, for that which is coming upon you." He always thought of others. "He bore our griefs and carried our sorrows" He is the man of sorrows because he is the one upon whom the sorrow and suffering and sin of the whole world is cast. He is our universal burden bearer.

Is there not a universal demand for such a Helper and Friend? Have we not seen already that men in trouble seek sympathy and look to their friends for help? O, yes, we all admire heroism and we honor Cæsar and Napoleon and "Old Hickory" Jackson, but what man would go to a Napoleon for sympathy when his baby is a corpse or his wife is ill? What man would call a Cæsar, or a Jackson to his bedside to pray with him when the icy hand of death is on his throat? Whom do men call at such times? Ah, they call the preacher and they want the most humble, pious and sympathetic preacher they can find. In life they may have admired the fighting preacher, the fiery petrel, but in the hour of sorrow and at the approach of death they want the godly man with tender heart and kind words.

The world is weighted down with woe and the voice of the whole suffering human family is crying for a burden bearer and a comforter. From the time when, as children, we ran to mother to kiss away the hurt, until death claims us, we are looking for some one to relieve our heart pangs and soothe our sorrows. Often in times of deep distress we go to our dearest friend on earth and unbosom ourselves and find comfort in his sympathy. But however true, faithful and sympathetic that friend may be, and however heavily we may lean upon him, we sometimes have stings that he can not take away

and hurts that he can not heal. There are times when all that earth friends can do avails but little.

Then it is that the human heart protests against the cruelties and tragedies of life and cries out to the Great Unknown and longs for light and relief that this earth can not give. Even the heathen know this longing and this need of the heart, and their desire for this tells them that there is a *Power Somewhere* that can help them and that there is a life that is Higher and Happier and Holier.

Now in Christ this life is revealed, this ideal is realized.

In Christ we find light to dispel the darkness. He is the light of the world. In him is the light of life. He reveals the Father and the Father's mercy and love. He bears all our burdens and heals our hearts. How tender are the words of promise:

Cast thy burden upon the Lord and he will sustain thee. He will never suffer the righteous to be moved. (Psalm 55: 22.)

Casting all your care upon him; for he careth for you. (I Peter 5: 7.)

Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. (Phil. 4: 6.)

But seek ye first his kingdom and his righteousness and all these things (all creature comforts) shall be added unto you. (Matt. 6: 33.)

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

And ye are complete in him. (Col. 2: 10.)

Let not your hearts be troubled: believe in God, believe also in me. (John 14: 1.)

And lo, I am with you alway, even unto the end of the world. (Matt. 28: 20.)

Christ is our "all in all". In him our weary souls find rest. In him we find a balm for all our ills. He is our refuge and strength. He is our Shadow from the heat and our Rock in the time of storm.

He searches our hearts and knows all our woes. He has been tempted in all "points like as we are" and understands every point of attack. He has run the entire

gamut of the human soul and touched every chord that vibrates there. He knows every sigh that heaves our bosoms and understands every emotion that shakes our frames. He knows the bitter, briny tear and the groan that is too deep for utterance. He knows it all.

A good many years ago I preached one night in the Masonic Temple at Chattanooga, Tenn. (We worshiped in that hall regularly then), on a subject similar to this. In the sermon I had made the statement that Christ understands all our emotions, knows all our sorrows, has experienced all our temptations and is therefore able to succor us in every time of need. I had noticed a strange man sitting back near the door. He seemed to be listening to me, but still he had a pre-occupied look and a rather grim expression on his face. When the service was over I was at the door shaking hands with the people and he came up to me and took hold of my hand with a firm grasp. He looked me in the eyes with a straight, sincere gaze and said:

"Young man, that was a wonderful sermon you preached tonight, if it were only true."

I said: "Sir, the things I told tonight are indeed wonderful and the wonderful thing about them is that *they are true.*"

He said: "Do you believe that?"

I assured him that I did. Still holding my hand tightly he said: "I can't believe it. Jesus Christ doesn't know anything about my sorrow and my temptation."

I said: "The trouble is you do not know Christ and you are not willing to let him help you. If you do not believe, you can't expect to enjoy the blessings."

He replied: "How can I believe," and then quickly, "I'd like to talk with you. When can I see you?"

I told him I was ready to talk with him right then and led him apart into a private room. I asked him to sit down and as I was tired, having preached three times that day, I sat down in one of the chairs that were in the room. He did not sit down, but continued to pace to and fro before me. He turned abruptly upon

me and said: "And you believe that Jesus Christ knows my heart, understands my situation and can help me?"

I reaffirmed my belief of that truth. He shook his head and continue to walk the floor.

I arose and put my hand upon his shoulder and said: "My brother, there seems to be something troubling you, can you tell me what it is? I shall be glad to help you if there is anything I can do."

Then he told me his story. He had loved and married a girl who was all the world to him. A baby girl had come to bless his home and his happiness was unalloyed. Then came the Serpent into his Eden. His wife had eloped with another man and had carried his baby with her. He was then searching for her. And he swore with the vilest oaths that he would murder her and her seducer if he could find them.

He concluded by saying: "Jesus never had any such experience as that! He doesn't know what I suffer and how I am tempted."

At once my mind began to turn that problem over. I could have replied that Christ knows our hearts by divine power, but for the fact that I had preached that he had lived among men and therefore knew our sorrows. That he was tempted in all points in which we are tempted. I began to think of many experiences that come to men through which our Lord did not pass while here on earth: the death of a babe; a wrecked home, the ruin of a son or a daughter; the loss of bodily strength and many other things. For a minute I was puzzled and then the answer came like a flash.

I said: "My brother, let me tell you that Christ our Lord does know your feelings and your great trial and he alone can bear you up and heal your heart. It is true that Christ never had this identical experience while living among men, but we do not have to have the same experience to know the same emotion. To illustrate: You have laughed and I have laughed. You laughed at one thing and I at something else, but we both know *laughter*. You have wept and I have wept. One thing caused you

to weep and another caused me to weep, but we both know what it means to weep. We have both been angry. Our anger was not provoked by the same experience, but we both know anger.

"Here is a musical instrument. It has all the notes or tones in music and every tone has been made on it: Every chord has vibrated, but we know every piece of music that was ever composed has not been played on this instrument. Many compositions have never been rendered on this keyboard, but every tone that is in them has sounded here.

"Now the human heart is a harp of a thousand strings. It has chords like a musical instrument and Christ our Lord has touched each chord. He knows every emotion.

"He knows sorrow; his soul was once 'exceeding sorrowful even unto death'. He knows what it means to be betrayed. One of his trusted friends, one who was admitted to the inner circle and knew his plans and hopes and his places of prayer and private resort, betrayed him, sold him for the price of a slave and led the mob to the place of his private devotions and identified him with a kiss! A kiss, the token of affection, prostituted to a signal for murder!

Yea, mine own familiar friend, in whom I trusted,
Who did eat my bread,
Hath lifted up his heel against me. (Psalm. 41: 9.)

"He knew what it was to be misunderstood and to have his words misconstrued and perverted. He knew what it was to be falsely accused and to have his claims mocked, ridiculed and blasphemed.

"Oh, yes, brother, he knows it all. If some thorns are found in your path remember *he bore them on his brow*. He can turn your night into day and bring joy out of your great sorrow if you will submit to him and wait upon the Lord. If you do not ruin things by hate and malice and murder. If you will give your bruised heart to him who never broke a bruised reed or quenched the flickering flax—if you will bow to him in chastened

resignation, do his will and 'wait, meekly wait and murmur not', you will soon know the peace that passeth understanding."

I didn't get the man to surrender to the extent that he obeyed the gospel, but through the help of God I sent him on his way with a different idea of Christ and with kinder feelings in his soul. He promised to give up his murderous search.

My friends, I have related this experience in order to impress upon you the truth that Christ knows your hearts and can help you in any time of need. You, too, might some time get the idea that because Christ did not pass through some special experience while here in his earthly sojourn that he could not sympathize with you in such a trial. But he can, as we have seen, and that is the excuse now for the story just told.

Christ is a wonderful friend if we will only recognize our own weakness, dependence and utter helplessness and say, "The will of the Lord be done" and then stop worrying and fearing and foreboding and scheming. We have not learned the lesson of the grass of the field, the lilies and the sparrows. We claim to be trusting the Lord, but we carry our own burdens—often useless burdens.

There is a story of an Irish peddler who was going down a dusty road on a hot summer day with a very heavy pack upon his back. A man in a light spring wagon overtook him and seeing that he was under a great burden and seemed tired, he asked the peddler to get in and ride. The peddler accepted the kind invitation and climbed into the back part of the wagon. The man drove on for a mile or two and then looked back and saw Pat down on his knees sweating under his burden which was still on his back.

"Why don't you take your pack off and rest as you ride," asked the man.

Said Pat: "Faith, and oi didn't know that you meant to haul me and me pack, too."

Most of us are just that foolish in the matter of allow-

ing the Lord to "bear our griefs and carry our sorrows."

Many things in the life of our Lord showed His tenderness and sympathy, but the story of His weeping with the heart-broken sisters who had lost a brother is to me the most touching.

Lazarus and his two sisters, Martha and Mary, lived at Bethany. Jesus was often in this home. He seemed to make it his home when He was in that region. He taught at Jerusalem during the day and spent the night at Bethany with these friends. The Book expressly says that Jesus loved Mary and Martha and Lazarus.

Jesus had left Judea, because the Jews were planning to kill him, and had gone up into Galilee. And Lazarus became very ill after the Lord's departure. Death seemed near and the sisters sent at once and called for Jesus, believing that he could save their brother. "Lord, he whom thou lovest is sick," was their message. But the Lord purposely delayed to go. He remained where he was for two days. Then Jesus knew that Lazarus was dead and he announced to his disciples that he was going to Bethany to awake Lazarus. The disciples felt rather that he was going to his own death, but resolved to go with him.

When they had reached the vicinity they learned that Lazarus had been in the tomb four days. No doubt everybody was ready to tell Jesus of the death of his friend and of the sorrow of the sisters. Many Jews had come out from Jerusalem to console the sisters and I have no doubt that their sympathy was genuine. Our hearts always go out to our fellow men when we see them in great sorrow, and unless we have passed through such a sadness ourselves, we do not know how much the sympathy of friends means. Just to know that they think of us and that they weep with us is worth worlds. Their words do not count for much, for words are very feeble and empty things in the presence of death: at the time of a loss irreparable. But just the presence of a friend, just the touch of a hand, or the sight of a tear means

much. We all recognize our helplessness at such a time and we all feel a sense of equality in suffering—we know we are heirs to the same sorrow and it helps us all to weep together.

It seems that the people not only talked to Jesus about the death, but the news of his arrival spread and some one told Martha that he was coming. She arose and left Mary weeping and went out to meet the Lord.

Her words of greeting were: "Lord, if thou hadst been here, my brother had not died."

That is an expression of faith. She believed the Lord could have healed her brother, but there seems to be a note of disappointment also. She had sent for the Lord and he had not come. O, don't you know she and Mary had counted the hours and looked anxiously for him and hoped to the last that he would yet reach there in time? But, no, the hours grew darker, the patient grew weaker and at last death came and hope was gone.

Perhaps you, too, have passed through a similar experience. You prayed earnestly and you expected each moment to see a change come. You repeated the Lord's promise and you claimed them and watched for the fulfillment. But you were disappointed. The thing you prayed for was not granted and you may have felt hurt and found it hard to be resigned.

Martha and Mary seemed to feel that way, too, and had they known that the Lord had purposely stayed away, what would have been their feeling?

But the Lord had a wise and benevolent purpose in this delay. He knew he would take away the sting, he would turn their mourning into laughter, and would demonstrate a power that would produce faith and save souls. Just so it is in your case or mine. The Lord knows best and he will do what is right, whether we see it or not. After a while when the mists have cleared away and the clouds are gone, we shall see his wise purpose, and, like Mary and Martha, we shall know both his sympathy and his power.

Jesus assured Martha at once that his arrival was not too late, that Lazarus would rise again. But Martha didn't understand him. After talking with her for a few moments, Jesus called for Mary.

Ah, I can hear him say: "Where is Mary, Martha? May I not see her now?" He knew Mary was broken-hearted. He knew she was somewhere sobbing out her grief and he wanted to console her.

All gospel preachers have gone to homes where death had come and seeing some members of the bereaved family they inquire for the others. They want to see them all.

"Where is Mary?" Martha went into the room where Mary sat weeping and whispered to her: "The Master has come, and he calleth for thee." He has come at last, Mary, and he wants to see you.

Mary arose and went out quickly and the friends who were there trying to console her supposed she was going to the grave to weep there.

How natural! How often we go again and again to the spot where we had laid the body of a loved one! We decorate the grave and raise monuments and do all we can to hide the ugliness of death and to relieve our hearts of the sorrow.

But Mary came to Jesus and fell down at his feet convulsed with grief and wailed: "Lord, if thou hadst been here my brother had not died." She used the same words Martha had used, showing they had talked it over and had waited together for the Lord to come.

Jesus did not try to reason with Mary as he had with Martha—Martha the practical. Mary was broken up. No words would mean anything to her. See her there at the feet of Jesus, shaken by her grief, convulsed and sobbing! Her grief was so great and so touching that the Jews wept as they stood by and beheld her.

Jesus saw all this helpless weeping. He saw this broken, sobbing woman at his feet, he said no word to her, but the record says;

"Jesus wept!"

Ah, what a scene! The Maker of worlds and the Lord of all life, weeps! You have heard it flippantly said that "Jesus wept" is the shortest verse in the Bible. And you have heard men say the only scripture they can quote is, "*Jesus wept.*" But, my friends, such people can not quote that at all. They do not see the meaning of those words. They have not touched the hem of the garment. Why did the Apostle John put that information in two words? Why did he not say, "Just at this juncture it was observed that Jesus himself was shedding tears?" Or, "The disciples noticed that Jesus was weeping also?" How insipid! There is no effort to explain, to elaborate or to garnish this fact. The abrupt statement shows the wonder with which this struck the apostles. They knew he had come to raise Lazarus. The Jews thought he wept because he had lost a friend, but that was not it. The disciples knew better than that. Why should he, the Master of death, weep? He will make everything right in a few minutes. Mary will soon be shouting, then why is he weeping?

There is only one answer, my friends, and that is *sympathy*! Pure human sympathy! He felt Mary's grief, his heart was touched by her weeping and he wept with her! How sublimely sweet and touching is that picture!

Then the Lord said: "Where have you laid him?" And Martha said: "Lord, come and see." She no doubt thought they would go to the grave and stand there and all weep together. She would tell the Lord all about his sickness and how she and Mary had anxiously looked and hoped for the Lord to come. She would tell of Lazarus' last words. And she would tell of the funeral and how good the friends had all been. They would talk it all over and let their tears flow unrestrained. The Lord would hear the story sympathetically and they would all find relief in weeping.

But there was a great surprise awaiting Martha! She believed in Christ and loved him, but she did not

know his power or understand his purpose. But you know the story. The cave was opened and Lazarus was restored to life and given back to his astonished sisters.

In this story we have a marvelous demonstration of divine power and human sympathy. Here we see Jesus bearing the sorrow of others and then removing it entirely. But the fact that he meant to take away the sorrow did not keep him from sharing the viewpoint of the grief-stricken sisters and entering into their sorrow. He wept with them and then dried their tears!

And the sweetest thought of all, for us, is, that he is the same today. He does this for us now if we are his friends. What a wonderful Saviour is Jesus! What a Friend we have in him! He bears our griefs and carries our sorrows and takes away our sins. "Him who knew no sin, was made to be sin for us; that we might be made the righteousness of God in him" (II Cor. 5: 21).

Do you know Jesus? Have you given your life in service to him in order that you may claim him as your Friend? He said: "Ye are my friends, if ye do the things which I command you" (John 15: 14). And, "If ye keep my commandments, ye shall abide in my love" (John 15: 10). "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23).

Do you want all these great blessings? Do you want God and Christ in your life to order your steps and to uphold you? Then you must obey the Lord and be guided by his Holy Word. You must not ignore his will and rebel against his authority and refuse to obey his commands. You must not make void his commands by heeding the creeds and traditions of men. All spiritual blessings are *in Christ*. They are not in some human organization or society or club or denomination.

We are not asking you tonight to join some religious order or denomination or to put yourself under the control of some council, conference, synod or some other body of ecclesiastical officials. No. We are telling you

of a friend divine, who can save your soul and make you unspeakably happy forever and ever. We want you to come into him. How do you get into him? You must *believe* upon him with all your heart; you must sincerely repent of all your sins—abhor them—turn from them. Having thus died to sin, you must then be buried with the Lord in baptism according to his Word, and then come forth to walk in newness of life. “If any man be in Christ, he is a new creature; old things are passed away, and all things are become new” (II Cor. 5: 17).

“For we are all the children of God by faith in Christ Jesus: For as many of you as were baptized into Christ did put on Christ” (Gal. 3: 26-27).

Will you enter in while yet there is room?

When as of old in her sadness,
Mary sat weeping alone,
Softly the voice of her sister
Whispered the Master has come.

So, in the depth of thy sorrow,
Gall tho' its fountain may be,
List, for there cometh a whisper,
Jesus is calling for thee.

O, when thy pleasures are flowing,
Fading thy hope and thy trust,
When of the dearest earth's treasures,
Dust shall return unto dust.

Then, tho' the world may invite thee,
Vain will its offering be,
List, for there cometh a whisper,
Jesus is calling for thee.

Down by the shore of death's river,
Sometime thy footsteps shall stray,
Where waits an angel to bear thee
Over to infinite day.

What then tho' dark be his shadow,
If when his coming thou see,
Cometh there softly a whisper,
Jesus is calling for thee.

CHAPTER V.

CHRIST THE FRIEND OF SINNERS

Our theme tonight is, "Christ, The Friend of Sinners", and the text is found in the first chapter of First Timothy, 15th, 16th and 17th verses:

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life. Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

This is the language of Paul and he here calls himself the chief of sinners, and says that in saving him the Lord Jesus Christ demonstrated the fact that he can save any one. Paul reckoned himself the chief of sinners and since he had obtained mercy no one else need despair. That is the way he felt about it and that is why he lifted his grateful praises to the God who had saved him. His appreciation of the Lord's mercy would not have been so great if his sense of guilt had not been so keen.

Paul was never a wicked man in the sense of being immoral. He was never a reprobate. He had been a religious man all his life—zealously endeavoring to serve God, but he had persecuted the Church of God and made havoc of it. But he was honest in his madness against the disciples. He thought they were heretics, perverters of the law of Moses and transgressors of the principles of the decalogue, and he felt that it was his duty to exterminate the new heresy. But when he learned that he was in rebellion to God he at once changed his whole course and called upon the Lord for mercy, and when

he was told upon what conditions he could obtain mercy and pardon he, without hesitation, complied with the conditions and rejoiced in the full forgiveness of all his sins.

And so may all sinners be saved through the rich provisions of the Gospel of Christ, who is not only the friend of sinners, but also the Savior of sinners.

Although we have taken Paul's language as a text for this sermon we shall not confine our study to this text, for we find in the life of Jesus many demonstrations of the fact that he was a friend of sinners; that he had compassion on them and was anxious to help and to save them. But as we begin to speak of Christ as the friend of sinners we must be careful to make you understand that Christ is not a friend of *sin*. He never endorses the sinner's wrong doing. He never connives at sin and there can be no terms of peace and amity between Christ and the sinner so long as the sinner is defiant and rebellious and persists in his sins. In order to obtain mercy and to enjoy the friendship of Christ the sinner must be sick of sin and anxious to have relief from its guilt and pollution.

Jesus is the friend of sinners and he is ready to save the most depraved man upon the earth tonight, but he can not, consistent with his will—consistent with his plan, save any sinner so long as that sinner loves his sins and desires to remain in them.

Now, there were sinners in the days of Christ's earthly sojourn, and the sinners who found in Jesus a kind, tender and sympathetic friend were those humble sinners—those outcasts who realized that they were lost and undone; whereas the Pharisees and Scribes, who were sinners, too, the very worst of sinners, were denounced by Jesus in the most scathing and merciless terms that were ever used by any inspired speaker or writer. And yet even these people could have found a friend in Jesus had they realized their need of his pardoning love, but they felt that they were righteous and holy and the true guardians of heaven's laws. Instead

of feeling their need of Christ they felt that he needed them. They were sinners, but they were religious sinners—the worst sort of sinner that any man can be. They represented organized religion in their day. They paid tithes, and fasted, and prayed standing in the street corners; they were very punctilious about observing the traditions, or of living true to the creed of their party, and they were so busy enforcing it upon others, and so blinded by their sectarian zeal and they felt so satisfied and “loyal” in their mad heresy-hunting that they never thought of measuring their own lives by the character of God as revealed in their Scriptures. They were loyal to a theory and thought they were faithful to God. How sad is such a condition! They were sinners, sadly in need of salvation, but they didn’t know it. Jesus told them of their hypocrisy and showed them that they were sure for hell, but they did not believe him; it only angered them and made them hate the Lord. They were self-satisfied, self-sufficient, self-righteous, self-saving sinners who felt no need of a divine Savior.

If we were called upon to name tonight the one thing that the present day world needs more than anything else, we should say, *a sense of sin*. The reason that people do not come to the Lord is because that they do not feel that they are sinners and therefore they do not believe that they need the Lord. When we present to the people of today the story of the cross it becomes a stumbling block to them, because it is not complimentary to men. It does not compliment man to say that he had gone down into the depths of depravity to the extent that God had to send Jesus Christ from the heavenly world to save him; that Jesus must shed his innocent blood upon the cruel cross for man’s redemption. As we told you last Sunday night, the whole gospel picture—a picture of God’s infinite love—is painted on a background of despair. For if the world had not been lost we would not have needed redemption. But the world was lost and it needed a redeemer. The world is lost—it still needs a redeemer, but the redeemer is here if the

world will only recognize him and come down at the foot of the cross and depend upon the merit of its atoning blood for salvation.

Hence, we repeat, the world needs a sense of sin. We must know that we are sinners all; we must feel the burden of sin; we must know that we are heavily involved and we have nothing wherewith to pay; that we are hopelessly insolvent—completely bankrupt. Then will we come unto him who is able to pay the debt and who offers to do so freely? That is the attitude into which we must come before we are ready to receive the gospel. The reason we are not better and more grateful Christians is that we have not felt that we were lost sinners and have therefore been snatched as brands from the burning.

We have simply inherited our religion and many of us have no personal convictions. We have not known the guilt of our own sins and sought and found relief in the glorious gospel. Many of the churches today gain more by generation than they do by regeneration. So many people are born to their belief. Like Rachel, they have stolen their father's gods and are carrying them as luggage through life. It is no wonder that they are only nominal Christians. No wonder such people do not feel grateful to God and do not rejoice in the privilege of serving him. No wonder they do what little they do with an irksome sense of duty and then limit those duties to a certain set number of commands or to a few specific acts, like going to church for one hour on the Lord's day.

When we are made to realize that we are lost, helpless and helpless, and Jesus has fled to our relief and that in him alone do we have hope, then will we come to him as we would rush out of a building that is burning and ready to fall in upon us. Can you imagine yourself having to be begged and coaxed to leave such a building? Surely not, if you knew your danger. Nor will we have to beg you to come to Christ when you see that you are forever lost without him.

A generation ago men were more sensible of their lost condition than we are today, hence the Christians of that day were more grateful, more zealous and more earnest than we are. Where, today, do you hear Christians singing as though they meant it—singing from their redeemed and grateful souls—such exultant hymns as

Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now I'm found,
Was blind but now I see?

In order to appreciate the fact that we are saved we must know what it means to be lost. In order to know the joy of spiritual vision we must remember that once we were blind. Then would we serve God out of a sense of gratitude and not from a sense of duty or fear. It may be that service rendered from a motive of duty or fear is acceptable, but it is certainly not the highest order of service. The very highest order of service that we can render to our heavenly Father is a service of gratitude and love. That sort of service is not a burden, but a pleasure and those who are thus moved to serve God do not divide his commandments into essential and non-essential classes and make the essential class as small as possible. They do not keep books with God and claim his blessings as a reward for the works they have done. Who would think of a mother as she watches by the bedside of her sick babe, keeping her eyes upon the clock and counting the hours till she can go off duty? A hired nurse might do that, but a mother will not. She is serving from a sense of love and she forgets her own personal needs in her anxiety for her child and she continues through the weary, anxious hours of the days and the long, sleepless hours of the night until she is exhausted. The limit of her service is the limit of her ability. And that would be the limit of our service to God if we served him from a motive of love.

Not only do we need a sense of sin today, but we actually need to learn that the gospel is meant for sinners; that Jesus is a Savior of sinners. The churches

today do not want the outcast, for whom Jesus died, in their communion. They withhold the gospel from the abandoned sinners and many professed Christians would be scandalized if such a sinner were to enter the congregation and walk down to the front in response to the gospel invitation. Such church members are only seeking recruits to their congregation and are not seeking the salvation of souls. They want members that will add wealth, influence and respectability to the church and there is more joy among such church members over one respectable (?) sinner who walks down the aisles, stiff-necked and unconverted, with a diamond in his shirt front, than over a hundred and ninety-nine real outcast sinners who are truly converted. And this attitude of church members not only causes the poor, humble, bankrupt sinner to hate and avoid the church, which should be the light of the world, the salt of the earth, but it also causes the rich, influential sinner to remain impenitent. It makes him think that his money and influence will commend him to God and gain his blessings just because it gains him favor with church members and causes them to fawn upon him.

It is not necessary to tell you that all this is entirely contrary to the gospel of our blessed Lord, who came to call—not the righteous but—sinners to repentance. Then we should not hold the gospel back from the plague spots of earth, from the segregated districts, from the vagabonds that tramp our railroads or the prisoners that people our penal institutions. Jesus loved them and died upon the cross to redeem them, and they can be transformed and made new creatures and prepared for heaven and immortal glory through the precious gospel which we have the privilege of preaching.

In the life of Christ we have several stories which illustrate the fact that he was the friend of sinners. We will tell you these stories tonight to impress some of the points that have already been made, as well as to bring out some additional lessons. You are acquainted with

these incidents in the gospels, but the more you think of them the more beautiful and tender they become.

In the eighth chapter of the gospel by John we have the story of the woman who was taken in adultery and brought before the Lord. Now Moses had said that a person guilty of adultery should be put to death by stoning. He didn't say women—he said both men and women should be put to death when guilty of this sin. So the Pharisees had found a woman who was guilty and they brought her before the Lord. And why did they bring her before him? Was it because they hated the sin and wanted to see a wicked woman put away from among the people? No, no, that was not it. They brought her before the Lord because they wanted to get him into trouble. They thought that if he released the woman from this sentence of the law he would be guilty of setting at naught the law of Moses and they would have a charge against him upon which they could put him to death. On the other hand, if he sentenced her to death and commanded them to stone her, he would violate the Roman law, for the Roman government had taken away from the Jews the privilege of inflicting capital punishment. Hence you see these wicked, scheming Pharisees thought they would put our Lord in a dilemma and either way he should go would be fatal.

The sinister motive of these Pharisees is further seen in the fact that they did not bring the guilty man along, too. They said the woman had been taken in the very act of adultery. If that was true, then, of course, there was a man there. Why was he allowed to go free? He was just as guilty as she was and should have suffered the same penalty. But you see enforcing the law was not their purpose. You may have wondered where that man was; did you ever imagine that he was back there in that crowd with a rock in his hand ready to help stone the woman to death? Jesus did not, of course, condone this sin. He did not say that the woman was not guilty of a capital offense, but he knew that the sin in the hearts of those men was greater than the sin

the woman had committed. The fact is there is evidence to show that these men were not only sinners, but that they were guilty of the same sin—and may be guilty with this very woman. They knew her and they were going to make her the victim in their wicked scheme to entrap the Lord.

Artists have painted pictures of this scene and they represent the woman as cowering, humiliated and disgraced, at the feet of her accusers. Perhaps the artists can see more in this than the rest of us can, but that is not the picture that suggests itself to us. We see the woman standing up, brazen, defiant and unrepentant. Why? Because she knew these men were as guilty as she was and therefore she did not feel ready to humble herself before them. She would the more probably defy them and challenge them to do their worst. After awhile, when she addressed the Lord she seems to be humble and respectful because she recognizes in him a man very different from the others.

But these Pharisees presented her to the Lord and told him of her sin and reminded him of what Moses had said in the law and asked: "What then, sayest thou of her?"

Jesus stooped down and wrote upon the ground with his finger. We do not know what he wrote—nor do we know why he wrote. But when he arose he threw the responsibility right back upon them. "He that is without sin among you, let him first cast a stone at her," said Jesus. And then he again stooped to write upon the ground; this time he probably did it in order to give them a chance to find their sinless man or to get away without his watching them. When they understood what he said they began to leave one by one, beginning with the oldest and continuing down to the youngest. Sometimes you may have wondered why the oldest man slipped out first. Don't you suppose that when this challenge from the Lord was thrown at them that each knew he was a sinner, but he looked to some other in the crowd to meet the challenge and cast the first stone? In such a situa-

tion, naturally all eyes would turn upon the oldest man in the company expectantly. When he therefore saw himself expected to answer the inquiry of their gaze, and his conscience told him he could not meet the demand, he sneaked out. All the others followed in rapid succession and soon Jesus was left alone with the woman. He said, "Woman where are they? did no man condemn thee?" She answered, "No man, Lord." "Neither do I condemn thee: go thy way; from henceforth sin no more."

Sometimes people seem to think that Christ here excused or palliated this sin. He did not. He merely released her from judicial sentence. They had made him the judge. They had called upon him to dispose of her case according to the law of Moses. But the law required the witnesses who testified against the guilty person to cast the first stone. No witness in this case was willing to declare himself worthy according to the Lord's demand. There was therefore nothing to do but to release the woman with the charge to sin no more.

What a just Judge we have here! Who shall lay anything to the charge of his elect when before him we stand at the last day?

There is another story in the life of our Lord that shows that he was a friend of sinners. It also shows the gratitude of a sinner whose load has been lifted. In the seventh chapter of Luke we read the story of a Pharisee by the name of Simon, who invited Jesus to come into his home and eat with him. It seems strange that he would invite the Lord into his home as a guest and then not treat him with the courtesy due a guest, but that is exactly what he did. It was customary in that day and country for the host to meet his guest at the door with a kiss on the cheek. Then to bring a basin of water and wash the guest's feet and anoint his head with oil. Simon did none of these things for Jesus. He didn't even bring the water that Jesus might wash his own feet.

Why did he invite him at all? He had heard of

Christ and he probably wanted to talk with him and decide whether or not he is a prophet and as great and good a man as some had reported him to be.

There is another story in literature that is very similar to this incident in the life of our Lord and with your *pardon* we will relate it just here for the sake of the similarity as well as for our interest in the story itself.

During the life of Bobbie Burns, the plowman poet of Scotland, a lord of that land—an aristocrat, a member of the nobility—who had been reading some of Burns' poetry, conceived the idea that it would be an interesting, not to say amusing, diversion to have this peasant poet to come into his home and read some of his poetry for the other guests. Accordingly this lord invited Burns to be a guest at a dinner that he was to give. But when the guests were invited to the table poor Burns was left to stand in the hall with the servants. While thus waiting with the servants Burns wrote a poem which he thought would be specially appropriate to read to the lord and his guests after dinner. That poem is now one of the most famous poems in all our literature. You are acquainted with it. It is entitled "A Man's A Man for A' That." Do you remember the stanza that says

Ye see you birkie, ca'd a lord,
Wha struts, an' stares, an' a' that;
Tho' hundreds worship at his word,
He's but a fool for a' that?

Try to imagine how that lord felt when Burns pointed to him and read this.

But to get back to Christ and the Pharisee: Christ was in Simon's home by invitation and was reclining at the table when a woman who was a sinner—a known sinner, a scarlet woman—entered the room and bowed down at the feet of our Lord and began to kiss his feet. Her copious tears began to wet his feet, but she dried them with the hair of her head. She also broke an alabaster box of ointment and anointed his feet

Now, Simon, the Pharisee, sitting at the table decided

that he had found out what he wanted to know. He reasoned thus: "If this man were a prophet he would know that this woman is a sinner. If he doesn't know it, he is not a prophet. If he does know it and still permitted her to touch him, he is not a righteous man. So which way we look at this doesn't matter, it has ruined the claim that is made for him."

The Pharisees would not allow this sort of sinner to touch them. Four feet was the regulation distance for them to keep between them and such a sinner.

But Jesus knew Simon's thoughts and he said to him: "Simon, I have somewhat to say unto thee."

Simon said, "Teacher, say on."

Then Jesus said, "A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay he forgave them both." They were both utterly insolvent, completely bankrupt, and the lender forgave them both. "Which of them therefore will love him most?"

Simon answered, "He, I suppose"—and that expression, "I suppose" shows a sort of supercilious irony, as though Simon considered this a simple question—"to whom he forgave the most."

Jesus said, "Thou hast rightly judged."

And now Jesus directs Simon's attention to the woman; he is going to reveal two things to him. First, he is going to prove to Simon that he is a prophet, for he had read Simon's thoughts and he did know that the woman was a sinner. Second, he is going to show Simon that he is above the smug self-righteousness of the Pharisees and their ceremonial regulations in that he is a friend of sinners, willing to show them kindness, mercy and forgiveness. Incidentally we have here also an illustration of the attitude of heart in the two classes of sinners which we mentioned a few moments ago. The woman who felt her guilt and was grateful for forgiveness, and the man who did not feel any guilt and did not desire any forgiveness, but rather felt himself superior to the Lord.

And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

There is a keen contrast here between the customary basin of water which the courteous host would supply, and the woman's tears: between the kiss of greeting on the cheek and the woman's continuous kissing of the feet: between *oil for the head* and the woman's *ointment for the feet*.

And yet Simon had left off those trivial amenities, but the woman had gone to the extreme limit in her expressions of gratitude and love.

Wherefore I say unto thee, Her sins, which are many are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

There is our point again: Realize the burden and extent of your guilt and then you will rejoice forever in the salvation which the Lord has provided for you.

There is another story that we must bring into this sermon tonight. It is perhaps the best known parable in all the Bible and yet the lesson that it teaches seems to be hard for the people to learn. The parable of the prodigal son illustrates at least two vital points. The first is the attitude that the sinner must have in coming to God, and the second is God's readiness to receive and forgive the sinner when he comes—the joy that is occasioned in heaven by the sinner's repentance.

In the fifteenth chapter of Luke we have three parables, and they were all uttered by our Lord in answer to a criticism from the scribes and Pharisees to the effect that "This man receiveth sinners and eateth with them". Answering this criticism Jesus gave us the parables of the lost coin, of the lost lamb and of the lost boy. The conclusion from each parable is the same, but in the details of the parable of the prodigal boy we have a severe

rebuke to these Pharisees and also some wonderful lessons.

Let us look at that story again. "A certain man had two sons, and one day the younger son said unto his father, Father give me that portion of the estate that falleth to me. And the father divided unto them his living." Not many days after this the younger son gathered all his part of the inheritance together—turned it all into money no doubt—and took his journey into a far country and there he began to spend his money with ruthless prodigality in riotous living. And before long his money was all gone, a famine had also struck that country and the thoughtless and improvident young man began to be in want. And he went and joined himself, or hired himself, to a citizen of that country and he sent him out to feed swine.

You must bear in mind, beloved, that Jesus was speaking to Jews and, of course, they thought of a Jewish household—a Jewish father and his two sons. Therefore when this boy went into a far country he went away from among the Jews to a Gentile country and now he is hired to a Gentile as a servant. That was reducing him to a pretty lowly condition in the mind of the Jews—that was humiliation enough. But Jesus did not stop with simply making him the servant of a Gentile, but he made his task that of feeding swine. The swine were unclean in the eyes of the Jews; they did not raise them or have any use for them. Surely this was a shamefully pathetic predicament into which this scion of Abraham had fallen. But our Lord did not leave him with even that description. He reduces him still further—he brings him to the extreme limit of want and of shame and disgrace. Even as a servant of a Gentile with the task of feeding swine the young man did not make a living. He did not have food to satisfy his hunger. He was perishing with hunger—mark that—and he actually desired to eat the shucks which the hogs themselves refused and trampled into the mud of the pig pen. When he reached this condition, he came to himself. He remem-

bered who he was, what he had done and now he saw the result of his folly. His mind went back to his father's house and he no doubt wanted to return. But he reflected that he had already received his portion of the father's estate and wasted it. He had no further claim on his father's property, and he was not worthy to be called his son. What right had he to return home? Ah, he remembered that his father employed servants and his father's servants had plenty of food and clothing. They were well taken care of. His course was now clear, he would go home and become a servant in his father's house, go home and ask his father for a job.

Now, may we be allowed to leave this story just long enough to moralize a little? Aside from the gospel story two lessons are suggested just at this point in the parable. One is suggested by the fact that the boy's thoughts went back to his old home. When our boys and girls go away from home today, if they leave with a mother's kiss warm upon their lips and a father's benediction fresh in their hearts, they are far better armed against temptation than the boy or the girl who has never known the sweetness of a happy home. And if they fall into sin and even go down to the brink of ruin, as long as there remains in the background of their minds the memory of a sacred home circle there is hope. There will come moments of rational reflection when they will think of that home with its family altar and its hallowed associations; they will remember the father's counsel and the mother's anxious warnings, and perhaps they will be saved through the memory of these early influences. But God pity the boys and girls whose homes have been wrecked by divorce, and whose mothers have been jazz-mad flappers or bridge playing society climbers, and whose fathers have been so busy making money they have had no time to make a home. Their lives have been spent swinging like a clock pendulum from the home to the office. Or if they have had leisure hours they with the Sundays have been spent on the golf links. God pity the children of such parents.

The second lesson is suggested by the fact that the prodigal boy had reached the lowest possible depths before he came to himself. When people today get into a similar condition, and then repent, we have church members who are ready to say, "Yes, it is time to repent now. I don't have any confidence in him. Why didn't he repent before he was caught? Why didn't he repent before he had to?"

Beloved, you do not reason correctly, and you do not manifest a spirit of sympathy and forgiveness. Be careful that you do not act like the older son of the parable. People sometimes have to hit the bottom before they come to themselves. The boy of the parable did not come to himself while he had money and clothing and friends. He had to be reduced to the direst straits before he was sensible of his sin. Remember this when you are inclined to be censorious and Pharisaical.

Before we tell the rest of the story of the lost boy as Jesus gave it to us, let us tell it as it did not happen. Let us suppose that when he came to himself he said: "If I haven't played the fool! Here I am a son of Abraham working for a Gentile—feeding swine! I was reared in a good home and I once had money and friends. Now look at me in rags and hunger, with my money wasted and my friends gone! Is there nothing better for me? Yes, by the blood of my fathers, by the power of my own will, by the cleverness of my own wits I will get out of this. I will leave this place and find some better employment and when I can buy some decent clothing I will move on into another community where my former life is not known, and there I will get into some office or bank and there I will live a respectable life and make friends and finally establish a home." Then just suppose that the young man did that. Suppose he carried out that plan, what would you say of him? Ah, says the average man, I would say that was a noble resolve and a wonderful achievement. It was bad to sin and waste his money, but was noble to reform his life and become an honest, upright man after all.

Yes, but what about the dear old father? The boy has corrected his mistakes so far as his own interest goes, but he has shown no regard for his father's aching heart. He has never gone home or written home to tell his father of his change of conduct.

We can see that old father at home yearning for his boy to come home. Daily he prays for God to guide him and send him home. We see him in the late afternoon walking on the lawn with his hands crossed behind him and his head bowed as he meditates. Now we see him as he places one hand up above his eyes to shade them from the lowering rays of setting sun, and looks longingly down the road in the hope that he may see his boy coming. We see him in the long winter evening as he sits before his fire and meditates in sorrow. He recalls the years when his two little boys stood by his knees and listened with wide-eyed wonder as he told them the stories of Hebrew history—the stories of Abraham and Moses, of Joshua and David. He remembers how his heart then beat high with hope that his boys would become great and good men. Then he recalls the changes that came as the boys grew up and how the younger—a restless and adventurous youth—had finally taken all his interests out of the old home and gone away. But he had continued to hope that the boy would tire of roaming and come back. He had thought he would learn his lesson and come home and settle down. But that ungrateful boy has not gone home. He is only interested in recovering his lost fortune and making a new record for himself, while the old father goes down to the grave disappointed and broken hearted.

What do you say now of that boy?

In supposing that this boy treated his father thus, we have given you a description of the way many people treat God, our heavenly Father. They sin until they realize they have ruined their lives. They see they have lost the respect of men and the hope of success. Then they correct their lives; they reform and we say that is a noble thing to do. Yes, it is noble for a man to quit

anything that is bad, but you may reform and not repent. A reformation may be brought about by self-interest, by a sorrow of the world, but repentance is toward God. (Acts 20: 21.) All sin is against God and we must be moved by godly sorrow in our repentance—must be sorry we have offended God and grieved his great heart, and we must go back to him and ask for forgiveness—if our repentance is to bring salvation. (II Cor. 7: 10.)

But we told the story of the prodigal as it did not happen. We will now finish it as it did happen.

This young man came to himself and remembered his father's house and he said, "I will arise and go to my father and say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants."

Ah, that is the proper attitude of heart. There is your real penitent sinner. He didn't say, I would like to go home but I don't have decent clothing. I'm not good enough, so I'll just stay here and perish. No, he didn't say that. He didn't say, I want to go home and I know my father would welcome me, but I could not stand the scorn of my brother and the sneering laughter of the neighbors. No, he didn't say that. He saw his condition as it was and he knew that no one could say anything about him worse than he deserved. He was ready to take a lowly place.

He didn't say, I will arise and go to my father and say unto him, Father, I see now that I have been a fool. I should never have left home, but I did and I have wasted all my money; but father, I am through now. I've learned my lesson and I am ready to come back home and be your son again and inherit with my brother. Of course you are glad to see me, but, father, you will have to get me new clothes right away. You see these are in bad condition. And father, you will have to be pretty careful about referring to my mistakes you know, for I'm sensitive on that point. Oh, no, he didn't say that either. No real penitent sinner will say any of these things. He will not hesitate to obey the gospel because

he is not good enough. He will not fear what others may say or think. He will not claim anything because of his repentance and try to dictate to God or to God's people as to how he is to be treated.

Now, having seen the son's attitude, let us see the father's attitude toward the son. The boy did arise and come home. And surely enough the father must have been out on the lawn looking for him, for when he was yet a great way off he saw him and ran to meet him. The boy began to make his confession and intended to ask for a servant's place, but he never did finish that speech. The father fell upon his neck and stopped his mouth with kisses. He shouted to a servant to bring the *best* robe and put it upon him; to put shoes upon his feet and a ring upon his hand. He commanded that the fatted calf be killed and a feast be made in honor of the son's return.

This represents the manner in which God receives the penitent, home-coming prodigal and tells us of the joy that is in heaven when a sinner repents.

Next, let us see how the older son behaved on this occasion. Who is this elder son? He represents these Pharisees to whom Jesus was talking.

Now, this son was in the field when his brother came home and the feast and the merry making were well under way when he came in. He saw that something unusual was happening and called a servant and inquired about it. When the servant told him of his brother's return and of the welcome the father was giving him, this older son was highly offended. He went off and sulked. He would not go into the house and the father had to come out and entreat him. Listen to that son as he talks to the father: "I have always been with you and I never transgressed a commandment of thine"—There is your true Pharisee. "And yet you never gave me a *kid* to make merry with my friends, but when this thy son"—notice that expression, "thy son"—"who has wasted thy substance with harlots is come you kill for him the *fatted calf*." . Now, listen to the father, he did not deny the

son's claim for himself, nor did Jesus here deny the Pharisees' claim for themselves. He reasoned with them as though they were as righteous as they claimed to be. Said the father:

"My son, thou art ever with me, and all that is mine is thine, but it is meet that we should make merry and be glad: for this *thy brother*"—the father reminds him that this is still his brother, the son said "thy son," the father said "thy brother"—"was dead, and is alive again; and was lost and is found."

This brings us to the close of our sermon. You have seen that Jesus was a friend of sinners and we can assure you that he is no less a friend of sinners tonight. He is calling them now to come and find rest. He is rich in mercy and the terms of salvation are simple and easy—in reach of all. "Believe, obey, the work is done. Then why not tonight?"

CHAPTER VI.

CHRIST OUR MEDIATOR

Again we must lift our grateful praises to our heavenly Father for the blessings of this, another service in this series. This splendid audience tonight encourages us to do our best in these efforts and I am sure that all who are participating share with me this feeling of appreciation of the interest manifested by your presence.

The subject for the sermon tonight is, "Christ Our Mediator." You see we are still studying Christ. Christ and him crucified is my theme always. The Scripture reading for this sermon is First Timothy, chapter two, verses 1 to 8. Hear it:

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiving, 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. This is good and

acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

A mediator is one who stands between somebody. Literally the word means some one who stands in the middle—equi-distant from two sides. In the fifth verse of the passage just read we learn that there is one God and one mediator between God and men, *himself* man, Christ Jesus. Thus from this text we learn who the Mediator is—Christ—between whom he stands—God on the one side and man on the other—and that he is *himself* Man. We learn also that there is but one Mediator. One God and one Mediator. It would be just as unscriptural to try to have a plurality of mediators between God and men as it would be to try to have a plurality of Gods. There is one God and *one* humanity. For God had “made of one every nation of men to dwell on all the face of the earth” (Acts 17: 26). There is but *one* approach for this *one* humanity unto the *one* God. Jesus said: “I am the way, and the truth and the life: no one cometh unto the Father, but by me” (John 14: 6). Hence there is One God and *One* Humanity and *One* Mediator through whom the One Human race can approach the One God.

The fact that there is but one Mediator is emphasized here because some one has sent me a marked copy of a paper in which I find an article that insists that the people who are strict and sincere Confucianists or Buddhists or Zoroastrians will be saved just the same as Christians, and that they should be considered equal with Christians now: therefore recognized and fellowshipped. If that were true we would have men coming unto God by others than Christ, and his Mediatorship would be useless. Those religions were here before Christ came to the

earth. If there was salvation in them why did Christ die? There is but one way unto God, beloved. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12).

The Roman Catholic Church seems to have a number of mediators between God and men also. The Catholics recognize Christ, of course, but they put the Virgin Mary almost, if not quite, on an equality with Christ and pray to her. Then a little lower than the Virgin they have saints in great numbers. The Bible teaches that all Christians are saints, and in the New Testament the disciples are called saints many times more than they are called Christians. But with the Catholics no one living in the flesh is a saint. A Christian must first die and go to purgatory, and after passing through purgatorial expurgations, he may then be "sainted" or canonized by the Church, according to Rome's theology. When a soul is exalted to sainthood by the authority of the church, that soul may then act as an intercessor for living human beings, and good Catholics pray to these saints. They have in their church calendar what is known as "All Saints Day," and upon that day the priest reads off the names of the saints and the people respond, "Oh, Saint So and So, pray for me." Hospitals and schools are named for some saints, like Saint Paul's at Dallas, and Saint Vincent's at Sherman, and the saint for whom the institution is named is the patron saint of that institution and his image will be found somewhere in the building.

But in addition to this great number of intercessors the Catholic has the whole church machinery between him and God. He depends upon the church for his salvation: from her he draws his instruction, his permission or license for any line of action, and his remission of sins. The priest must be seen and satisfied before a guilty man can be absolved.

All this, in spite of the fact that the Book of God plainly declares that there is *One Mediator* between God and man.

As a reaction from these errors of the Church of Rome, some people have gone to the extreme of saying that the church means nothing—that one may be saved outside of the church as well as inside of it. But such people fail to distinguish between the church of Christ—a divine institution with a Divine and Infallible Head—Christ—and with divine laws—and human denominations with man-made laws and fallible men as ruling officials. Certainly, no one needs to approach God through any human organization, or to place himself under the control of any human government, to be saved. God alone can save and he will save all who come unto him through Christ. But to become a Christian, or to come into Christ, is equal to becoming a member of the church of Christ, as we shall see in another sermon. One would as well try to distinguish between the sunshine and the sunlight as to try to separate Christ from the church, or to distinguish between the Christian religion and the Christian Church—they are all the same. But the church is not a man-made or man-governed institution, beloved. There is no salvation in any human organization, call it a church or what you please.

As another reaction from this priestly usurpation and intermeddling, we sometimes hear the quibble that to teach that baptism as a condition of salvation is to put the preacher between the sinner and God, hence to vitiate Paul's statement that there is *One Mediator*. But this is only a quibble and hardly deserves notice here. Baptism as a condition of salvation no more makes the preacher a mediator than *faith* as a condition of salvation does. For "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14). This clearly makes faith depend upon the preacher. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). Many other passages could be cited upon this point, but this is sufficient.

The preacher who preaches the gospel which begets faith in the sinner's heart and then upon his confession

of that faith baptizes him into Christ, does not in any way or by any official authority or act absolve the sinner or propitiate God. There is no merit in the preacher—no reconciling value or commending grace or divine unction. “What then is Apollos? and what is Paul? Ministers through whom ye believed: and each as the Lord gave him” (I Cor. 3: 5).

“Was Paul crucified for you or were you baptized into the name of Paul?” (I Cor. 1: 13).

But with those points out of the way we are ready to consider other passages that speak of Christ as our Mediator.

In Hebrews, ninth chapter and fifteenth verse, Paul says

And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.

From this reference we learn two facts: First, Christ is the Mediator of the *New Covenant* or *Testament*, and second, he had to die—a death had to take place—before he could act in this capacity.

Then in Hebrews 12: 18-26 we read:

For ye are not come unto a *mount* that might be touched and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all,

and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that* of Abel. See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned *them* on earth, much more *shall not* we escape who turn away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.

Here the apostle draws a contrast between that to which we are *not come* and that unto which we *are come*. That, to which he says we are not come, is clearly a description of the giving of the law at Mount Sinai. Moses was the mediator of that covenant or law. He went up into the mountain and received the law from God and brought it down to the people. He stood between God and the people. Paul says "the law was ordained by angels in the hands of a mediator" (Gal. 3: 19). And Stephen said Moses "was in the church in the wilderness with the angel that spake to him in Mount Sinai" (Acts 7: 38).

Therefore Moses was the mediator into whose hands the angel in Mount Sinai committed the law—the Old Covenant. Paul says we are not come to that. But we are come unto "Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh [*viz.*, *Christ*]. For if they escaped not when they refused him that warned them on earth [*viz.*, *Moses*], much more shall not we escape who turn away from him who warneth from heaven"—*viz.*, *Christ*.

Christ is the Mediator of the new covenant and Moses was the mediator of the old. We are now under Christ and the new covenant and not under Moses and the Old Covenant. We are not come unto Mount Sinai, but we are come unto Mount Zion—unto Jerusalem. God spoke to the Israelites through Moses, but "God who at sundry times and in divers manners spoke in times past unto the

fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1: 1). Christ is a manifestation of the Father's love and mercy and in him the Father's will concerning us is revealed. He is our only and all-sufficient Savior, Leader and Law-giver. We do not go back to Moses or to the old covenant—Old Testament—to learn how to become and be Christians. We learn that from Christ and the New Covenant.

But this lesson on the two covenants is only incidental to our chief purpose tonight which is a study of Christ our Mediator.

We have learned that a mediator is one who stands between persons or nations, etc. But there is another idea involved in the meaning of this word. It means one who stands between persons who are estranged from each other with a view to reconciling them. One who stands between persons who have had a misunderstanding or a difficulty. There would be no need for a mediator between boon companions. Between persons who are friends and between whom there are bonds of peace and good will.

Then, since Christ is the Mediator between God and men, this question arises, Were God and men estranged from each other? Was there a misunderstanding between them? Were they not on terms of peace and amity?

That man was estranged from God and needed to be reconciled to God and to be washed from his sins and thus fitted for God's society is the teaching of the entire Bible. Man sinned against God, disobeyed him and hearkened unto the voice of Satan and thereby transferred his allegiance from God to Satan. That brought the curse—brought ruin upon the earth. Christianity came in as a remedy for this ruin. Christianity is a remedial system. Man was lost and Christ came to save him.

"For God commanded his own love toward us, in that, while we were yet sinners, Christ died for us. . . . For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5: 8, 10).

Not only were men *sinners* and *enemies* against God, but Paul says they *hated* God and shut him out of their knowledge. (Rom. 1: 28-30.) Men then were exactly like unbelieving men now. They did then and they do now, try to explain the whole universe by a system of naturalism that leaves out all supernaturalism—knowing God they glorify him not as God, but turn him out of his creation—even now.

Yes, men are estranged from God, and where can there be found a mediator who can effect a reconciliation?

Since a mediator serves as a peace-maker between persons estranged, of course he must be a disinterested, dispassionate, unbiased person. If we were going to select a man to serve as a peace-maker between two men in a church or in a town, we would get an unbiased man. One who was a friend to both sides and who could appreciate the viewpoint and feelings of each. In our civil courts when we go to select a jury to try a man for a crime, we want men who are unbiased and fair. One of the questions that the court will ask a prospective juror is, Are you related to the defendant? If he says he is, he is excused. He is not eligible for jury service in that case. Another question is, Have you formed or expressed an opinion as to the guilt or innocence of the defendant? Again if he answers in the affirmative he is considered ineligible and excused.

There is no principle that is better established or better understood than that a mediator or peace-maker must be disinterested, and unbiased.

Then, where can such a mediator be found to act between God and men? Where is there a person who can understand the holy, infinite God and his attitude toward men and toward sin and at the same time understand poor, ignorant, weak, sinful and short-sighted man and his sufferings and trials? Who could devise terms of reconciliation that would meet God's approval and man's possibilities?

Do you not see that such a person would have to be

both God and man? He would indeed have to be *Immanuel*—God with us. The Son of God by, or according to the Spirit of Holiness, and the Son of Man after, or according to, the flesh. This is exactly what Jesus was, according to the scriptures. He made that claim for himself and others made it for him. And the place he came to fill—the work he was to do—demanded that of him, as we have seen.

But we have today a class of religious teachers—who think they are Christians—known as Modernists. These Modernists are men who try to modify, interpret and “modernize” Christianity to fit the demands of infidelity and materialistic philosophy. They do not, therefore, believe that Jesus was born of a virgin, that his death was vicarious, or that he was raised from the dead. They do not believe that he was *Immanuel*, God with us. Or that he was “the Christ, the Son of the living God.”

Surely, you can see, my friends, that such men not only disbelieve the plain statements of the New Testament and deny the claims made by Christ and for which he died, but they also disqualify Christ as a Mediator and ruin the most beautiful and appealing feature of the whole gospel picture—God in love sending his Son in the likeness of sinful flesh, that for sin he might atone.

But the fact is, beloved, that these men do not believe in the reality of sin; do not believe in the fall; do not believe that man and God were or are estranged and need to be reconciled.

Is this not a horribly mutilated, emasculated and devitalized Christianity? This *Modernism*?

But the Book of God continues to teach that there is one God and one Mediator between God and men, himself man, Christ Jesus. “Himself man”—that is the way the apostle tells us that our Mediator is qualified to represent us and to sympathize with us in our weaknesses and temptations. Christ lived in heaven with God and with him created all things. He shared the Father’s glory before the worlds were made. He, therefore, knew God

and understood his love for poor fallen man. He knew his attitude toward sin and exactly what it would take to bring man into favor with God and prepare man to dwell in God's presence forever. Hence he was qualified to represent God on the earth and to reveal him to men.

Then Christ came to the earth; was made flesh, was born of a woman, and lived among men as a man, with all the emotions, impulses and propensities of a man. He knew the touch of temptation and the power of sin; he knew the sordidness and perversity of men; he knew the weaknesses and infirmities of the flesh; he knew the sorrow and suffering of human experience, and finally he knew the terrors and pangs of death. Then raised, triumphant, he was qualified to go back to heaven and to represent men before the Throne of the universe. Indeed, he sat down with the Father upon his throne. What should a Christian fear, when the Power and Ruler upon the Throne of Eternity—the Throne of the universe, high up on the burning rim of glory—is his Friend and Mediator, Representative and Redeemer?

Should this not assure our hearts in the midst of an orgy of unbelief, materialism and immorality?

The point is already clear, I am sure, but there is an incident in the history of England that will illustrate our point beautifully and will so fasten it on the minds of all of us that we will never forget it:

We have all heard of the Prince of Wales, of course. The present Prince of Wales is a very popular young man. He has been to our country several times and he has created several new styles in men's dress, etc. Now, who is this Prince of Wales? (Old gentleman near the front: "Why, he is the son of the King of England") (Brewer—That is correct, thank you.) Everybody knows that he is the son of the King and Queen of England. He is an heir to the throne of Great Britain and if he lives he will be the next to occupy the throne—he will be the next king. But how does it happen that the heir to the throne of all the British dominions is called the Prince of Wales?

Wales is only a small part—a small province or principality in the empire of Great Britain. It is only one of many dependencies. How does it happen, then, that the Prince is of or from or at least named for that part of the country over which he is to reign?

Here is the explanation: England has often had difficulty in keeping all her dominions satisfied and harmonious. Some of those under her suzerainty have been constantly clamoring for something—Ireland, for example. Back in the thirteenth century when King Edward of England made Wales a principality of Great Britain—having suppressed the independence of the Welsh people—the people of that little country were disappointed and dissatisfied. They felt that they would not receive proper consideration from the government; that they would not be properly represented at the throne. In order to placate these people King Edward had his wife, Queen Eleanor, who was expecting an heir, to leave the palace and the throne of England and to journey down into Wales that the prince might be born there. Accordingly Prince Edward was born in the newly-built castle of Carnarvon and presented by his royal father to the Welsh people as the Prince of Wales. Then these people could rejoice in the fact that the heir to the throne—and later the king on the throne—was a native of their country—hence one of their citizens and brethren.

Just so, in order to placate and reconcile men of earth, God caused his Son to leave heaven and the throne of Light unapproachable, to journey down into the earth and to be born of a woman, born under the law, and then presented him to the people of earth as a Prince and a Savior. And now we can rejoice in the overwhelming thought that the King on the throne of the universe is a native of earth—one of our citizens and our brethren! "Himself man, Christ Jesus!"

"Thanks be to God, for his unspeakable Gift."

We see from the facts already presented that Christ was not ready to fill the office of Mediator until he had

completed his earthly sojourn. He could not present man as a fit subject for the company of God or the society of heaven until he had provided a means for man's purification from sin. He could not know the extent of man's suffering until he had suffered to the extreme limit. He could not deliver man from the bondage of fear and from the shadow of the tomb until he had abolished death.

To illustrate: If you wanted to practice medicine you would have to go to a medical college and finish a course of study and then you would have to stand an examination and procure a license to practice medicine. Or if you wanted to practice law you would have to attend a law school and finish a prescribed course of study and then stand an examination and be admitted to the bar—or be given license to practice in the courts. Likewise if you wanted to be a captain in the United States Army you would have to take a course in military training and then receive a commission from the government.

Now, Christ wanted to be our Mediator, our High Priest, and the Captain of our salvation. In order to fill this office he had first to go to school—I speak it reverently, and to complete a course and then stand an examination and receive authority and license. He went to school in the flesh; took a thirty-three-year course in human suffering. He stood the examination in Gethsemane, and his trials in Jerusalem and in his death on the cross and his burial in the tomb. Then when he was raised triumphant he said: "All authority hath been given unto me in heaven and on earth"—and then he sent the disciples out with the message of salvation.

Bearing upon the point of Christ's being made perfect through suffering, hear these scriptures:

But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man*. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author

of their salvation perfect through sufferings.
(Heb. 2: 9-10.)

Again:

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation: named of God a high priest after the order of Melchizedek. (Heb. 5: 7-10.)

And again:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. (Acts 17: 1-3.)

And again:

And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? (Luke 24: 25.)

And one other:

Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. (Luke 24: 45-49.)

These citations certainly make plain the fact that Christ had first to *Suffer, Die* and Rise from the Dead before he became the Author of our salvation: before he was made perfect and before he could enter into his glory.

And you will remember that we quoted to you in the first part of this sermon what Paul said about a covenant being of no effect until after the death of him that made it (Heb. 9: 15, 17). That Christ died for the redemption of the transgressions that were under the *first covenant* and then became the Mediator of the *new* or second covenant.

How foolish it would be, then, in the light of these plain statements of God's Word, for us to go back of the cross—back of the death of Christ to find the terms or conditions of salvation: back to the thief on the cross to find an example of salvation under the new covenant when the thief died under the old covenant.

Christ said he must first suffer, die and be raised from the dead and that repentance and remission of sins should be preached in his name among all nations *beginning* at Jerusalem. As a thing can not begin before its beginning, we know salvation did not begin to be preached in Christ's name until after his death and resurrection. Then it was to begin in Jerusalem and the disciples were to wait in Jerusalem until they were clothed with power from on high—or until the promise of the Father came upon them (Luke 24: 45-49; Acts 1: 1-4).

This power—this promise—the Holy Spirit—came upon these witnesses on the day of Pentecost (Acts 2). That day they preached Christ crucified, raised from the dead by the power of God, ascended into heaven and made Lord and Christ; there to appear before the face of God for us (Heb. 9: 24), hence to act as our Mediator. Being thus exalted, he had received from the Father the promise of the Holy Spirit and had sent him upon the apostles according to his promise. That day Christ began to reign, and that day salvation *began* to be offered in his name; repentance and remission of sins *began* to be preached in his name. When men who were pricked in their hearts, or convicted of sin, and cried out to Peter and the rest of the apostles, "Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of

you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

There is repentance and remission of sins proclaimed on that memorable day in the name of Christ because of the fact, and by virtue of the fact, that he was now exalted to be a Prince and a Saviour. That he had now become the perfected Mediator. The one and only Mediator between God and men. Through him we all now have our access unto God. The vilest sinner may come unto God by him and be saved. All his sins will be removed and his soul will be washed and made whiter than the snow. He will be made complete in him and presented unto the Father as one purchased and prepared for glory. He is bringing many sons unto glory, will you be among that number? O, why not come unto him and be saved tonight? Are not the terms plain and simple, and is not the arrangement—the divine provision—marvelous and appealing? Is not the reward sufficient? Eternal life? Life in a sinless summer land where the flowers never fade and where death never comes. Where no heart ever aches or bleeds or breaks. Do you wish to go there? Christ is the way. May God help you to start tonight.

What do you hope, dear brother,

To gain by a further delay?

There's no one to save you but Jesus,

There's no other way but his way.

CHAPTER VII.

CHRIST THE CHRISTIAN'S HIGH PRIEST

The sermon tonight is to be a study of Christ as our High Priest and while many texts shall be used the most appropriate text, in the usual sense, is Hebrews 3: 1.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, even Jesus.

That text requires us to do exactly what we are now

endeavoring to do in this service—consider our High Priest.

There seems to be an idea in the minds of men generally that Christ once did something for us. Everybody seems to think that Christ once did something for the world: that he once made a great effort to save men.

Now, I would like to get that idea out of your minds tonight and in its place put a much better and more comforting view.

Christ is *now doing* something for men. He is *now* engaged in our behalf and in the interest of our souls. He has never ceased his efforts to save men. The office that he now fills exists for man's benefit and the business that now occupies his time is connected with man's salvation. "Wherefore he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

It is because "he hath his priesthood unchangeable" and that "he ever liveth to make intercession for them," that he is able to save men to the uttermost. I used to think that this passage meant that Christ is able to save the most depraved sinner—that "save to the uttermost" meant that he could reach down to the lowest depths of depravity and save the most abandoned wretch. But that is not the thought in this passage. It is true that Christ can and will save all who come unto him. "Him that cometh unto me I will in no wise cast out" is a statement from out Lord himself. But the passage now under consideration is made clear by the context. He is able to save to the uttermost—down to the last limit of life, down past the last temptation, down through the last trying experience—because he ever lives, never sleeps, never takes a vacation, never grows weary, is never out of patience with us, never moody, but is ever constant and always faithfully interceding for those who come unto God by him.

In order that we may the more thoroughly consider

our High Priest, let us first learn what a priest is. What is a priest? Could you answer that question right on the moment? Well, here is an easier one, What is a prophet? O, you say, everybody knows what a prophet is. He is a seer, a diviner, one who foretells things. Yes, that is what we understand by the word prophet, but that is not its primary meaning. That is not its scriptural meaning. If you will learn the meaning of prophet and then take just the opposite idea you will have a priest. Here it is: A prophet is one who speaks to the people for God—hence in the New Testament, an inspired teacher. A priest is one who speaks to God for the people. They pass each other in their duties—going in opposite directions. In all ages God has had men through whom he sent his messages to the people; and in all ages men have had their priests who ministered about sacred things and prayed to God for the people. In some instances one man combined both—a man was both prophet and priest. This was perhaps always true in the Patriarchial age.

The Bible dispensations or ages are three in number, and each age has had its own peculiar priesthood or priestly system. In fact, these ages are named for and divided according to their priestly ministry. The first age extended from Adam to Moses and is called the Patriarchial Age or Age of Family Worship. The second age extended from Moses to Christ and is called, variously, the Jewish Age, the Mosaic Dispensation or the Age of National Worship. The third age extends from Christ to the end of time, and is known as the Christian Dispensation or Age, or the Age of Individual Worship—or of Universal Worship: Every man under his own vine or his own fig tree.

Now, the word "*Patriarch*" means father or "High father". Under that dispensation the father was the head of the house and he acted as priest for the entire family. He offered the sacrifices for the whole house, consisting of children, grandchildren, great-grandchildren, etc. He also conferred blessings upon them. You

remember reading of Abraham, Isaac and Jacob doing these priestly functions.

Then under Moses God had a special nation of people called out from among other peoples and hedged in by a "wall of partition" consisting of laws and ordinances. This nation consisted of twelve tribes and one of these tribes was chosen to be a priestly tribe: to offer sacrifices and prayers for the other eleven tribes. Many of those laws and ordinances were given especially to these Levitical priests and were to be enforced by them. These priests were divided into different "courses" or orders with special duties for each course. Then there was the high priest with functions all his own. They could have only one high priest at a time.

In order to get a general view of the service of this Levitical priesthood, let us get a picture in our minds of the tabernacle with its divisions and ministry, for Paul declares that that tabernacle and its service was a "copy", "pattern", "shadow" or type of our priesthood and service under Christ. (Hebrews, eighth and ninth chapters.)

First, here was the court—an enclosure—into which all the people could enter. Inside this court stood the brazen altar on which all animal sacrifices were offered. Then standing just in front of the tabernacle was the brazen laver at which the priests always bathed themselves before they could enter the holy place, or sanctuary.

Second, there was the Tabernacle proper, or Tent of Meeting, or Tent of Testimony, which stood near the center of the court measuring from north and south sides, (The court was 150 feet east and west and 75 feet north and south, with the entrance at the eastern end) and about thirty feet from the back, or western, wall of the court.

This tabernacle had two divisions or rooms which were separated from each other by a heavy curtain suspended from the roof. The first apartment of this tabernacle was thirty feet by 15 feet in dimensions. In this room were three pieces of furniture: on the south side

stood the seven golden candlesticks, on the north side was the table of showbread, and in the center and just before the curtain, or veil, stood the altar of incense. Into this apartment, which was called the holy place, the priests went daily and offered sacrifice of incense. The people could not enter into this holy place—only the priests.

The second room or apartment was four-square—fifteen feet in length, breadth and height. In it was the ark of the covenant and the mercy seat. Here is where God's glory was seen and where the High Priest met him. Here the holy Shechinah—or the Divine Presence dwelt. No one could enter into this apartment, which was called the Holy of Holies, but the High Priest and he was not allowed to go in there but one time in the year.

Now, the temple at Jerusalem was built on this same pattern and had these same divisions and exactly the same service. So, this same priestly ministry continued up till Christ came and set up a new order.

Then, see these priests going daily into the sanctuary with their incense. See the fumes of this sacrifice going over and around the veil into the Holy of Holies and up to the Mercy Seat.

But now the day of atonement has dawned and this is the day that the high priest goes into the Holy of Holies to offer for the sins of the people. Let us observe him especially, for he is the type of the High Priest of our confession. First, we notice that he puts on a special dress for the occasion. We will study only one or two parts of this paraphernalia. He has on a Mitre or bonnet which has a gold plate at the forehead with these words inscribed thereon: "Holiness unto the Lord." He has on a breast-plate which has twelve precious stones set in it, in rows of four. On each stone is engraved the name of one of the tribes. Thus the twelve stones carry the names of the twelve tribes and the high priest bears them above his heart as he goes in to represent them before the Lord.

Now, as the high priest is robed and ready to go in

beyond the veil, let us observe especially that he is taking a vessel of blood from the brazen altar—the blood of a lamb. Now he goes through the holy place and passes behind the veil and goes before the Mercy Seat bearing the names of the tribes and offering the blood for his own sins and for the sins of the people. God recognizes this offering and the sins of the people are remitted temporarily—are laid over for one year.

Now this court, this holy place and this Holy of Holies represented something. They were copies of the true “tabernacle which the Lord pitched and not man.” The court represented the World where all the tribes of earth are—the brazen altar represented the cross where the Lamb was slain for our sins. The Holy Place represented the church where God’s priests now minister and from whose altars the sacrifices of praise arise unto the Mercy Seat beyond the skies. The Holy of Holies represented heaven itself, which lies four-square, fifteen hundred miles each way, and where God is and whither our High Priest has entered.

You will now listen carefully as I quote you a few passages of scripture in proof of these statements, and which will further show us the great provision and sublime ministry of our High Priest.

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; 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. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. 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: 14-18.)

Again:

Having then a great high priest, who hath

passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need. (Heb. 4: 14-16.)

And again:

For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; whither as a fore-runner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

And hear this also:

And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangable. Wherefore also he is able to save to the uttermost them that drew near unto God through him,, seeing he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore. (Heb. 7: 23-28.)

Now notice this especially:

But Christ having come a high priest of the

good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? (Heb. 9: 11-15.)

Once more:

Having therefore, brethren, boldness to enter the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not. (Heb. 10: 19-22.)

You have noticed that all these quotations are from the book of Hebrews, the reason is obvious. These Hebrew Christians were thoroughly acquainted with the Levitical priesthood and the temple service, and Paul was showing them that the priesthood had changed.

But from the references quoted we have learned (1) that Christ has been tempted in all points like as we are and that he is therefore able to be touched with the feeling of infirmities, (2) that he calls us brethren, (3) that he has gone within or beyond the veil, (4) that he has opened up a new and living way through the veil for us, (5) that he took his own blood into this Holy of Holies and (6) that he is a High Priest, only, over the house of God.

You remember that the record tells us that when Christ died on the cross the veil of the temple was torn from top to bottom. Torn into two. That was the veil that separated the holy place from the most holy place and

beyond which no one could go except the high priest. The tearing of this veil signified the fact that Christ through his death had opened the way into the presence of God for all men. That through him we may all come at last into that holy place and see the face of the Father. This, together with the statements that Christ has gone within the veil and into the holy place of the greater and more perfect tabernacle, proves conclusively that heaven is the antitype of that second division of the tabernacle—the Holy of Holies.

This being established with the fact that Christ has gone into that most holy place as our High Priest, we are left now to consider briefly the antitype of the first division or holy place and the priests that now minister in it. This must have some attention before we "consider our High Priest" further.

That this holy place or first division of the tabernacle represented or typified the church is clear from Paul's teaching in the eighth and ninth chapters of Hebrews. Peter, also, tells us that we, Christians, as living stones are built up a spiritual house. (I Peter 2: 5.)

The temple and tabernacle, both, were in the Old Testament called the house of God. But those were material houses, and the house or temple of God in this age is spiritual and God dwells in it through the spirit. Paul says Christ is Lord over his house "whose house are we"—Christians. (Heb. 3: 3.) And even Gentile Christians are now of the "household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom the whole building fitly framed together, groweth into a *holy temple* in the Lord; in whom ye also are builded together for a habitation of God through the spirit" (Eph. 2: 19-22). Then Paul declares that the "house of God is the church of the living God" (I Tim. 3: 15). That settles it. The house over which Christ is Lord and over which he is High Priest and which enjoys the blessings of his help and intercessions is the church of the living God. You must therefore be in that house, that church, before you

can claim Christ as your High Priest and before you can draw nigh unto God through him. God's house, household or family is composed of God's children or Christians and when you become a Christian or a child of God you then become a member of God's family or church. And you do not need to join anything or to be "received into any communion." When you obey the gospel that makes you a child of God, a Christian, and that is all anybody needs to be.

Christ has made every Christian a priest. His church or kingdom is a kingdom of priests. There is no such thing as a sacerdotal order or hierarchy in the Christian religion, but there is a universal priesthood. The teaching of the New Testament is very plain on this point.

Permit me to quote a few passages that teach this:

John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, *who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.* (Rev. 1: 4-7.)

As certainly as he loosed us from our sins by his blood, just that certainly he also "made us to be a kingdom, to be priests unto his God and Father."

But hear this also:

And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. (Rev. 5: 8-10.)

Here we have the same statement repeated—that he

made the blood purchased host to be a kingdom and priests on the earth. Did you also notice that this reference says that the "golden bowls full of incense which are the prayers of the saints"—Christians? Remember that, for we shall need it later.

Peter also testifies on the point we are considering Hear him:

Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. (I Peter 2: 5.)

And again:

But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy. (I Peter 2: 9-10.)

These references put beyond question the fact that we all, who are Christians, are a holy priesthood and a royal—kingly—priesthood. Even Gentile Christians who were once no people—not recognized in God's economy—are now exalted to be priests unto God. Every man, every woman, every boy and every girl, who becomes a Christian, becomes at the same time a priest in God's house. When the priests under the Levitical order went into the sanctuary to minister about sacred things they had first to bathe themselves in the brazen laver that stood at the door of the tabernacle. Likewise we pass through the "washing of regeneration" (Titus 3: 5), have our "bodies washed with pure water and our hearts sprinkled from an evil conscience" when we are baptized into Christ (Rom. 6: 3-6; Gal. 3: 26-27), baptized into his body (I Cor. 12: 13), which is his church (Col. 1: 18-24; Eph. 1: 22-23), which is the house of the living God (I Tim. 3: 15).

Then in the house or sanctuary of Jehovah we as priests minister about sacred things. We offer up spiritual sacrifices acceptable to God through Christ.

What! says some one, are women and girls exalted to the priesthood? Are they priestesses? Yes, indeed, there are no male and female distinctions recognized in the provisions of the gospel.

But, says an objector, that would mean that women should baptize people and administer the Lord's Supper and do everything that any other Christian or priest is permitted to do. Yes, every general command and every privilege that is given to Christians includes all Christians—women and girls as well as men, but such general commands must be understood in the light of the limitations or restrictions that are put upon women, of course. These restrictions are not as narrow, however, as many people imagine.

But would it not look strange to see one of these little boys or girls who are Christians and therefore priests, bringing a lamb or a calf here and killing it and offering it as a sacrifice?

Yes, that would look very strange even if a man were offering the sacrifice. Then how do these little Christians or priests minister about sacred things? Why they offer sacrifices, but our sacrifices are *spiritual*—not material.

What is a spiritual sacrifice? I imagine these boys are asking that question. Let's let Paul tell us about our sacrifice. Hear him:

"Through him, then"—through Christ our High Priest—"let us offer up a sacrifice of praise to God." Ah, there we have it, a sacrifice of *praise*. What sort of praise? That which is pecked out of a piano, or beat out of a drum, or blown out of a horn, or sawed out of a fiddle? (Laughter from boys.) No, no: He tells us about this sacrifice of praise. We will quote the whole verse now:

Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. (Heb. 13: 15.)

The fruit of our lips—that is it. When we praise God in song and prayer we are offering up a sacrifice of praise—a spiritual sacrifice. These boys and girls have

been functioning as priests here tonight. They have joined with us all as we praised God with the sweet sentiments of sacred song.

When the priests of the Old Testament went into the holy place and offered incense upon the altar the smoke of that incense went beyond the veil into the Holy of Holies and enveloped the Mercy Seat. Likewise we come into the presence of God with golden bowls full of incense which are the prayers of the saints. Our prayers go up before God as incense and the lifting up of our hands as the evening sacrifice. But of course our songs and prayers must be sincere and heart-felt. The lips are only expressing the music of the soul—the melody of the heart. All this must be done with reverence and awe.

With the fact that all Christians are priests—that the kingdom is composed of priests—made so clear in the Scriptures is it not strange that there is so much error on this point in the world? Nearly all the religious world thinks that a priest is a person who has some sort of divine imprimatur. One who has “official powers”—who is exalted above ordinary children of God and through whom God confers blessings on men. A priestly benediction is something divine and holy in the eyes of men.

This idea is not confined to the Catholics. Protestants are, as a rule, still under that papal or priestly delusion. They call their preachers Reverends and Divines and even these denominational preachers themselves imagine that they have exalted powers and privileges in the kingdom of God. According to the doctrine of these denominations a band of God's children could not get together and partake of the Lord's Supper in memory of him unless there was some ordained minister there to give them the “sacrament”!

Brother George A. Klingman, who is in our audience tonight, and who has just returned from a trip abroad during which he attended the religious unity conference which was recently held at Lausanne, Switzerland, told me today that when Peter Ainslee suggested in that con-

ference that an unpriestly ministry—the Bible doctrine of equality among Christians—would be a step toward unity it threw consternation among those “Divines”.

Ah, beloved, there is no such thing as “*officialism*” in the church of God. There is no such thing as a “high churchman” and a “low churchman”, and a down-in-the-“cellar-churchman”. There are no aristocrats and plutocrats and proletariats in the economy of grace, but we are all one in Christ Jesus.

Do you know that the very first step in the great apostasy which culminated in the Roman Catholic hierarchy was a distinction between a presbyter or elder and a bishop? Giving one man undue prominence. The word priest is a derivative from, or a modification of, the word *presbyter* and in John’s day we read of a man who loved the pre-eminence (3 John 9) and Paul told the presbyters of Ephesus that after he departed men from among them—among these presbyters—would arise speaking perverse things and draw away disciples after them. (Acts 20: 30.) That was certainly prophetic, for that is where the apostasy began—among the elders. They must have thought there ought to be a priestly ministry.

Wherever we have elders of simple churches of Christ who arrogate to themselves “official” prerogatives and refuse to consult the wishes of the church and to take the whole church into all important business matters and give all a voice in the matter of disbursing the congregations’ money, right there you have an unscriptural condition. You have a miniature apostasy—an embryo popism. Do you not all know that the scriptures forbid any such “bossism” in the church of God? Hear these passages:

And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be so*: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sit-

teth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. (Luke 22: 24-27.)

"With you it shall not be so!" No lordship over you.

But again:

But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. (Matt. 3: 8-12.)

"All ye are brethren"—no over-lords among you.

But another passage:

But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast. (II Cor. 1: 24.)

Even an apostle didn't claim lordship over their faith.

Are you acquainted with Diotrephes? Hear about him:

I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church. Beloved, imitate not that which is evil, but that which is good. (III John 9-11.)

Lord, deliver us from such men and help us to be humble and brotherly in our relationships in thy kingdom.

Now, all this study of Christians as priests is not a complete digression from our subject which is Christ our High Priest, because this is the Christian priesthood or the system of priests that Christ inaugurated. But if we have learned these lessons and if we have been impressed with the sublime privileges that are given unto us as priests

in the house of God over which Christ reigns as High Priest, we may now turn back to "consider the apostle and High Priest of our confession."

We learned that Christ has been tempted as we are tempted and that he is able to succor us in every hour of need; we learned also that he has gone within the veil—before the face of God—with his own blood and that he calls us brethren. As the high priest of Israel bore on his bosom the names of the twelve tribes and represented them in the presence of God, so our High Priest bears upon his heart the names of all his disciples and intercedes for them. If he calls us *brethren* in the plural of course he calls us *brother* in the singular. How enkindling is the thought that the Lord of glory—the Ruler of the universe—He

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurled,
And now a bubble burst, and now a world"—

should know us as individuals and speak of us as Bro. Brewer, Brother Dickey, Brother Rose, Brother Campbell and Brother You and You.

O, yes, he knows us and understands all of our temptations and he is therefore able to help us in every time of need. This is no new thought. Some of the hymns that we sing every time we meet for worship tell of these blessings, but, O, my brethren, do we fully grasp the thought and realize what it means?

A wonderful Savior is Jesus my Lord,
A wonderful Savior to me:
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.

He hideth my soul in the cleft of the rock,
That shadows a dry, thirsty land,
He hideth my life in the depths of his love,
And covers me there with his hand.

A wonderful Savior is Jesus my Lord,
He taketh my burden away;
He holdeth me up, and I shall not be moved,
He giveth me strength as my day.

Yes, he gives us strength as our day—or as our needs require. And there come times when we can not express our own feelings. We know not how to pray as we ought.

There are times when some tragedy comes into our lives with such abrupt and shocking force it paralyzes our souls. All life and color has gone out of the earth. The skies are brass above us and the earth is iron beneath us. Our tear ducts are dried up and we can not weep. We are struck dumb and we can not pray.

Not many months ago I was called to conduct a funeral service over one little white casket which contained a few charred bones of four little children—all of the same family—brothers and sisters—who had burned to death in their bedroom. The father and mother sat there before me with dry eyes and a vacant stare—faces blank. They could not weep; they could not pray.

That is the condition I am talking about. But in a time like that our Savior's grace is sufficient for us. The groanings we can not utter are borne by the Spirit which dwells in Christians up to the Savior and he intercedes for us. He helps us, sustains us, and heals our bruised, broken hearts. He is able to save to the uttermost—he will go with us all the way and he never goes off duty. There is no need for anybody to be lost when the provisions are so patent, so rich and so abundant. Just lay your hand in his and he will lead you on and finally lead you gently home.

Are you in the house of God? If not, you can not claim the benefits of Christ's High Priesthood. Will you not tonight come to the Savior? Just as you are, pleading no worth, no merit of your own, but pleading only the merits of Christ's atonement, come to him. Come in simple, trusting, obedient faith and be saved. While

heaven waits, while mercy lingers and while we pray, will you come?

Our blessed Lord refuses none,
Who would to him their souls unite;
Believe, obey, the work is done,
Then why not tonight?

* * * *

Foot Note.—In the above sermon Romans 8: 26 is alluded to. This passage says that the Spirit helps our infirmities and intercedes for us with groanings that can not be uttered. But in the true sense there is only one intercessor for man and that is Christ (I Tim. 2: 5). An intercessor is one who offers his own life or some merit of his own in behalf of those for whom he intercedes.

The word that is translated intercessions in Romans 8: 26-27 should be translated "offers complaints unto God with groanings unutterable." That the Spirit expresses the grief, the sorrows, the complaints which we can not ourselves utter, seems to be the thought. The word for intercessions is elsewhere translated "complaineth". Verse 34 says it is Christ who maketh intercessions for us.

CHAPTER VIII.

CHRIST'S BLOOD AND HOW IT SAVES US

The sermon tonight is to deal with the question of vicarious atonement. Of course you understand that vicarious means one suffering for another—the innocent for the guilty. This doctrine has been scoffed at by unbelievers and it is today rejected by some religious teachers—the modernists for example.

They reject the idea for two reasons. First, they have such a high estimate of themselves and they glory so much in man's worth and powers and achievements,

that they will not admit that man was in such a sinful and lost condition as to require this supreme sacrifice. Second, and this idea is based on the first, they do not see why an infinite God could not have redeemed men in some other way—some way that was less expensive and less horrible. They say it is unjust for an innocent man to suffer for the guilty. Like the Jews of old, Christ is a stumbling block to them for the reason they do not want to admit their need of divine grace. They want to establish their own righteousness and will not submit to the righteousness of God. And then again they are like the ancient Greeks in that Christ to them is foolishness. They seek after wisdom. They want to attribute all man's success and moral achievements to his own sapience and sagacity. They want man to work out his own salvation independent of God. They think that man's philosophy, scientific researches and mechanical inventions will finally rid the earth of sin and suffering and death. Hence they even now deny the existence of sin, and they try to ignore and laugh at old age; they are constantly experimenting with monkey glands in an effort to turn old men into young—and they have assumed to rob death of its terrors, they treat it as a trifle and it is decidedly bad taste to weep or mourn for the death of a loved one in this age.

Nevertheless the earth is still freighted with suffering and sorrow; crime having advanced a pace under this philosophy, is holding high carnival in the land and death continues to billow the earth with the graves of our fellow beings.

But these fanatical pseudo-philosophers, these psycho-science-mongers refuse to face the facts, and if a man—a boy, the product of their teaching—commits a crime so atrocious that it outrages the earth they will rush across the country in great numbers to testify—*give expert testimony*—to the idea that he is insane and not responsible. There is no sin—no one is responsible, in their theory.

But all of us who are yet rational enough to reason,

know that sin, suffering and death are here, and that all of man's science and philosophy have not removed these things from the earth. If we admit this, surely we are ready to seek a remedy—to welcome a relief.

This relief and this remedy can come only through divine grace—through the Gospel of Christ.

The Bible abundantly teaches that man is lost and that the Son of God came to seek and to save; that the blood was shed for our remission and that the cross is the emblem of our salvation. That we “must needs go home by the way of the cross.” That the blood-sprinkled way is the only way. You will now please permit me to quote a few passages from God's holy word to illustrate this thought. Most of you are familiar with these texts, but they are the words of life and you like for them to be sung over and over again to you. In the midst of the religious and intellectual confusion and false philosophy of our day this blessed Bible doctrine comes like a gentle shower upon the parched earth. But hear the Scriptures.

The prophet Zechariah foresaw man's redemption through the “fountain filled” with blood and sung of it in these words:

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. (Zech. 13: 1.)

Isaiah also caught the vision of one coming up with “dyed garments from Bozrah” and sang of the mighty to save:

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the peoples there was no man with me. (Is. 63: 1-3.)

And of course we all remember what he says in the fifty-third chapter:

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah laid upon him the iniquity of us all.

The wicked Caiaphas unwittingly prophesied that Christ would die for others:

But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. (John 11: 49-52.)

Our Lord himself not only taught that his blood was shed for human redemption, but he also erected a monument to perpetuate that doctrine: he instituted a memorial feast. How can modernists celebrate the Lord's supper? Whether they call it "eucharist," "sacrament" or something else, it has one meaning. Hear this:

And as they were eating, Jesus took bread and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood and the covenant, which is poured out for many unto remission of sins. (Matt. 26: 28.)

The following passages from Paul will leave no doubt as to what he taught. We give them one after the other without comment. Notice the emphasis upon the *blood* and the *cross*.

Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. (Acts 20: 28.)

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them

that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justified of him that hath faith in Jesus. (Rom. 3: 21-26.)

To the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. (Eph. 1: 6-7.)

Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. (Eph. 2: 11-13.)

For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him. (Col. 1: 19-22.)

John tells us that the blood not only cleanses sinners when they obey the gospel, but he shows us also that it constantly, continuously, keeps Christians—those who walk in the light—free from sin. Constantly cleanses them. Hear John:

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the

light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1: 5-9.)

Peter many times emphasized this doctrine and chimed in with the whole chorus of inspired men on the sublime *theme of Christ Crucified*. Let us hear Peter:

And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake. (I Peter 1: 17-20.)

The seven thunders of the apocalypse also added testimony to this doctrine in many places. When John saw the redeemed host in white garments he reports this conversation concerning them:

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. (Rev. 7: 13-15.)

But the teaching of Paul in Hebrews (ninth and tenth chapters, which passages were cited last night when we studied the priesthood), is as clear and strong as *language*, logic and analogy can make it. He says that Christ offered himself for our sins, purchased eternal redemption with his blood and then with the merit of that shed blood went into the Holy of Holies to appear before the face of God for us. That the Israelites were cleansed from ceremonial defilement by the blood of

calves and goats, but that our consciences—our souls—are cleansed from actual sin by the blood of Christ: That *the old* covenant, the tabernacle and all the vessels of the ministry were sanctified by blood and that likewise the new covenant and all that appertains to the service of God under it are blood-purchased and blood-sanctified. And he concludes by saying, "Without the shedding of blood there is no remission" (Heb. 9: 22).

This, of course, settles the question with all who accept the Bible as a standard. That book being true, you can not be saved without the blood. And yet we find many men who claim to believe the Bible and who will agree with us theoretically that nothing can take away our sins but the blood of Jesus and who will turn right around and contend for a principle or an idea that is inimical to the doctrine of the blood atonement. And not only that, but they live in harmony with that false idea. They claim to believe in the efficacy of Christ's atonement—of his blood—and yet by their conduct they count it an unholy thing. They neglect and refuse to have it applied to their souls and trust something else for salvation. Men, how in the light of all those plain, pointed, unmistakable statements of God's word which you have heard tonight, and many others like them, can you trust anything to save you but the blood of Jesus? How can you afford to remain out from under the blood? To remain out of the covenant, out of the blood-bought church? Many of you are doing it.

For example, you speak to a man about obeying the gospel—about becoming a Christian—and he will begin to make one excuse or another, and in the final analysis all the excuses amount to the same thing, which is: "I don't think it is necessary for me to obey the gospel—I think I'll be saved anyway." And that is tantamount to saying: "So far as I am concerned there was no need for Jesus to die. I can be saved without him. I don't need his blood to cleanse me. So far as my salvation is concerned, his blood is a useless thing."

That is just what you say, men, every time you try

to offer any reason for not surrendering to Christ and allowing him to take away your sins.

Sometimes a man will say, "O, I'm just as good as many church members. There are so many hypocrites in the church. I will just risk my chance out of the fold—out of Christ."

Yes, there are hypocrites in the church. We can not deny that charge, however embarrassing it may be. But that will not give you any advantage. That will not be any plea for your redemption. If every professed Christian on earth tonight were a hypocrite—which is not true, of course—that would not save you. You can not be saved on other men's demerits. To plead the hypocrisy of church members is to sentence Christ to a useless death because his friends have betrayed him. Even the Pharisees were too logical, if not too fair, to send Christ to the cross because of the treachery and hypocrisy of Judas Iscariot.

And even if you are as good as the *best* church member you can not be saved out of Christ. Church members will not be saved on their own goodness. They do not expect that, or they would not be in Christ. They expect to be found in him not having a righteousness of their own, even that which is by the law, that is, a righteousness attained by complying with legal requirements or by measuring up to a perfect standard, "but that which is through faith in Christ Jesus, the righteousness which is from God through faith" (Phil. 3: 9).

Sometimes we find men who are depending on their own morality—their own worth and merit for salvation. O, what a delusion! There were good men in that sense, my friends, before Jesus came to the earth to die for us. They had good laws, too; a high moral code. A law that was given by Jehovah and was ordained to life—intended to give life. (Rom. 7: 10.) This law was holy, and the commandment holy and righteous and good, but men were carnal, sold under sin, and this law proved to be to death because it exacted more of men than they could do. And by the works of the law no flesh is justi-

fied. Then by what sort of law or system of laws are you going to be saved, today?

Men sometimes depend on their fraternal orders or benevolent societies—their lodges—to save them. They say, "If I live up to the demands of my lodge, I'll be saved. Our requirements are high. They will surely make a good man out of any one."

Well, now let us grant that all you say for your lodge is true. Let us grant that it has good laws and that it will make men good, honest, true and charitable. But do you not see that after all, that is only another way of saying that you are good enough to be saved without the blood and righteousness of Christ? That you are going to be saved through a man-made system? Through a legal process of a cultural program? Do you think your lodge has better laws—a higher moral code than that given by God on the two tables of stone? Is it not a fact that all that is good in any lodge is based on these principles or precepts found in the Book of God? Yet men could not be saved by those laws. They tried it for about two thousand years and then Christ had to leave heaven and come to this earth and die on the cross to redeem a ruined and recreant race.

Even some of the heathen nations had moral requirements as stringent and as salutary as any lodge or society of men has ever had. But these did not avail. If they did, then why did Christ have to die?

Paul says, "For if there had been a law given which could make alive, verily righteousness would have been of the law" (Gal. 3: 21). But was such a law ever given? No, indeed. Hear him again:

"For if righteousness is through the law, then Christ died for nought" (Gal. 2: 21).

There you are, my friends. Righteousness is not by the law—is not by any law of works, either human or divine—and no law can make alive, or save. Our righteousness—that is, the righteousness that commends us to God, that saves—is from Christ. The song of every real Christian—every one who knows the Bible—is:

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name.

On Christ the Solid Rock, I stand,
All other ground is sinking sand.

Nothing in the Bible is more clearly stated than this, beloved. Hear these passages:

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets: even the righteousness of God through faith in Christ Jesus unto all them that believe. (Rom. 3: 21-22.)

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. (I Cor. 1: 30-31.)

Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. (II Cor. 5: 21.)

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith. (Phil. 3: 8-9.)

Only through the righteousness of our Redeemer shall we see the face of God. You can not possibly be saved on your own efforts without the healing balm of the cross. You can not be saved by a legal system. You can not reach heaven by your own moral achievements. You are leaning on a broken reed, my friends. You are building on the moving sands of a treacherous and unsafe foundation. You would just as well to try to climb a moonbeam to heaven as to try to pass through those gates of pearl on your own good works. There is nothing that can save you but the blood of Jesus.

Yet men of today are depending on everything except

the blood. Statesmen are depending on moral legislation to save the people. Educators are depending on education and scientists are depending on scientific researches and discoveries. Philosophers are depending upon the potency of their philosophical speculations. All these things may be good in their own places; they may bring benefits into our earth life, but they only embellish and build up the outer man and leave the heart untouched and unsaved.

Wisdom could not save Solomon from idolatry and polygamy. Philosophy could not save Bacon from bribery. Poetry could not save Byron from immorality. Education could not save Leopold and Loeb from crimes of the most shocking, brutal and atrocious nature.

Ah, yes, they had education, art, philosophy and science before Jesus came to save a ruined world. The philosophy of Socrates, Seneca, Pythagoras, Plato, Epicuretus and Marcus Aurelius has never been excelled except by the principles of the gospel. Yet the conditions of society at the time these men lived have been depicted in as dark colors by Seneca and other non-Christian writers as it is by Paul. Licentiousness and cruelty ruled the age and ruined their nations.

Art attained such a height in Athens that it is said the birds of the heavens pecked at the grapes which Appelles painted on the canvas. But art and philosophy could not save Athens from eternal ruin.

In our own times, my friends, we have witnessed the utter failure of education, science and philosophy as a means of saving the world from war, butchery and brutality. No nation known to history has ever attained the height in science and education that Germany had reached prior to the most senseless and worst war that ever disgraced the history of man. But German "*Kultur*" could not take the brute out of the war lord's heart; and the spirit of terrorism and might-makes-right plunged an unsuspecting world into the vortex of a German made hell.

O, how we should all labor and pray to bring the

nations under the blood-stained banner of the Prince of Peace and induce them to crown him Lord of lords and Ruler of the kings of earth. And then we would have peace on earth and good will among men. The principles of his religion will transform the lives of men and fill their hearts with forbearance, forgiveness, altruism and the peaceable fruits of righteousness. They will make all men brothers and fill the earth with love, peace and joy. But nothing else will do this. "Lord, to whom shall we go? Thou hast the words of eternal life."

But we have already seen that according to the Scriptures there is no salvation without the blood. "Without the shedding of blood there is no remission." No soul can be saved except through the merit of Calvary's Cross. No soul that lived before Christ and no soul that lives after Christ has ever been saved or can ever be saved except by the blood of the crucified One.

As the beams of the cross pointed in opposite directions, so did the significance of the atonement extend in both directions—both backward and forward. The blood rolled back to the crumbling walls of Eden ruined, and rolled down the future to the walls of eternity and embraced in its crimson tide all the suffering souls of sinful men. For "Christ did by the grace of God taste of death for every man" (Heb. 2: 9).

But, you ask, how were the people who lived before Christ came saved by his blood.

They were saved by his blood in exactly the same way that we are saved by it now. That is, the principle is the same.

They were saved through faith in his blood.

From the time that Abel offered his excellent sacrifice by faith, in the early dawn of time, when the mists of the morning of creation still hung across the horizon, down to the hour when Jesus poured out his blood on Calvary's hill—every lamb that died on the altars of earth was a picture of the Lamb of God that was to die to take our sins away. Peter says Christ was slain from the foundation of the world. How? In the purpose of God

and in type when Abel's lamb was slain. That is why God required an animal sacrifice—a dying lamb. Abel offered his sacrifice *by faith*, and faith cometh by hearing the word of God. Therefore God had commanded this kind of offering. Otherwise it could not have been by faith. His faith was in God and whether he understood the typical feature of his sacrifice or not, God did, and it was a part of a far-reaching, eternal plan.

Paul declares that those sacrifices under the law were shadows of good things to come. (Heb. 10: 1-4.) And then he tells us that the body which cast this shadow is Christ. (Col. 2: 16.) Therefore those Israelites who offered those lambs in accord with God's instructions did so by faith and received the blessing and at the same time they pictured the death of Christ in their dying lambs.

But what blessing did they receive from these offerings? Paul declares that the blood of bulls and goats could not take away sin, but that their sins were remembered again every year. Ah, that is it, they were remembered again at the end of the year, but they were not remembered for a year. Their day of atonement came annually. Upon that day their sins fell upon them again, but the High Priest went into the Holy of Holies that day and offered blood for them and they were put forward for a year. This they did year by year continually until death claimed them. Then the next generation went on with the same services and ceremonies. But those who died in faith, hence in obedience to God, had their sins moved forward, but not forgiven. Then Christ came and took them all away, blotted them out forever for those who had died in faith.

Let me illustrate this. Suppose I wanted to borrow some money. I go to the bank and borrow a thousand dollars on my note, unsecured and no interest paid in advance. (Now, no banker would do business this way, but God did.) The note falls due in one year and I can not pay it; can not even pay the interest. The banker lets me add the interest and renew the note. At the expiration of another year I again add the accrued interest

and renew the note. At the end of another year I repeat the process, and so on year after year until the interest has grown to a greater amount than the principal. Then at last I die. The note was not due at my death, but it soon matured and I left nothing to even apply on that debt. Now, who will pay that debt? Who will take up that note? Why, you say, that banker ought to pay it. He owes it to his stockholders. He is responsible for that money. Exactly so, my friends.

Now, that is what God did for the people who lived before Christ died. He passed over their sins year by year on the condition that they offer the sacrifices he commanded. Then when they died God assumed the responsibility and set forth Christ to be a propitiation—that means satisfaction—for the sins that he had in his *forbearance* passed over *aforetime*. That is exactly what Paul says in Romans 3: 23-25, which has already been quoted in full once in this sermon. But if you will now read it again you will see that thought clearly presented.

In Hebrews 9: 15 the same thought is expressed. "And for this cause he is the mediator of a new covenant, *that a death having taken place for the redemption of the transgressions that were under the first covenant they that have been called may receive the promise of the eternal inheritance.*"

That is the way those people who lived before Christ were saved. They were saved by the blood of Christ. Through faith in the blood. They manifested that faith by doing exactly what God commanded them to do. And in that obedience there was the picture, the type of Christ dying for the sins of the world.

But now, suppose some ancient Israelite had grown wise and philosophical above what was written and had said: "I am not going to offer any lamb. I don't want that High Priest to take any blood into that tent for me. I *believe* in God. I am going to trust God for my salvation. My faith in God is just so strong that I am going to rely upon him to save me apart from any ordinance, or ceremony or external obedience. I have faith—I have

him. Pilate saw that Jesus was a pathetic figure and he led him out before the Jews with the thorns on his brow and the robes of mockery draped over his striped and beaten body.

As he stood there before the mob Pilate pointed to him and said in the Latin tongue, *Ecce Homo! Behold the man!* Pilate thought his appearance was enough to soften their hearts and cause them to relent. But they shouted, "Crucify him, Crucify him!"

Pilate said, "I bring him out before you to let you know that I find no fault in him."

They cried, "Crucify him, crucify him!"

Pilate said, "Take him yourselves and crucify him; I find no fault in him."

This stung the priests, for it was equal to saying, If you are going to crucify a man who is pronounced innocent by the court, why do you want a warrant from me? If you are going to override the verdict and mob the man, just go ahead. Why wait for legal sentence? If you want to lynch him simply from a sheer motive of blood lust, here he is!

They had to justify themselves now and they said: "We have a law and by that law he ought to die, because he made himself the Son of God." We are not lynching him. We tried him in our court and found him guilty of blasphemy.

They had made all kind of charges, but this is the first time they had mentioned the thing for which they had condemned him. All their charges before Pilate had been of a political nature in the hope that they would influence him. But at last in self defense they told of the crime for which they had sentenced him to death. *He made himself the Son of God.*

Pilate then asked Jesus if he was the Son of God. Jesus told him that he was. "Before Pontius Pilate witnessed the good confession" (I Tim. 6: 13).

This scared Pilate worse than ever. He didn't know much about God, but he was not without superstition and he didn't want to crucify a God. He sought again

and when men asked what to do, what were they told? Here it is:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2: 38.)

Believe, repent and be baptized. Those are the conditions plainly stated.

But, says one, I can not be baptized for the remission of sins. That would be water salvation.

No, it is not. It is salvation through the blood and you reach that blood by *faith*. But you know it is not faith that rejects God's commands. Hear Paul:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection. (Rom. 6: 3-6.)

There we have a likeness of his death again. As the obedience of the Israelite pictured the death of Christ, then future, so the obedience of the man coming unto God now commemorates, symbolizes and pictures the death of Christ, now past. Yea, there is also now the picture of his burial and resurrection.

We die to sin in the likeness of his death, we are buried in baptism in the likeness of his burial and raised in the likeness of his resurrection. The complete likeness of that transaction by which alone we are saved. That is the way we reach the blood.

Thus God has made the death of his Son to stand in the center of the ages as our dying Lamb and Savior. And he so arranged his plan that all who came to him for mercy and salvation before the death of Christ did that in obedience to him which was a symbol and prophecy of that dying Savior. And now his commands on this

faith in God. That sacrifice can't save anybody and to offer it would be to trust in the blood of a sheep. It would be sheep salvation. Excuse me."

Now, I ask you, beloved, which man has faith in God, the one who takes him at his word, accepts his provisions, and obeys his commands, or the one who rejects his arrangements, refuses to hear his word and rebels at his command? Which do you say?

Ah, sure, you will answer the one who humbly submits and obeys his commands.

But was there any cleansing efficacy in the blood of those lambs? None whatever. It was impossible for the blood of bulls and goats to take away sins. Those sacrifices made nothing perfect.

Then why were they offered? Because God commanded them—they were pictures of his plan. They symbolized Christ. Through them the obedient Israelite reached the blood of Christ.

To put it tersely, *God commanded, their faith acted, and the blood saved.*

Now, upon this side of the cross we are also saved through faith in his blood. They looked forward to the cross for salvation. We look backward to the cross. How do we reach the blood? By faith. What sort of faith? The faith that takes God at his word, obeys his commands and trusts his promises.

Again *God has commanded, our faith acts, and the blood saves.*

But what commands does our faith obey before we reach the blood?

Paul says that Christ is the author of eternal salvation to all those who obey him. (Heb. 5: 9.) After he was raised from the dead and had all power in heaven and on earth he said to his apostles:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16: 15-16.)

Then the first time they ever preached this gospel

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate
If they, like them, could die for thee!

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers, holy faith!
We will be true to thee till death.

But before we close tonight we are going to call upon those in this audience who are not in Christ to come to him now. Have you been to Jesus for his cleansing power? Have you been taken captive by this glorious gospel and given your life to the Lord? If not, why do you delay? What do you hope for? You are lost without Christ and if you die in your sins he has declared that where he is you can not come. Then why not become a Christian now?

We are not asking you to join "our church," or to join any denomination; to subscribe to any human creed or to put yourself under the direction and control of any ecclesiastic council, conference, synod, association or any other sort of "church officials"—no, nothing of that kind. We are not here for that purpose.

We only ask you to come to Christ; to enthrone him in your heart as Lord of your life; to become a Christian by obedience to his will—as that has been clearly pointed out in this sermon. There is only one plea you need to make and that is that his blood was shed for you. Come relying upon that alone. Just as you are—waiting for nothing. Come saying:

Just as I am! without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come! I come!

side of the cross require those who come to him for mercy to do that which symbolizes and commemorates that dying, buried, and risen Savior. That is the center and soul of all divine service. It is that which gives point and meaning to any law, doctrine, creed or command. That has been the theme of all inspired men. It was the refrain of the prophets' song and the high-ringing, resounding note of the angels' chorus. It is the hope of earth and the joy of heaven.

If I could represent this idea geographically, I would erect in the center of the earth, on a mountain that would lift its head above the stars, and upon the topmost peak. I would set the rugged old cross, and on top of that cross I would set a beacon light of greater glory than the rising sun and cause it to shoot its radiant shafts to the remotest bounds of illimitable space, so that all creatures in the entire universe could see that human redemption by means of the cross is the acme of earth's hope.

My friends, this is the whole substance of the Christian religion. This was the gospel preached by the apostles. This was the doctrine that produced the martyrs and this was the hope that sustained them when they felt the flames. This was the faith of our fathers and this is the faith that will give you the victory over doubt and fear and sin and death and hell. What shall we do about it? Are we going to give it up?

O, I wish here and now, once again to confess this as my faith, to pledge my all and plight my life for this faith. Will you join me, brethren, in this pledge and express it often in that grand old hymn?

Faith of our fathers living still,
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy,
When e'er we hear that glorious word.

Faith of our fathers, holy faith!
We will be true to thee till death.

have only contempt for him when we realize that he could have released him and if necessary he could have called out the Roman Army to disperse that mob and protect an innocent man. The Roman Captain was right there in the castle and as he later protected Paul he could have saved Christ. It is the duty of an officer to protect the innocent as well as to punish the guilty—to see that justice is meted out. But Pilate was swayed by the voice of the people. Like many another politician he was willing to vote for what popular sentiment called for, whether it was right or not. He would sacrifice an innocent man for political reasons.

But, as we have stated, Pilate did attempt to release Jesus and this question came as an effort and after the failure of one effort to let him go. When we see Pilate's position just as he cried out, "What then shall I do with Jesus who is called Christ?" we will see that this came almost as a wail from the distressed governor when he was defeated in this effort.

In order properly to appreciate this question we must understand the situation and in order to do that we must study the entire proceedings. Let us, therefore, follow Christ through all the trials up to Pilate's question and then see Pilate follow the advice of those who answered the question. The facts that shall be given in this sermon are found in the accounts given by Matthew, Mark, Luke and John. We have to take all that they all give in order to get it complete. Then we can not tell accurately in just what order these things occurred. Of course we know that these things all did take place, but just what happened first and what second, etc., it is a little difficult to tell—that is in reference to some of these things. For example, from the reading of some of the accounts without the others it would seem that the Jews themselves first suggested that Pilate release Barabbas and crucify Christ. But from a study of all the reports it seems clear that this was Pilate's idea. This was a ruse to get rid of Jesus. Pilate remembered his custom of releasing a prisoner

Just as I am! and waiting not
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot,
O, Lamb of God, I come! I come!

That is the idea, dear friends, you will never be any better than you are right now until you come to Christ, for no spot can be taken away from your soul until his blood washes you whiter than the snow. Now while we sing will you come? Bro. Rose will stand here at this aisle. Bro. Stubblefield will stand here on the left. Come and give these brethren your hand in token of the fact that you give God your heart—obey his truth and be saved. Right now, please sing.

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

CHAPTER IX.

CHRIST ON TRIAL, OR WHAT SHALL I DO WITH JESUS WHO IS CALLED THE CHRIST?

The question for our sermon tonight is Pilate's question:

But the governor answered and said unto them,
Which of the two will ye that I release unto you?
And they said, Barabbas. Pilate saith unto them,
What then shall I do unto Jesus who is called Christ?
They all say, Let him be crucified. And he said,
Why, what evil hath he done? But they cried out
exceedingly, saying, Let him be crucified. (Matt.
27: 21-23.)

Sometimes when we consider the situation in which Pilate was placed in the trials of Jesus we are almost inclined to sympathize with him, for it is evident that he made an honest effort to release Christ. But again we

on trial and if his reply had been evil to turn it into an accusation—to bear witness against him. If he had not spoken evil then why should he be rebuked and smitten?

This is the only time in all his trials that Jesus seemed to resent or even to reply to any charge they brought against him. It may be that this man who struck Jesus did not do it because he thought the answer was curt and disrespectful, but because he thought it was untrue. He may have been made to believe that Jesus was an evil-doer and that he had been secretly stirring up a rebellion against the constituted authorities. Jesus, under that view, therefore meant to correct him by challenging him to become a witness against him if he knew his answer had been false. Many a man would have to take back what he has said if he were called upon to be a witness or to sustain it in court. At any rate, Jesus did speak out against the injustice of this treatment.

After the experience before Annas Jesus was next taken before Caiaphas, the same night. The details of his trial before Caiaphas are not given, but it was here that Peter's test came and here he fell. Malchus, whose ear Peter had deftly amputated with his sword, was a servant of Caiaphas and he probably was present at this time, but he was no doubt engrossed with the trial and was not interested in Peter.

It was unlawful to hold court at night, but Jesus was being questioned and tried informally while they were waiting for the dawn when they could assemble the Sanhedrin. It was perhaps during these night trials that those witnesses were secured and bribed and prepared to testify against him. And old Caiaphas, who was the high priest and therefore the head, the chairman or the chief man of the Sanhedrin—which was their supreme court—was active in preparing this case. Instead of acting in a manner becoming his position—instead of acting as a calm, dignified, dispassionate jurist, he is acting the part of a prosecuting attorney and preparing to convict Christ in the court of which he was the head.

When the day came, as early as they could, they called

unto the Jews at this season and he suggested that he would release either Barabbas or Jesus. He shut them up to these two in the decision. He forced them to choose between these two. He evidently thought that if he selected the worst criminal then in the prisons of his province—and there could hardly have been a worse one—and forced the Jews to choose between him and Christ they would surely have more fairness, justice and honor than to cry for the freedom of a murderer and send an innocent man to the cross. But Pilate was mistaken. He didn't know the strength and fury of religious prejudice, rivalry and jealousy.

You remember, of course, the scene in the garden when Judas led the mob that came out to apprehend our Lord. This was some time in the night and presumably in the early part of the night, at least before midnight. Christ met this mob and surrendered to them and forbade his disciples to fight in his behalf. When his disciples saw him bound and led away they scattered and only two of them seemed to follow him on to the trials. These were Peter and John—and Peter followed a long way behind—and when he reached the high priest's house the gate had been closed and it was only through John's influence that it was opened for Peter; and then Peter denied his Lord. But as he repented we will draw the mantle of charity and forgiveness over that sad scene.

The soldiers (for the mob was composed of soldiers, officers, and servants of the priests) first took Christ before Annas who was the father-in-law of Caiaphas the high priest and who was looked upon as the real power behind the throne. Annas asked Jesus about his teaching and about his disciples. Jesus replied that he had taught publicly in the synagogues and in the temple and that he had taught nothing in private, Annas could therefore find out what he had taught by asking those who had heard him.

At this reply one of those who held Jesus struck him in the face and rebuked him. Jesus told him that he was

knew he had the most conservative member of that court convinced now. "Behold, you have heard the blasphemy!" It is no longer hearsay. It is not a false charge. He said he was the Son of God, you heard him!

Then they all rose up and tore their garments and said he is worthy of death. That was the verdict.

Now, blasphemy was a capital offense under the law and if Christ had not been the Son of God their verdict was perfectly legal and correct. But Christ was the Son of God and he had offered proof in abundance. But who ever now says that Christ was not the Son of God must agree in this verdict and he therefore declares that Christ deserved death and that his crucifixion was just.

Some Modernists claim that Christ did not himself claim to be the Son of God. They say his apostles and early disciples made this claim for him after he was gone. But you see, my friends, that Jesus did make this claim on oath and was put to death on the charge of blasphemy. He died for saying he was the Son of God.

Having now condemned him, they began to mock Jesus and to spit in his face. They blind-folded him and then struck him and told him to prophesy or to tell by divine knowledge who it was that struck him. This was in ridicule of his claim to be divine. This was before the religious court and it was his religious claim that was here mocked. It is hard to believe that these priests themselves did these things, but there is no doubt that they approved and perhaps directed the soldiers and servants in this cruel and blasphemous mockery.

Their next step is to secure the authority of the Roman courts to put him to death. They had sentenced him, but they were not allowed to execute him. Roman law had taken that privilege away from them. So the whole company arose and went to Pilate, the Roman governor of Judea, to get him to sign the death warrant.

They first attempted to get Pilate to sign the warrant on their sentence without examining Christ himself. Pilate asked what crime he was charged with and they

together the council or the Sanhedrin. It may be that some of the members of this body were not as unfair as Caiaphas and this he realized, hence he was anxious to get testimony that would convince them and secure their verdict against Christ. Joseph of Arimathaea and Nicodemus were both members of this court and once before Nicodemus had dared to speak a word in behalf of a fair trial for Jesus, and had received a sarcastic ultimatum from some of the others, perhaps from Caiaphas. Caiaphas had, on a former occasion, told these members of the Sanhedrin that they were blind and didn't know anything at all if they did not see that it was expedient to put Jesus to death.

Nicodemus and Joseph were evidently not present at this trial, for the writers tell us that the verdict was unanimous and Luke states that Joseph did not consent to their counsel and deed.

Before this Sanhedrin all the evidence that the scheming Caiaphas and his official helpers had worked up was submitted. The witnesses that they had bribed came and swore the falsehoods that they were taught to swear. But the testimony was conflicting and even Caiaphas could see that the case was not made out. He was not willing to call for a verdict on the charges they had made.

Then as a final effort he put Christ on oath and said, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God."

Christ had to answer this, for the law of Moses required a man to answer when he was adjured or he would have to take the death penalty. Jesus complied with the law and answered. He told them plainly that he was the Son of God.

Then old Caiaphas tore his priestly robe in great astonishment and outraged piety and exclaimed:

"He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard the blasphemy; what think ye?"

This was a shout of triumph from old Caiaphas. He

Pilate went out to the Jews—who would not enter into the Gentile hall, for that would defile them!—and told them that he found no fault in Christ. Pilate did not understand the nature of the kingdom that Christ was to rule over, but he saw that it was not a rival kingdom to the Roman empire. He acquits Christ of that charge at once. He told the Jews that he would therefore release Christ. Their charge was not sustained. This is Christ's first acquittal.

But they cried out with great vehemence and told Pilate that if he released Christ he was not Caesar's friend, for Christ had stirred up the people against Caesar all the way from Galilee down to Jerusalem.

Now, when Pilate heard this, it gave him an idea. Perhaps Jesus is from Galilee, if he is, then he belongs to Herod's jurisdiction and Pilate would be rid of him. On investigation he found that Jesus was indeed from Galilee. He then sent him to Herod, who was in Jerusalem for the feast. Pilate no doubt thought that he was now relieved of any further responsibility in reference to Jesus. He had examined him and found him innocent, but he didn't have the courage to release him. So he sent him to Herod.

Herod had been hearing of Christ and his miracles and for a long time he had wished to see him. He was therefore glad of this opportunity of examining Christ. He thought that Christ would display his powers and perform some tricks for his amusement. But he was very much mistaken. He asked many questions, but Jesus did not give him any answer at all. He did not one time open his mouth while he was before Herod. He would talk to Pilate. He would not make any reply to the accusations they brought against him, but he talked to Pilate. But not once did he speak to Herod. The Jews had followed him and they vehemently accused him before Herod. No doubt they made the charge that he proclaimed himself a king and rival of Caesar. For it was before Herod that this claim was first mocked. They clothed Christ in the garments of a king and put a reed in his hand to represent a scepter and put a crown of thorns upon his head. Then

said, "If he had not been an evil doer we would not have brought him to you." Pilate told them to take him and judge him themselves according to their law. This was Pilate's first effort to get rid of Jesus. He seemed to see from the first that Jesus was not a criminal. If he had been, these Jews would have specified the crime of which he was guilty. He saw at once that it was a religious issue and that these priests were very biased and bitter.

But when Pilate told them to take him and judge him they reminded him that it was unlawful for them to put anyone to death. And death was what they were demanding for this man.

Then Pilate called upon them again to specify the charge against him. They then said that he had been stirring up the people and telling them that it was unlawful to pay tribute to Caesar and proclaiming himself as Christ a king.

This charge was wholly untrue, but they knew Pilate would not consider the thing for which they had sentenced Christ. Blasphemy was no violation of Roman law. But of course treason was; that was a capital crime and as it was well known that the Jews were looking for a king to come and deliver them from Roman power, they thought Pilate would believe this charge and sentence the prisoner forthwith.

But Pilate asked Jesus if he was the king of the Jews, if that was his claim. Jesus said, "Do you say that of yourself or did others tell you that concerning me?" Pilate said, "Am I a Jew? Why, your own nation delivered you unto me." Which was of course an admission that the Jews had made the accusation.

Then Jesus told him that his kingdom is not of this world. If it were his servants would fight, but it is not of this world, therefore his servants do not fight: *Could not then and can not now*. "Put up thy sword" is the command of Jesus.

Pilate said, You *are* a king then, are you?

Jesus admitted that he was.

in him. Or at least Herod had found nothing worthy of death in him. Pilate said he would therefore scourge Jesus and release him.

Since he had boldly pronounced Jesus not guilty, there was no reason why he should scourge him. If he was innocent of any wrong doing, and Pilate said he was, then why scourge him? But Pilate made that concession to the Jews. He thought they ought to be satisfied with that.

But they were not. There arose a tremendous cry of protest at the suggestion of releasing him. They shouted "Away with him, crucify him! Crucify him!"

Pilate said, "Why? What evil hath he done?"

But they only repeated their savage yelling for his blood.

Pilate was troubled. He didn't want to offend these Jews who were his constituents, and yet he didn't want to put this innocent man to death. And to add to his fears his wife sent him word to have nothing to do with that innocent man. He had been in her dreams and she was also troubled about him. Then it was that Pilate fell upon this scheme in his effort to release our Lord.

He remembered that it was customary to release a prisoner to the Jews at this feast. It seems that it was the custom to let them choose the one to be released. That he released whomsoever they chose. But this time Pilate confines their choice to two men. Of course we know they had other prisoners, for two others were crucified at this time. Pilate thought he would bring the Jews to their senses by this marked contrast. He therefore presented Barabbas and forced them to choose between him and Jesus.

Look, who comes through the crowd there? Two soldiers are bringing a prisoner bound in chains. See the people fall back and make way for them. He is now before the governor, and we can get a good view of him. He is not humiliated because of his situation. Neither is he scared and suppliant. He is bold and defiant. He is the leader of a band of brigands or bandits who had

they bowed down before him in mock obeisance and said, "Hail! King of the Jews!" Old Herod himself forgot his dignity and joined in this mockery. He came off of his official seat and bowed down before Christ in mock honor.

After they had amused themselves in this way until they were satisfied Herod sent Jesus back to Pilate, still wearing the robes of mockery and the crown of thorns.

Herod, no doubt, communicated with Pilate, for they became friends because of this incident. For a long time they had been enemies. There had been no diplomatic relations between them, but this trial brought them together. But Herod did not send back any charge against Christ. On the contrary, he evidently told Pilate that he found no fault in him, for Pilate reported to the Jews that Herod had not found Christ guilty of any wrong-doing. The only thing in the whole situation that looks the least favorable to Herod is the fact that he did not sentence Christ to death, for it had been known that Herod wanted to put him out of the way. It is probable that Herod now looked upon his claim as a huge joke when he saw him under arrest. But it is more probable that he sent Jesus back uncondemned as a compliment to Pilate. He was pleased that Pilate had shared this fun with him and he would now send the prisoner back to Pilate for sentence. He would defer to Pilate's judgment. We can hardly think that Herod, the murderer of John the Baptist and the general reprobate that he was, could have had any scruples against sending Christ to the cross. It must have been a diplomatic reason that caused him to send Jesus back to Pilate.

But this matter was not a joke with Pilate. He knew that Jesus was an innocent man and he didn't want to be guilty of his blood. Therefore when he found that he had Christ back on his hands he came before the Jews again and announced that they had brought Jesus to him for sentence, but that he had carefully examined him and found him not guilty. There was no fault in him. He had sent him to Herod and Herod had found no crime

I go! That represents me. I was a sinner condemned, with no excuse to plead, hopeless, and Jesus took my place and died for me! He went to the cross and I go free.

Pilate gave commandment to scourge Jesus. It was the custom to scourge a prisoner before crucifying him. They scourged with thongs and we are told that the scourging was so severe that the poor victims sometimes died under it. The idea of humane treatment for prisoners was not then in the earth. Punishment was entirely vindictive and was not simply for the protection of society. They inflicted punishment with a relish. They enjoyed seeing the victim suffer. That feeling that now makes bull fights and prize fights popular was then more prominent and pronounced in the human heart, because we have since then had two thousand years of the civilizing and refining influence of the Christian religion.

Evolutionists claim that that feeling is a hang-over from our brute ancestry and that we are evolving—that evolution has lead us away from that barbarous cruelty. But we claim that that feeling is an evidence of our fall, our sin, our depravity. That it was a downward slide toward the brutes.

If it is evolution that is taking it out of us, why is it that the teaching and belief of evolution increases such cruelty today—and even licenses it? Why is it that our laws against prize fighting have broken down under the teaching of evolution? Why are all such barbarous things that were outlawed by our Puritan fathers and kept down under the influence of the Christian religion now coming back under the reign of evolutionary propaganda? Who patronizes prize fights and bull fights? Christians or evolutionists?

But you will please pardon that digression.

After Pilate had had Jesus scourged in preparation for the cross he made still another effort to release him. The soldiers were again mocking him and striking him in the face. They had put the crown of thorns upon his head again and had put the purple garment upon

been robbing and murdering men. They were not simply outlaws, but they were rebels against the government. They were a sort of political rebels or revolutionists. Hence Barabbas was guilty of at least two capital crimes, sedition and murder. Now, if it is Cæsar's government that these Jews are jealous for—if they are anxious to put down a rival leader, here is one.

There he stands, guilty and defiant. Challenging the law to do its worst.

There also stands the Christ, meek, humble, innocent but unresisting. He bears the marks of the night of trials and abuse. He has the thorns upon his brow and perhaps there are the streaks of blood down his face. There are two men bound. Now, Pilate reminds the Jews of his custom and tells them that he will release one of these two, which shall it be? The priests at once cried for Barabbas and began to urge all the people to call for Barabbas. And soon the shout became loud and clamorous, "*Barabbas, Barabbas!*"

Then Pilate, utterly defeated and disappointed and distressed, cried out:

"What then shall I do with Jesus who is called Christ?"

They all shout back, "Let him be crucified."

Then Pilate gave order to release Barabbas.

Look! See Barabbas smiling. That grim, defiant look is gone and a look of pleasing surprise has spread over his face. See the soldier unlock the chains and hear them clank as they drop off. See Barabbas make a broad bow to the governor and turn and bow profusely to the people! See him spring quickly into the crowd and see him receive the congratulations of his friends! He hears Pilate's anxious question and he throws one glance at Jesus, who is going to the cross in his stead. There the innocent man is being sent to the cross, while he, the man under the legal sentence, justly condemned, is permitted to go scot free!

What a true picture of the world's redemption! When I see Barabbas unshackled and set free, I say, there

to release him. But the Jews cried for his blood. They told Pilate if he released this man he was not Cæsar's friend. They jumped back of the charge on which they had condemned Christ—that did not weigh with Pilate. Instead it made him more anxious to release Jesus. The Jews, then, renewed their old charge that Christ was opposed to Cæsar.

This however did not effect Pilate. He had passed on that. It was not true. No charge they had made had had any effect on Pilate except the charge that he was the Son of God. That terrified him. But he saw they were not going to allow him to release Jesus and he thought he would sentence him and at the same time be free from his blood.

He called for a basin of water and washed his hands of the blood. He said, "I am innocent of the blood of this righteous man: see ye to it."

They said, "Let his blood be upon us and on our children."

Then Pilate, thinking he was relieved of the blood, got sarcastic. He taunted the Jews. He sat down before them and had Jesus led out in their sight. He said, "Behold, your King"! They yelled, "We have no king but Cæsar. Crucify him, crucify him!"

Pilate said, "Shall I crucify your King?"

After this scene Pilate wrote the warrant and the soldiers led Christ away to be crucified. He had suffered untold humiliation and torture, but the cross is yet ahead of him. The officers led Jesus to the place of crucifixion but the whole multitude followed.

John tells us that Jesus carried his own cross, but Matthew, Mark and Luke all say that they met Simon of Cyrene coming in from the country and that the soldiers forced him to go with them and carry the cross. Tradition says that Jesus was unable to carry the cross, that he fell under its weight. This tradition is very probably true. Since Simon was not with them when they started, for they met him after they were on their way, we know that Jesus carried the cross until they did meet

Simon. We know that from John's statement that he carried his cross. It was certainly not mercy or sympathy for Jesus on the part of these soldiers that caused them to relieve him of the load and place it upon a stranger. Therefore it must be true that Jesus could not get along under his cross.

There is no indication that Simon had had anything at all to do with the trials. He probably knew nothing at all about them. He was coming in from the country and he saw this mob coming and perhaps drew aside to wait for them to pass, and then, as the prisoners drew near bearing their crosses, one of them gives down under his burden and the soldiers seize Simon and force him to carry the cross. I have often thought that I should like to have been Simon: That I would have sprung to the relief of the Lord and raised that cross upon my shoulder and borne it after my Lord.

Would you have been glad to do that, my friends? Well, are you bearing his cross now? Or are you ashamed of him?

In this multitude that followed Christ there were some women weeping for him. I think that is a compliment to womanhood. It says these were women of Jerusalem. It doesn't say that they were disciples. They were women of Jerusalem—hence they were, perhaps, wives and daughters and mothers of the men who were crucifying Christ. But they, like Pilate, were touched by his meekness, humility, innocence and pathetic appearance under this shamefully brutal treatment. They wept for him. Jesus turned and spoke to them. He told them to weep not for him but to weep for themselves and for their children, for that which was coming upon them. He referred to the destruction of Jerusalem by the Romans.

We will not go on with Christ to the cross tonight. We all know of that awful death and we will leave the story now as we have given a complete account of the trials and scourgings that preceded that death for our sins. It would be interesting to go on with the story and witness the scenes of the cross, the railing of the

mob, the cry of the thief, the seven utterances of our Lord, the quaking of the earth and finally the death and the burial and then the glorious resurrection. But we shall let a mention of those things suffice at this time.

My friends, what will you do with Jesus who is called the Christ? What do you say of him? Was he an impostor and did he deserve this death? If not, was he simply a misunderstood and terribly abused man who suffered unjustly? Or was he truly the Son of God? I don't believe there is a man living who will say that he was justly sentenced and executed. That he deserved this treatment. But there are many who will say that he was a good man and a great moral leader and teacher, but they will not confess that he is the Son of God. But that, my friends, is an illogical position. He was either the Son of God or he was a deceiver. He claimed to be the Son of God and died for that claim. If the claim was false then he was not a good man. A good man could not make a false claim and deceive people. Furthermore, if he was not the Son of God, then he was indeed guilty of blasphemy and therefore worthy of death under the Mosaic law. What do you say, was he worthy of death or was he the Son of God? He is on trial before you tonight. Which way will you vote?

There were three men connected with the trials of Christ who represent three classes of people today. They were Simon who bore his cross, Peter who denied him, and Pilate who washed his hands of him. Which one will you imitate?

Will you, like Peter, deny him?

Will you, like Pilate, wash your hands of him? Will you attempt to waive the question and say, Oh, I'll let theologians settle that. I don't know about these things, that isn't in my line. I will not sentence him to death, but I will not release him. I will just wash my hands.

But you know, beloved, that Pilate did sentence him. He was responsible for his death. He could not wash his hands free of his blood.

Neither can you. You can not waive this question

and not be guilty of crucifying him. Jesus is the best known figure in all human history. Our era is dated from his birth. Now, he was the Son of God or he was not. If he was not the Son of God how can you account for his influence? If he was the Son of God then you are lost unless you confess him. What then will you do with Jesus? He is on your hands tonight—you must answer one way or the other. What is your verdict?

May God help us all to bear his cross after him. He is on trial in this age of the world—right now. Some are denying him, others are trying to wash their hands of him and others are bearing his cross. They are suffering the ridicule of an unbelieving world, but what is that? Think of what he endured for us. Behold, the man! What will you do with him? May the Lord help you right now to decide to acknowledge him as the Son of God and your Savior.

CHAPTER X.

CHRIST, THE CHRISTIAN'S CREED

Sometimes members of the church of Christ say: "We have no creed." That statement is incorrect. It is impossible for a religious body to exist without a creed. It is just as impossible as it would be for a political party to exist without a platform, or without some well-defined and clearly announced principles upon which the party stands and for the advocacy of which the party is organized. The church of Christ is not a party in the sense of being only a part of God's children—a few Christians banded together by certain rules that distinguish them from other Christians and also wearing a distinguishing name; for the church, being the "household of God" (Eph. 2: 19), contains all of God's children. It contains all Christians, regardless of color or race or social position, because the same thing that makes a man a

Christian makes him a member of the church. Therefore, in becoming Christians, men become members of the church, which is the body of Christ. (Acts 2: 38-41; Eph. 1: 18: 24; Gal. 3: 26, 27; I Cor. 12: 13.) But because the church is not a "Christian denomination", or a denomination composed of Christians or those who profess to be Christians, is no reason that it is not a body or party with definite principles. The church is a party, established to oppose other parties, too. It is opposed to all evil, and is distinct from and opposed to all other religions or churches—non-Christian religions, such as Buddhism, Confucianism and Zoroastrianism. Has this church, then, no principles that distinguish it from non-Christian parties? Do its members have no rules of life that differentiate them from worldly people—non-church members? Is there no difference between the Christian and the atheist? The answer to this question is ready in the mind of every reader. The atheist is an unbeliever and the Christian is a *believer*. But a belief is a creed. Whatever, therefore, a Christian believes is his creed. When a man says that the church of Christ has no creed, he means that it has no human creed; that its members do not submit to any ecclesiastical laws made by fallible men, such as pope, priests' or bishops' conferences, to govern their consciences or to stultify their faith. The New Testament church, however, has a creed. We are ready now to inquire—

What, then, is the creed of the church? In considering this question, let there be no misunderstanding as to what church we are talking about. We are not thinking of "our denomination" or of the "Campbellite Church" or of a denomination known as the "church of Christ". All denominations have their headquarters and their governing officials to whom we could easily appeal for information concerning their organization and rules of faith and practice. In fact, we could get their creed or a statement of their faith from their publishing houses. But we are not just now concerned about what any denomination believes. On the contrary, we are endeavor-

ing to learn what was the creed of the New Testament church—what was the creed of the disciples of Christ in the days of Peter and Paul and Philip and Stephen. Their creed should be our creed, and the creed of the church then should be the creed of the church now.

The word "creed" is from the Latin verb *credo*, from which we also derive our words "credit", "creditable", "credible", "credence", etc. The verb *credo* means *I believe*. What, then, did Christ and the apostles require people to believe? Is there any stated requirements? Is there no example of a man's saying, "I believe —", in the New Testament? We all remember that when Philip had preached "Jesus" unto the eunuch and the eunuch demanded baptism, Philip required him to *believe* first. He did not say what the eunuch must believe, but it was evident that Philip meant he must believe what he had heard—what Philip had preached unto him. Therefore the eunuch responded (quoting from the Latin version): "*Credo Filium Dei esse Jesum Christum.*" Or, from the English Bible: "I believe that Jesus Christ is the Son of God" (Acts 8: 37). Upon this statement of his creed, or his "I believe", Philip baptized him. On the day of Pentecost, Peter required the people to believe confidently, or to "know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36). Paul required the jailer at Philippi to "*believe* on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). And to the Romans Paul clearly stated what is to be believed: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10: 9). And to put the matter beyond all question, John said: "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* (Believe what, John?) that Jesus is the Christ, the Son of God: (with what result, John?) and that believing ye might have life through his name" (John 20: 30, 31). It is clearly settled by these passages

that the creed of the New Testament church was: "I believe that Jesus Christ is the Son of God." Upon this confession of faith, without any further vows or promises, persons were baptized into Christ, or into the church.

But it is sometimes said that this confession or creed is not sufficient; that those who desire to become Christians or to enter the church should be put under obligations and solemn vows to live righteous lives, to support the church, and to submit to the counsel of the brethren. But those who raise this objection fail to see what the confession means. Of course, when a man desires to become a member of any denomination, it is but natural that the denomination should want him to be loyal to it, to support all its departments of work and to submit to its ruling authorities; for how else could the denomination exist? No doubt, then, our denominational friends are ready to ask: Does a man agree to submit to no authorities, to be governed by no laws, when he enters the church of Christ? Most certainly he agrees to submit to the authorities of the church. Then the question arises, What is the governing authority of the church of Christ? Christ is the Head of the church. (Eph. 1: 23; 5: 23; Col. 1: 18.) Therefore, to acknowledge Christ means to submit to the Head of the church, and then the acts of obedience by which a man enters into Christ, or into the church, which is his body, declare the man's surrender and submission. When he is buried with Christ by baptism, he vows his allegiance to Christ; thereby is proclaimed his death to sin and his resurrection to righteousness. Such a person has *died* in the likeness of Christ's death, has been buried with him, and has been raised in the likeness of his resurrection. As death has no more dominion over Christ, sin should have no more dominion over the Christian. (Read Rom. 6.) Thus it is seen that the steps that put a man into Christ—into the church—constitute a very solemn and impressive dedication of the life of Christ. A person who is in this manner dedicated to Christ is, of course, under

promise to follow in the footsteps of Christ, to obey all his commands. But in order to follow in the footsteps of Christ, he must be acquainted with Christ's life, and this can be learned only from the Bible—the New Testament. To obey Christ's commands, the Christian must know them. These, too, can be found only in the Bible. The conclusion, therefore, that the Bible becomes the Christian's Law Book and Guide Book is inevitable. And it is all-sufficient. The Bible was given for this very purpose, and is perfect for all the needs of the man of God. (II Tim. 3: 16.) While Christ was here on earth he spoke many things that were intended to govern the lives of his followers. These things were after his death confirmed unto us by those who heard him. (Heb. 2: 1-4.) For Christ had strictly commanded them to teach us to observe "all things whatsoever I have commanded you" (Matt. 28: 19-20). But Christ could not make known his complete will while he was on earth, for his disciples were not capable of receiving it until the Holy Spirit came upon them. Jesus said: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16: 12, 13). Therefore, that portion of Christ's will that was not made known by him while here on earth was afterwards declared unto the apostles by the Holy Spirit and through the apostles made known unto us. And Jesus said to his apostles: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke. 10: 16; Matt. 10: 40; John 13: 20). Nothing is clearer than this: In order to please Christ—to obey Christ—we must be governed by all that is taught by Christ and the apostles, hence by the New Testament. And all *that* is included in the creed.

Sometimes young members of the church are heard to ask: "What does our church teach on this or that?" Or, "Does our church allow dancing?" Or, "What do we believe about divorce?" Such persons should know

that the church of Christ has no laws that may be suspended, repealed, altered or amended according to popular demand or to satisfy the whims of its worldly-minded members. A young lady, on being asked to obey the gospel, replied: "No, I am going to join the Episcopal church, because they permit their members to dance." Of course, when people are taught to "join the church of their choice", they are going to "choose" the one that has the things, and practices the things, they prefer. If some church would make "free love" or promiscuous sex cohabitation one of its tenets, thousands of people would "choose" it. But, according to the Bible, we have no *choice*, except to obey Christ and be saved or to disobey him and be eternally lost. Instead of asking, "What does our church teach?" or, "What do we believe?" young people must be taught to ask: "What is the will of Christ, my Lord, the Head of the church, and to whom I gave my life, in reference to these things?" That simple question, without any answer at all, is sufficient to knock all ideas of dancing and other sinful practices out of the minds of really conscientious young Christians.

But our denominational friend is ready to ask: "Why do you include these things in your creed and catechize young people when you take them into the church?" But what he does not understand is that Christ and the apostles made the terms of admission into the church of the Lord and we have nothing to do with it. We can not make any other requirements for membership in his body. But those things *are* included in the creed, and we should always make that plain to persons who desire to obey the Lord. "Do you mean to say," our objectors ask, "that the simple statement that 'I believe that Jesus Christ is the Son of God' embraces all these things? Why, everybody believes that." We reply that the "good confession" (I Tim. 6: 12) includes all that we have mentioned and very much more. In fact, it is impossible for the finite mind to comprehend all that is included in that creed or confession of faith. If everybody believes

that Jesus Christ is the Son of God, then everybody is born of God; for John says: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5: 1). Such a person is born of God because to believe that, as we have shown herein, means to surrender to Christ and to obey his will. John knew that every one who sincerely believes this fact has submitted to the terms of pardon as they were tabulated by Christ (Mark 16: 15, 16; Acts 2: 38), and has enthroned Christ in his heart as Lord of his life. That is what it means to *believe* in Christ, and that is why this simple creed is sufficient. But in order to see something of what this confession includes, let us hear John again: "He that confesseth the Son hath the Father also" (I John 2: 23). And again: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (I John 4: 15). Let the objector ponder that and tell us its full meaning if he can! But John says further: "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5: 5).

In view of what the pen of inspiration has here said about this simple yet wonderful confession, the following quotation from Alexander Campbell seems appropriate. Commenting upon Peter's confession, "Thou art the Christ, the Son of the living God", Campbell said:

Here, then, is the whole mystery of the Christian institution—the full confession of the Christian faith. All that is peculiar to Christianity is found in these words; not merely in embryo, but in clearly expressed outline. A cordial belief and clear conception of these two facts will make any man a Christian. He may carry them out in their vast dimensions and glorious developments to all eternity. He may ponder upon them until his spirit is transformed into the image of God—until he shines in more than angelical brightness in all the purity and beauty of heavenly love. Man glorified in heaven, gifted with immortality and wrapt in the ecstasies of eternal blessedness, is but a mere result of a proper appreciation of and conformity to this confession.

CHAPTER XI.

CHRIST SAVES THE BELIEVERS: OR WHAT DOES IT MEAN TO BELIEVE IN CHRIST?

Sirs, What must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

This language is found in Acts 16: 30-31, and it expresses the subject for the sermon tonight. We may call this the text if you like, but we shall discuss several texts before we take this one up for special notice. But we may observe before we read other passages that this text predicates salvation upon belief. Believe and be saved, is the plain teaching of this text. If we ask, What does it mean to believe on the Lord Jesus? the answer is: *It means salvation.* This text states that.

What does it mean to believe, according to other texts? *It means eternal life.* Jesus said:

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. (John 5: 24.)

Again, *It means to be born or begotten of God.*

Whosoever believeth that Jesus is the Christ is born of God. (I John 5: 1.)

Also, *It means that you shall have remissions of sins:*

To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. (Acts 10: 43.)

And it means justification:

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things from which ye could not be justified by the law of Moses. (Acts 13: 38-39.)

Thus we see that if we *believe* we shall be saved, we shall have eternal life, we shall be born of God, we shall

have remission of sins and we shall be justified. All these terms mean the same thing, or refer to the same transaction, but these different ways of expressing the thought will certainly make us see that God promises to save a man on the condition that he *believe*. No one who believes the word of God can question that. The texts that have been cited prove the point, but it would be easy to quote a hundred passages that state the same great truth.

Now, with that point settled, our next duty is to ascertain what the word *believe* means. What does a man do when he believes?

Many people think that the word *believe* simply means to credit certain statements or to give mental assent to certain facts. They think that is all the word means in the texts we have quoted. Hence they teach that in complying with the requirements of these scriptures you only become convinced of or give assent to the fact that Jesus Christ is the Son of God and the Savior of men, and then you are saved. They claim that the whole process is mental or inward and that when you reach a certain state of mind or heart in reference to Jesus you will on that instant be saved—forgiven of all your sins and born of God, without any outward action or physical obedience or overt expression whatever. They quote the passages that you have heard tonight to prove that a man is saved before and without obeying the gospel. Before he does anything, complies with any condition except to *believe* in his heart—to reach a certain mental attitude.

But now, friends, if that is what the word *believe* means—if that is a correct understanding of those texts—then how shall we understand those passages that plainly state that one must obey the gospel in order to be saved? Those passages that name other steps that a sinner must take in order to be saved? Passages that name other conditions like repentance and baptism?

Let us hear some of those passages:

Paul says:

Though he was a Son, yet learned obedience by

the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation. (Heb. 5: 8-9.)

He is the author of eternal salvation to those *who obey* him.

But hear Peter:

For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, *what shall be* the end of them that obey not the gospel of God? (I Peter 4: 17.)

Again:

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently. (I Peter 1: 22.)

You see that Peter clearly states that we must *obey* the gospel, and that our souls are purified or our sins forgiven when we *obey* the truth.

But hear Paul again:

When Christ shall be revealed from heaven in flaming fire with his mighty angels, then shall he take vengeance upon all them that know not God, and obey not the gospel of his Son; punishing them with everlasting destruction from the presence of God and the glory of his power. (II Thess. 1: 7-10.)

We can not misunderstand that passage. It says we must obey the gospel or be lost forever. But again:

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered: and being made free from sin, ye became servants of righteousness. (Rom 6: 17.)

Here Paul declares that these Roman Christians had been made free from sin by obeying, or when they obeyed a form of doctrine. There was something more than a mental assent in their conversion.

Now, these passages prove beyond a doubt that one must obey the gospel in order to be saved: that one is purified or made free from sin when one obeys the truth or a form of doctrine. But they do not state just the conditions that one complies with. They do not name

the specific acts of this obedience. Other passages tell us this, however.

Let us see upon what conditions the Author of our salvation promised to save us. He is the Savior; he has the right to name the terms. Hear him:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*; but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world. (Matt. 28: 16-20.)

Again:

And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (Mark 16: 14-16.)

Or as Luke reports this same commission:

Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem. (Luke 24: 46-47.)

According to these reports Jesus named belief, repentance and baptism as conditions of salvation. And then on the day of Pentecost, when the apostles began to execute this commission—when they *began* to preach repentance and remission at Jerusalem—when people heard the gospel and were pricked in their hearts and cried out for help or salvation, saying to Peter and the rest of the apostles, “Men and brethren, what shall we

do?" Then Peter told them to "repent and to be baptized for the remission of sins" (Acts 2: 38). Now, how can these passages of Scripture ever be harmonized with those that promise salvation to a man who *believes*? In Acts 2: 38 Peter tells people to repent and be baptized for the remission of sins, and in Acts 10: 43 he says whosoever *believes* shall receive remission of sins. How shall we understand this? Here is the explanation:

Believe is a comprehensive term and includes all the conditions of salvation. It has a generic meaning and also a specific meaning. Sometimes it is used to name only one condition of salvation and other conditions are added or named in connection with it. At other times it is used to include all the conditions and salvation is offered to those who do what is embraced in that one word.

Let us see both uses of this word in the New Testament. First, we will study

THE SPECIFIC MEANING OF THE WORD BELIEVE.

Many of them that believed came, confessing and declaring their deeds. (Acts 19: 18.)

Here we have people who *believe*—one step; and *confessed*—another step; and declared their deeds—a third step.

And the hand of the Lord was with them: and a great number that believed turned unto the Lord. (Acts 11: 21.)

Here again we have people who believed and then did something else, showing that the word believe just named one of the things they did.

Jesus said, "He that *believeth*"—one step—"and is baptized"—another step—"shall be saved" (Mark 16: 15).

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (Acts 8: 12.)

That is the report of Philip's work at Samaria. Those people *believed*. That is only one thing they did, and

the record tells the rest. They were baptized. Here again the word *believe* is used in its specific sense.

In the same chapter we have a report of Simon's conversion. What steps did he take? Here is the report:

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. (Acts 8: 13.)

Simon believed—that is one thing he did. But that was not all. The other steps are named.

Concerning the Corinthians we read:

Many of the Corinthians hearing, believed, and were baptized. (Acts 18: 8.)

What did these people do? They first *heard*—one step; and next, *believed*—a second step, and were baptized—a third step.

These passages ought to be sufficient to convince any one that the word *believe* is sometimes used to name only one step or one condition of salvation. But all these quotations tell of people who not only believed, but who also took the other necessary steps—complied with the other conditions. Now let us hear of some who believed in this specific sense, but who did not take the other steps and therefore were not saved.

Hear this:

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. (John 12: 42.)

The original text of this sermon stated plainly, "Believe on the Lord Jesus Christ and thou shalt be saved." But here are some men who believed and were not saved. What is the explanation? Of course it is in the two senses in which the word *believe* is used.

But hear this:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (James 2: 19.)

Here are some others who believed and were not saved.

Now, as we have sufficiently illustrated the specific use of the word believe, let us take up some passages that illustrate

THE GENERAL OR COMPREHENSIVE MEANING OF
THE WORD BELIEVE

First, let us recall the Golden Text of the Bible.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3: 14-17.)

In this well-known text the word believe is used twice and whosoever believeth is promised eternal life. No other condition named.

But hear this also:

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

Believe—the only condition of salvation named.

Another passage:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. (Rom. 1: 16.)

Believe and be saved. There it is again.

But once more:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this

time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Rom. 3: 25-26.)

Now, as we saw some conversions reported in which reports the word believe just named one step in the process, let us examine some other cases in which the whole process is included in that one word.

Right in the beginning of the gospel, when the apostles were preaching in Jerusalem and thousands were being converted, we have the report of those conversions given in this language:

Howbeit many of them which heard the word believed; and the number of the men was about five thousand. (Acts 4: 4.)

That means that those people became Christians. What did they do in becoming Christians? They *believed*.

The conversion of Sergius Paulus, the governor of Cyprus, is reported thus:

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (Acts 13: 12.)

What did Sergius Paulus do in becoming a Christian? He *believed*.

The report of the conversion of the Gentiles at Antioch, in Pisidia, is in the same language.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (Acts 13: 48.)

The result of Paul's preaching at Athens is told by this same one word:

Howbeit certain men clave unto him, and believed, among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them. (Acts 17: 34.)

The conversion of the people at Thessalonica is expressed in the one word also:

Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. (Acts 17: 12.)

The best way in the world to preach is to just to let the Bible do the preaching. That is what we are listening to tonight. We are allowing the Bible to explain itself. We have found that in becoming Christians some people believed and then did something else. We have found other cases where it is said they *believed* and did not report anything else that they did. Following this same plan of allowing the Bible to interpret itself, we shall see that the word believe in these last-mentioned cases does include all the steps or conditions of the gospel and that those who *believed* did obey the gospel.

THE WORD BELIEVE INCLUDES OBEDIENCE

The first passage that we cite in proof of the statement is quoted from the Revised Version. It is the language of our Lord. Hear him:

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth upon him. (John 3: 36.)

You see "believeth" and "obeyeth" are here used as synonymous terms.

But let us take a few more passages. In Romans 13: 11 Paul says:

And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

Here Paul looks back to the time when these Romans became Christians and says, "Now is our salvation nearer than when" we first started: than when we were first converted—than when we first became Christians. But what term does he use to designate what they did in becoming Christians? The word *believe*. "Now is our salvation nearer than when we *believed*." Then these people became Christians by believing. Shall we conclude, therefore, that they did not obey the gospel? To do so would be to pervert God's word. For in this same letter just a few chapters back—and Paul did not divide this letter into chapters—Paul had alluded to this same time when these Romans became Christians or

"believed" and ceased to be servants of sin, and here is the way he speaks of the time when they "*believed*" in this reference:

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. (Rom. 6: 17.)

Thus the apostle tells us that these people obeyed from the heart a form of doctrine at the time they became Christians, and then without dipping his pen in the ink, he tells us that when they became Christians they *believed*. Therefore he used the word believe to include that obedience.

But there is more yet. When Paul looks back to the conversion of these Romans he speaks of it as the time when they *believed*, in the thirteenth chapter. But in the first part of the sixth chapter he looks back to this same time and reminds these Romans that they at that time died to sin and were buried with Christ in baptism and raised to walk in newness of life. Therefore he uses the term *believe* to embrace the whole process, including a burial in baptism.

But we will find that the word is used that way in all places except where it is specific and other conditions are mentioned with it. Notice this:

And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Spirit was *given*. (Acts 19: 1-2.)

Paul did not ask these people if they had received the Holy Spirit when they repented. No, that is not the word. He did not say, Did ye receive the Holy Spirit when you were baptized? No, that is not the word either. "Did ye receive the Holy Spirit when ye *believed*?" That is the word he used.

They said, "Nay, we did not so much as hear whether the Holy Spirit was given."

Now, hear Paul:

And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men. (Acts 19: 3-7.)

Do you get the idea? Have you received the Holy Spirit since ye *believed*? Answer, No. Into what then were you baptized? For of course if you *believed* you were baptized. Don't you see that the word believe in his first question included the whole process?

Here is a case that is even clearer than that.

Paul came to Corinth and preached in the synagogues and as a result Crispus, the chief ruler of the synagogue, was converted. But in reporting his conversion only one word is used. Luke says he *believed*. Here is the way it reads:

And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. (Acts 18: 8.)

What did Crispus do in becoming a Christian? He *believed*. That is all that is said; no mention of anything else. Do you suppose he repented of his sins? There is no mention of it. Was he baptized? If so, it is all reported in the one word, *believe*. There is nothing else said in the whole book of Acts about the conversion of Crispus. Luke just tells us that he *believed*.

Now, if we can show you that Crispus was baptized at the time he *believed* you will know certainly that the word believe in this instance embraced baptism.

Well, this was at Corinth you know, and Crispus believed and many of the Corinthians hearing, believed

and were baptized. Later Paul wrote a letter to these disciples and reproved them for wearing the names of men. He did not want them to say "I am of Paul." He was thankful that he had not baptized many of them lest they should claim that they were baptized in the name of Paul. However, he did baptize a few of them and he tells us the names of those whom he had baptized. Hear him:

Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. (I Cor. 1: 13-14.)

There we have it clearly stated that Paul baptized Crispus with his own hands. But in Acts his conversion is reported by the one word believe. If that does not prove that the word believe embraces the whole process of conversion, including baptism, I would not know how to prove anything. After every one of these points we could consistently write Q. E. D.

We will now, as the last case, return to the original text of the sermon. This is the story of the conversion of the Philippian jailor. You remember Paul and Silas had been beaten with rods because they had cast the demon out of the poor slave girl who told fortunes by the power of this evil spirit. People then were not any more intelligent than some people are now, and they paid this girl money to tell their fortunes. Her masters took this money from her and in that way they had a source of income. When they saw that the girl was healed and could not any longer bring in money through her fortune telling, they had Paul and Silas arrested and arraigned before the city authorities. They made false accusations against them and as a result Paul and Silas were beaten—had many stripes laid upon them. Then they were turned over to the jailor and he was charged to keep them safely. In order to do that he put them into an inner dungeon and made their feet fast in the stocks.

But at midnight Paul and Silas prayed and sang praises unto God and the other prisoners were all listening to them. The music of those songs not only went out into the cells and corridors of that prison, but it was wafted up past the stars and into the ears of Jehovah. He heard and regarded this worship offered unto him by these suffering but faithful disciples. He sent an earthquake and released these prisoners. The foundations of the house were shaken and that caused the walls to waver and drop out of "plumb". That of course broke the locks or the hinges and threw the doors open. The stocks must have been made to the wall or the floor and the warping and creaking broke the stocks off of the prisoners' feet. All the prisoners must have connected this earthquake in some way with Paul and Silas and gathered round them, otherwise Paul would not have known that they were all there.

The jailor was awakened by this earthquake and when he saw the prison doors open he naturally supposed that all the prisoners had escaped and as that meant death for him he decided to kill himself there on the spot. He was out in the light where he could be seen while the prisoners were back in the darkness. They could see him but he could not see them. When Paul saw that he was going to kill himself he shouted to him and prevented the mad act. But let us hear the rest of it in Luke's own words:

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house. (Acts 16: 28-31.)

The man was full of fear and trembling, falling down on his face and anxious to know what to do to be saved. He was told to *believe*. That is the 31st verse.

Now, let us read the 34th verse:

And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

There is quite a difference in this man now. He is no longer falling down and trembling and crying out for salvation. He is calm and full of joy and rejoicing. What has caused this change? Why, this verse tells us. He has *believed* in God.

In verse 31 he was told to *believe* and be saved. In verse 34 he has believed and is saved. Now if we will read verses 32 and 33 we will see what he did in believing or when he believed. Hear it:

And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

There is the whole story. He *believed* and was saved. But in believing he was baptized the same hour of the night, and it was midnight. So you see, beloved, that the word believe, even in this famous passage, includes the whole process of conversion—repentance, baptism and everything else that has any part in the great transaction.

Don't let anybody make you believe that the Bible promises salvation to you upon a faith that is wholly mental and inward and that does not express itself in overt obedience. Salvation is by faith truly, and every one who believes shall be saved. But faith is not complete, or real, until it is expressed and actualized by a whole-hearted surrender and a submissive obedience to the will of the Lord.

Do you wish to be saved tonight? "Believe upon the Lord Jesus Christ and thou shalt be saved."

Now is the accepted time. Today is the day of salvation. If you hear his voice, harden not your heart.

CHAPTER XII.

CHRIST'S BRIDE: THE CHURCH

The subject that has been announced for this hour is, "The Bride of Christ," and the first scripture that I bring to your attention is from the fifth chapter of Ephesians, beginning at the 22nd verse:

Wives, *be in subjection* unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. But as the church is subject to Christ, so *let* the wives also *be* to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

You notice that the Apostle Paul here uses the relationship that exists between the husband and wife to illustrate the relationship that exists between Christ and the church. Or rather he reverses the order. He uses the relationship that exists between Christ and the church to teach husbands and wives how they should behave toward each other.

First of all, the husband is the head of the wife, and

the wife is in subjection to the husband, just as Christ is the head of the church and the church in subjection to Christ. Next, husbands are to love their wives as Christ also loved the church and gave himself up for it. Also the husband and the wife become one flesh. Paul says, "This mystery is great: but I speak in regard of Christ and of the church."

That is sufficient to show you that Paul, by a figure of speech, uses the marriage ties to represent the relationship that exists between Christ and the church. And this may for the present exhaust the figure of speech. However this is not the only passage in which the figure is used.

In the seventh chapter of Romans we have this language:

For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. (Rom. 7: 2-6.)

Here is the same figure of speech. Christians are said to be joined or married to Christ.

Again, in the eleventh chapter of II Corinthians we have another example:

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ. (II Cor. 11:2.)

The same figure of speech is carried through the New Testament. In the twenty-first chapter of Revelation, the angel said to John:

Come hither, I will show thee the bride, the Lamb's wife. (Rev. 21: 9.)

This figure of speech is used in the Old Testament also. Even under the old covenant God's people were represented as married to God and when they proved unfaithful to God they were represented as breaking the marriage vows. Likewise the church of the Lord Jesus Christ, being the bride of Christ, is called upon to wear his name and to place all her affections upon him. She must not lust after the things of the world and thus prove untrue to Christ.

What a tremendous appeal there is, therefore, in this figure of speech for the purity of the church! She must be kept free from worldliness. She must ever be a holy church without spot, wrinkle, blemish or any such thing. She must not only be free from worldliness, but she must not disregard Christ's laws and teach the doctrines and commandments of men. She is to be a holy church—yea—a glorious church!

But as another conclusion from this figure of speech, men ought to be made to respect the church with a reverential regard that no other illustration could inspire. For what man is there who would not resent an insult to his bride more quickly than he would to himself? And what man would speak disparagingly of his friend's wife? Even if a man did not respect the woman for her own sake, if he respects the man whose name she wears he would not speak disparagingly of her. This is a rule that is so well known among men that it is not necessary to emphasize it.

Then does it not seem strange that men will speak disparagingly of the bride of Christ, which is the church, as we have seen? But they do. It is nothing unusual to hear men say, "There is nothing in the church. It doesn't matter about the church. You do not need to give any consideration to the church", etc.

But Christ loved the church more than any human being could love his bride. He gave himself up for it. He sanctified it and presents it to himself as a holy and a glorious bride. Can you say there is nothing in that institution?

We may leave this bride figure of speech and find many plain, literal statements of scripture that prove that the church is sacred and important. Let me call your attention to a few of these statements. First, take the language of our Savior in Matt. 16: 13-19:

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 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. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Here, my friends, Jesus expressed the determination to build a church and he declared that the gates of Hades should not prevail against it. It would stand through all the storms and tempests of time. All the powers of the infernal world can not overthrow it or prevail against it. (The "*it*" here refers to the *church*, not to the building of it. You can not make a verb the antecedent of a pronoun. Moreover, when the church is referred to as a kingdom it is said to be "*everlasting*" and "*unshakable*" or immovable. Dan. 2: 44; Heb. 12: 28. Then why try to make this expression mean something else? Something ungrammatical, unnatural and unscriptural?)

If, therefore, the church can not be overthrown it must be a divine and worthy institution. Why say there is nothing in it?

But let us hear other statements about the church. To the elders of the congregation at Ephesus Paul said:

Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops,

to feed the church of the Lord which he purchased with his own blood. (Acts 20: 28.)

We usually judge the value of a thing by the price we pay for it: by its cost. On that basis what is the value of the church? Christ bought it with his blood!

But hear Paul again:

To the intent that now unto the principalities and the powers in the heavenly *place* might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph. 3: 10.)

The manifold wisdom of God to be made known through the church!

Again:

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. (Eph. 3: 20.)

Unto God be glory in the church!

But one more passage:

What the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. (Eph. 1: 19-23.)

Now, let us see what we have learned from all these references.

It is in the church that the manifold wisdom of God is made known.

It is in the church that the glory is given unto God throughout the ages, world without end.

It is in the church that we find the fullness of him that filleth all in all.

It is in the church that we find that Christ, who is the Head over all things, is Head over the church.

Surely it is enough in reference to the importance of this church to know that it is the bride of Christ, that it is founded upon a rock, that it will stand forever, that it is bought with the blood of Christ, that it is the fullness of him that filleth all in all, that it is through the church that the manifold wisdom of God is to be made known, that it is in the church, in Christ Jesus, that the glory is to be given unto God from generation throughout all the ages forever. Amen.

For our next point, I wish to remind you that the word church is singular in all these references. And is always singular in the Bible, except where it is used to designate local churches or congregations, as the churches of Galatia or the churches of Judea or the seven churches of Asia, meaning the congregations within those provinces. And in the last mentioned country the names of the towns where these churches were located are given. Paul established these churches in Asia and Galatia and of course we all know he did not establish a Mormon church at Ephesus and a Campbellite church at Smyrna and a Catholic church at Laodicea. No one, I am sure, would accuse Paul of doing a thing like that. These were therefore all churches of Christ.

Even if the word church were not always singular when it refers to the body of Christ, since it is the bride of Christ, how many churches would you suppose Christ bought with his blood? How many brides has he? How many would you say, as a rough guess? Of course I don't expect you to be accurate, but what is your best guess? Jestng aside, I know what you would say of course. You would not accuse Christ of being a polygamist. Even a modernist wouldn't do that. Therefore Christ has only *one bride—one church*.

Now we are up to the point where some of you are getting uneasy. We are ready for the question at which many people get scared. But let us face it boldly regardless of cost. Here it is:

What church is that one church that is the bride of Christ?

Some one says, "Aren't you afraid to face that question?" No, sir—not at all. Why, bless your heart, I want to be in it—that church that is founded on the rock that is going to stand through all time, that church which is the bride of Christ, to stand glorified by his side on the great day of all days, I want to be in that church. I am not afraid to ask the question, and try to find the answer—what church is that church? Don't you want to be in it? Surely you do. "Well," says some one, "that is a hard question." Yes, if you look at it one way, it is a hard question. If we had to examine the claims of all the denominations and try to select from among them one that we could say is truly the bride of Christ, we would have an endless task and a very unpleasant one. But we are not going to attempt that.

The fact is, we are not going to discuss the claims of the respective denominations of today. We are not going to call the name of a single denomination, except we will use the word "Campbellite" once or twice to clear up a question that came to me through the mail in reference to the Campbellites and the Campbellite church. We will use that, but we are not going to name any other denomination.

Now, if I had to start out tonight to consider the claims of the different denominations of earth and choose from among them the one I wanted to belong to, I would be puzzled and discouraged, for right now, personally—I will say it from my heart—I don't have any choice between them. If I were forced to join one of them I wouldn't have any choice, and I don't know which one I would select. If I were forced to find out which one of these denominations teaches the most truth, for all of them teach some truth, of course, I would give up. I doubt not that every denomination beneath the sky teaches some truth, even the heathen religions, Confucianism, Shintiosm, Zoroastrianism, and Bhuddism, all teach truth. So I have no doubt in the world that all the

Protestant denominations, and the Catholics as well, both Greek and Roman, teach some truth. I know they do, but now which one teaches the most truth, I don't know, for the simple reason I am not acquainted with all their doctrines.

But I am thankful to God, dear friends, that I do not have to know about these denominational claims and questions in order to answer the question we are studying. I am thankful that as a preacher of the gospel I can come to you with a simple answer to that question—What church is the New Testament church—and never mention any denomination on the earth.

But some of you are saying in your hearts: "Oh, of course, he is going to say that his church is that one church." But you are mistaken, my friends. I am not talking about my church. I am not talking about any denomination—yours or mine or anybody else's. The church of Christ is not a denomination presided over by men and with earthly headquarters. When I talk about the church of Christ, I am not talking about my church. If you have that in your mind let me disabuse you of that at once—I am not talking about my church any more than I am talking about yours. I am not talking about the Campbellites, and if there is a denomination in the world named "The Church of Christ", I am not talking about that. I am not talking about any denomination, and if there should be a denomination named the "Church of God", I am not talking about that. I am talking about the church that the Lord referred to when he said, "Upon this rock I will build my church"; the church that the Lord bought with his blood, the church that was read about in these scriptural references—that is what I am talking about. So get it out of your mind that I am talking about your church, or my church, and that I am going to try to show that my church is that one church—no, sir. I am not talking about any denomination under heaven—I am just talking about that, whatever it is, and whatever it means. Now, just in the simplest possible way we are going to find out how we may know without

a doubt that we are in that church, and then when we find out that we are in that church, members of that body, that church, that bride, we needn't be concerned about anything further with reference to the church, or church relationship—that will settle that. Can we find it out? I think we can.

Now, I wish it were possible for you and me to forget that we had ever heard the word "church" until tonight. Just let us suppose that we never heard the word "church" in our lives, never saw it in print, never saw any institution called a church, but that we came here and read tonight these scriptures that speak of something and call it a church and say it is founded upon a rock, that it was purchased by the blood of Christ, that it is the bride of Christ, and all of these other things that we have presented, naturally we have become interested and desire to find out about that church, where it is, is it in the earth today? If so, can I find it? If so, can I become a member of it? In order to answer that question—dismissing all denominations and all churches, forgetting we ever heard the word church until tonight—let us come to study the Bible in the simplest sort of way. We are going to summarize the entire New Testament right now—we will give in summary, or epitome, the entire New Testament.

First, there are four books called the gospels. These gospels are Matthew, Mark, Luke, and John. These all tell the same story. Matthew, Mark, Luke and John tell the story of the birth of Christ, his life, death, burial and resurrection, then the great commission—the sending out of the disciples to all the world with the gospel story. Then we come to the fifth book. This book is called the Acts of the Apostles. Now, the word "Acts" means the deeds or the doings of the apostles, hence in that book we have a history of how the apostles acted under the guidance of the Holy Spirit. In that book we see them executing the great commission. We see them making disciples, therefore the book of Acts may correctly be called the *book of conversions*. It tells how

people became Christians under the preaching of the apostles.

Leaving the book of Acts and passing on through the New Testament, we come next to twenty-one books called Epistles—beginning with *Romans* and concluding with *Jude*. These Epistles were written to Christians to tell them how to live the Christian life. Some of them were written to churches or congregations of Christians, while others were written to individual Christians. But they were all written for the purpose of telling men “how they ought to behave in the house of God, which is the church of the living God” (I Tim. 3: 15).

The last book in the Bible tells of the home of the soul. There are many things in the book but we will let that answer as a summary.

There is the New Testament. Four books tell us of the life of Christ on earth. One book tells us how people become Christians, twenty-one books tell us how people should live Christian lives, and one book tells us the home of the soul. You say, “Well, take the one book—how to find out how to become members of the church, that would be sufficient”, but we are going to take four, and run through them, and then follow into the fifth book, and the point will be so clear that these children will understand it.

Matthew. He tells us of the birth of Christ. He tells us of the life of Christ. He tells us of the death of Christ on the cross. He tells us of the burial of Christ. He tells us of his resurrection. And then after Christ was raised from the dead, he said to his disciples:

All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

That is Matthew 28: 18-20.

Jesus told them to go forth and make disciples, bap-

tizing them, in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever he had commanded them.

He did not say "Go forth and ask somebody to join the church". That expression is never found in the Bible anywhere, but he did tell them to go and make disciples, and then teach these disciples to observe all things whatsoever he had commanded them. I just wonder if when people were made disciples and then as disciples they were taught to observe all that Christ commanded—I just wonder if that made them members of any church, and if so, what church. If that made them members of the church that he founded on the rock, why wouldn't the same thing make us members of the same church tonight?

Now, we come to Mark. What does Mark tell?

Mark tells the same story of the birth of Christ, the life of Christ, the death of Christ, the burial of Christ in the tomb, the resurrection of Christ from the tomb, and the great commission, and Mark said that he said to his disciples:

Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. (Mark 16: 16.)

He told them to go forth and preach the gospel. He didn't tell them to go and ask anybody to join the church, but he told them to go forth and preach the gospel and he that believeth and is baptized shall be saved. But when these people believed and were baptized, and therefore saved, I wonder if that made them members of a church. But for the present we will just wonder.

So we come to Luke.

Luke tells us of the birth of Christ, the life of Christ on the earth, the burial of Christ in the tomb, the resurrection of Christ, and the great commission, the sending forth of the disciples with the gospel proclamation, and here is the way Luke says he said it:

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the

dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24: 46-47.)

Here he commanded his disciples to wait for the Holy Spirit, and then to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. He didn't tell them to go forth and ask anybody to join the church.

But when people received the remission of their sins I wonder if they became members of any church, and if so, what church? But for the present we will just wonder.

Now, we come to the next book. The next book is the book of John, and John goes back a little further than the others. He goes back to the time when Christ was with God in the beginning of the creation of all things, and then he says this Christ that existed with God in the beginning became flesh or was born. Thus he tells us of the birth of Christ, the life of Christ on the earth, the death of Christ, the burial of Christ in the tomb, the resurrection of Christ, and the great commission, and here is the way John expresses it:

Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (John 20: 20-23.)

Which was equal to saying, "When the Holy Spirit comes upon you, when you receive the Spirit as you will do in Jerusalem, then beginning at Jerusalem, preach repentance and remission of sins in my name". He didn't tell them to ask people to join the church. That expression does not appear in the Bible, but he did tell them to proclaim salvation, and preach remission of sins in his name, when the Holy Spirit came.

Now, we turn to the fifth book to see whether or not

these disciples did go forth and make disciples, did go forth and preach salvation.

In the first chapter of Acts we find Jesus again assembled with them, and he gave them charge that they were not to depart out of Jerusalem until they received the promise from the Father; for he said, "John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." They were therefore waiting for the Holy Spirit, and when the Holy Spirit came they were to go forth and preach the gospel to every creature.

The very next chapter tells us of the coming of the Holy Spirit, and when the Holy Spirit came upon these apostles they were filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance. Then from the fifth verse to the fourteenth verse we are told that the multitude of Jews who were in Jerusalem celebrating Pentecost came together and were confounded because they heard these spirit baptized men speaking with tongues that they could all understand—seventeen nations of them—and they were amazed at that, marvelled at it, and some of them mocked and said. "These men are full of new wine".

That is down to the fourteenth verse. Then, beginning at the fourteenth verse, Peter, one of these witnesses of the Lord, stood up and preached to that multitude, and you find his sermon given from the fourteenth to the thirty-sixth verse, and in those verses he proves to them that this was the Holy Spirit and not wine; and he said to them, "You crucified God's Son, the Christ, and God raised him from the dead, according to the prophecy of David, and he is now exalted at God's right hand, and has received the promise of the Holy Spirit", and when they heard that—that they had crucified the Christ, the Son of God, and that he was now made God and Christ—they were pricked in their hearts, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" The thirty-eighth verse says that Peter said

to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." He didn't say "join the church", but he told them to repent of their sins and to be baptized in the name of Christ for the remission of sin, and they should receive the gift of the Holy Spirit. When they had received the Holy Spirit, I wonder if they were members of any church, and if so, what church! If that made them members of the church which Christ founded on the rock, which he purchased with his blood, which he cleansed, and presents to himself as a bride, why would not the same thing make you a member of the same church tonight? It would. Is there anything said about their joining the church? No, sir. That expression is not found in the Bible. And what did they do? "They that gladly received his word were baptized, and there were added"—not "unto them"—those words are not in the Greek—not in the Revision—"there were added"—that is, brought together, banded together, "about three thousand souls." And then what did they do? "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

I wonder if they were members of any church? If hearing the gospel, believing the gospel, repenting of sins, being baptized in the name of Christ—if that made them members of the church, why wouldn't the same thing make you a member of the same church now? That is the beginning day. That is the day the Holy Spirit came. That is the time they began to preach repentance and remission of sins.

Now, the word "church" is from the Greek word "*ecclesia*". It is really two Greek words. One is "*ec*", and always means "out of", and the other is "*clesia*", which means "called", therefore we have the word "*ecclesia*", meaning "called out"—and who were called out? Those who obeyed the gospel. They were banded together in Christian love, hence these who were called

out, or called together out of the world constituted the church.

Then read on through the rest of the chapter. The last verse says, "And the Lord added to the church day after day"—or daily—"those that were being saved"—added to what? To the church. He added those that day together, and then day after day, as people were being saved—saved by the gospel, repenting, and being baptized in the name of Christ—God added them to the church, and that is all they had to do. If people will hear the gospel today, and obey the gospel today, God adds them to the church, and you couldn't help it to save your life; hence, when you obey the gospel that makes you what God wants you to be—he adds you to the church and he doesn't add you to the wrong one—you need not be afraid of that.

Two or three other scriptures and we will close. Turn to the eighth chapter of Acts.

Here we find Philip, an inspired evangelist, going down to the town of Samaria, and when he reaches Samaria he preaches Christ, and when the people heard him preaching, what was the result? Here it is:

Now when they believed Philip preaching the things concerning the kingdom of God, in the name of Christ they were baptized, both men and women.

It doesn't say that they "joined" any church.

That expression is never found in the Bible. Now, I wonder if that made them members of any church, and if so, what church, and if that made them members of the church that Christ founded on the rock, that he purchased with his blood, that he cleanses and presents to himself as a bride, why wouldn't the same thing make you a member of the same church now? That is all that is said about it then, and that is all they did. Did that make them members of the church, and if so, would the same thing make you a member of the same church now? It would, beloved, without doubt.

This time we turn to the eighteenth chapter of Acts, eighth verse. We find Paul at Corinth, and he entered

into the synagogue and preached, and Crispus, the chief ruler of the synagogue, believed, and as a result of his preaching many of the Corinthians hearing, believed and were baptized. Paul preached at Corinth. He preached the gospel at Corinth. People heard the gospel at Corinth. They were baptized at Corinth. It doesn't say a word about their joining any church. But when they heard the gospel, believed the gospel, and were baptized, I wonder if that made them members of any church, and if so, what church. If that made them members of the church that Christ founded upon the rock, that he purchased with his blood, that he presents to himself as a bride, why wouldn't the same thing make you a member of the same church now? It would. Did that make them members of the church? Let's see. There is not one single mention of their joining the church—that is not in the Bible. What did they do? They heard, they believed, and were baptized—that is all they did. What did that do for them? It made them members of the church. What church did it make them members of? It made them members of the church of God. Paul wrote to these people at Corinth who had heard the gospel, believed the gospel, and were baptized, and he addresses them this way:

Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God which is at Corinth.

If people in Fort Worth, Texas, hear the gospel, believe the gospel, and are baptized in the name of Christ, why wouldn't that constitute those who heard the gospel, believed the gospel, and were baptized in the name of Christ here in Fort Worth, the church of God at Fort Worth? It would, beloved—no doubt about it.

Then, my friends, what church did that make them members of? The church of God. Now, if a man does those things today, would it make him a member of the Campbellite church? It couldn't possibly do it, because if there is a Campbellite church in the world now, it wasn't here then.

Alexander Campbell died less than a hundred years ago, hence if Alexander Campbell founded a church, which he didn't—I will say that to his credit and in honor to his memory—but if he did, these things wouldn't make you a member of it. You would have to get to be a member of it some other way. You would have to find out what that church teaches, then be received into its communion, and certainly, if somebody has done that, he may be a Campbellite. But these people in the days of Paul, and Peter, and Philip didn't become Campbellites—that is a foregone conclusion. So if you do exactly what they did that does not make you a Campbellite—it makes you exactly what it made them.

This point is clear enough and I have preached long enough, but if you will bear with me a few minutes longer I wish to tell you a story that will illustrate the lesson and fix it in your minds. This is a true occurrence. I hope you will not think it a personal story—it is only an effort that I made once to get a good man to see the lesson I am endeavoring to teach here tonight. This is therefore the story of a conversation between a preacher of a denomination and me. That preacher might not appreciate my using his name and allowing it to go into the book, and for that reason I shall speak of him as Brother Blank. In every other respect the story is accurate in all details—time, place and language. I will report it as nearly in dialogue form as I can.

About fifteen years ago I was sitting in the Y. M. C. A. building in Chattanooga, Tennessee, talking with one of the pastors of that city, who was also one of my good friends. We fell to discussing religious conditions of the world, when he said:

“Bro. Brewer, I hope and pray that the time will come when we will not be divided into warring parties, but all be one great Christian body. One Lord and one people.”

BREWER: “Yes, I pray for that time to come also Christ prayed for that. Paul prayed for it, and it seems to me that any man who loves the Lord and the souls of

men more than he loves his creed or his party would pray that same prayer."

BRO. BLANK: "Well, here is how anxious I am to see us all united: I would be willing for my denomination to be lost in the merger; to be swallowed up and lose its name and its identity and become a disappearing brotherhood in the mighty meeting together."

BREWER: "I thank God for that, Bro. Blank. If we all had that spirit we would soon see our prayers answered. It is the party spirit that keeps us divided. Each man fighting for his party—his peculiar doctrine."

BRO. BLANK: "Yes, of course that is true. Pardon me, but would you be willing for that in reference to your church, Bro. Brewer?"

BREWER: "Would I give up any party name or doctrine in order for us all to be united? Well, if I know my heart I would."

BRO. BLANK: "Would your brethren be willing to do that?"

BREWER: "Why, that is our plea!"

BRO. BLANK: "I know you people plead for unity, but I had the impression that you want everybody to agree with you. That at least some of your people are the most partisan people in the world—the worst sectarians."

BREWER: "Of course I can not deny that we have sectarians among us. We have some who are as bad as any in the world. You know people can plead for the truth in a sectarian spirit. But surely there is such a thing as being a Christian, a child of God, without being a sectarian of any kind. That is what we endeavor to be.

There is one point that I must explain, Bro. Blank. When you asked me if I would be willing to see my church lose its identity and its name in the great coming together, of course you were thinking of a denomination. Now, I have an advantage of you in that respect, Bro.

Blank, in that I do not belong to any denomination. Therefore I have no denominational name or creed to give up."

BRO. BLANK: "I knew you made that claim, but I think you are wrong. At least I can not see why you are not. I can not see how a man who is as sincere and intelligent as you are can make himself believe that the church you belong to is not as much a denomination as the one I belong to. I know I can speak frankly to you, as we are friends, and that is just my feeling on that point."

BREWER: "Of course you may speak frankly to me. I know, too, that you do feel just as you have spoken, but I think you have not seen this question from my view point. You have allowed some quibbling brother with a ranting, 'sputin' spirit to give you the wrong impression."

BRO. BLANK: "Perhaps that is it. At least, I can not see why you do not have a denomination to give up as much as I have."

BREWER: "To illustrate, Bro. Blank, I claim to be a *Christian* and you claim to be a *Christian*. That name is common, then that name would not have to be given up in our efforts to unite. You wear in addition to our common name, a denominational name: a name peculiar to your people; that is the one you will have to give up. I wear no denominational name. Do you see?"

BRO. BLANK: "Well, I admit that the name is common, but I think you can use a scriptural name in a sectarian sense. I think you can give a Bible name to a human organization."

BREWER: "Of course you can, but the name is right even if wrongly used, and we ought never to sectarianize a scripture name or doctrine either."

BRO. BLANK: "Honestly, that seems to me to be the very thing you do, for I must still say I can not see that you are not a member of a denomination."

BREWER: "I believe I can prove to you that I am not, if you will permit me."

BRO. BLANK: "Yes, go on, I want to see your viewpoint."

BREWER: "Well, Bro. Blank, I have never joined any denomination, and if I am in one I don't know when or how I got there and I certainly didn't intend to get there at all.

"Some years ago when I was in my teens I heard a man preaching the gospel. He said he was not trying to get people to join any denomination, but that he was anxious to get them to become and be Christians by simply believing and obeying the gospel. I was not a Christian at that time, but I wanted to be and as I did not know yet what denomination I wanted to join, that proposition attracted me. I decided I would just become a Christian on the Lord's own terms. Therefore I went forward one night and stood up before that audience and confessed that I believed with all my heart that Jesus is the Christ, the Son of the living God. Bro. Blank, was that a denominational doctrine, and did that make me a member of some denomination?"

BRO. BLANK: "No, faith in Christ is not a sectarian doctrine. We all believe that."

BREWER: "Exactly. Well, I repented of my sins, genuinely and sincerely. I didn't think I would ever sin again. Is repentance a denominational doctrine? Did that put me into a religious party?"

BRO. BLANK: "No, that is common also."

BREWER: "Yes. Then I was buried with my Lord in baptism in the name of the Father and of the Son and of the Holy Spirit. Was that a denominational doctrine, and did that put me into a party?"

BRO. BLANK: "Well, you know we differ on baptism and there is no need to argue."

BREWER: "No argument intended on baptism, Bro.

Blank. Yes, we do differ on baptism, but that doesn't affect my question. We all know the Lord did tell his disciples to baptize people in the name of the Father and of the Son and of the Holy Spirit. And I think you will agree that my immersion in the Tennessee River in those solemn names met the requirement. Will you not say that satisfied that command?"

BRO. BLANK: "Oh, yes, I think so."

BREWER: "Then did that put me into a religious denomination?"

BRO. BLANK: "Well, it depends upon who baptized you, by what authority and for what purpose."

BREWER: "I was baptized by a preacher of the gospel, by the authority of the Lord and for the purpose of obtaining his blessings. Bro. Blank, do you think I am a Christian?"

BRO. BLANK: "Oh, yes, I think you are a real Christian."

BREWER: "Thank you. Do you think I am a member of your denomination?"

BRO. BLANK: "No, you are not in our fold."

BREWER: "What would I have to do to get in?"

BRO. BLANK: "Well, you would have to consent to be one of us first and then we would receive you according to our rules or our custom."

BREWER: "Yes, of course. But note that is what I have never done. I have never been received into any denomination. Therefore I am a member of none. Do you see it?"

BRO. BLANK: "Well, that presents your case in a pretty plausible light, but still I fear you have made denominational doctrines of which you are not aware, perhaps."

BREWER: "What were the followers of Christ in the

years and centuries before these present-day denominations were established?"

BRO. BLANK: "They were children of God, followers of Christ and by their enemies called Christians."

BREWER: "Can we not be what they were and nothing more? Bro. Blank, suppose you were sitting out here on the side of Lookout Mountain above Blowing Springs one of these beautiful days, and as you sit there enjoying the scenery you chance to look up the road and your attention is attracted by a buggy that is approaching. You watch that buggy and as it draws nearer you observe that two men are in it. They have a Bible and one of them seems to be preaching to the other. You can not hear what he is saying, but as he shouts out a little louder on one point you catch the word 'Jesus' and you know he is not a Jew or a Unitarian, for he is preaching Jesus. But that is all you hear until they come up to the stream of water that crosses the road there beneath you. When they get there they stop to let the horses drink, and you hear the driver say to the preacher: 'Why may I not be baptized right here and now in this water?' You hear the preacher reply: 'Well, if you believe with all your heart you may.'

"The driver answers: 'I believe that Jesus Christ is the Son of God.'

"Then without another word they both get out of the buggy and wade down into the water and the preacher baptizes him. Then you see them come up out of the water and you see the driver get into his buggy and go off down the road singing and shouting. Now, Bro. Blank, suppose that should happen tomorrow under your eyes out here on our road, what sort of preacher would you say that preacher was and what church would you say that driver became a member of?"

BRO. BLANK (smiling): "Why, Brewer, I would know he was one of your kind?"

BREWER: "Very well, then are you ready to admit

that the inspired Philip was one of my kind? Of course you know that was the story of Philip and the eunuch brought up to date. Was Philip one of my kind?"

BRO. BLANK: "I am inclined to believe he was."

BREWER: "Thank you, Bro. Blank. But let me ask you to reverse the order. Instead of saying that Philip was one of my kind, just please say that I am one of Philip's kind."

Here endeth this lesson, my brethren. Why can we not all return to the New Testament and be Philip's kind? Christians, disciples, children of God, sons and daughters of the Lord Almighty, is that not enough?

Now, friends, is that clear? Did that make that eunuch a Campbellite? Why, a thousand times no! Would that make you a Campbellite? Certainly, it would not. What would it make you? It would make you a Christian, a disciple of Christ, a Son of God, a member of the blood-bought, blood-washed church of Christ, which will stand throughout the ages, and at last shall be presented as the bride of Christ, cleansed and glorified, and there and then when all the ransomed church of God are saved to sin no more, we will walk the streets of the New Jerusalem and dwell with God in the home of the soul forever. (Invitation not reported.)

CHAPTER XIII

THE GOSPEL PAUL PREACHED

Our lesson tonight is to be a discussion of the subject just announced—"The Gospel Paul Preached"—The text is from the first chapter of Galatians (reads by memory):

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any *man* preach another gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I Seek to please men? for if I yet pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Gal. 1: 6-12.)

This is very strong language and it makes us tremble at the fearful responsibility that rests upon a preacher. For if he preaches any gospel other than that which Paul preached or even if he perverts that gospel, he is lost.

The King James translation says if a man preaches any other gospel, let him be accursed, whereas the Revision says, "Let him be anathema." Why did the Revision put this word "anathema" in there instead of the word "accursed"? The fact is, they did not put in the word "anathema"—the word "anathema" is the Greek word itself. The King James translators translated the Greek word into English by the word "accursed". But the Revisers didn't translate it at all. They simply anglicized it and left it a Greek word in the English language. Why did they not translate it as the King James translators did? Why did they not translate it "accursed"? The reason is that the English word "accursed" is not as strong as the Greek word "anathema". To be accursed, in our understanding of the English word, is simply to come under disapproval, or condemnation, but to be anathematized means to be irrevocably cut off. When a man is anathema he is not simply accursed for a while or disapproved in that act, but he is hopelessly and irrevocably cut off—there is absolutely no possibility of his returning—he is gone forever, and so the Apostle Paul says, "If a man preaches any gospel other than that which we have

preached, let him be anathema—let him be cut off, eternally, hopelessly lost forever—that is what he means.

Now, with that much of an introduction, or explanation of the reading, we want to come to the subject announced. A word in reference to that, and then we will discuss it.

I said, we are preaching tonight upon the question, the gospel Paul preached. In announcing that subject I do not want you to think that the gospel that Paul preached was different from the gospel preached by Peter, John, James, Philip, Stephen, or any other apostle or evangelist of New Testament days. The Apostle Paul preached exactly the same gospel these other men preached, and what Paul said is of no more authority than what Peter, James, or John said; neither has it any more authority than what any other inspired man said. There is no such thing as making a distinction between inspired men. There is no such thing as attaching more importance to what one says than to what another says. We have sometimes what men call the Red Letter New Testament. This was devised by somebody for the purpose of getting the attention of the people to the language of Jesus, and hence the words spoken by the Lord Jesus Himself are printed in red ink, or red type, and the other in black-faced type. Now, there is nothing wrong in that, unless it creates the wrong impression; but I have sometimes feared that it created the impression upon those who read it that the red letter is more important than the black letters—that what the Lord said is of more importance than what the apostles said. But that is not true. The words of the Lord Jesus Christ himself were no more inspired, therefore no more divine, than the words of his apostles. Jesus himself said so. When he sent his disciples out, he said: "The Father sent me; I send you," and, "Whosoever receives you, receives me, and whosoever receives me, receives him that sent me. Likewise, whosoever rejects you, rejects me, and whosoever rejects me, rejects him that sent me." Hence, according to the teachings of the

Lord Jesus Christ, we must accept them all, or reject them all. There is a tendency today, especially among Modernists, to accept the Lord Jesus Christ and to reject the apostles, and especially Paul. They hate Paul, and they direct their fight against Paul, but the Lord Jesus Christ told us that the gospel that went from him went through these men, and that the Holy Spirit spoke through them, for he said:

I have yet many things to say unto you, but ye can not bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you. (John 16: 12-15.)

The Holy Spirit came to show or to declare the will of our Lord, Christ, to these disciples and therefore they preached the gospel as Jesus wanted it preached, and we can not reject their word without rejecting him.

I have said this much because I did not want anybody to think I was exalting Paul to any pre-eminence, or giving him any priority over any other apostle or inspired man, and if you understand that point, we are ready to proceed.

The sermon tonight is to be taken from Paul entirely, and there isn't to be a single point in it that is not made by Paul. I want you to listen carefully and critically, if you please, and if there is a single point made by the speaker tonight that is not backed up immediately by a quotation from Paul, I just want you to speak right out where you are and call me to account for that, and I will either quote the scripture that states it or else I will eliminate the point and apologize for making it. If I should make a point tonight and quote a passage from Peter, James, or John, I will eliminate that point from the

sermon unless Paul makes the same point. Paul is going to preach to you tonight.

I would say I challenge you, but that might seem ugly—I only want to get your attention, and if it would not sound ugly, I would say I challenge you to find a point in the sermon tonight that is not made by Paul. In other words, we are going to let Paul preach tonight. I will tell you where the sermon begins, so you can watch, and I will tell you when it ends so you can know what the sermon is, and what might be introduction or exhortation apart from the sermon. I will give you the exact moment when the sermon starts and when it ends.

Now, we are ready for the gospel that Paul preached, and the sermon begins just here.

First, we preach the gospel that Paul preached for four reasons. The first reason is that it is the power of God unto salvation. Who said so? The Apostle Paul in Romans, first chapter, 16th verse.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

The Greek word which is here translated "power" is *dunamis*. The word from which we get "dynamic", "dynamo", dynamite", etc. Therefore the gospel is God's dynamite—unto salvation.

The gospel is the power of God to save souls, and if I am going out to save souls, of course I should preach that gospel that Paul preached, because that is the power that God uses in saving men. If I am interested along social lines and I go out and lecture to people, I might do them some good in that respect, but if am after the salvation of men, if I am not trying to better conditions on earth alone, not simply trying to improve civic and social conditions, but trying to improve spiritual conditions and give men not only better life here, but hope of eternal life

hereafter, then I must carry that to them which can reach their hearts and save them, and that is the gospel.

We preach the gospel Paul preached because it has saved people, and does save. Not only is it the power of God to save, but it does save. It has demonstrated the fact that it works and does save souls. Who said that?

Paul, First Corinthians, fifteenth chapter, says:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

So here is the Apostle Paul declaring to these Corinthian Christians that they had been saved by the gospel—by the gospel which he preached unto them. And in the fourth chapter of this same Corinthian letter, in the fifteenth verse he said:

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

Hence, these people at Corinth had been begotten by the gospel that Paul preached—had been saved by the gospel that Paul preached. Hence, if we want people to be born into the family of God—if we want their souls saved, we must preach the gospel which did actually save two thousand years ago, and which will save now.

Thirdly, we preach the gospel that Paul preached because it came to Paul, by a direct revelation, and we have already shown that. He said that in Galatians, first chapter and eleventh verse—that the gospel was not given to him by men, nor did he receive it from men, nor was he taught it, but it came unto him through a revelation of Jesus Christ.

Then, when I am preaching the gospel that came to Paul, I am not preaching a theory—I am not preaching an hypothesis—I am not preaching that which has been born from the brain of philosophers—I am not preaching anything that had its origin in the earth—I am preaching

the Bible to learn what this good news was. Accordingly he gets a concordance and finds the word gospel. He is struck by the number of times that the word is used in the Bible. He resolves to read every reference that the concordance gives, but first he will read only those that are given to Paul's writings. He must learn what Paul's gospel was. But for the sake of a comparison he runs a reference to one of Peter's epistles. Here is what he reads:

For the time *is come* that judgment must begin at the house of God: and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God. (I Peter 4: 17.)

The expression, "obey not the gospel of God," impresses the young man. He says if Paul's gospel is the same, then it can be obeyed. It must therefore carry conditions and bring obligations upon those who hear it. Peter's language not only implies that the gospel can be obeyed but it indicates that the end of those who do not obey will be fearful. If judgment is to begin with God's own children, what shall be the end of those who obey not the gospel?

That, however, is Peter and our young man says he will now see if Paul has anything to say on this point. The next reference is to Paul's letter to the church at Thessalonica. It reads thus:

Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. (II Thess. 1: 6-10.)

heaven should come to earth and begin to lead men to look to something other than the good views of the atoning blood of the cross for salvation, that angel would be sent to the Tartarean prison and forever banished from the presence of God.

Then if a man will not preach the gospel Paul preached because it is the power of God unto salvation and has actually saved and because it came to Paul by revelation, he ought to preach it in order to escape eternal condemnation himself.

These four reasons we offer for preaching the gospel Paul preached and each reason is based on a statement from Paul.

Now, let us suppose there is a young man in this audience tonight who has been thinking about becoming a preacher. He has about decided to make preaching his life work. But he has heard these scriptures quoted and he is profoundly impressed with the seriousness of the question. He says in his heart that he will never preach a sermon until he learns definitely what the gospel Paul preached is. Of course, he doesn't want to incur the displeasure of God and to be accursed; therefore he decides that whatever preparation may be necessary for preaching, the most essential thing is to learn the gospel and then preach that and only that.

When he gets home this hypothetical young man begins at once his efforts to ascertain what the gospel is. The first thing he does is to get his English dictionary and look up the word gospel. His English lexicon tells him that the word means "good news", "glad tidings" or "sweet story". Then the young man reflects that the gospel that Paul preached must have been "good news" or "glad tidings". But he can not determine from that definition just what this "*good* news was. He knows it must have been good news, as that is the meaning of gospel, but "good news" is a general term and gives him no idea as to what was the particular good news that Paul carried. Therefore the young man decides to go to

From this our young man clearly perceives that the gospel is not only something that *can* be obeyed, but that it *must be obeyed*. Paul clearly declares that all those who obey not the gospel will be punished with everlasting destruction from the presence of God and the glory of his power. Now he becomes more interested than he has ever been. When he learned that to pervert the gospel would mean his eternal damnation he was about to give up the idea of ever attempting to preach out of fear that he might make that fatal mistake. But now he sees that those who do not obey the gospel are lost and he thinks of his friends and of millions of others who are going through life without heeding the solemn warning—without even trying to obey the gospel—and he feels a divine compulsion come over him. He must learn what that gospel is and obey it himself and get all others to obey it who will listen to him. Since men are lost if they do not obey the gospel the young man feels, "Woe is me if I preach not the gospel."

With your pardon, we will now leave the young man of our illustration for a moment, and press this point upon you. My friends, you have heard what Paul said. You can not be saved unless you obey the gospel. Have you obeyed the gospel? If not, what do you expect? Do you think Paul was mistaken? Surely you do not discredit his statement. Then you have no hope unless you obey the gospel. Is there anybody in this section of seats who has not obeyed the gospel? What do you say? Where do you stand tonight? If you have not obeyed the gospel you have no hope.

Or take this center tier, is there any one here who has not obeyed the gospel? Do you know what it means to obey the gospel and have you done it? If you have not, what are you promising yourself? Have you deliberately chosen to be lost forever? If not, you would better obey the gospel now.

Here to my right—What do you people say? Have you all obeyed the gospel? Are you sure you have? What did you do when you obeyed the gospel? What is

implied in that expression? Whatever that means, it must be done or you are lost. Have you all obeyed? Think seriously upon this question.

Now let us get back to our young man. He goes back to his concordance with renewed zeal and determination. And his next reference sends him to First Corinthians, fifteenth chapter. He reads the first verses:

"Moreover, brethren, I declare unto you the gospel."

"Ah," says the young man, "now I have it. Paul says he is going to declare the gospel. If he does I will learn what it is. This is the very reference I was looking for."

"Moreover, brethren, I declare unto you the gospel which *I preached unto you.*"

The young man is elated: "Oh, ho, here is the very gospel Paul preached. I can hardly wait to see what it is."

But he reads on:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time. (I Cor. 15: 1-9.)

"Well," says the young man, "I have found it and that ought not to be hard to preach. There is no need for any one to pervert that. It is just the facts of the old,

story of Jesus and his love. How that Christ died for our sins, was buried and rose again the third day. Then the rest of the chapter is taken up on that third point—that Jesus was raised from the dead and was seen by witnesses. No wonder Paul had said to these Corinthians, ‘I determine to know nothing among you, save Jesus Christ and him crucified,’ for that is the gospel and if he had preached anything else—or anything contrary to this, or that violated that, he would have been anathema. Also is no wonder that Paul said to the Galatians, ‘God forbid that I should glory save in the *cross of our Lord Jesus Christ*.’ That is the gospel and he who leads men to believe that they can be saved without the vicarious atonement of Christ’s death is *anathema*, and he deserves to be. After Christ has suffered that most shameful death to save men, if I should go out and presumptuously set that sacrifice at naught, make it void, and tell men to trust their own strength and wisdom or their morality, their lodges or anything else for salvation, I would deserve to be anathema. I see Paul’s viewpoint now. That is what it means to pervert the gospel: to direct the minds of men ‘away from the *grace of Christ*’ to the works, wisdom or schemes of men.”

And the young man now renews his determination to preach, and breathes a prayer, “Lord, help me to preach Christ and him crucified.”

We may now dismiss our young man and look at these facts on our own account and in our own interest. You noticed carefully the reference which we read, and you understood what Paul says the gospel is, but to get it before you again I shall now re-read it and write it down or abbreviate it, here on this black board.

“Moreover, brethren, I declare unto you, the gospel which I preached unto you . . . by which ye were saved . . . For I delivered unto you that which I also received.”

Well, where did you receive it, Paul?

“I received it by a revelation from Jesus Christ” (Gal. 1: 11).

"For I delivered unto you that which I also received how that Christ died"—(that D. stands for death).

D. B. R.

(The speaker makes a large D on the black board as he reads):

"for our sins according to the scriptures; and that he was buried [makes the B] and that he was raised [makes the R] again the third day according to the scriptures."

There we have it. The death, burial and resurrection of our Lord. That is the gospel. Or those are the basic facts of the gospel.

But the same one is ready, perhaps, to remind us that the word gospel means good news or glad tidings, and to ask what good news there is in the death, burial and resurrection of Christ?

You did not read the passage carefully. Why did Christ die? For his own sins? No; he "died for our sins." Is there any good news in the fact that when you were lost in sin, without God and without hope, Jesus took your place and died for you? Then, that is not all. He rose from the dead and thereby brought the hope of eternal life to all the world. Now you see the good news, I am sure.

But here is another question: How can you *obey* the death, burial and resurrection of Christ? Paul says we must obey the gospel and he says this is the gospel—represented here by this D. B. R.—How can you obey that? Can you answer that question? If not, what are you going to do, since you must obey the gospel or be lost?

I could not answer that question if Paul had not given me the answer. I will let Paul tell you how that is. In Romans, sixth chapter and seventeenth verse, we have this language:

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.

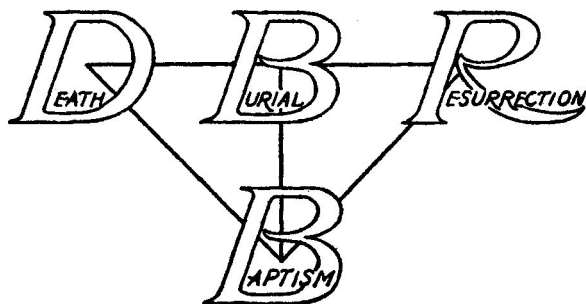
Here Paul declares that these people were made free

from sin when they obeyed from their hearts the *form* of doctrine or teaching which was delivered unto them. Paul said he delivered the gospel—how that Christ died for our sins, was buried and rose again the third day. That is what Paul delivered and what all others must have delivered or else they were accursed. Now these Romans had obeyed the *form, mould, pattern* or likeness of that doctrine. A *form* or likeness of the death, burial and resurrection of Christ. What is that *form* or likeness?

Can you, my friends, point to a specific form of doctrine that you obeyed in becoming free from sin? Was there a likeness of Christ's death, burial and resurrection? What is that form? Let Paul tell us:

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? 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 in newness of life. For if we have become united with *him* in the likeness of his death, we shall be also *in the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. (Rom. 6: 1-8.)

There we have the complete likeness. Let us run



out these lines and see the perfect *form*. Look at this diagram once more.

"Know ye not that as many of you as were baptized unto Christ were baptized into his *death*? [speaker draws line from Baptism to Death]. Wherefore being *buried* with him by baptism [draws line from Baptism to Burial] into death; [connects D. and B.] that like as Christ was *raised* from the dead [draws line from Baptism to Resurrection] by the glory of the Father, so we also should walk in newness of life."

There is a likeness of Christ's death; a likeness of his burial and a likeness of his resurrection in our death to sin, our burial in baptism and our resurrection to a new life. But some one may object that such an arrangement makes baptism the whole thing. No indeed, beloved. However it does make the whole process become visible and actual in baptism. Baptism pictures and symbolizes the complete form. But it must be a baptism *into death*. There must be a likeness of the death or else the baptism is invalid. There must be a likeness of the burial or your baptism is invalid. You have not obeyed the form—you have not obeyed the gospel. Also there must be a likeness of his resurrection or the baptism is invalid and you have not obeyed the gospel.

In this sixth chapter of Romans Paul was not discussing baptism. No inspired man ever discussed baptism. It is not discussed in the Bible. The resurrection is discussed. Spiritual gifts are discussed, but baptism is not discussed. It is commanded and we see people obeying the command in the Bible, but the question is not discussed. Incidentally Paul gives us some very fine information on the form or mode and the design of baptism in this chapter, but that was not his theme. He was discussing sin.

In the last part of the fifth chapter (and Paul did not divide it into chapters) Paul had said, "Where sin abounded, grace did much more abound." Well, now

some objector or critic would be sure to say, let us continue in sin that grace may abound. The more we sin the more grace will abound. Paul foresaw that argument and answered it in the sixth chapter. Christians have died to sin like as Christ died in the flesh. They have been buried in baptism like as Christ was buried in the tomb. They have been raised to a new life—a life of Christianity—like as Christ was raised to immortality. As death has no more dominion over Christ neither should sin have any more dominion over the Christian.

Then Paul uses an illustration or, as he says, speaks as a man. He, by a figure of speech, represents sin as a master owning slaves or servants, and Righteousness as another master having servants. Now, when you were servants of Sin what control or authority did this other master—Righteousness—have over you? Why, *none*, of course. Very well, now a change of masters—you were once servants of Sin, but you passed through a transaction that made you free from Sin and you became the servants of this master Righteousness. Then what authority of control does the old master—Sin, have over you now? None at all, of course. All right, when you served Sin what did he pay you? "The wages of sin is death." What is your reward for serving Righteousness? "The gift of God is eternal life."

Do you see the argument, my friends? To assure these people that they were no longer servants of sin, Paul reminded them that their obedience to the gospel had symbolized a death, a burial and a resurrection. Look back down the path over which you have come. Do you see that grave? That is where the old man died. That is where a life to sin came to an end. That is where a life to righteousness began.

You die to sin when you hear the gospel and believe it, and the desire to live on in sin dies out in your heart and you earnestly desire to flee away from sinful things and serve God in the beauty of holiness. With such a state of mind you confess your faith in Christ and show outwardly your desire to quit sin—your death to sin—

by your burial in baptism. Thus your faith and your repentance both are visualized, actualized and declared by your baptism. A funeral or a burial always indicates that a death has occurred. If people have not died to sin they can not be baptized into Christ. They may be ducked, but they are not baptized. Thus you see, friends, that baptism alone is not all, rather it is nothing, it is even impossible, but a real baptism must be preceded by genuine faith and sincere repentance—by a death to sin.

This concludes the sermon and we will now rehearse the points in order that you may know that Paul made them all.

1. The gospel is the power of God unto salvation.
So said Paul. Rom. 1: 16.
2. The gospel does save—has saved. I Cor. 15: 1-2.
3. The gospel came to Paul by divine revelation.
Gal. 1: 11.
4. If any preach any other gospel than that which Paul preached he is anathema. Gal. 1: 6-8.
5. The gospel must be obeyed. II Thess. 1: 7-11.
6. The gospel is the death of Christ for our sins, his burial and resurrection. I Cor. 15: 1-4.
7. We obey the *form* of this doctrine—this gospel.
Rom. 6: 17.
8. We are baptized into the likeness of Christ's death. We are buried with him by baptism.
We are raised in the likeness of his resurrection. Rom. 6: 1-6.

(Invitation not reported.)

CHAPTER XIV.

THE IMMOVABLE KINGDOM

The subject for our lesson tonight is "The Immovable Kingdom", or "The Kingdom That Can not Be Shaken." Paul speaks of this kingdom in the twelfth chapter of Hebrews. This is what he says:

And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that can not be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire. (Heb. 12: 27-28.)

Or to read it from the King James translation:

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain.

Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

For our God is a consuming fire.

Beginning at the eighteenth verse of this chapter Paul draws a contrast between the things to which we are *not come* and things to which *we are come*. He clearly describes the two covenants. He tells first of the phenomena that attended the giving of the law at Mount Sinai, when the earth shook and the thunders rolled and rattled and roared over the smoking summit of the quivering mountain. We are not come to that. But we are come to Mount Zion in contrast to Mount Sinai. Then he names the other things that are superior to and contrast with the Sinai covenant. The voice that spoke there shook the earth, but there is a time coming when

he will shake both the earth and the heavens, for both are to pass away. But there is something that will not be shaken or moved and that something is a kingdom. This should encourage or inspire us with grace to offer service well pleasing unto God with reverence and awe for our God is a consuming fire.

If that thought would not so inspire us, what would? There is no thought that is more comforting in a world of change and decay than that there is something that is not subject to decay. Nothing that belongs to time or earth will remain. Every moment changes are taking place. Delapidation, death and decay are written upon everything around us. Men may feel that they have built something that will endure through the flight of years and through the ravages of millenniums, but their hope is vain. Old time moves on in his destructive march and effaces every mark that men have made on the earth. We sometimes speak of things that are as enduring as the hills, but the hills themselves are brought low by the hand of time and the valleys are lifted up in the mighty upheavals of the restless earth. Even the earth itself must some day be consumed—dissolve into gases and pass out of existence.

Man himself only begins to learn how to live when his allotted time is out and he must relinquish his claim and leave his unfinished labors to another generation. He just begins to learn the proper use of his faculties when these faculties begin to become enfeebled and to fail. Does it not seem sad? Is not the thought depressing? In the Bible man's life is likened to a weaver's shuttle. It is likened to the flowers that blossom in spring and wither in the summer. And again it is likened to a vapor, a fleecy fleck of cloud that hangs out under the blue dome of a perfect morning, shimmering in the rays of the rising sun and then vanishes before the sun crosses the Meridian. Or yet again, man's life is compared to a shadow that is cast upon the earth by a cloud that flits across the photosphere of the sun. William Cullen Bryant wrote:

As shadows cast by cloud and sun
Flit o'er the summer's grass,
So in thy sight, Almighty One,
Earth's generations pass.

While through the years an endless host
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten and are gone.

Gone! The earth knows them no more. "Only a grave in the vale and a memory of me", and that grave will soon be lost and that memory will fail.

And the unfortunate part is, that man does not realize that his years are passing, never to return until they are gone. He wastes his opportunities and trifles with time until his life is over. He is too prone to expect to do something great or good in the future and to let opportunities for service pass by unimproved. Man dreams of things that are passed and hopes and speculates about things that are future, and lets the precious present moments slip by unheeded.

It was Shelly who said:

We look before and after,
And pine for what is not;
Our sincerest laughter
Often with some pain is fraught;
Our sweetest songs tell of saddest thought.

I sometimes illustrate this tendency in man by a man standing on an embarking ship. He stands upon the deck and looks out to his boyhood home, which can be seen from the ship, and as he waves a fond farewell to the old home, memory begins to awaken to the scenes of childhood and he lives over the days that are gone. He loses himself in reverie. But as he stands and muses over those happy hours spent in that loved spot the ship upon which he stands is silently bearing him farther and farther away. Farther toward the other shore.

Just so the swiftly moving chariot of time on which we are traveling is constantly bearing us farther out on life's ocean, farther toward eternity's shore. And while

we are looking back on the scenes of long ago they are fading out of view in the dim distance.

But in the midst of these transitory things there is one thing that does not change with changing seasons: one thing that can not be moved by the storms of time, nor affected by the laws of dissolution. That is the Kingdom of Christ. And this kingdom was here in Paul's day and these people to whom he writes were in possession of it. It is here now and we all have the privilege of being citizens of it. It is not something that is imaginary and mythical. It is real. It is not something that is going to come to men in some far-off future day. It is here now. Daniel foresaw and foretold the coming of this kingdom among men. He told also that it would be an everlasting kingdom and therefore, of course, an immovable kingdom.

Nebuchadnezzar had a dream, and although the dream "had gone from him", he remembered that there had been a dream and he was exceedingly troubled in spirit. He wished to know what the dream was and what was the interpretation. He summoned before him his enchanters and magicians and sorcerers and Chaldeans and required of them that they tell his dream and then interpret it for him. These wise men told him that never was such a thing required by any king or ruler. They said, "You tell us the dream and we will give you the interpretation. But it is impossible for any wise men to tell the king what he has dreamt." But the king thought that if they had power to interpret dreams they ought also to be able to reveal his dream to him. He made it a test and told these wise men that if they did not make known his dream he would know that all their claims had been false. But the wise men insisted that the king's request was impossible and that no man on earth could do the thing he required. The king became very angry and commanded that all the wise men of Babylon be destroyed. This included Daniel and his three companions, for they were reckoned among the wise men, although they had not been brought before the

king on this occasion. When Daniel knew of the decree he requested that the king appoint him a time and he would make known the dream. Then he and his three companions began earnestly to pray to God for light on this matter. In due time God answered that prayer and Daniel went before the king. He told the king frankly that it was not any superior wisdom that he possessed that enabled him to show the dream. He said that the thing was impossible with men, but that there was a God in heaven and this great Jehovah had seen fit to make this matter known unto the king.

Then Daniel told the king what he had seen in his dream.

There was an image in the form of man and its brightness was excellent and its aspect was terrible. It was a composite structure. The head was gold, its breast and arms were silver, its belly and thighs were brass and its legs were iron and the feet were part iron and part clay. This was the image that the king had beheld in his dream, and while he looked upon it and wondered he saw a little stone cut out of the mountain without hands and it rolled down and struck this image upon the feet and brake it—the entire image—in pieces. The gold and silver and brass and iron and clay all fell apart and in pieces. Then all these materials that composed this image were blown away by the wind like chaff from the summer's threshing floor. Then the little stone began to grow and to spread until it became a great mountain and filled the whole earth.

This completed the story of the king's dream and Daniel is ready to give the interpretation thereof. The image represented kingdoms, each material a separate kingdom except the clay. It was a part of another kingdom. The iron and the clay together represented one kingdom, but it was to be a divided kingdom. Daniel told Nebuchadnezzar that he was that head of gold, for he was a mighty king in power and splendor. He bore rule over all the earth. After him there was to come another nation or kingdom which was to be inferior to

Babylon—Nebuchadnezzar's empire. This was to be the silver kingdom. Following that there would come another kingdom—the brass kingdom—and it too would be a universal empire. Then next the iron kingdom would come. It would be destructive and would break down and crush out other nations, and it would also be universal in its reach. However, it would be a divided kingdom. Then "in the days of these kings" would the God of heaven set up a kingdom—represented by the little stone—which would break in pieces and consume all other kingdoms and stand forever—it would never be destroyed.

This is Daniel's interpretation; and since he tells who the first king was it is no trouble at all for us to see from history what kingdom succeeded the first and then what overthrew the second, and so on until we see the four universal empires rise on the ruins of each other, and it was in the days of these kings that the immovable kingdom was to be set up. Let us see those kingdoms rise and fall.

Nebuchadnezzar reigned in Babylon in splendor and great glory. You are acquainted with the history of that city, with its hanging gardens, its walls upon which four chariots could drive abreast, its streets that cut each other at right angles and divided the city into twenty-five squares. Then there was the river Euphrates, which ran through the city and brass gates across it and quays and brass steps leading down to the water. The king had made a great excavation up the river beyond the walls of the city, with a canal and gates, into which the high waters were diverted to prevent an overflow of the beautiful city. On either side of the river was a marble palace with a passage over the river and another under the river, from palace to palace.

This is a brief description of the ancient city of Babylon.

Here Nebuchadnezzar—the head of gold of the vision—reigned as king of kings and as lord over many defeated and subjugated nations. Among the nations that had

come under his power was the Jewish nation—God's people. Because of their sins God had permitted Nebuchadnezzar to defeat them and to carry them away captives into the land of Babylon. Daniel and his three companions were among these captives. Nebuchadnezzar had thrown down the walls of Jerusalem and sacked the temple and had robbed the Holy of holies of its sacred vessels of gold and had carried them away to Babylon. He, however, wicked as he was, had enough reverence for these vessels to put them away among his sacred things in the house of his idols.

When Nebuchadnezzar had been removed Belshazzar reigned in his stead and it seems that he was even more wicked than his father. He made a great feast to a thousand of his lords and ladies. As they were reveling in the royal palace halls and drinking wine to inebriety the king commanded that the vessels of gold which his father had taken from the house of God be brought out for service. And he and his drunken lords drank wine from these sacred vessels and praised the gods of wood and stone.

But while they were in the midst of this hilarity and the profanation of these sacred vessels there came out of the dark sleeve of night a hand that wrote upon the palace wall the sentence of doom for Belshazzar and his kingdom. Rapidly the mystic hand inscribed upon the plaster of the wall the bewildering words, *Mene, Mene, Tekel Upharsin*.

The king beheld the hand as it wrote and it struck consternation to his soul. His joints were loosed and his knees smote each other. He cried out for some one to read the writing. The wise men were brought in before him, but no one could read the writing. Then the queen mother told Belshazzar of Daniel who interpreted Nebuchadnezzar's dream. Daniel was brought in and he fearlessly read out the writing which told the king that he was weighed in the balances and found wanting, and that his kingdom was to be divided and given to the Medes and the Persians.

That very night Darius, the king of the Medes, came down from the North with the swiftness of a bird and opened the canal gates and turned the river into that reservoir and led his soldiers down the river bed and under the walls into the city. The lords of all the land were there assembled in drunken revelry and the Medes slaughtered them and their blood ran like wine down the marble steps of the palace.

Balshazzar was slain and Babylon was no more. The empire of gold had given place to the kingdom of silver.

The Medes and the Persians divided their kingdom into a hundred and twenty-seven provinces and had their palace at Shushan.

Alexander the Great came in due time with his devastating hordes and overthrew the Medo-Persian empire and set up the third universal empire—the kingdom of brass. After the death of Alexander his kingdom was divided among his four generals and they fought each other and soon two of them were swallowed up by the other two.

It was out of these contending forces that the iron kings arose. Rome was the capital, the chief metropolis and finally became the mistress of the world. The Roman rulers were represented by the iron legs in the Nebuchadnezzar vision and some think that the two divisions of the empire were symbolized by the two legs. However I do not take to the idea of making too literal a figure of speech. I never try to trace out exact analogies to all incidentals or details of parabolic language. If we should do that we would find things in the Daniel prophecy that are not yet fulfilled. And we would be forced to have the complete image standing intact when the little stone strikes it. Therefore all those ancient empires would necessarily have to be re-established and all exist at one time. To me that would be forcing a figure or making symbolic language literal.

The rule of the Roman emperors has long been thought of as an iron rule. Rome and iron are synonymous in our thinking. Literature came through the

Greeks and the knowledge of God came through the Jews, but law is a heritage from the Romans.

These iron kings did crush and destroy other nations. A battle with the Roman soldiers meant defeat and desolation for any nation, until finally all the nations bowed to Rome's authority and sent their tribute into the imperial city. Rome, proud mistress that sat upon her seven hills and from her throne of beauty ruled the world!

It was during the days of these kings that the immovable kingdom was to be set up in the earth. During the reign of Augustus Cæsar Jesus was born in Bethlehem to be the King and Savior of men. Under the reign of Tiberias Cæsar he was crucified outside the walls of Jerusalem. He was raised from the dead by the power of God and ascended to heaven and took his seat on the throne of the majesty of God. Then being enthroned and glorified, he sent the Holy Spirit back to the earth to guide, inspire and empower his witnesses. They received this power upon the day of Pentecost, and that day three thousand souls acknowledged Christ as their Ruler and by submission to his will entered into the benefits of his kingdom. That day the Holy Spirit began to execute the laws of the King and therefore he began that day to reign over his earthly subjects.

Then in the Epistles we read of people who were in the kingdom. (Col. 1: 13.) And in the text for this sermon we saw that those people were in possession of the kingdom which is unshakable. This is bound to be the kingdom of Daniel's prophecy or else Christ will have two kingdoms at the same time, for this kingdom being immovable can not give place to another. If another is to be set up in future it will have to run parallel with this one.

It takes three things to constitute a kingdom. If it were an earthly or material kingdom it would take four. These, the three things, are: The King, his laws and his subjects. As it is a spiritual kingdom we do not need the fourth, which is territory.

Christ said my kingdom is not of this world. Again he said the kingdom of heaven cometh not with observation for lo, the kingdom is within you. Paul said the kingdom is love, peace and joy in the Holy Spirit. And in the Daniel prophecy the kingdom was represented by a little stone cut out of the mountains *without hands*. The kingdom did not come nor is it advanced by the carnal sword. It did not come with the blast of trumpets, the unfurling of colors and the roar of the cannon. It is a kingdom of principles—living, active, formative and transforming principles.

It will remove hate from the hearts of men and fill them with love. It will, if truly received, remove war and strife from the earth and cause peace to flow like a gentle river to earth's remotest bounds. It will take fear, dread and sin out of the heart and fill it with joy. Love, Peace and Joy in the Holy Spirit—that is the kingdom.

Now, in order for this kingdom to be immovable each of the three elements that we have mentioned must be imperishable. Let us consider them and see if they are all immovable.

1. THE KING. Of course we all know that Christ is the King and he must reign till all enemies are put under his feet. Peter announced that he was made Lord and Christ. Paul calls him the King of kings and Lord of lords, and in Revelation we read that the kingdom of this world are to become the kingdoms of our Lord and of his Christ. Then is it necessary to argue that our King is immovable? Paul calls him immovable, invisible, eternal. He himself said to John, "I am he that was dead, and, behold, I am alive forevermore, And I hold the keys of death and of Hades." He has all power in heaven and on earth and he can not therefore be deposed. He is beyond the touch of time and the dominion of death. Therefore the King of the kingdom is immovable.

2. THE LAWS. What are the laws of this king-

dom? Common sense would reply: Why, the laws that are made by the King. His decrees, his commands. While Christ was here on earth he announced principles and gave laws that were to govern his followers. He had witnesses specially chosen to hear these things and to confirm them later. Then before he left the earth he told his disciples to go and make disciples and to enjoin upon them all that he had commanded or imparted to his original witnesses. (Matt. 28: 18-20.) Then he told them that he had many other things to say to them, but they were not able to receive them. However the Holy Spirit would come after his departure and teach them all things, guide them into all truth and bring to their remembrance all the things Christ had commanded them. He, the Holy Spirit, would take of the things of Christ—his will—and declare them unto the apostles. (John 14: 26; 16: 8-16.)

The Holy Spirit did come upon these apostles and enabled them to work miracles to attest their message or to confirm their word. (Mark 16: 17-18; Heb. 2: 1-4.) They were the ambassadors of the new King; envoys extraordinary and plenipotentiary. Through them the complete system of laws of the heavenly kingdom was made known. And all disciples of Christ in all the Christian age are told to contend earnestly for the faith once for all delivered unto these saints. (Jude 3.) We may say, therefore, that the New Testament is the law book of the immovable kingdom. It contains the divine enactments. The teaching of the apostles was normative.

Then are these laws—the New Testament Scriptures—immovable and imperishable? They claim to be. Isaiah said the "word of God liveth and abideth forever" and Peter repeats this and says, "And this is that word which by the gospel is preached unto you" (I Peter 1: 25; Isaiah 40: 6). Jesus himself said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35).

But some one may say that it looks now as if the Bible is going out of date and that it will soon have lost

its influence over the hearts of men. We know that many people today reject the Bible and every now and then we hear a cry for a "new Bible" Even those who profess to believe the Bible want to edit the old book and expunge those parts that do not comport with modern ideas and speculations.

But this is no new thing. It is true that there is more opposition to the Bible today than was ever before known in America. The United States Government was founded by people who believed the Bible and it will be maintained, if maintained at all, by people who believe the Bible. The propaganda against the Bible is also against the principles and traditions of our government. The more rapidly our people become victims of this propaganda the more rapid will be the decline of our government.

But the Bible is much older than the United States Government, and it had been the object of many a violent attack from unbelievers before our government was brought forth. Infidels have tried to ridicule its claims and laugh it out of public respect. Ecclesiastic authority, jealous of its control over the conscience of people, has tried to destroy the Bible off of the earth, but the Bible has lived on in spite of all this hatred and has been triumphant over every scheme and device that have been employed for its destruction. Millions of copies are being sold every year, and although they may disregard much that the Bible teaches in their daily lives, most people—the great majority—in their subjective consciousness still recognize the teaching of Christ as final. The Bible has by no means been repudiated by the public nor has it lost its appeal to the inner nature of men when men will recognize that they have an inner nature with needs and longings. The Bible still lives and according to its own claims it will live on forever. And if its principles are true, as we believe they are, of course it must live. Truth can't perish.

In his debate with Douglass, Abraham Lincoln said, "I will die and my name will be forgotten, but the prin-

ciples for which I am contending will live on forever."

All truth will live on forever and the Bible being true, must therefore abide through the ages.

Suppose this world should stand a million years longer. Think of a million years. Can you realize how long a time that is and the changes that would take place? It has not been a million *days* yet since Jesus was born in Bethlehem. Think of a million years! Scientists claim that the earth has been here for many millions of years, but even if that is true we do not have the history of the earth except for a few thousand years. Seven thousand years are nothing compared with a million years. And yet in these few thousand years civilizations have grown up and blossomed in the earth and then withered and decayed. Kingdoms have been founded, have flourished and have fallen. Today we dig up the ruins of ancient cities and decipher the hieroglyphs of ancient people—though they lived only three or four thousand years ago. What would happen in a million years?

A million years from tonight men will dig up New York and Chicago and London and Paris, but they will have to dig through the ruins of greater cities than these that were built by men who perhaps knew not of the buried glory of our civilization. In that far off future day our political parties will have been forgotten and the issues over which they fought will have perished. Our religious denominations will have perished from the memories of men and the sectarian doctrines over which we fight and divide and disfellowship each other will have been forgotten and buried beneath millenniums of oblivion. Yet the Book of God will be there and it will tell in whatever language that race uses that Christ was born in Bethlehem. That he was crucified on the hill of Calvary. That he was buried in Joseph's new tomb. That he arose from the dead and commanded his disciples to "Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved." They will read that "the disciples

were called Christians first in Antioch". They will read that the disciples at Troas came together upon the first day of the week to break bread. They will read that Jesus is coming back to earth again to take his children home.

They will read all this because it is in the word of God and it liveth and abideth forever.

3. THE SUBJECTS OF THE KING OR THE CITIZENS OF THE KINGDOM. Who are the subjects? All those who acknowledge the King as their Ruler and obey his laws are, of course, his subjects. All those who enthrone him in their hearts and allow him to rule and order their lives—these are citizens of the *Immovable Kingdom*. All real Christians are citizens of that kingdom.

Then will Christians live forever? Are they not subject to death? Yes, Christians must put off the body of flesh, but they do not cease to be. From our point of view they are defeated by Death and taken captives by him and locked in his prison house. But Christ has overcome him who has the power of death and he, Christ, now holds the keys of Death and of Hades, and at his call all the captives shall be set free and be brought forth shouting victory. This is the Christian's hope, and what would life be worth without it?

Death is such a dark and hideous monster that stands down in the path of life and he casts his shadow so far down toward the cradle that from the dawn of mind till the day of death we would be compelled to walk in his gloom, if it were not for our faith in Christ, which dispels the shadows and enables us to see the sunlit shores of the land beyond.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

Yes, Christians will live on forever. They, too, are imperishable. No part of the kingdom shall fail. It

shall stand forever. When day and night shall be no more and the moon shall cease to wax and wane and the sea shall flow and ebb no more; when earth and heaven shall be shaken and shall pass away with a great noise, this kingdom shall firm remain. How enrapturing is the thought! How glorious the consummation!

Are you a citizen of that kingdom? Have you sworn allegiance to the King? Take the step now, my brother.

I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved,
With his own precious blood.
I love thy church, O God!
Her walls before thee stand
Dear as the apple of thine eye
And graven on thy hand.

For her my tears shall fall,
To her my pray'rs ascend,
To her my cares and toils be giv'n,
Till toils and cares shall end.
Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Jesus, Thou Friend divine,
Our Savior and our King!
Thy hand from every snare and foe,
Shall great deliv'rance bring,
Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heav'n.

Amen and Amen.

CHAPTER XV.

WHERE ARE THE DEAD?

The subject for our sermon this evening is, "Where are the dead between death and the judgment?" Do they sleep in an unconscious state or do they go to an inter-mediate state or do they go immediately to their eternal destiny? Each of these three questions is held by some people to be the teaching of the Scriptures. We shall consider the three and determine, if we can, what the word of the Lord teaches upon this question.

We are all interested in any question that relates to the future life. We would like to know, if possible, where we go immediately after death, and we would like to know whether our friends who have crossed the river are conscious, and if so, do they know what we are doing and how we grieve for their departure. Some of these questions we can not answer. There is nothing revealed that will satisfy all the longings that we have in reference to these things. I think, however, that this is a gracious provision of our Father. It would not be a comfortable thought to believe that our departed loved ones are always near us and always taking cognizance of the things that we are doing and thinking. Furthermore, I believe that the Lord wishes us to live in only one world at a time. It would probably disqualify us for the practical things of this life if he allowed us to dwell to too great an extent upon the things of another life; upon the things of the Spirit world. For this reason, our Father has closed the door and shut out from us some of the things that we would like to know.

We read in the Bible the story of a man who had died and who remained in the grave until the fourth day. Then our Savior spoke the word that restored life to his putrefying body and he again lived and walked among

men. He was naturally an object of great interest to the people of that day. They came as far to see him as they did to see our Lord who had raised him from the dead. And so great was the interest aroused by him that the enemies of our Lord suggested that he should be put out of the way, for he was a living argument in favor of the divine power of the Savior. Do you not imagine that those people who came to see Lazarus and crowded around him with such interest asked him questions in reference to where he was while he was dead; and what he saw, and what he heard? There is not the slightest intimation in the Scripture that such questions were put to him, yet I know they were, and I base this statement upon human nature. I would have asked him such questions if I had been there. You would have done the same thing. Then why may we not assume that those people who were interested in him in the same way that we would have been asked him the same questions? But did he answer their questions? If so, why did not the writers of the gospels record those answers, and give us the benefit of them as well as the people living at that time? Not only did these strangers and friends ask such questions of Lazarus, but I can imagine that when he was alone in the quiet little home at Bethany that Martha and Mary put these questions to him. Can't you hear them saying, "Brother, where were you after you left us? Did you know how we grieved for you? Did you see the funeral and know how that all our friends had come to sympathize with us? What did you know, brother? How did you feel? What did you see? Where did you go? Tell us all about it." Surely these sisters asked such questions of their brother. Yet, there is no mention of it in the Scriptures; and, of course, therefore, no answers made to such questions. Why is it that the answers to these questions are not recorded, since we know that such questions must have been asked? My conclusion is that he did not answer these questions; and the reason he did not answer them was he could not. I have an idea that the curtain upon the scene and all that

had taken place faded out of the memory of Lazarus when he came back into his body. I base this upon Paul's statement that when he was caught up into the third heaven he heard things that were unlawful to be uttered. If it was unlawful for Paul to utter the things that he heard in the spirit world, it must also have been unlawful for Lazarus to reveal what he heard and saw while he was out of the body. If then it is the Father's will to keep some of these things from us, we must be satisfied and as in all other things, say "Thy will be done". But, if there is anything revealed upon the question, it is ours and we have a right to know it and to enjoy whatever blessing such information may give to us. We will, therefore, enter into a study of this question tonight and see what we can learn.

Then, where are the dead? One man answers: They are not; they have ceased to be, for man is wholly mortal and at death he ceases to be a conscious entity. This is said not by unbelievers only, but there are religious people who hold this view. They claim that there will be a resurrection, which according to their theory, would have to be a re-creation, when all the dead will be brought back into life again and then the righteous will be given immortality, but the wicked will be annihilated, according to the theory. If this theory is correct, then any further discussion of our question is unnecessary. The answer to "Where are the dead" is already given. They are non-est. But I do not believe this theory. I believe that man possesses an element in his nature which we call soul that may live independent of the physical organism. At death, the soul, or spirit, departs from the body in consequence of which the body decays but the spirit lives on. Those who hold to the No-Soul doctrine, make a play upon the word death. They say that if the spirit lives after death, then the person is not dead. But they put an arbitrary meaning upon the word death. They think it means extinction, but this is not the meaning of the word, either according to the Scriptures or according to the lexicons. The word, death means a separation

and the end of a state or condition. One may, therefore, be dead in one sense and alive in another. When one state or condition comes to an end, that is a death. The Apostle Paul says in the seventh chapter of Romans:

For I was alive without the law once; but when the commandment came, sin revived, and I died.

That does not mean that he became extinct, or ceased to be, but it means that he ceased to be ignorant of sin. He had not formerly known sin, but the law revealed the fact that he was a sinner. Then he was no longer in blindness. Again the Apostle Paul says to the Colossians:

Ye are dead and your life is hid with Christ in God.

Here were people who were living, active Christians, and yet Paul says that they were dead. That does not mean that they had no existence. It means that they were dead to the world and to the things that are sinful, but they were alive unto God. Again the Apostle Paul says in First Timothy, 5: 6, concerning a young widow, who loves pleasure and therefore deserts the Lord, that "she is dead while she liveth". So we have a person living and dead at the same time. Living in one sense and dead in another. In this case she was dead unto God and alive unto sin. Now when physical death comes, it simply means that the spirit departs from the body and that our earthly existence is at an end. No longer is there life in the flesh. A few passages of Scripture will prove beyond a doubt that this is correct. Before we cite these passages, it would be well to consider the meaning of the word "soul".

The soul-sleepers, or annihilationists claim that the soul dies and they quote such Scriptures as,

The soul that sinneth, it shall die.

But this is a different use of the word "soul". Here it simply means individuals. The person that sins shall die, not any one else for him, but he for himself. The father shall not bear the iniquity for the son, or the son the iniquity for the father, but the soul that sinneth, it

shall die. Many times in the Bible the word soul is used in that way. We read that eight souls were saved in the ark, meaning eight individuals. We read of three score and fifteen souls, meaning, of course, three score and fifteen persons. The word that is used in the Scripture to designate the immortal part of man is not "soul", but "spirit". The word "soul" is sometimes used to designate the immortal part of man, but not nearly so often as the word "spirit". But whichever word is used, we shall find that there is beyond question such a thing as a man's living apart from his body. The first reference that we suggest in proof of this is Genesis 35: 18. Here we have the story of the death of Rachael and the birth of Benjamin, and we read,

And it came to pass, as her soul was departing
(for she died), that she called his name Benoni;
but his father called him Benjamin.

Her death simply means a departing of the spirit. Her spirit was departing and the writer threw into parenthesis the statement that she died. Again we read in the seventeenth chapter of the Book of Kings of the death of the widow's son and of the restoration to life of that son by the prophet of God. The record says that Elijah stretched himself upon the corpse and prayed,

O Lord, my God, I pray thee, let this child's
soul come into him",

and the soul did come into him and he revived. This shows clearly that the soul had departed and consequently the body was lifeless. The soul returned and again the boy lived in the body.

In the twelfth chapter of Ecclesiastes, we have a picture of old age and death. And in the seventh verse, the wise man says,

And the dust shall return as it was, but the
spirit unto God who gave it.

Here the body, that which was made out of dust, returns to the dust, but the spirit which did not come from dust, but came from God, goes back to God.

Then when we come into the New Testament, we read the same expressions. In Luke the twenty-third chapter, and the forty-third verse, Jesus said to the penitent thief,

Verily I say unto thee, Today shalt thou be with me in paradise.

Jesus and the thief both died that day and their mutilated bodies were taken down from the cross, but according to the statement of our Lord, they were both in some place together called paradise. Then, in the forty-sixth verse, Jesus cried with a loud voice and said,

Father, into thy hands I commend my spirit.

Then he gave up the ghost and his body was lifeless. There was something in Jesus that departed and went into the hands of the Father, while his body was given into the hands of friends who buried it in the tomb.

In the seventh chapter of Acts, we have the story of the death of Stephen, and as Stephen died, he cried,

Lord, Jesus, receive my spirit.

His spirit was being forced from the body by the cruel stones hurled upon him by the mob, but that spirit went into the hands of Jesus while his body was left mangled in the dust of the earth.

Again in the fourth chapter of Second Corinthians Paul said,

Though our outer man is decaying, yet our inner man is renewed day by day.

Here man is looked upon as having two sides to his nature, and while one is going down, so to speak, the other is going up. One is failing, the other is taking on new life and strength. Then continuing this thought into the next chapter,

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 heaven.

So, the apostle considers the body a house and says,

though this house tumbles down and is dissolved, we have another house. That shows that the real living, thinking being, is not dependent upon the house in which it lives. It can change houses. Then he says,

For to be at home in the body is to be absent from the Lord and to be absent from the body is to be at home with the Lord.

This shows that the house which he is discussing means the body, and it also shows beyond any doubt that according to Paul's teaching, one may be absent from one's body and still be a living, conscious entity and even be at home with the Lord. How can a man who says that man is wholly mortal believe this passage of Scripture, and what can he do with it? I have discussed this question with some intelligent men, but I have never yet found one who could do anything with this passage of Scripture worthy of an intelligent man. They can make play upon the metaphor, but they can not answer the reasoning. Then, again in the first chapter of Philip-pians, Paul said he was in a strait betwixt two, not knowing whether to depart to be with the Lord or to remain and be with Christians on this earth. He said,

To die is gain, but to live is Christ

So, Paul considers death a departing from something and a going to join something else. Departing from the earth, from his friends on the earth, from his body, and a joining of the Lord somewhere in the spirit realm.

One more passage of Scripture: In the twelfth chapter of Hebrews, in the ninth verse, the Apostle Paul says:

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

Here the apostle clearly divides the human being into flesh and spirit and declares that the flesh came from one source and the spirit came from another. Flesh came from our earthly parents by fleshly birth, and the spirit came from God, the Father of spirits. This surely

proves to the satisfaction of any one who will believe the Scriptures that there is spirit in man that may depart from the body and live on even after the body has decayed. If some one asks where this spirit comes from and when it enters into the body, we answer simply that it is stated in the first verse of the twelfth chapter of Zachariah, that the Lord formeth the spirit in man. Now when this is done, that is, whether at birth or how long before birth, we do not know, nor does it matter. Then, if the spirit lives after death, we are ready to ask the question again, Where does the spirit go when one dies?

One man answers that it goes immediately to its eternal destiny. If it is a righteous spirit, it goes immediately to heaven, and if it is a wicked spirit, it goes immediately to Gehenna. I do not believe this, however, I believe the Scriptures teach that the spirit goes into an intermediate state and remains there until the judgment. The first argument that I offer in support of this is the fact that there is to be a great general judgment day, when all men shall be judged, and shall be given their rewards. If people are judged at death, there would be no need for such a final judgment. But is there to be such a judgment? Yes, indeed. The Scriptures are very emphatic upon this point, and it is even one of the first principles of the Gospel of Christ. It is sometimes stated that our fathers put too much emphasis upon the day of judgment, and upon the state of the wicked after judgment. I do not know whether this is true or not. I do not know whether it is possible for a man to put too much emphasis upon these things or not, but if our fathers did swing to an extreme in that direction, we have certainly swung to an opposite extreme, for we say so little about it these days that the people in general seem to have lost the idea that there is to be such a thing as a judgment. The Bible still teaches, however, that that day is coming. In John 16: 8, Jesus said:

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

And when Paul reasoned before the wicked Felix and Drucilla, he reasoned of righteousness, temperance and judgment to come. And when he stood in the great city of Athens, Greece, preaching to those heathen philosophers that the time when man thought that the God head was made of gold and of silver had now passed, and that God had appointed a day in which he would judge the world by that man whom he raised from the dead.

In enumerating the first principles of the Gospel of Christ, in the sixth chapter of Hebrews, the Apostle Paul refers to eternal judgment. Oh, yes, there is such a thing as a Great Day coming, for God has appointed a day in which he will judge the world.

Just as stated in Matthew 25, that when the Son of man shall sit upon the throne of his glory,

And before him shall be gathered all nations;
and he shall separate them one from another, as
a shepherd divideth his sheep from his goats.

But some one is ready to say that this simply means that the Lord will gather the nations living at the time of his coming and will separate them; that it does not therefore prove that those who have died were not judged at death. But in the twelfth chapter of Matthew Jesus said:

The men of Nineveh shall rise in judgment
with this generation, and shall condemn it; because
they repented at the preaching of Jonah; and
behold a greater than Jonah is here.

The men of Nineveh had lived five hundred years or more before that generation, before whom Jonas was speaking, and yet Jesus declared that these two generations would be in the same judgment. Again he says:

The queen of the south shall rise up in the
judgment with this generation, and shall condemn
it; for she came from the uttermost parts of the
earth to hear the wisdom of Solomon; and, behold,
a greater than Solomon is here.

The queen of the south had lived a thousand years

before that generation, and yet Jesus declared that these two generations shall stand together in the same judgment.

Now, Jesus declared that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those cities in which he had preached and wrought miracles and which had rejected him. This shows that the generation of people that lived in the days of Jesus will be in the same judgment with the generations that lived in the time of Sodom and Gomorrah. But we can go farther back than that, for both Peter and Jude declare that the angels which sinned have been cast down into pits of darkness and are held in chains until the judgment of the great day.

Now, you see that there is indeed a great judgment day coming, in which not only all the nations then living shall be judged, but in which all the generations that have lived from the early morning of time down unto the dawning of that day shall likewise be judged. A great day indeed! This being true, we know that men are not judged at death. Peter declared that God knows how to deliver the godly out of temptation, and to reserve the unjust until the day of judgment to be punished. This statement alone puts beyond doubt the question of whether or not the wicked enter into their punishment at death. They do not. They are held until the day of judgment, at which time their punishment shall begin. But some one asks if this is true of the righteous. I think the righteous will also go into an intermediate state and there remain until the day of judgment, at which time they shall be given their crowns.

There are two passages of Scripture which would seem to indicate that the righteous go immediately to their rewards, and if there were not other Scriptures bearing upon the question, I would conclude from this that the righteous do go to their eternal destiny at death. These two passages have already been recited in this discourse. They are both from Paul. He says, "To be

absent from the body, is to be at home with the Lord." And he said he was going to depart and be with Christ. These expressions seem to teach that at death the righteous person would go into the immediate presence of God, there to abide with him. But I know from other passages of Scripture that they do not mean this. In some sense, of course, the righteous are at home with God and are with Christ, but they do not receive their crowns then, for we shall see that although Paul has been with Christ for nearly two thousand years, he has not yet received his crown. Let us cite a few passages of Scripture upon this point.

In the fourteenth chapter of Luke, Jesus said:

When you make a feast, do not invite the wealthy, for if you do they will make another feast and invite you in return and you will be repaid. But when you make a feast invite the poor and the halt and the maimed, for they shall not be able to invite you in return, but you shall receive your recompense at the resurrection of the just.

This shows that the reward given to the righteous will come at the resurrection of the just.

In the fourteenth chapter of John, Jesus said:

In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.

And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.

Here Jesus shows that the disciples shall be with him where he is when he comes again. He connects his coming with their entrance into the place prepared for them.

In Acts, the second chapter and thirty-second verse, Peter declares:

David has not yet ascended into heaven.

David was a righteous man and had been dead hundreds of years, but he had not yet ascended into heaven.

In the sixth chapter of Revelations, the ninth verse, John saw the souls of the martyrs under the altar, and he heard them crying:

How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

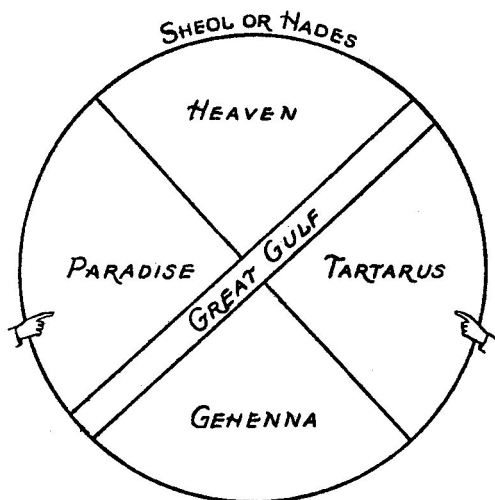
But the answer came back to them, to wait a little while until their brethren who are upon the earth have sealed their testimony with their blood. This seems to indicate that those who have died in the service of the Lord must wait until all of the Lord's servants have finished their course and until the Lord's will has been completely fulfilled and his purposes worked out, and then all of his servants shall be rewarded at the same time.

But to settle the matter, the Apostle Paul says in the last chapter of the last book that he ever wrote, just before he was ready to depart and to be with Christ:

I have fought a good fight. I have finished the course. I have kept the faith and henceforth *there is laid up* for me a crown of righteousness which the Lord, the righteous Judge, shall *give to me in that day*, and not only unto me, but unto all them also that love his appearing.

Here we see that the crown is laid up; that it will be given unto Paul in that day; and that day, evidently means the time of the coming of the Lord, for he says the crowns shall then be given to all others who love his appearing. These passages of Scripture satisfy me that the dead wait in an inter-mediate state and that they will be given their rewards in that great day that is coming.

The next question then is, "Where do the dead go from death to the judgment?" I will now direct your attention to the diagram that is on the board before you. You see this large circle, which is called Sheol or Hades. Sheol is a Hebrew word and Hades is a Greek word. They mean the same thing. Therefore, Hades is the unseen world, or the world of departed spirits—the Spirit world. It includes all of the different departments of



the spirit world. God himself is in Hades, in the sense that he is in a world that is invisible to us—in a world that is not material. Every soul that dies goes into Hades, but the righteous go into one division and the wicked into another. They are all in Hades. Now, sometimes the word “Hades” is used to designate only one division, and again it is used to include all of the divisions or the departments.

You will notice here that the Great Gulf rolls through the center of this circle. Upon one side we have a department called Heaven, and on the same side a department called Paradise. On the other side of the gulf we have two divisions again; one of these divisions I have named Tartarus and the other Gehenna. Now Tartarus is the place where the wicked are held until the day of judgment. This word is found only one time in all the Bible. In the second chapter of Second Peter and in the fourth verse, Peter says that God cast the angels that sinned down to Tartarus. If you read the King James version, you will notice that it says that he cast these angels down to hell. When I used to read

that and notice that they were cast down to hell to await the day of judgment, I wondered what was going to be done with them after the day of judgment. If they were in hell awaiting that day, would God take them out of hell then and save them, or would he take them out and judge them and send them immediately back to hell. What was the sense of that? That passage puzzled me. But in after years, I read from the Revised translation that God cast them down to hell, but the revisers directed my attention to the margin, and I saw that the word for hell in the Greek is Tartarus. Still I was not relieved, for I had not the slightest idea what the word Tartarus meant. But when in the goodness of God I was permitted to study Greek, the first thing I did when I learned how to use the lexicon was to look up the word Tartarus.

These authorities told me that Tartarus means an abyss, a dungeon, or a prison house. It is not the word that designates the place where the wicked will go after judgment. That word is Gehenna. This may be correctly translated a hell, for that is what it means, but Tartarus is a prison. Then we have learned that the wicked are held until the day of judgment to be punished. Since Tartarus is the place where these angels are held that are also awaiting the day of judgment, we naturally conclude that this is the same prison house in which all the wicked are held until that day.

Now (indicated by pointer), this division is called Paradise. Jesus and the thief went into a place called Paradise the day they died. But after Jesus was raised from the dead we read in John 20: 17, that he said to Mary:

Touch me not, for I have not yet ascended to the Father.

Three days ago he went to Paradise. And presumably he had been in Paradise during the entire three days, but yet he tells Mary that he had not yet ascended to the Father. Therefore, Paradise is not the place where the Father is. But the word Paradise does sometimes designate Heaven. Paul calls the third heaven paradise.

But the word "Paradise" is a Persian word. It was not translated into Greek. It was simply trans-literated. Then it was not translated from Greek into English, but it was simply anglicized. In Greek it is *Paradise*; in English *Paradise*. So, we really have a Persian word designating this place where the righteous go. The word means a pleasure garden. Therefore, any place of pleasure or a pleasure garden might be called *Paradise*, and it is correct to speak of Heaven, of course, as *Paradise*. But because the word *paradise* is sometimes applied to heaven is no reason that it could never be applied to anything else, or that it always means heaven. Heaven is also called a city, but no one would imagine that every time he sees the word city, that heaven is indicated. It might mean Fort Worth.

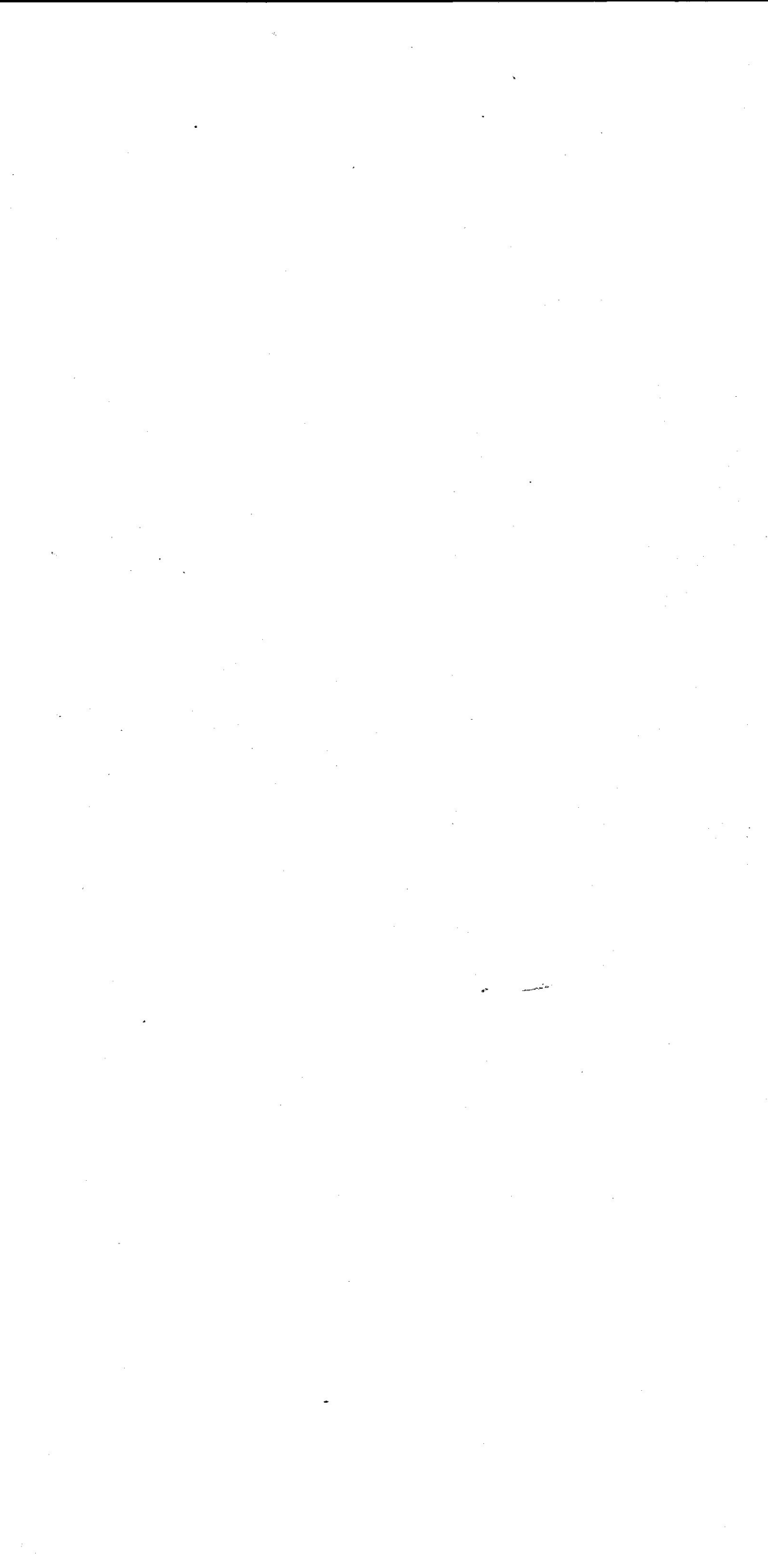
This great gulf, of course, is taken from the story of the rich man and Lazarus. The great gulf rolled between Lazarus and the rich man. Lazarus was in Abraham's bosom, which is just simply another way of speaking of the place where the righteous go. It is a figure of speech, designating the place that we have here called *Paradise*. The rich man was over here in *Tartarus*. But some one may say that the rich man was being tormented and that he as being tormented by flames.

Yes, the rich man was by no means happy, and I am sure that no one in *Tartarus* is happy. Of course, the flame is figurative, just as Abraham's bosom is figurative. The rich man was not in hell; he was in Hades and the division of Hades that he was in must have been *Tartarus*, because this all happened before the general judgment day, as we know from the fact that the rich man's brothers were still back on the earth and still had time to escape that terrible place if they would but hear Moses and the prophets. But any way, there was no passing from where the rich man was to where Lazarus was. His opportunities were all gone. His doom was sealed and this is true of every one who is either in *Tartarus* or *Gehenna*. From neither of these places, as you will

see from the diagram, can a soul pass to either paradise or heaven.

But some one will say, "What is the use in having a great judgment day? Have these souls not already been judged, separated, and is not their sentence irrevocable?" Yes, this is true. Nevertheless, this is the plain teaching of God's word and why God has arranged it this way we do not know. It is sufficient to us to know that he has done so. I might suggest a reason, however. These souls have truly been separated and they have been sent to a place from which they can not escape. At least, they can not escape into any better place. Their sentence has been pronounced, but they are sent away to await a day of execution, so to speak. Likewise, the righteous know that they are to enter the presence of God; that they are to have their crowns, but those crowns are not to be given unto them until the great day, as we have seen. It may be that their rewards can not be completely reckoned until the end of time. Their works do follow them—both good works and evil works. Paul has been in paradise nearly two thousand years and yet his influence has continued in the earth and has come down through the ages like a breath from heaven blessing untold millions and no doubt saving thousands of souls. It may be that Paul's reward will be reckoned upon the basis of his influence, and that being true, it can not be determined until his influence has spent its force. This would make necessary the degrees of rewards, and I believe that such a thing is taught in the Scriptures, but I shall not take time now to discuss that point.

But one other consideration comes to our attention here. This is the question: "Don't the Catholics teach this same doctrine?" No, not exactly. They teach that souls go into an intermediate state, but where we have Tartarus on this chart, they put Purgatory. Purgatory, as the word indicates, means a place where souls are cleansed or purged from their sins. The Catholics, therefore, teach that those who go to Purgatory after having





been cleansed by purgatorial fires, will be admitted into paradise, or into heaven. Thus, they teach that there is a chance after death for those who die with sin upon their souls. This is certainly not the teaching of the Scriptures. Jesus said in John 8: 21:

Except you believe that I am he, you shall die in your sins and where I am you can not come.

This shows that those who die in their sins are hopelessly cut off from the presence of God, the Father.

Again Jesus said, in Revelations 2: 10:

Be thou faithful unto death, and I will give thee a crown of life.

Here again the eternal reward is predicated upon the condition at death. But one other passage will settle this forever. In Second Corinthians, fifth chapter and tenth verse, Paul says:

We must be made manifest before the judgment seat of Christ, that every one may receive for the things done in the body according to that which he hath done, whether it be good or bad.

This shows that we shall be judged for the things done in the body and rewarded accordingly. What the soul may do after it has left the body does not enter into the consideration. It is while we are living in the body that we have our opportunity of making ready for the judgment. It is while we are living here that we must decide where we wish to live throughout eternity. This shows, my friends, that when death comes, your day of probation has ended. Your doom will then be sealed. If you are found in your sins you must go away from the presence of God into the dismal abode of the wicked, and there you must spend the endless ages of eternity. Then, my friends, while you are living in this world, while you have the use of your mind, and while the opportunity is offered unto you, why not settle the question by turning away from sin and entering unto the Lord, be saved by the power of his blood and be kept by his grace and goodness, which are supplied unto you if you walk in the light? Walking in that light, enjoy-

ing the companionship of the Savior, and dying in the triumphs of a living faith, you shall pass into the presence of God, there to rest, abide and rejoice forever and forever. Settle this question now, for life is too uncertain and the consequences too terrible for you to delay or to take a risk. It is true that life is the time to serve the Lord; life is the time to insure the great reward and while the candle holds out to burn, the vilest sinner may return, but you know not when the candle may be snuffed out; therefore, decide now.

CHAPTER XVI.

HEAVEN AND WHAT WILL IT BE TO BE THERE?

We have read tonight in your presence the entire twenty-first chapter of the Book of Revelations and down to the seventh verse of the twenty-second chapter. This is a beautiful description of the city that hath foundation, whose builder and maker is God, to which city we all hope to come some day, there to abide forever. This, however, is a material description of something that is spiritual—not material. I do not suppose that anyone who thinks would contend that this city is a literal city, with literal walls around it, as if there would be enemies to shut out; or that the street is of literal gold and the precious stones of the walls are the literal stones that we know in this material earth. When we speak of this city as spiritual and of the description as figurative, some people may think that we do not accept this description or believe these statements. But no one who thinks straight would reach such a conclusion. Certainly the Home of the Soul will be equal in beauty, majesty and glory to the description. Yea, and it will even go far beyond anything that mortal mind can grasp. God accommodated himself to man's understanding and described spiritual things on a material basis. The place

where the wicked go is described as a lake of fire, and again it is described as a place of outer darkness. This, therefore, proves that the description is figurative, as we would know when we consider that a spiritual being could not be effected by a material element. But if the fire were literal liquid fire, the place would certainly not be one of outer darkness, but it would be one of great light as well as of great heat. It does not change the teaching of the word of the Lord to understand that these are simply pictorial representations of things that are real. If the place of punishment is not equal in suffering to a place of fire, then God has overdrawn the picture and the description is exaggerated. This, of course, is not true. Therefore, whatever hell is, it is understood by us to be equal with the burning of the flesh in physical fire.

Likewise, we know that the joy of heaven is equal and goes far beyond any impressions that we receive, or any emotions of joy and rapture that are stirred in our souls by the description. If we tried to conceive of these wonderful things of the spirit and bring them down to a material basis, we would destroy their beauty and even destroy our faith.

I once knew a man who had been a good Christian for many years and an elder in the church, but he began to study the Bible with a sort of literalistic and materialistic view of the spirit world, and when he read that heaven is a city that lies four-square twelve thousand furlongs every way, he consulted an encyclopedia to find out what a furlong is, and then he reduced the dimensions of heaven to terms with which he was acquainted and estimated the number of square miles in the city. He found that heaven is fifteen hundred miles square. He then reduced this to square feet and estimated how much space it would take for a soul to stand throughout all eternity, and he found by the process of mathematics how many souls heaven would contain. He thought he knew, therefore, exactly how many people would be saved. And then he compared that number with the vast

can bring the picture of my father before my mind. If then my finite mind can retain the complete image and personality of my father for a quarter of a century, and then cause him to re-appear before me in mental image, how easy it would be for the Infinite Mind to cause him to re-appear in reality!

I once used this illustration in the pulpit. There sat before me in my audience Brother J. O. Blaine, who was then ninety years old, but whose mind was still alert. After the sermon, Brother Blaine came to me and said, "Brother Brewer, I can distinctly recall the image of a man who stood in the pulpit and preached here seventy-five years ago. He has been dead seventy-five years and yet I can hear him speaking. I remember the quality and tone of his voice. I see the size of his stature, the color of his eye and the expression of his face." This very thought seemed so to thrill that good old brother that he realized in a way that he never did before that the Infinite Mind of our Father could retain the image of all things that it had created and known, and could therefore, in a second of time, re-create or restore to life those persons in reality as we poor finite beings can restore them in mental picture. But the question comes into the minds of people as to how the dead are going to be raised up, and with what body will they come. The Apostle Paul said this was a foolish question, and he argued from the fact that there is such a variety of bodies and such a variety among all things in this material world that the Maker of all these things could easily have us exist in different bodies—one a terrestrial body and the other a celestial body. But while we all understand that our bodies will be spiritual and celestial and like the glorified body of our Lord, yet it seems difficult for us to grasp the idea that we shall retain our identity or our personality without our body as it now is, without our now well-known physical features. But with a little thought, this does not appear at all unreasonable, certainly not impossible. I believe that our personalities shall persist; that we shall retain our identity

throughout all eternity; otherwise, the future life or heaven would have no meaning to me, for if I am so changed that I will be an entirely different individual, with no memory of my present self and no recollections of my earthly life and my earthly associations, then I, this being, will not live; that will be an entirely different being and there would be no need of calling it a spirit being. I would just as well die and cease to be and some entirely different being live on here in this earth with no relation to me. The very idea of personal immortality, the very idea of eternal life makes necessary the idea that I as a living, rational being, must continue to live and must retain my individuality.

This is not unreasonable, for our personality, whatever that is, is not dependent upon our physical organism. We know each other by certain physical markings, yet we recognize spiritual values and mental characteristics in each other. Furthermore, man's body is not the same during his life. It is undergoing changes all the time. Here is a feeble, tottery aged person. Yet this man can remember himself when he was not feeble and tottery. He can remember himself when he was a stalwart young man, proud of his physical strength and ready to put it to test in various contests with other young men. He knows that he is the same individual that did those things, but he also knows that his body now is entirely different. Yea, his memory can go farther back than young manhood. He can remember himself as a barefoot, ruddy-faced boy of ten years. He can remember that he would climb trees and throw stones, run and jump, and climb a fence when a gate was in ten feet of him, or even climb a gate in preference to opening it. He knows he is the same individual. But the body is entirely different. The changes have been so radical that his own mother who knew him as a child, if she had not seen him as the changes came along through the years, would not after the passing of three or four decades recognize her own child. He is the same being. He knows he is the same being and he is conscious of his identity through all the

changes of his body. This proves that identity or personality is not dependent upon the body.

If I may use another illustration, I will tell of a little incident of my own life that brought to my mind this conclusion with a force that I had never felt before. I hope you will not think this illustration too intensely personal and I use it in the hope of making you see the point as I felt it. I was born in Tennessee not many miles from the town of Lawrenceburg. When I was a child my father sold his farm and moved over into the State of Alabama. I had not been back to the old homestead until I came into that region preaching the gospel. It had been some thirty years since I had seen the place of my birth and early childhood, but while I was near it I planned to visit that old home. A company of young people went with me and we planned to have dinner on the ground out near the old spout spring. One of the things that lived in my memory was that old spout spring. I remembered very distinctly standing upon my tiptoe, holding to the old trough with both my hands while I drank water that flowed from under the hill. That picture was so distinct in my memory that I fully intended to repeat that action and I was in a hurry to reach that spring and I could see myself standing tiptoe and grasping the trough with my two hands and drinking the clear, cold water. When we reached this place I sprang out of the car and rushed to the spring. I can not express to you the feeling I had when I came to that old trough. There it was, but it was away down about my waist, or even below. I was disappointed and almost paralyzed. I stood still and tears came into my eyes. I could not realize what had happened. There was no denying the fact. My memory would not be refuted, I was the same person who once drank from that trough by standing on tiptoe, but now I must bow down and bend my body to drink out of that old spout. I am the same individual, but my body has undergone a marvelous change.

You can see, my friends, that our identity is not dependent upon our body, and even if this old body should

be brought back into existence, to what stage of its existence would it be restored? Would the old physical body of the aged man come back into the existence that it had in its last days, or would it come back into the condition of childhood or young manhood? Ah! this physical body will have no more existence for which we may thank the Lord, but we will have a spiritual body and with the same individuality will live on and on forever. Is this not to you an enkindling thought, my friends?

With the fact established that our identity persists, then the question of future recognition and of the memory of this life is answered. That we shall know each other is a necessary conclusion from this problem. If I know you here and I meet you over there, and we are the same individuals, certainly we shall know each other there. There is not a great deal said in the Scripture on this point, but all that is said is in favor of the idea that we shall know each other. But I reach this conclusion by the process of reasoning to which you have just listened. But some one will say, if we know each other there and if we remember ourselves and the conditions in which we lived here upon the earth, we should know all the ties that exist here. For example, a man would know that a certain woman was his wife upon earth and she would know that he was her husband. Mothers would know their children; children would know their mothers. Yes, this also follows as a necessary conclusion. I think there is no doubt but that we shall know that such relationships existed between us here upon earth. Those relationships will not exist there, and none of these ties will bind us together and therefore, separate us from others in that Fair Land. Now, you say you can not understand how that the memory that such ties existed upon this earth could exist, and at the same time the ties themselves no longer exist. I think you can. Let me illustrate that. You remember your mother. You remember when you ran to her with every little complaint and when she kissed away the hurt. You

remember when she rocked you to sleep upon her bosom and when she tucked you away at night with a motherly kiss. Yet, the years have come and gone and their cruel changes have broken up all such associations. No longer do you go to your mother to kiss away your hurt. No longer does she rock you to sleep upon her bosom or tuck you away at night. Yet you can look at your mother sitting there and know that she is the same woman that once did those things. You remember that those conditions existed and yet they no longer exist. And as the years go on, the situation is not only changed, but the conditions are reversed. Your mother becomes childish and helpless and dependent. Then you must humor her and take care of her. Your memory tells you that she is the same woman that once took care of you and on whom you were wholly dependent, and you and she, the same individuals, are living together in the same house, but the conditions have changed. The relationship that once existed no longer exists. It has even been reversed. Then if your memory can hold relationships, when those relationships no longer exist and all that has taken place in the short space of a lifetime, how easy it will be, you see, when all the conditions of earth have been changed and we no longer live in flesh and blood, for us to remember what once existed even though such things no longer exist.

Another objection that is sometimes raised when we say that we shall know each other in the Glory World is that if we should miss some of our loved ones from that happy home we would know that they were in the other place and, therefore, we could not be happy in heaven. Sometimes we hear a man say, "If my wife is not in heaven, I would not be happy there". Or, "If my mother is not in heaven, I do not want to live there". This objection is illogical. It is nothing more than an effort to put God in a dilemma, as though we said, "God has promised this, but we know he can not perform it". This is the wrong attitude to have toward God. And it is a little strange that people will get so solicitous about their

loved ones and their friends when they get to talking about living in heaven, and yet they pay so little attention to the welfare of such friends and loved ones here upon this earth. That only shows that this is a suggestion of the evil one to try to discourage us in our efforts to go to heaven. A man once said to me that he could not be happy in heaven if he realized that there was suffering in the other place. But people do not find any trouble being happy on this earth in the midst of want and woe, sin and suffering. You could climb to the top of a building in any city and within the scope of your view, there is misery mountain high. Nevertheless, we live on in the midst of this in good homes and enjoy life, but when we come to thinking of heaven, we get all concerned about the suffering of those who do not go to heaven, and imagine that our happiness would be destroyed by the knowledge of the fact that some are lost.

But some say, "Doesn't the thought ever come to you that you might miss some of those whom you love and do you not imagine that your heart would feel a pang?" Oh, yes, this thought comes to me. I explain it by my key proposition. Right here I solve all riddles. You remember my statement. *There is an Infinite God.* God is not only infinite in power and wisdom, but he is infinite in power and mercy. Shall I imagine that I shall ever reach a state in which I have more sympathy and love for fallen man than our Father has? Shall I imagine that I will have greater tenderness and greater solicitude for souls than our Lord Jesus Christ had when he left heaven to come to earth and die for man, and when he prayed on the cross for those who crucified him? Then if he, with his great heart of compassion, with his tenderness and love—if he, I say, can be happy there, why should I worry or trouble myself with doubts as to my own condition? Ah, we shall not only see him and be like him, but we shall then see things as he sees them and he is happy, so shall we be happy. Don't let these doubts trouble you, my friends. Whatever God says is true and whatever God does is right. Let us bring

ourselves into harmony with him and then we shall be prepared to live with him forever.

If we are correct in these conclusions, we can begin to see something of what it will be to be in heaven. We will meet our loved ones who have gone before and be reunited with them forever. We shall meet our friends that we have known upon this earth and I take a good deal of pleasure in imagining myself bringing together there my friends and brethren in Christ whom I have known in different parts of the earth. What a pleasure it will be to say I knew this brother in Texas, I knew this brother in Tennessee. I labored with this brother in Alabama, and we shall sit down together at the feet of our Lord and talk of our trials, now forever passed, and rejoice in the redemption that was made possible for us through the death of our Savior. We shall sing the song of the Lamb and that song, of course, will be the sweet old story of the Lamb that was slain, that we, through his blood, might be cleansed.

You may call these thoughts speculative, and perhaps they are, but this is one field in which speculation can do no harm, for we are told in the Scriptures that "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath in store for his children". Then, if our hearts can not conceive of the wonder and glory of the Home of the Soul, certainly we can not overdraw the picture. We can not get out of bounds in our descriptions of the happy conditions that will exist there. We may cut our fancies loose and let them fly. We can give our imaginations free play, and yet we can not go beyond the wonder of that world, for it is not possible for our hearts to conceive of what it will be in all of its fullness and glory. No poet's dream is comparable with the sublime pleasures and joys of that Happy Home.

Our ears have never heard anything that is comparable with the music of that Celestial Home, and yet our ears have heard sweet music that hath stirred the emotions of our souls until we were filled with raptures of bliss.

We have heard music of the song birds. We have listened to the melodies of the woodland. We have been entranced by the joys of an early spring morning, when the earth is vibrating with song, but no sounds of earth, no harmonies of nature can compare with what we shall hear when we reach that far away shore.

Our eyes have not seen anything that is equal to the beauty that shall burst upon our enraptured vision when the curtain is lifted. Yet think of the things upon which we have looked with wonder and awe. You have climbed to the top of some mountain and looked far away over the landscape as it rolled away to meet the sky in the dim distance. You have seen the little brooklet like a thread of molten silver wending its way across the meadow. You have seen a fleck of cloud hanging out beneath the blue vault of heaven and shimmering in the rays of the rising sun and the glory of that view has lifted you out of yourself and translated you into a world of wonder and of beauty sublime! And yet, you have never seen anything that is comparable to the glory of heaven. Go out at night and look up into the skies and see the stars hanging like pendent gems in the liquid turquoise of the sky, and again you are lost in wonder at the glory of the view. But your eye hath not seen anything comparable to the glory of heaven.

Perhaps you have sat upon the brow of a hill at the end of a perfect day and looked away to the gorgeous sunset. You saw it shooting its shafts of glory to the zenith. You saw the cloud islands of ruby and amethyst floating in a sea of gold. The glory of that scene defies the efforts of any artist to reproduce it and renders the tongue of an orator speechless when he undertakes to describe it. He is dumb and awed to silence. But there is a greater glory than the sunset, for our eyes have not yet beheld what is to be in that world. Perhaps, you have sailed over the bosom of the ocean and have seen the sun go down at sea. You have seen it form a path of gold from your feet over the rolling billows to its far away grave in the depth of the sea. You have seen

the changing colors as the night comes over the mighty deep, and again your soul has been transformed by the glory of the scene and your sense of appreciation of its wonder makes you realize that there must be a power and a wisdom beyond the ken of man. And it makes you feel that there is something in you that craves to be away from the sordid things of earth and out of the narrow limits of human experience, to be lost in that sublime world that has appealed to your inner nature. All of these beautiful things upon which our eyes have looked are only suggestions of the glory that we shall know, and the emotions that are stirred in our soul by the wonders of nature and the glory of the visible creation are only foretastes of the joy divine that shall be ours when this life is over.

After we have searched through all the regions of nature in an effort to find something by which we can illustrate the beauties of heaven, we know that our efforts are in vain, for it is beyond our reach. Truly there are heights of joy that we can not reach, and depths of love that we can not know until we have crossed the narrow sea that separates us from that Sinless Summer Land. After we have read the description that the inspired penman gave us of that city, and after we have exhausted our resources in an effort to imagine what it will be to be there, we go back to the word of God and find a simple statement that means more to me than all of those descriptions. We have read from the sixth verse of the twenty-second chapter of Revelations this simple statement:

And his servants shall serve him and they shall see his face.

Does that not appeal to your soul? Are you not happy in the thought that you shall serve the Lord throughout all eternity? Oh, yes, it is wonderful to think that when all the singers reach home, when all the imperfections have been taken from our voices and all discords removed, that we shall join in one sweet song of praise. That fills our souls with joy and makes us impatient for the time to come. But I am glad it shall not be one day

of endless song-singing, and that eternity shall not be spent in idleness. I am happy to think that the Lord will have work for me to do and that I shall serve him even there. I love that old song that said,

When we see thee as thou art, then we'll serve thee as we ought.

We realize that at best, we are unprofitable servants here. We know that our efforts are very feeble and our lives are full of faults. But there, when we shall join that band of the spirits of just men made perfect we shall serve the Lord perfectly. None of us who have the ideal of Christian perfection are very satisfied with our services here. We are not satisfied with our singing, with our preaching, or with anything we do. We are always wanting to do better and that is as it should be, but, like the Psalmist of old, we say, "When I awake in thy likeness then shall I be satisfied", and then shall we serve him as we ought. I know not what ministrations he shall have for me on other stars. I only know that I shall serve him and that means that there will be something for me to do. Oh, may I be prepared for that great promotion and be sent on a greater mission than any mortal of earth was ever trusted with.

And then that thought that we shall see his face. Can you realize what that means? Do you get the vision? It was said that it was worth a trip across the Atlantic Ocean to look upon the face of Mr. William E. Gladstone. If the face of a mortal man was so wonderful in expressions of intelligence, of kindness, of human sympathy and love, that other mortals delighted to look upon it, and would travel far to see that countenance, what will it be to look upon the face of our Blessed Lord? What will it mean to see the expression of his eye and to meet his smile of approval. Ah, that means more to me, friends, than any walls of jasper or gate of pearl or street of gold.

Have you ever been away from home and then at last the day has come for you to return and you are homeward bound? You are impatient with your journey.

You are anxious to reach that home that you love. You know that there will be those who love you to welcome you at the gate, and that the association will be sweeter because of the separation, and as you get near the old home you see the form of a loved-one standing in the door looking up the road, shading the eyes with the hand from the rays of the setting sun, anxiously looking for you to come. Then, when at last that loved one recognizes you, you see the smile of recognition and of welcome as it plays across the face. How sweet it is to be received into the arms of that loved one! That is what it will be when at last our earthly pilgrimage shall have come to an end. As we are passing down through the valley into the shadows, as our loved ones are standing about our bedside, weeping because there is nothing else they can do—loving hearts and tender hands have done all that can be done. Then, as they stand about the dying bed, helpless, going with us as far as they can, as their faces and all of the scenes of earth begin to grow dim to our eyes and the sounds of their voices are dull upon our ears, we are drifting out with the tide and all suddenly the curtain drops upon the scenes of earth—we are out of sight of the shore. Then what a beautiful thought, my friends, that there will burst upon our enraptured vision the face of the Blessed Lord. A smile of recognition and welcome will play across his countenance and he will touch us with his rod and say, "Be not afraid, it is I". He shall take us across the valley and over the river into that Home of the Soul. Does this mean anything to you, my friends? What are the brief moments of sinful pleasure to compare with this? Do you want to see that face? If so, the opportunity is yours. Salvation is full and free. Jesus is anxious now to save you from your sins, to guide you through life, and to take you to glory when life is over. To see that face, what does it mean? Perhaps, you can begin to imagine the glory of the face when you realize that it shall be the light of that city, for they need no sun there, neither moon, for the glory of God and the Lamb shall light the

city from center to circumference. And the gates of that city shall never be shut and there shall be no night there. No good byes will ever be said. No crepe will ever hang upon the door and no hearse shall roll down the golden street; and there will be no sin and no sorrow. No heart will ever ache, or bleed or break.

Perhaps, the things that we have said tonight may cause you to have some idea of what it will be to be there, and may the Lord bless this message to the good of your soul and may he bring us all at last into that Happy Land, is my prayer.

CHAPTER XVII.

IN MEMORIAM

It was suggested by some of my friends that a brief biography of me should be placed as an introductory chapter in this book. But this did not appeal to me. There is nothing about me worth telling. But for several years I have had in mind the intention to bring out a tract consisting of three chapters. The first to comprise the sermon on *Where are the Dead*, the second to discuss heaven and the third to consist of the obituaries of my Sister Lillie and my Brother Will, which were written at the time of their deaths. Since the sermons on the state of the dead and on heaven are both in this book, I have ventured to insert those obituaries in this special chapter called *In Memoriam*.

Also I am giving a family record which includes the names of all the members, both living and dead. This, with the facts about the family which are given in the obituaries will serve as a pretty complete biography, after all, but it has the merit of including all the family and is not, therefore, so entirely and intensely personal.

The obituary of Sister Lillie entitled, "A Loved One Gone", was published in the "*Chattanooga Christian*", of which I had the misfortune to be founder, editor and publisher.

The article entitled, "A Tribute to Our Brother, William Calvin Brewer", was published in the *Gospel Advocate*. Also the article on "Reflections at the Bed-side of a Dying Brother", was published in the *Gospel Advocate*.

The reflections and emotions which are delineated in these articles are, of course, very personal, perhaps too personal for some readers. But because there is some philosophy on death and the hereafter in them and because

even these emotions, these sad experiences, find a responsive chord in the hearts of many people, I have felt that perhaps it would not be a blunder to put them in this book. Years after these articles were published I have found them preserved by readers of the papers in which they appeared. In one instance I found a man who had kept the article, "A Loved One Gone", for twelve years and he was a total stranger to the writer and to the one about whom it was written.

But the brightest reason I offer for this entire chapter is the belief that it will please the mother of this broken family, who is still living, but who is now going down the shady side of life. She bore the family and then bore the burden of rearing us and then knew the poignant grief of burying three of her children after they were grown. Her husband—our father—was taken from her when she, and we, seemed to need him most. She bore all this philosophically—even more so than some of us—and bravely faced the problems of life. Now, in the hope that it may bring some joy to her declining days, I wish not only to give her the credit for any degree of success I may have attained, but also to share with all the other members of the family any honor that may be attached to being the author of this book. As those who have gone before can not share with us the joy that comes from any achievement, I place this chapter in memory of them in this book.

Four of those who have gone are buried at Florence, Alabama; one at Huntsville, Alabama, and one at Old Nebo, in Lawrence County, Tennessee. The father and five children are gone. The mother and five children abide in the flesh.

Looking back from this distance I now regard the grief, the emotions I knew at the time our loved ones went away, as more or less morbid. Death does not have the terror for me that once it had.

We sadly watched the close of all
Life balanced on a breath,

We saw upon their features fall
The awful shade of death;
All dark and desolate we were,
And Nature, murmuring, cried—
Ah, Lord! if Thou hadst but been here,

But when its glance the memory cast
On all that grace had done;
And thought of life-long warfare past,
And endless victories won,
Then Faith, prevailing, wiped the tear,
And looking upward, cried—

Ah, Lord! Thou surely hast been here
Our loved ones have not died.

Hiram S. Brewer was born April 25, 1854. He died at Florence, Ala., July 15, 1901.

Virginia A. Maxey was born March 16, 1857. She now lives at Decatur, Ala.

Hiram S. Brewer and Virginia A. Maxey were married Nov. 27, 1879.

To this union the following children were born:

Mary Eliza, Aug. 30, 1880.

She was married to S. M. Burns Feb. 24, 1903. She now lives at Decatur, Ala. Mother of six children.

Lillie Belle, Dec. 14, 1881.

She was married to Eulous L. Key, Nov. 15, 1905. Mother of two children. Died at Huntsville, Ala., July 26, 1913.

Ada Florence, April 16, 1883.

Died at Florence, Ala., Sept. 18, 1902.

Grover Cleveland, Dec. 25, 1884.

Author of this book now lives at Sherman, Texas.

Robert Larimore, Sept. 18, 1886.

Now lives at Chattanooga, Tenn.

Rosie Lee, Aug. 23, 1888.

Was married to Boyd Wells Nov. 18, 1913. Now lives at Birmingham, Ala. Mother of five children.

Charles Richard, Jan. 17, 1890.

Now lives at Abilene, Texas. Teacher in Abilene Christian College.

William Calvin, Oct. 24, 1891.

Died at Camp Pike, Little Rock, Ark., Oct 14, 1918.

Emma Pearl, Dec. 18, 1893.

Died at Wayland Springs, Tenn., April 9, 1894.

Mamie Sula, Oct. 1, 1895.

Died at Florence, Ala., March 7, 1900.

A LOVED ONE GONE

Lillie Belle Brewer was born December 14, 1881, near Lawrenceburg, Tenn. In her 13th year she gave her life to Christ and was baptized by Brother C. E. Holt at Iron City, Tenn. On November 15, 1905, she was married to Eulous L. Key by Brother James K. Hill at Florence, Ala. She leaves a husband, two children, a mother, two sisters and four brothers, one of whom is the editor of this paper, to mourn her death. She was a kind, obedient daughter, a sweet sympathetic sister, a loyal and devoted wife, a loving mother and a consecrated Christian. She bore her last suffering in patience and in true faith and fortitude. While it would seem to us that her death was very untimely, yet we doubt not that she is in a better country and in a much happier condition. It was sad to give her up, but she fell asleep in Jesus and the Lord told us that he would bring her with him when he comes again.

Lillie was the fifth member of our family that death has claimed as his victim. What a few short years ago was a large, united, singing, laughing, happy family, is now broken and scattered. The first that was taken was a babe that came to stay only a few brief months and only the mother's heart felt so deeply the loss we then suffered. But the cruel monster entered the home again and robbed it of its dearest treasure, its youngest member, the child we all idolize. The tears had hardly stopped falling before the dreaded demon, as if not satisfied with the grief he had caused us and as if determined to utterly

ruin the home, stalked again into our midst and struck down the father, the head of the house, the only support and protection we had. Now the ruin seemed complete. A widow with eight almost helpless children, the oldest of whom was yet in her teens, stood looking through their tears out upon a hopeless future and wondering if it were not better for death to return in the form of a disaster and take all at one time. But no, we must remain and await his pleasure. The great sorrow had melted all our hearts into one, and our hot tears ran down together at mother's feet and in one voice our prayers went up to him from whom our help must come. Together we began to struggle to wrest a meager living from the hands of a reluctant and merciless world. Then singing our gratitude to God we broke the crust of poverty with singleness of heart. But lest we should become satisfied with our mere existence and lest our hearts should cease to ache for a moment, that terrible and insatiable monster again entered our home and again selected as its victim the rarest jewel in the house, the sweetest singer of the family, the most consecrated Christian of us all, the inspiration of the remaining sorrowing circle. Again for a moment we halted and wondered and wept. But we each had learned to say:

I do not seek my cross to understand,
My way to see—
Better in the darkness just to feel Thy hand,
And follow Thee.

So with our trust in him we began again to battle for bread. Then I do not know what happened. I know there were sorrows, disappointments and rebuffs. I know there were days of toiling and nights of weeping. I know there were poverty and penury and privations. I can not remember how it was. It has been too long ago. But, no, it has not been long. The record says I am not 30 years old by nearly two years. Surely it was in another world that I had those experiences! Surely it is a story of somebody's life that I have read! I must be dreaming! No,

it is all real. These are facts. The swift years have sped by and they have been so crowded with events that I am over-whelmed and as I pause for a moment upon this sad occasion to take a backward look I can not believe the facts. I hardly know myself. Our home is broken up. We are scattered. My older sisters have married. Yes, they have homes of their own—good homes. They say this is my home and this is my wife and baby. They say I worked my way into school—into college. They say I finished a course. They say I am a preacher, an editor and that I am honored with many friends and with a place in a good church. They say my brothers are grown and that they are preachers, too. But I do not believe it all. I only know that I am still toiling, still busy; that I am still surrounded in mystery still trusting and waiting and wondering.

But behold! who comes here? What brings this panting messenger? What hasty news is this? Oh, the monster has returned. He has sought and found and claimed another of our family. Yes, lay down your pen, the message says, put up your book and come away. Another pause in life's swift race. Another night of weeping. Yes, here we are all together again weeping before the open tomb. What tall young men are these who mourn as if their hearts knew well this sorrow? My brothers! Can it be? Who is this in black that stands so near me whose eyes stream out in tears? Eliza—can I call that name without the other?—ah, she is the oldest, she has known full well this sting before. And this is my younger sister, prostrate there? How those sisters loved each other! What white locks are these upon my shoulders? Who sobs upon my bosom here? Mother! Why are we not weeping with our heads together upon her knees as we did but yesterday? Who is he so bowed in grief and who the little ones that cling to him? Her husband—children! Yes, they have entered our circle and they, too, must taste the gall—must weep with us. What cold, pale, face is that before us? Lillie! Ah, yes, our own dear sister, who shared this sorrow with us so often; who used to

weep with us. But there are no tears in her eyes now. Her chin does not quiver, her bosom does not heave. No, she does not feel our sorrow—she has gone from among us. She has left us to weep alone. She has stopped beside the road to rest. She has laid her burden down and gone to sleep. The bird has flown away to its native country. The spirit has gone from this tabernacle to the mansion built above.

We do not know which one of our number death will claim next, nor do we know when he will come again. He had not disturbed us for eleven years, but whether he will wait that long again we can not tell. He took one every year for three years in the sad long ago and he may do the same again. That he will finally take us all we certainly know. We have no continuing city here and we, above all others, should seek for one to come. May the Lord our God help us to be ready to meet him in peace.

A TRIBUTE TO OUR BROTHER, WILLIAM CALVIN BREWER

BY G. C. AND CHARLES R. BREWER

William Calvin Brewer was born in Lawrence County, Tenn., on October 24, 1891, and died at Camp Pike, Ark., on October 14, 1918. He lacked exactly ten days of reaching the twenty-seventh anniversary of his birth. Those twenty-seven years were years of hardships, of struggles and sorrows, yet he spent the greater portion of them in laughter and song. He was the eighth child in a family of ten children; but the two younger children died in infancy, and William was, therefore, always considered the "baby" of the family, but he was never in any sense a "baby" after he reached the years of responsibility. With very little help he had made his own way in the world, and he was always able to hold his place among men. When he entered the army, he was soon made a noncommissioned

officer, and later, while in the Officers' Training School, he was said by his captain to be the best soldier in his company. He was attentive to his duties, obedient to the rules, alert, quick, and always courteous. All this was told us by his officers and comrades in the army.

William was reared without a father and practically without a home. Our father died in William's early childhood, and when he was yet in the early teens, our sisters having married, mother broke up housekeeping in order to not be an expense to her boys and to allow them to work their way through school if possible. For a while mother was with her daughters and the older boys were in school, but the "baby boy" was out in the world doing the best he could. One year mother was matron of the boys' dormitory at the Nashville Bible School, and for one term of that year all four of the boys were students in the school. At the end of the term, as there was no work for William in the school and as he had no money and no one to defray his expenses, he was forced to drop out of school and go to work.

During this period of his life he was, by the weakness of youth and by the many temptations that surrounded him, led away from his Christian duties and into indifference to the church; and those were days of anxiety on our part. He still desired to go to school, however, and was ambitious to make something of himself. When Brethren Klingman and Slayden took charge of the Potter Bible College, William decided to try to enter that school. A way was found for him and he was enrolled as a student there, much to his delight and to our satisfaction. We feel, however, that we could not fulfill our brother's wishes without saying just here that he had, prior to his entrance at Potter College, been led to confess his wrongs and to renew his allegiance to God under the preaching of Brother R. H. Boll. He never ceased to credit Brother Boll with a great deal of influence for good over him. But he was well pleased with his work at Potter College and fell in love with Brother Slayden. He admired Brother Klingman also; but Brother Slayden seemed to be his type of a man,

and he never ceased to love him and to imitate him in some things, either consciously or unconsciously. From Potter College he went with Brother Slayden to Texas and was a student under him at Sabinal Christian College. He advanced rapidly in his studies, but his advancement in music and sight singing was the most marked. He soon began to be in demand as a song leader, and one year he was given his tuition in Cordell Christian College in return for his teaching sight singing.

The last few years of William's life were spent in preaching and singing. One winter he lived in the Cortner home at Normandy, Tenn., and preached for the church there. He spent one summer with Brother S. R. Logue in missionary work in East Tennessee. He sang in meetings with T. B. Larimore, S. P. Pittman, E. A. Elam, G. Dallas Smith, R. H. Boll, W. S. Long, George A. Klingman, and several other prominent preachers. Brother T. B. Larimore paid him a very high tribute in the Gospel Advacote as a song leader, and many persons have spoken of his earnestness in singing the "sweet old story".

In the autumn of 1917 brother William went to Louisville, Ky., where he hoped to take some studies in the university while working at some employment for a livelihood. He was progressing very nicely in his work at Louisville when, in March, 1918, he was drafted for service in the army. He had not claimed exemption as a preacher or as a "divinity student", because he was engaged in other work not classed as "professional preacher's work". He had, however, asked for noncombatant duties on the ground that he could not conscientiously fight with carnal weapons. But this claim was not respected and his appeal was ignored by both the local and district exemption boards at Huntsville, Ala. They refused to reopen his case, to consider his appeal, or to treat either him or us with courtesy, notwithstanding the fact that both his claim and his appeal were legal and that he could have legally, truthfully, and rightfully claimed exemption as a preacher of the gospel. The boards did not know this, however, for they

refused to hear anything on his case. It was not patriotism, but religious prejudice, that caused this.

When William was examined at Camp Pike, his vision was found defective and he was classed for limited military service and given a clerical position. His eyes were treated and brought up to normal condition and he was transferred to other duties. Whether he sought a transfer, as published in a daily paper, or whether he was transferred without his consent, we do not know; and whether he changed his conviction about participating in carnal warfare or just decided it was useless to try to avoid it, we do not know. We do know that some time after he had been given full military duties he entered the Officers' Training School, had made good, and was just ready to be commissioned lieutenant when he died. He never came home after he went to camp, and he never wrote us as fully about his work as we often wished he would. He never referred to his attitude toward fighting. About two weeks before he died he wrote that he thought he would soon be sent to France and he said: "Now that I am in it, let me get into the worst of it, and I don't care how soon my part of it is over." His part of it is now forever over, and, thank God, he never had to kill.

Our estimate of our brother's character is as follows: He was of a sunny disposition; he had a fine sense of humor; he was affable and courteous; he was courageous, yet tender-hearted and affectionate; and beneath his fun-loving, somewhat dashing youthful nature there was a substratum of piety and religious devotion.

He was baptized into Christ by Brother James K. Hill in 1902, before he was eleven years old, and, with the little exception noted above, he was faithful till the Lord took him home. He stated on his deathbed that the temptations in the army were very great and that he feared he was not as strong as he should be, but that he had never turned loose of the Lord, had never ceased to pray to him and to beg for his mercy. He said "amen" to the prayers

prayed by his dying bed and fell asleep murmuring: "There is rest for the weary."

It is hard for us to give him up, for we shall miss his companionship, and we had bright hopes for his future here; but we confidently believe he has passed into that rest that remaineth for the people of God. Still we sorrow—we can not help it; and we are thankful that the apostle does not tell us not to worry, but to "sorrow not as those who have no hope." Our dear little brother William—in babyhood "Willie", the pet of the family; in manhood "Will"; and in affectionate speech "Billy"—has gone to that far-away, unseen shore; but he was no stranger there. His father and four sisters had preceded him to that fair land. Of a once large, laughing, singing, happy family, the father and five children are now on eternity's strand, while the mother and five children still sail on the stormy sea of time. May we all anchor there some day.

REFLECTIONS AT THE BEDSIDE OF A DYING BROTHER

BY G. C. BREWER

How large a part death plays in all life's considerations! If we should take the subject of death out of our hymn books, the sweetest melodies that ever blessed the earth would be destroyed. It was the tragic death of his loved ones that inspired H. G. Spafford to give the world that soul-exultant song, "It Is Well With My Soul"—that song of hopeful joy, the cry of a chastened soul thrown helpless on the Savior, which found his grace sufficient. It was the sweet hope that when

"The night is gone,
And with the morn those angel faces smile
Which I have loved long since and lost a while,
that led John Henry Newman to bless poor groping
humanity with that classic in hymnology, the sentiment of

which should be in the heart of every man constantly, known as "Lead, Kindly Light." And no hymn writer has ever voiced the prayer of a sad and lonely soul more aptly than did Mrs. Smith when she wrote "Tarry With Me, O My Savior"; and she was influenced, no doubt, by the thought that

Many friends were gathered round me
In the bright days of the last;
But the grave has closed above them,
And I linger here the last.

If we should take away the influence of death from the literature of the world, our finest classics would be ruined. Two of the best orations this country has ever produced are the address of John J. Ingalls in the United States Senate on the death of Senator Hill and the speech of Robert G. Ingersoll at the funeral of his brother. Both are masterpieces of eloquence. And what of poetry? What gave us Tennyson's "In Memoriam", or Gray's "Elegy", or Milton's "Lycidas", or Bryant's "Thanatopsis", or Poe's "Annabel Lee"? And what is the crowning merit of "The Raven"? What is it that has made "Hamlet" immortal? Did not Shakespeare excel in his philosophies on death?

And yet what is there in either literature, philosophies, or science that will satisfy the heart of one standing at the brink of the grave? Who has solved the problem of death? Who has surveyed his land? Biology gives us a scientific treatment of death. History knows it as a universal fact. Poetry draws near and hovers over it a moment, only to withdraw in terror. Philosophy finds it a mystery of being, the one great mystery of not being. All contributions to the theme are marked by an essential vagueness; every avenue of approach seems darkened by an impenetrable shadow. We can go just so far, and then there yawns before us an abyss, forbidding, dark, dank and dismal. We can go with our loved ones into the shadows, and then something separates us. That trembling soul that loved our company, that clung to us,

that shared our anxiety, suddenly springs from us and refuses to be touched by our tears or to respond to our cries. Then we see the grave close above all that we ever saw or could see and love of our dear one. The form we loved, the features once radiant with life, the eyes that sparkled with joy or were suffused with tears of sympathy, the tongue that spoke to us, the vocal organs that once gave the sounds of a voice resonant and musical—they are all there, but the features are cold and blank, the eyes are expressionless, the tongue is still, and the voice is hushed. All these must now mingle with the dust of the earth and become a brother of the insensible and insensate clod. What a wreck! And yet this is the common fate of all. "Into the night go all," wrote Henely. And Ingersoll said: "Whether in mid-sea or among the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven out of the warp and woof of the mystery of death. . . . Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

In this beautiful language the eloquent unbeliever uttered the despairing cry of all humanity when it, unaided, tries to read the riddle of life and death. In vain Reason beats its wings against the bars of its cage and falls back in breathless exhaustion. Yet the soul revolts at the thought that endless silence and pathetic dust is the ultimate end of all human hopes and achievements. It refuses to accept the sentence and says with Emerson:

This is not the whole sad story of creation
Told by toiling millions o'er and o'er;
One day, then black annihilation,
A sunlit passage to a sunless shore.

When Knowledge admits its limitations and Reason acknowledges its helplessness, then "Faith sees a star". Faith alone can dispel this mortal darkness; nothing but faith can give us the victory over this ghastly foe. But even faith can not make death sweet or lovely. Death is an *enemy*, and it is but natural that the flesh should dread it. Even the psalmist who sang so sweetly of "fearing no evil" in the "valley and the shadow", when sickness overtook him and death threatened him, prayed earnestly: "O spare me, that I may recover strength before I go hence and be no more." And the Wise Man who taught us to fear God and keep his commandments, and who taught that at death the body goes to dust and the spirit returns to God who gave it, when contemplating the fate of the body, grew gloomy and pessimistic. The flesh does not anticipate its ultimate end with pleasure, however much the spirit may rejoice in the hope of dwelling in a "house not made with hands". And as there is often suffering in the flesh, there is also often a struggle in death that faith and hope may lessen, but can not prevent. Have you ever seen a loved one join battle with death and fight a losing fight? Have you ever seen a heroic soul torn from its earthly tabernacle when the flesh was reluctant to give it up?

On the night of October 13, 1918, it was my bitter experience to sit alone by the bedside of a beloved brother who was breathing his last hours away in intense suffering; far from home and loved ones—with the one exception—with no friend or acquaintance near; dying in an army hospital where disease was rampant and where death was holding high carnival, where sympathy was crowded out and where he was known only by the number of his bed. During the day of Sunday, the thirteenth, his bed had been moved out on the veranda of the base hospital, where there were many other sufferers, but where their beds were not crowded so close together as they were in the ward. Now there was room for a chair between the beds, and I was permitted to sit near my brother. This was the ostensible purpose in moving to the outside, but

the real purpose was very different. A death in the hospital was kept as quiet as possible and a body was always removed without any commotion. I noticed that there was unusual space between my brother's bed and the beds on either side of it. I observed, too, that his bed was placed near the door (the veranda was screened). This confirmed my fears. But there was evidently no purpose to hide the truth from me, for when I approached the captain—the doctor in charge of the ward—he told me plainly that death was certain and that it was not more than twenty-four hours away, and was likely to occur any hour. It was then my duty to overcome the shock as best I could and control myself and sit near the dying man till his suffering should end. There was nothing to do; just wait for death, and be as cheerful as I could while I waited. The night came on, and the patients on the neighboring beds had all yielded to the sedatives and were sleeping. The heavy groans of my brother had brought the order from the head nurse: "Give number forty-two another hypodermic—double the dose." When this order had been obeyed, he, realizing that he would soon pass into unconsciousness, probably never to wake again in this life, said: "Lean over, brother, and let me put my arms around your neck just as I would mother's if she were here." Then, with his arm still about my neck, he fell into a semiconscious slumber, breathing with short, jerky respiration and emitting groans with every breath.

Thus surrounded, I sat alone through the night, waiting, expecting, yet dreading what was to come. It was a chill October night; the night breeze kept up a constant rustling in the yellow autumn leaves of the oaks that stood thick around the hospital. That, with my brother's incessant groaning and the heavy, monotonous breathing of the sleepers around me, was all that could be heard. A heavy and painful stillness had settled over the camp. My mind, agitated and quickened by such conditions, was left free to rove through heavens and earth and to puzzle over the mysteries of life and death. It sped away to a far-away city and saw an anxious mother engaged in

prayer for her "baby boy"; it knew, too, that there was a petition for her first-born son who was with him. It took notice also that Christian friends had gathered in that home and that there was a prayer meeting. It even knew the names of those in the meeting. Then, with this seemingly certain knowledge, with this almost real presence of those far away, the mystery of telepathy presented itself and occupied the thoughts for a while.

Then Memory with her magic wand called up many scenes of past life. She took me back to childhood—to a happy home when the family circle was unbroken; the dying man before me was again a bright-eyed baby toddling from one to another of that happy circle, and all were laughing in affectionate joy.

Then there came a more somber scene. I was again sitting by the bedside of my baby brother. Mother was with me, and her face was full of anxiety. My boy heart was beating rapidly, and I was afraid to leave the bed and yet afraid to stay. As the scene became vivid, the unshaven face of the soldier before me became the round, sweet face of a child of four, and golden curls fringed the baby brow. O, how we prayed that this baby be not taken away from us! And he had been spared these few years, only now to be cut down in the bloom of young manhood, while in love with life and raptured with the world. Would it not have been better had he gone on that sad day long ago? Then, is not life worth living? Have these years been worth nothing to him? Shall I agree with the faithless Bryon when he said:

Count o'er the joys thine hours have seen,
Count o'er the days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be.

No, I do not believe it. Life is sweet; it is the priceless gift of a merciful Creator, and it is good to live even if all our days are not "from anguish free". And who

knows what effect our growth and attainments here will have on our life in the great beyond?

But just here my thoughts are disturbed by the movements of the sufferer. The effect of the opiate is dying out, or—death is hovering nearer! Ah, yes! How terrible his presence! Is there no limit to suffering? Why will not cruel Death cease his tortures and release the spirit? Would I not now freely let him go?

Thus the mind starts off on another strain and Memory again begins her work. How often have I heard this noble boy sing sweet songs about death being a dream, about crossing the rolling river, about light at the river, about passing into the Savior's presence, etc.! How often, when we were in meetings together, had he requested me to preach on the twenty-third Psalm! And he always wept when the death scene was presented. How sweet to him had been the promise that the rod and the staff should comfort us when we pass into the valley and are lost in the shadows! Yea, how often had I heard him conclude a prayer with some such petition as, "Be with us in the hour of death!" Now that hour has come to him; he is in the valley and the shadows are growing deeper. But how he suffers! There is no poetry in this! There seems no light here! Where now, O Lord, is thy promise? Then, with a shock, memory seized the very words of our dying Lord: "My God, my God, why hast thou forsaken me?" Even he felt forsaken. It must be so. Death has a *sting*. It brings suffering which must be endured. It is a *dark valley*. The psalmist did not say it was not; he rather emphasized that fact, but rejoiced that the Lord would be with him.

But is that promise being fulfilled now? Perhaps I do not know. It may be that I can not see. The dying man has uttered no complaint. He is tracing it without a tremor. He is suffering, but endures it with a courage heroic, and even yet, I think, hopes to defeat death.

And there are considerations, too. Was it not the good providence of God that brought me here? Was he

not merciful in sparing him till I got here? Are not men dying here every day with no relative or friend near them? Are there not now many bodies lying in the morgue, tagged like so many blocks of stone, awaiting a message from that home that they will never see as to the disposal of their bodies? Then, is there nothing for which we may be thankful?

Such were some of the sad reflections and ruminations or a distressed mind on that never-to-be-forgotten night.

I may state that my brother lived through the night and till two o'clock the next day, and during the forenoon of the day the chaplain came, and we had scripture reading, prayer, and worship, in which my brother was able to join. Possibly this, too, was a fulfillment of the Lord's promise. The chaplain did not visit all the dying men. He could not; and, then, they often died without his knowing it. How came he to come this time? Peculiarly enough. A new nurse had just come into Ward 29, who was a religious girl, and, seeing that number forty-two was dying, she telephoned the chaplain.

Of course I do not know that the Lord had a hand in that, nor do I know that the chaplain was a true servant of God. He was a Lutheran, but he was tender and sympathetic, and I shall always remember him gratefully. My brother died believing the promise. Then why should I doubt it? "How excellent is thy name, O Lord, in all the earth!"

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