

Frank W. Dunbar

The
SHIP
of
ZION



THE
SHIP OF ZION

A BOOK OF SERMONS BY VARIOUS
GOSPEL PREACHERS



Collected and Published

by

W. CARL KETCHERSIDE

Assisted By

EVELYN ROBINSON

The Preacher
and
His Message



'THE LAUNCHING OF THE SHIP'

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C. R. TURNER
SULLIVAN, ILL.

C. R. Turner

Cecil Ray Turner was born March 23, 1895, in Monroe County, Kentucky, and grew up on a farm in that state, until he moved to Illinois in 1915, where he continued tilling the soil, until 1926. In that year he purchased a blacksmith shop in Kemp, Ill. He obeyed his Lord in baptism in 1913, and in 1920 began occasional preaching. He held his first meeting at Lyons, Indiana, in 1934, and in the following year disposed of his business interests, to devote full time to evangelistic work.

Bro. Turner declares that from childhood he had a desire to preach, and looked forward to the day when he could go to a Bible College and learn how, but this was all changed when someone handed him a copy of the *Apostolic Review*. From such able writers as E. M. Zerr, Daniel Sommer, W. G. Roberts, et al., he found that the colleges were an innovation and addition to God's divine arrangement, and the church is an all-sufficient and perfect organization. He later attended three Bible Readings under instruction of E. M. Zerr, and one under W. Carl Ketcherside.

He married Roxie Turner, daughter of J. A. Turner, and they have four children; Helen Marie, Irene, Ruth (Mrs. Carter Homm), and Ray C. The present address, Sullivan, Illinois.

The Launching of the Ship

By C. R. Turner

IF YOU were planning a trip across the ocean, I am sure you would want to know something about the ship upon which you were to sail. Would you as soon start in one that had never made the trip and had not been tried, as one that had made the journey many times and had stood the test of the enemy's battleships, as well as the hazards of storms and ice bergs, and had never failed to cross safely? I am sure you would not. Then when we set sail on the ocean of time, don't you think it will pay us to examine the ship before we start, and be sure we are on the one that has met every test and trial? There is only one that has been put to every possible test, and stood all the storms of time, without wrecking, and that is the Ship of Zion, "The Church." Nineteen hundred years ago this ship set sail for the harbor of eternal happiness and bliss at God's right hand. She started her voyage to this eternal shore on Pentecost, A. D. 33, the first Pentecost after she had been purchased by the great Pilot, Jesus Christ, which purchase occurred fifty days previously. The one who bought her with his own precious blood, arose from the tomb and proved to the world that even death could not hinder the sailing of the Ship of Zion, which had been scheduled since the days of Abraham. The purpose of this great ship was, and is, to carry refugees from the great battlefield of Satan into the safety zone of heaven, where his forces cannot come. This is the only conveyance to this zone. There is no other possible way to get there, and Heaven is the only place of safety!

Since this provides our only hope of going to that de-

sired place of safety and freedom, where all is happiness and joy in the presence of all that is good and pure, I know you want me to tell you something about how all of this came about. Possibly I should tell you about Satan and why he is so dangerous, and about the building of the ship of Zion, or Church. Well, a long time ago, approximately 4000 years, God made man in His own image and likeness, (Gen. 1:26,27). He made him of the dust of the ground, (Gen. 2:7). He also made a woman to be his helper in the affairs of life, (Gen. 2:21-24). They were placed in the garden in Eden and told to dress the garden and keep it, and God forbade them eating of the fruit of one tree, but Satan came to Eve in the form of a serpent and tempted her to eat. Satan is the enemy of God and has worked against Him from the beginning. He was once an angel in heaven, but was cast out. Jesus said, "I beheld Satan as lightning fall from heaven," (Lk. 10:18). From that time he has been the enemy of God and opposed to all that is right, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—Jesus, (Jno. 8:44). So when God created man, and gave him dominion over all created beings on earth, Satan tried to overthrow the work of God. He knew he could have no power over God, so he began working on man whom God had created. Eve listened to the serpent and distrusted God, and through the subtilty of the serpent, she sinned against God, and Adam sinned by association, but was not deceived. "And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14).

God said, "Of every tree of the garden thou mayest freely eat: But of the tree of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." (Gen. 2:16,17). Death means separation. Man was driven from the garden and separated from the favor of God, also

physical death or separation was placed upon man. Now who is responsible for man's fall? God warned him and he failed to heed God, therefore man is responsible.

After man sinned, there was no way possible for man to regain his former relation and favor with God. He was LOST, eternally lost! God in his great love for man, planned a way for him to escape eternal banishment from his presence, and made it possible for fallen man to be redeemed and come back into favor with his creator! That way is through his Son. "I am the way, the truth, and the life: no man cometh unto the father, but by me."—Jesus. (Jno. 14:6).

In Genesis 12:1-3 we read of a promise God had made to Abram. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The apostle Paul in commenting on this said, "Now to Abraham and his seed were the promises made. He sayeth not unto seeds, as of many; but as of one, and to thy seed which is Christ." This shows that when God said to Abram, that he would bless all nations through his seed, that he was referring to Christ. God was looking down through the ages to the time when he would send the Redeemer into the world, and he selected Abram and promised to bless his offspring, and to give them the land of Canaan for an inheritance, and to bring a blessing to all nations through his SEED, (Christ was the seed of Abraham) and that blessing was redemption from our fallen state. It was four thousand years after the fall of man when Christ came to offer himself a ransom for sin. Time means nothing with God, because he is eternal.

Some one may say, how could Christ atone for the sins of people who were already dead? I answer by say-

ing, just as easily as he could for sins of those unborn at that time. The people who lived before Christ's death looked forward to the coming Messiah, and those living since his death look back to his death. In either case, it is an act of faith. God has always been mindful of man, and has provided salvation to all nations in every age of the world. Right in the beginning we see him demanding a service to him from man. Abel offered a sacrifice to God, a blood sacrifice, which pointed forward to the supreme sacrifice, Jesus Christ.

From the days of Abel unto Christ, man offered sacrifice to God. Before Abraham's day the people had a family religion and the head of the family offered sacrifice for his household. This is spoken of as the patriarchal age. That system of religion lasted until Christ, among the Gentile nations, but when God selected Abraham and called him out from all other nations, he dealt with his offspring as a nation, separate and apart from all others, and gave them a law to govern them. This system of religion was given because they transgressed against God, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3:19). This has reference to the Mosaic system given at Mt. Sinai as Moses led Israel from their Egyptian bondage back to the promised land. This was God's law given through Moses, and remember, it was to last until the promised seed came, Christ, (see Gal. 3:16).

During the time, from the giving of the law on Mt. Sinai, until Christ came, many interesting things took place, some pleasant and some very sad, such as: The wanderings in the wilderness, Death of Moses and Aaron, Crossing Jordan, Driving out the nations in Canaan, Dividing the land by lot, Period of the Judges, Then the Kings, The divided kingdom, Captivity of Israel, Rebuilding of the walls and temple in Jerusalem, The rising and falling of

the three world powers, Babylonian, Medo-Persian, and Macedonian Empires.

During this period of God's dealings with the Israelites as a nation many prophets arose and prophesied against them because of their rebellion, and while they were prophesying concerning fleshly Israel, occasionally God would have them utter a prophecy in regard to the promised Redeemer, who was to bless all nations, in bringing redemption from sin. Since there were many prophets of God, such as: Isaiah, Jeremiah, Ezekiel, Daniel, and many others including Malachi, and all made some reference to the Messiah, there are many prophetic statements in the Old Testament regarding the Saviour. Among others the setting up of the Church, or as we term it in this book, "The Ship of Zion." There are many terms used in the Bible which refer to the same institution, the Church, such as: "The kingdom of heaven," "Kingdom of God," "Church of God," "Church of Christ," "Church of the first born." All these refer to one and the same institution, the Church, that divine institution we are referring to as "The Ship of Zion."

Remember in this chapter we are trying to find out just when the Church was set up, completed and ready to set out on the great voyage of the Christian era for the saving of souls of mankind. There is much confusion as to when it was completed, some say it was set up in Abraham's day, some in the days of John the Baptist, and still others argue that it is still in the future! Those who argue that it is still in the future, try to make a distinction between the Church and the kingdom of Christ, but the Bible makes no such distinction.

Now let us notice some of the prophecies concerning the Church. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." "These kingdoms" referring to the great world powers previously mentioned in this chapter, in-

cluding the Roman Empire. When the Roman Empire, (the last of the four) was at the zenith of her power, Christ was born, (Luke 2:1-7).

Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). Evidently he was referring to the kingdom that Daniel said, "Shall stand forever."

One can clearly see, that when Christ made that statement it was in the future. This was before his death. The reader will recall, I'm sure, the prophetic statement of Malachi, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5,6). This was a prophecy of John the Baptist, who was to come to turn the people back to God and make ready a people prepared for the Lord. He was not Elijah in person, but he came in the spirit and power of Elias. "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." John went out and told the people to repent for the kingdom of heaven is at hand. He was turning the people back to God and preparing them for the reception of the promised Messiah. John was a great man, but not the Christ, he said himself that he was not the Christ, (Jno. 3:28). He came to prepare a people for the Christ, and not to die for the sins of the people. The Son of God was the one to die for the people and thus purchase the church (Ship of Zion).

The Church belongs to the one who bought it, Christ, the Son of God. When Christ spoke of the Church that was to be built in the future, (Matt. 16:18), John was already dead, he had been beheaded! This should clear our minds as to whether or not the Church was set up in John's day. Christ said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." John did a great work preparing the Jews for Christ, among those he prepared were the twelve apostles, yes that was a great work, but according to Christ, it was not as great a work as the work of a Christian. If there had not a greater prophet been born, and yet the least in the kingdom was greater than he, certainly he was never in the kingdom! And that is just the fact in the case, and the reason is because the kingdom or church was not in existence in John's day. Jesus taught his disciples to pray, "thy kingdom come" (Matt. 6:10), which shows it was at that time in the future. After His resurrection, and just before his ascension, it was still in the future. His apostles said, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). But we notice in Paul's day, A. D. 64, it was in existence, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28). He said we have received it. (See also Col. 1:13; 1 Thess. 2:12; 2 Thess. 1:5, for proof that the kingdom or church was in existence at that time). Then it is a settled fact that the Church had its beginning some where between Christ's ascension and Paul's writings.

We shall notice one of Isaiah's prophecies, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to

the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2,3). Mountains, in prophecy, mean governments. Then the government of the Lord would be above all other government is the idea, and that system of government was to go forth from Jerusalem. So the old ship of Zion, according to prophecy, was to start out from Jerusalem! Don't miss that point, dear reader, and remember its purpose is the salvation of souls. Now listen to Jesus, "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." (Lk. 24:46,47).

X The fundamentals of this great system of salvation from sin, were, the death, burial and resurrection of Christ, (see 1 Cor. 15:1-3), and you will recall that on Pentecost (see Acts the second chapter) in Jerusalem just fifty days after Christ's resurrection, Peter preached the DEATH, BURIAL and RESURRECTION of Christ, and concluded his speech by showing those Jews that they had crucified their Lord and Christ. And when they heard this they cried out and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do? 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. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." This is the fulfillment of the promise to Abraham that he would bless all nations through his seed, (Acts 3:25; Eph. 2:17). This was the first time remission of sins was preached in His name. This was to the Jews only, but later it was offered to all nations, (see Acts eighth and tenth chapters). In Acts 2:47 we have the first mention made of the Church as actually in existence. For four thousand years God had been planning this great institution and when the proper time came it was brought into existence. In Jerusalem, on the

first Pentecost after Christ's resurrection, A. D., 33, at nine o'clock in the morning (see Acts 2:15) the old Ship of Zion started off on her great mission, to rescue souls who are sinking in sin and carry them safely to that Eternal shore of bliss, but we must be willing to make the journey, God will not force us, (see Rev. 3:20).

I realize there are some statements in the Bible that are rather confusing to those who have been misinformed in regard to the establishment of the Church, and I shall notice some of them and see if we can clear away the clouds circling around those statements that you may see clearly the beauty of God's great plan and how it came into existence just as God planned it. Here are some of those Scriptures, Galations 3:8, says the gospel was preached unto Abraham. Gospel means, "good news, glad tidings." What was the good news or glad tidings preached to Abraham? Well, God said he would bless him and make his name great, and he would give the land of Canaan to his offspring for an inheritance, also he would bless ALL NATIONS through HIS SEED! Then the gospel was preached to Abraham in promise. Now that isn't hard to understand, is it? Here is another one, in Matt. 11:12 we read, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Also Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." These scriptures might sound like the kingdom or church was in existence at that time. Well, it was in a sense, but not in fact. Possibly you can understand it better by an illustration. Suppose some company decides to build an automobile factory in your town, and they send a man to investigate and he calls a few of the leading business men together and tells them their plans, and promises to build this factory. Time goes on and they become impatient and wonder if the factory will ever be built. Several years go by and one day when no one is thinking about the promise, you notice some men measuring off the ground where the

factory is to be built, then you notice they are laying the foundation. Some one ventures to ask, "what is that new building?" You say, "that is the new automobile factory," and yet it is just the foundation. In a few weeks some one says, "what is that new building over there?" You say, "that is the new factory," and yet there is nothing there but the frame work! Yes, we speak just that way about temporal things. Finally the factory is completed and the men are in there, working away, building automobiles, and then every body knows it is an automobile factory, it is now a fact, but it first existed in the mind of the company, then it existed in promise when they promised the town to build it. After it was started, it existed in preparation, but not in fact until it was completed and in use. Now I am sure we can all see that, for it is a very simple illustration, and that is just the way the Church was brought into existence. It first was in the mind of God to bring redemption to fallen man, then, the Church existed in the mind of God. Later he promised it through Abraham's descendants. It then existed in promise. The prophets prophesied concerning the coming Saviour and the setting up of the Church, During that period it existed in prophecy. John the Baptist was sent out to prepare the material for the great spiritual building, the house of God, yes it is called the house of God, (1 Tim. 3:14,15) and the material in the building is referred to as lively stones, (1 Pet. 2:5). I am sure you can see, that when John was preaching to the people, and saying, "Repent for the kingdom of heaven is at hand, and baptizing them, that he was preparing material for this great spiritual building. Then the Church existed in John's day, in preparation, and not in fact.

Christ, in his personal ministry selected twelve apostles to be in the foundation, but one was a traitor and they selected another to take his place, (see Acts 1:15-26). Yes the apostles were a part of the foundation, the Church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, (Eph. 2:20,22).

Christ sent the apostles to the Jews first, also the seventy, and told them to preach to the people and say, "Repent for the kingdom of heaven is at hand." Notice, not in existence, but at hand. Paul used the same expression when he said, "The time of my departure is at hand." Did Paul mean, he was already dead? Certainly not, he meant, the end was approaching, close by, the time had come when he would have to be beheaded soon. So when John, the twelve, the seventy, also Christ, preached, "The kingdom of heaven is at hand," they meant it was close by, or just about to be completed. The time of the beginning of the Christian era is almost here. They were getting the material ready so when the proper time came, all would be ready. Repentance and remission of sin had to be preached in His name before the Church began, and that was to begin in Jerusalem, but the apostles, who were selected to do that work, couldn't preach in His name until they were endowed with power from on high, (see Lk. 24:49). That power was the Holy Spirit, or comforter, that Christ had promised to send to guide them into all truth, (Jno. 14:26; 16:13). Just ten days from the time Christ ascended back to the Father, the Holy Spirit came, and enabled them to speak in tongues. The multitude came together, and were confounded, because that every man heard them speak in his own language. (See Acts 2:1-6). Christ had said, there would be some of the people, who would live to see the kingdom come with power, (Mk. 9:1). When Peter preached to those Jews with the Holy Spirit sent down from heaven, it had its effect, three thousand souls gladly received the message, and obeyed it, and became charter members in the new organization, or Church. That was the beginning of the Christian era, Christ is now King over his kingdom, or Church, the Mosaic system is now fulfilled and taken out of the way, the new law, called the "perfect law of liberty" (Jas. 1:25) is now binding **on the Jews**. In the eighth chapter of Acts it was bound on the Samaritans, and in the tenth chapter

it was bound on the Gentiles. All nations now are under the same system of religion, the gospel of Christ, (Rom. 1:16).

Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16). Other sheep, meaning the Gentiles. This fold, meaning the Jews. This shows that God has established one divine institution for the salvation of all nations, the Church, or the "Ship of Zion" we are talking about. Only one Fold, or Church, and Christ is the Shepherd. Only one ship that is sailing toward heaven that will make the journey safely. There are many other boats (churches) that have been built by man, but they will not be able to make the harbor! David said, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." This shows that all the man made ships, or churches, have been, and are being, erected in vain!

Dear reader, are you on the "Ship of Zion," that divinely built institution, that is headed for heaven, itself? If not, may you not delay getting on, for you are out on the ocean of time without chart or compass! You may get on just as they did when she first started on the day of Pentecost. The rules and regulations for boarding the ship have not changed one bit since the day of Pentecost, you get on by believing in the great Pilot, Jesus Christ, by giving up all interest you may have had in other "boats" (SIN), confess your faith in your captain, and be baptized in the name of the captain for the remission of sins. Remember this puts you on the only ship that will make the voyage safely to the eternal shore. I'll be looking for you over there, and I know you want to go, so get on at the first opportunity to obey the gospel, and don't allow anything to tempt you to jump overboard, you might not get back on. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10).



D. A. SOMMER
INDIANAPOLIS, IND.

D. A. Sommer

Daniel Austen Sommer was born March 28, 1878, in Kelton, Pennsylvania. He obtained his common school education in Richwood, Ohio, and moved to Indianapolis, Indiana, in 1894. He obeyed the gospel at the age of sixteen, and preached his first sermon when he was nineteen.

On January 1, 1907, he married Pearle Grider, of Old Sand Creek Church, near Windsor, Ill. Their six children are Daniel Paul, Helen June, Hilda Ruth, Mary Jane and Mildred Jean (twins), and Alicerose.

Bro. Sommer helped edit the *Apostolic Review* many years, then established the *Macedonian Call*. He is the author of many tracts and books, among the latter being: "Church of Christ" (third edition), "Simplified New Testament" (5,000 in circulation), and "Guide Through Bible History" (9,000 in circulation). He spent nearly six months in Europe and Bible Lands in 1905, but his book "Meditations in Bible Lands," is now out of print.

Brother Sommer believes that God's Word is the remedy for all the ills of mankind in a social way, and has spent his life opposing man's way of diluting that through Bible Colleges and the one-man preacher-pastor system. He has fought for God's way of spreading it by the individual Christian, by fathers and mothers teaching it in the homes, by preachers committing what they know to faithful men who shall be able to teach others, by elders teaching, and by all faithful members mutually teaching each other in a public way.

The Chart and Compass

By D. A. Sommer

BEFORE ME lies a copy of the Bible. Whence came it? We say that it came from God. But the imprint on this copy says that it came from Thomas Nelson & Son, New York. How did it come from God and at the same time from Thomas Nelson? It came from God through Nelson's Publishing house. This publishing house has procured the American Revision of the King James version. But where did the King James version come from? It was translated from Greek and Hebrew manuscripts. But where did these come from? They have been copied from older manuscripts, which have been copied from older manuscripts, etc., the first copies being made from the original writings of the inspired prophets and apostles. But how can you prove that the books of the Bible were written by the ones to whom and the age to which they are ascribed, and how can you prove that they have come down to us just as they were written? The former of these questions deals with the genuineness of the books of the Bible, and the latter question deals with their integrity. A book, then, is said to be genuine when it was written by the one to whom, or the age to which it is ascribed, and a book possesses integrity when it is whole, or, in other words, has been handed down without material change. Herein we consider the first subject as it applies to the New Testament.

I. GENUINENESS OF THE BOOKS OF THE NEW TESTAMENT

1. The Testimony of the Fathers to Genuineness of the Books.

Since the fourth century the Christian world has been unanimous in the belief that the New Testament as we have it is the inspired Word of God. It is the period reaching

from the fourth to the first century in which we are interested. It is our purpose, then, to trace the New Testament books back through these centuries to the apostles themselves.

In the fourth century we have no less than ten distinct catalogues of the books of the New Testament. Six of these are exactly like our present canon, and three of the other four are the same except that the Revelation is omitted. The remaining one, that of Philaster, bishop of Brescia (A. D. 380) omits the epistle to the Hebrews and the Revelation, though he acknowledges these books in other parts of his works. We shall notice in particular two of these catalogues.

The catalogue of Jerome is the most remarkable. He was ordained a presbyter of Antioch in 378. He was one of the most learned men of the Latin church, and was peculiarly qualified not only by his profound learning but by his extensive researches, his various travels, and his long residence in Palestine, to investigate the genuineness of the several books which compose the New Testament. Of these books he has given a catalogue in his epistle to Paulinus on the study of the Holy Scriptures. He begins his catalogue with the four evangelists, Matthew, Mark, Luke and John. The Acts of the Apostles he mentions as another work of St. Luke, whose praise is in the gospel. He says that Paul wrote epistles to seven churches, and we find that these are the same as the seven epistles of that apostle to churches as found in our present canon. He says that most people in the Latin church did not consider the Hebrew letter as an epistle of Paul, but shows later on that he did. He further states that Paul wrote to Timothy, Titus and Philemon. The seven general epistles he ascribes to Peter, James, John and Jude, and, expressly says that they were apostles. In conclusion he says that the Revelation of John has as many mysteries as words. Besides this catalogue of the New Testament books, Jerome made a revision of the Latin translation, the books of which are the same as in our canon.

Eusebius is the next prominent writer nearer the apostles who testified for the books of the New Testament. He was bishop of Caesarea and flourished in the year 315. He was a man of great learning and judgment. He received the books nearly as we have them, and in his writings has produced quotations from nearly all of them. In his church history he tells the important events which had happened among Christians from the beginning. He studied closely the writings of the Christians concerning the books of the New Testament, and gives, not his own opinion but the opinion of Christians generally concerning them. As a result of his inquiries he reduces the books which were in the hands of Christians into three classes: 1. Those which are universally received as the genuine works of the authors whose names they bear. In this class he reckons the four gospels, the Acts of the Apostles, the epistles of Paul, the first epistle of John and the first epistle of Peter. 2. Those writings on which the ancients were not unanimous. According to Eusebius, even these have a majority of voices among the ancients in their favor. A few doubted of their genuineness, and therefore Eusebius classed them among the contested books. In this class he enumerates the epistle of James, the epistle of Jude, the second epistle of Peter, and the second and third epistles of John. He adds that the Revelation of John is by some placed in this class. 3. Those which are confessedly spurious. Among these he enumerates the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the epistle of Barnabas, the Doctrines of the Apostles, and the Gospel according to the Hebrews.

We proceed from the fourth to the third century, and there find a prominent witness testifying for the New Testament. Origen was born in Egypt about 184, and died about 253. He was the most learned father of this century. He wrote an exposition of all the books of the Scriptures, and in the small portions of his work which have come down to us he bears testimony for the genuineness of the New Testament as we now have it. He is the first writer who

has given us a perfect catalogue of those books which Christians unanimously (or at least the greater part of them) have considered as the genuine and inspired writings of the apostles.

From the third century we ascend to the second in our endeavor to find how we got the New Testament. Tertullian was born in the year 160, and died about 220, and was a bishop in the church at Carthage. He speaks of the four gospels and says that Matthew and John were apostles and that Mark and Luke were apostolic men, and says that these books had been received as inspired from the very beginning. His works are filled with quotations by name and with long extracts from the writings of the New Testament except James, 2 Peter, and 2 and 3 John. If, however, a writer does not pretend to give a list of all the inspired books, his silence cannot be taken as an argument against those which he does not mention. In his day there must have been a Latin version of some part of the New Testament, if not the whole of it, for he appeals from the language of his version to the authentic Greek.

Clement of Alexandria, a contemporary with Tertullian, gives an account of the order in which the four gospels were written, and quotes almost all the books of the New Testament. As he was the instructor of Origen and travelled in search of authentic information, and did not give his assent to the Scriptures until he had accurately examined them, his testimony to their genuineness possesses great weight.

The next important witness who testifies for the New Testament is Ireneus, a bishop at Lyons in Gaul (now France), who flourished in about the year 170. His testimony is very valuable because he was a disciple of Polycarp, who was a disciple of the apostle John, and had conversed with many others who had been instructed by the apostles. His five books against heresies are all of his works that have come down to us. We have the testimony of Ireneus in one form or another to all the books of the New Testament except Philemon, 3 John and Jude, and as the works of Ireneus are controversial and as these books

do not contain any points of doctrine, we hardly would expect him to refer to them unless he were giving a catalogue of the books of the New Testament, which, however, he was not doing. Ireneus speaks of "the code of New Testament as well as the Old," and calls the one as well as the other, "the Oracles of God, and Writings dictated by His Word and Spirit."

Immediately prior to the installation of Ireneus as bishop in Lyons, about the year 170, the Christians there underwent a great persecution in which the predecessor of Ireneus became a martyr. In the letter which they write to their brethren in Asia, they referred to the following books of the New Testament: Luke, John, Acts, Romans, Ephesians, Phillippians, 1 Timothy, 1 Peter, 1 John, and the Revelation of John.

About this time lived Melito, a bishop in Lydia, who traveled extensively in the East to ascertain the canon of the Old Testament, and left a catalogue of the books of the Old Testament. From the fact that he uses the expression Old Testament, in contrast to the New, it seems that there was then extant a volume known as the New Testament. One of Melito's books was a commentary on the Revelation of John.

In about the year 172, Tatian wrote a harmony of the four gospels, fragments of which have been preserved by Clement of Alexandria, from which fragments we see that they are the same gospels which we have.

Justin, called the martyr, because he died for his faith in Christ, is a very important witness whom we next bring to the stand. He was born in Neapolis, called also Sichem, in Palestine, in about the year 89, and was converted to Christianity in 133. He had studied extensively the philosophy of Greece, but found that Christianity surpassed the wisdom of the Grecian sages. In his writings, Justin is continually speaking about "Memoirs," "Memoirs of the Apostles", "Christ's Memoirs", "Memoirs of the Apostles and their companions who have written the history of all things concerning our Saviour Jesus Christ," from which we

have every reason to conclude that he was speaking of our gospel records. Justin's writings also contain express references to and quotations from Acts, Romans, 1 Corinthians, Galatians, Ephesians, Philippians, Colossians, 2 Thessalonians, Peter and the Book of Revelation, which he expressly says was written by John, one of the apostles of Christ. The sincerity, learning and antiquity of Justin constitute him a most reliable witness in this investigation.

Papias, a bishop of Hierapolis in Asia, flourished between the years 110 and 116, and was well acquainted with Polycarp and other apostolic men. He speaks of Matthew and Mark, and quotes from 1 Peter and 1 John, and alludes to Acts of Apostles as well as to the Book of Revelation.

An epistle written by Barnabas, which most critics assign to the first quarter of the second century, refers to the gospel of Matthew. He says, "Let us beware lest we be found, as it is written, many are called but few are chosen." By referring to Matthew's gospel in the words, "It is written," we see that that gospel was a book of authority to Christians a few years after the last apostle was dead.

Clement is supposed to have been the third bishop of Rome and to have died in the year 101. He wrote an epistle to the Corinthians which has come down to us. In it he expressly mentions Paul's first letter to those brethren and makes direct quotations from nine or ten other books. The fact that Clement was a contemporary with the apostles makes his epistle a reliable witness.

Polycarp was an immediate disciple of John, and was a bishop of Smyrna. He had conversed with many who had seen the Lord Jesus Christ. He suffered martyrdom about the year 156. Only one epistle of his various writings remain, and in it he has nearly forty allusions to the different books of the New Testament, referring in all to eighteen books of the New Covenant. The fact that Polycarp was a contemporary with the apostle John for thirty years and that he thus had every means of knowing what was authority in religious matters, makes his testimony for the New Testament books proof of the most convincing kind.

2. THE TESTIMONY OF HERETICS TO GENUINENESS OF THE BOOKS.

In this investigation in which we are now engaged, we are not only willing but anxious to produce the testimony of others besides orthodox Christians, for when their statements coincide with those of Christians in all ages of the world, there should be no doubt, even in the mind which has been skeptical, concerning the genuineness of the books of the New Covenant. In the first three centuries there were many heretics who accepted part of the gospel and rejected part of it. These men could deny that an apostle was an infallible teacher but they could not deny that he wrote the books ascribed to him. Cerinthus was a contemporary with the apostle John, and was a Judaizing teacher, saying that the people must be circumcised and keep the law of Moses. He declared that Paul was not a divine apostle because he taught a contrary doctrine, thus showing his belief that he considered Paul the author of the epistle ascribed to him. He accepted, however, the gospel of Matthew because it was not contrary to his doctrine, thus showing that Matthew's gospel was in existence at that time.

About the same time the Ebionites rejected all of Paul's epistles and called him an apostate because he departed from the Levitical law, and, like Cerinthus and his followers, accepted the gospel of Matthew, although they corrupted it. These sects were perhaps the fruit of those Judaizing teachers with whom Paul in his day had such a conflict.

In the beginning of the second century, the heretic Marcion gives important testimony for the New Testament books. He was ex-communicated for his heresy, and although he lived in an age in which it was easy for him to know if any of the books of the New Testament were forgeries, still he does not bring that as an argument against the orthodox Christians. Being unable to get rid in any other way of the books which condemned his doctrines, he said that Matthew, Hebrews, Peter and James, and the en-

tire Old Testament, was intended for Jews and not for Christians. If it had been possible for him to show that these books were forgeries, he certainly would have done so.

Lardner, in writing of the testimony of the heretics to the New Testament books, speaks thus: "Noetus, Paul of Samosata, Sabellius, Marcellus, the Novatians, Donatists, Manicheans, Priscillianists, besides Artemon, the Audians, the Arians, and divers others, all received most, or all of the same books of the New Testament which the Catholics (Christians generally) received; and agreed in the same respect for them, as being written by apostles, or their disciples or companions."

TESTIMONY OF JEWISH AND HEATHEN ADVERSARIES TO THE GENUINENESS OF THE BOOKS

Not only do we call upon Christians, but likewise upon infidels, to testify for the books of the New Testament. At the close of the second century Celsus, an Epicurean philosopher, wrote a work against Christianity, most of which has been preserved by Origen's reply to it. Celsus not only mentions by name, but also quotes from the books of the New Testament, so it is evident that we have the same books from which he quoted. He does not hint that the books which the Christians considered as inspired were forgeries, but he endeavors to show from the facts themselves that they are unworthy of belief. For instance, he mentions the miraculous conception in order to convict Mary of adultery. If this enemy could have shown that the books of the New Testament were not written by the ones to whom they were ascribed, he certainly would have done it, for he was looking for some way to overthrow Christianity. If he, living less than a century this side of the apostles, could not disprove the genuineness of the New Testament books, how can we who live twenty centuries this side of the inspired men? This testimony of Celsus is very important today, for it shows us that infidels in the second century dared not try to disprove the genuineness of the books of the New Covenant, the very thing which infidels of today think they have done.

Porphyry is another important infidel whom we call to the witness stand. He was born in the year 233, and was a very learned man and had every opportunity of learning whether the books of the New Testament were forgeries. Now is it not strange that if this learned man had been able to do it, he did not strike a death blow to Christianity by showing that the books upon which they built their hope were not written by the ones to whom they were ascribed? On the contrary, he even admits the gospel facts, but tries to explain them away in some other manner.

Julian, the emperor of Rome, A. D. 361-363, was sur-named the Apostate because he turned against Christianity when he became emperor. Like Porphyry and Celsus, he could not, however, find anything against the authorship of the New Testament books, and so he opposed Christianity from a standpoint similar to theirs. He quotes from the four gospel records and Acts of the Apostles, thus showing that these were the historic books of the Christians. This testimony from four great opposers of Christ's religion in the second, third and fourth centuries should have great weight with skeptics in deciding for the genuineness of the books which are in our present canon.

4. TESTIMONY OF THE ANCIENT VERSIONS FOR THE GENUINENESS OF THE BOOKS

Besides the overwhelming evidence which has already been produced, we bring forth the further testimony of the versions which were made at a very early age. Now it is evident that every book is older than any translation made of it, and that the translation is not made until there is a demand for it. It is evident beyond a doubt that our present New Testament was translated into the Coptic language, the dialects of Upper and Lower Egypt, in the last quarter of the second century. There must, then, have been a call for such a translation some time before that, thus showing that the New Testament was in existence in the early half of the second century.

Farther back than the Coptic version is the Peshito Syriac version, which scholars say was translated about the middle of the second century. It contains all of the

New Testament except 2 Peter, 2 and 3 John, Jude and Revelation. It was made for the common people of Syria, of which Antioch was the principal city. This translation was made so near to the time of the apostles that no doubt many of those who read the Word of God from it had grandfathers who had been baptized by the apostles. If the books of the Christians had been forgeries certainly these men would have known it.

About the same time that the Syriac version was made, a translation was also made into the Old Latin. This translation was made in a Roman province of Africa, of which Carthage was at that time the principal city. The gospel, then, must have been preached in Africa in the first part of the second century or the last part of the first century, to demand a translation so early. This translation contained all of our present canon except Hebrews, James and 2 Peter. As Hebrews and James were found in the Syriac, we thus find that all of the books of the New Testament except 2 Peter are shown to be in existence in the second century by the translations which have been made of them.

Now, in conclusion, we ask the question, What more evidence do we need to show that the books we have in the New Testament came from the ones to whom they were ascribed? We have shown that Christian writers outside the Bible and all the way back to men who were contemporaries with the apostles, testify for the books we have. Besides the testimony of the orthodox Christians, we have the evidence of heretics to those books which did not conflict with their theories. Besides the testimony of Christians and semi-Christians, we find even infidels unconsciously giving their evidence for the genuineness of the books. Little did they think when they wrote against the Christian religion that in after ages their very works would be used to substantiate the same religion they sought to destroy. And when we add to this evidence that of the ancient versions, we have proof which is almost equal to mathematical demonstration, to those minds which are looking for well-attested facts.



LLOYD RIGGINS
RIVERSIDE, CALIF.

Lloyd Riggins

Lloyd Riggins was born on a farm near Charleston, Ill., April 16, 1895. His education was received at the Davis rural school, supplemented with one year of work in Illinois State Teacher's College, at Charleston. On January 6, 1916, he was united in marriage to his childhood sweetheart, Inez Marie Conley.

As a boy, Bro. Riggins had a desire to preach, and thus obeyed the gospel in March, 1911. While hampered in his wishes, he never gave up and sought to develop himself by public reading, praying, and commenting on the Scriptures. In the summer of 1928, Brother H. C. Towles recommended him to the brotherhood, resulting in engagements for six meetings. The first one was with Bridge congregation near Dexter, Mo., and accordingly Bro. Riggins quit his job as meat cutter and grocery clerk, and on Saturday morning, July 28, 1928, told his wife and six children goodbye, and departed for the site of his first protracted effort. Since that time, as well as before, the family have all sacrificed much for the Cause, and Brother Riggins declares that having as his friends the best people on earth—the people of God—tempers the hardships endured.

There are eight children in the family now, as follows: Norma Geneva, Ida Esther, Mary Lois, Richard Alfred, Martha Ruth, Edna Belle, Myrna Elizabeth, and James (Jimmie) Curtis.

The Captain

By Lloyd Riggins

ON THE tenth day of April, nineteen hundred twelve, the greatest ship ever built by man, from the standpoint of cost, luxury and sturdiness of structure, started on her maiden voyage. This mighty ship had been christened the "Titanic."

Within a few short hours this ship which carried a cargo of men and women among whom were some of the wealthiest and highest among social circles of the United States and Great Britain, had found its grave on the bottom of the Atlantic Ocean under more than two miles of water. It had carried more than fifteen hundred ill-fated passengers down to a watery grave and two great nations were electrified by the tragic news.

We are told that an ice berg lurking in the path of the Titanic was the cause of her tragic end. This, the pilot did not know until it was too late to change the course of the ship and thus avoid the fatal crash. If the pilot could have known what was in store for them, all the suffering, sorrow, and death would have been avoided and also the ship would have been saved; but the pilot was subject to the errors which are common to man.

A little more than nineteen centuries ago, there was launched in the city of Jerusalem, an institution, (the Church of Christ) which very appropriately, has been termed the "Ship of Zion." It is under the direction of Jesus Christ. He is the pilot. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). "The Father loveth the son and hath given all things into his hand." (Jno. 3:35).

All things have been given into the pilot's hands. He has all authority. "And Jesus came and said unto them, 'all power is given unto me in heaven and earth.'" (Matt. 28: 18). He has more authority than any pilot ever received. He has ALL power in "heaven and in earth." From the time Jesus received that authority, no man on earth nor any being in heaven has one iota of power; for the Father loveth the son and hath given ALL things into his hand." (Jno. 3:35). The Father gave it to the Son. He has all power to direct the Ship of Zion which is the Church of Christ. If the Son has all power to pilot the Church of Christ, upon what grounds do all creed writers from the Nicean Council to the present time base their claims for authority? It is an evident fact that if all the money in the world was in one bank, there would be no money in any other bank. If all the wheat in the world was in one bin, there would be no wheat in any other bin. If all the ships were in one ocean there would be no ship in any other ocean. Just so, when Jesus said "all authority is given unto me in heaven and in earth," he is stating positively there is no other power in the Church of Christ. If man builds a church (launches a ship) he does so without authority, for Jesus has all power in heaven and in earth. The ship man would launch could not save any one from eternal death, for the work of the pilot of the Ship of Zion is, to bring "many sons unto glory." To bring many sons unto glory is to bring many sons to the glorified state. No man can bring many sons unto glory, for they must be "brought unto glory" by the Lord Jesus Christ, in his Church. "And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." (Col. 1:18). He is the head of His body. He is not the head of the body which belongs to another. The body is the church. (Col. 1:18). "And hath put all things under his feet and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22,23). The head regulates the body. Since Christ is the head of the

church, it naturally follows that he is the one to guide, rule, and regulate it. He is the pilot of his church—the Ship of Zion; and since every ship requires a pilot and each pilot directs his own ship, just so the Ship of Zion requires a pilot and that pilot directs his own ship. No other pilot can direct the Ship of Zion or Christ's church for "the Father loveth the son and hath given all things unto his hand." (Jno. 3:35). The son will not be the pilot of any other ship. He will not be the head of any other church.

With so much depending upon the success of the voyage and the safe anchorage of the ship on the other side, after passing through the dangers of a storm-swept sea, it is well to look into the qualifications of the pilot of this great Ship; for in that ship are the faithful of all generations and they are being borne toward an eternal home.

All we know about the pilot is in the set of rules and regulations which he has given for the purpose of directing the ship; or, rightly called, the church. In this set of rules and regulations he makes the claim of being the Son of God. He even took oath to that effect, (Matt. 26:63,64). "But Jesus held his peace. And the high priest answered and said unto him, I adjure you by the living God, that thou tell us whether thou be the Christ, the Son of God. And Jesus saith unto him, Thou hast said: nevertheless I say unto you, here after shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (See also I Tim. 6:13). "I give thee charge in the sight of God who quickeneth all things and before Christ Jesus, who before Pontius Pilate witnessed a good confession."

This sermon is addressed to those who claim to believe the above mentioned set of rules and regulations, which is the Word of God, to be infallible and since in that word the pilot of the ship lays claim to being the Son of God, then we will examine the fitness of the pilot by that Word, for none but the Son of God could be qualified to pilot the Ship of Zion.

The Word of God declares him to have been with the Father in the beginning. "In the beginning was the Word, and the Word was with God and the Word was God." (Jno. 1:1) "And the Word was made flesh and dwelt among us—" (Jno. 1:14). We believe that when the Father said; "Let us make man in our image, and after our likeness;" (Gen. 1:26). He was talking to His Son, who later became flesh and "dwelt among us." We hear Him saying, (Jno. 13:3), "Jesus knowing that the Father had given all things into his hands, and that he was come from heaven and went to God;" also, "I came forth from the Father and am come into the world:" again, "I leave the world and go to the Father." (Jno. 16:28). Having been with the Father and having come forth from the Father and gone back to the Father, he certainly is qualified to know the way back to God and so far as the knowledge of the way is concerned, the Ship of Zion is perfectly safe in his hands.

What the prophets said about Jesus Christ and the literal fulfillment of those prophecies bear unimpeachable testimony to the fact that he is the Son of God. Seven centuries before his birth the prophet Isaiah said: (Isa. 7:14), "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel." We turn to Matt. 1:18-24 and there we find it fulfilled, just as Isaiah had said. We wonder why if Jesus Christ was just an ordinary baby, an inspired prophet had anything to say about him hundreds of years before he came to this world. When Herod wished to know where Christ should be born, the chief priests and scribes answered him thus: (Matt. 2:5)—"In Bethlehem in the land of Judaea, for thus it is written by the prophet, "and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people Israel."

Herod privately called the wise men and sent them to Bethlehem, instructing them to find the young child and "bring me word again, that I may come and worship him also. When they had heard the king they departed; and

lo, the star which they saw in the east went before them till it came and stood over where the young child was." (Matt. 2:9). "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." (v. 12). "And when they were departed, behold, the angel of the Lord appeareth unto Joseph in a dream, saying, Arise and take the young child and his mother, and flee into the land of Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." (v. 13). Joseph obeyed the Lord and was there until the death of Herod. Hosea, the prophet of God, foresaw this, and said: "Out of Egypt have I called my son." (Ho. 11:1, Matt. 2:15). In his effort to destroy the young child, Herod made a decree that all the male children in Bethlehem from two years old and under should be put to death. Jeremiah, the prophet of God, told of this about six hundred years before it took place. This terrible slaughter of little children and the weeping of mothers came before his vision and he said, "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children. and would not be comforted because they are not." (Matt. 2:18, Jer. 31:15).

Death is no respecter of persons and the time came that Herod had to go down in death, and He whose eye is over all was watching over the little boy who with his mother and Joseph had fled into Egypt to escape the wrath of the brutal king. The news of the king's death was brought to the land of Egypt by an angel who said to Joseph, "Arise and take the young child and his mother and go into the land of Israel: for they are dead which sought the young child's life." (Matt. 2:20). Joseph obeyed the voice of the Lord thus fulfilling Hosea's statement, "I have called my son out of Egypt." (Ho. 11:1). Thus the voice of the prophets, the voice of angels in message and song, a moving star, a wicked king, weeping and wailing mothers, the city of Bethlehem, a journey to Egypt and back to the land of Israel again, and a virgin are so connected with events surrounding the birth and infant days of the pilot of the Ship of Zion as to identify him as the Messiah of prophecy.

That which the prophets foretold concerning his death, burial, and resurrection and the recorded events of the same so completely harmonize as to demand careful consideration of all reasonable men and women. With prophetic eye, Isaiah saw the arrest of Jesus Christ and thus spake, "He was oppressed and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so opened he not his mouth." (Isa. 53:7). This verse and the one following it was taken for a text in one of the plainest sermons in the New Testament by Philip, the evangelist, and at the close of the sermon his listener said, "I believe that Jesus Christ is the Son of God." (Acts 8:37). Prophetically, David declared, "Yea, mine own familiar friend, in whom I trusted which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9). Now we turn to the statement made by the Lord, (Jno. 13:18, 19). "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come that when it is come to pass, ye may believe that I am he." v. 21. "When Jesus had thus said, he was troubled in spirit and testified and said, verily, verily, I say unto you that one of you shall betray me." Matthew informs us, Matt. 26:47-49, "And while he yet spake, lo Judas, one of the twelve came and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign saying, whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus and said, Hail, master; and kissed him." Truly the statement of David was fulfilled. The Lord's "familiar friend" had "lifted up his heel against" him. Zechariah, the prophet of God, pulled back the curtain which obscured the future, and saw Judas plotting the betrayal of the Son of God and told it thus: (Zech. 11:12), "And I said unto them, if ye think good give me my price; and if not, forbear, so they weighed for me my price, thirty pieces of silver." Matthew relates it thus, (Matt. 26:15):

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, what will you give me and I will deliver him unto you? And they covenanted with him for (weighed unto him) thirty pieces of silver." The prophet said, "thus it will be" and Matthew said, "thus it was." But that is not all, Zechariah, still peering into the future, tells us what would be done with the thirty pieces of silver. "And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." (Zech. 11:13). Matthew relates it in this way, (Matt. 27:3-7): "Then Judas which had betrayed him when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, Saying I have sinned in that I have betrayed the innocent blood. And they said what is that to us? See thou to that. And he cast down the thirty pieces of silver in the temple and departed and went and hanged himself. And the chief priests took the silver pieces and said, it is not lawful for to put them into the treasury because it is the price of blood. And they took counsel and bought with them the potter's field to bury strangers in."

A statement of Isaiah at this time is worthy of note. Isa. 53:9: "And he made his grave with the wicked and the rich in his death; because he had done no violence neither was any deceit in his mouth." Matthew says, "Then were there two thieves crucified with him, one on the right hand and the other on the left." (Mat. 27:38). "When the even was come, there came a rich man of Arimathaea, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre and departed." (Matt. 27:57-60). One naturally wonders why God was so concerned as to see to it that the prophets record these details concerning the betrayal, crucifixion, and burial of Jesus of Nazareth. Why did He want oncoming generations

to know Judas betrayed his master for "thirty pieces of silver?" Why did He want them to know a "potter's field" was bought with the money? Why did He want us to know Jesus would make "his grave with the wicked and rich in his death?" Why did He have all these prophetic statements recorded and then when they were fulfilled see that a record was made of their fulfillment if Jesus Christ, the pilot of the Ship of Zion, was an ordinary man?

We are examining the testimony of some of the greatest men that ever lived on earth, men whose love for truth and righteousness led them to undergo untold hardships and suffering; men whose position promised them nothing in the way of financial reward. In our imagination we turn the wheels of time back twenty seven centuries to the days of Isaiah the prophet of God. We will talk to him awhile. "Isaiah, we understand there is to leave the city of Jerusalem sometime in the future a ship called the Ship of Zion. The cargo of this ship is going to be very rare, inasmuch as all the good and pure of all generations are to take passage upon it. Their destination is a place called heaven. We understand it is a wonderful land—a land of eternal youth, joy and peace. We are interested in the pilot of that ship. O, there is so much depending upon him. We are sure that none but the Messiah which is to come can pilot this ship safely home." Listen to what he is saying. He seems to hang upon every word. They seem to come from the very depths of his soul. "Hear, O heavens, and give ear O earth: for the Lord hath spoken . . . (Isa. 1:2). God is sending a message through seven centuries of time by Isaiah to the rulers of the people in Jerusalem, the very time and place the pilot is to live and the ship is to be launched. He's talking. Let's not miss a word. "Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death and with hell, we are at agreement: when the overflowing scourge shall pass through it shall not come unto us, for we have made lies our refuge and under falsehood we have hid ourselves: therefore thus

saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; and when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time it goeth forth it shall take you; for morning by morning it shall pass over, by day and by night: and it shall be a vexation only to understand the report." (Isa. 28:14-19).

In verse 15, Isaiah mentions four things, because of which, a foundation stone is going to be laid in Zion. First, "We have made a covenant with death." "Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." (Matt. 26:14,15). Second, "With hell we are at agreement." After the body of Jesus had been placed in the tomb, the chief priests and Pharisees came together unto Pilate, "Saying Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, and make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch." (Matt. 27:63-65). Thus we see there was an "agreement with hell." The word "hell" in Isaiah 28:15 is from the Hebrew, Sheol, and means the unseen state. All the people of God should be thankful for the seal on the door and the watch that kept guard round the tomb of the Saviour of the world, the last night he lay in the tomb. When Pilate said, "make it as sure as you can," the authority of a world empire was behind that statement. That em-

pire was the Roman government which said, "The body of Jesus of Nazareth must remain in the tomb." It was the decree of God which said "the gates of Hell shall not prevail." (Matt. 16:18). The dark night drew on. But as the darkest hour is just before the dawn, just so the darkest hour in the history of the human race gave way to light, hope, and joy. The body of Jesus was in the tomb, and his spirit was in the unseen world. The steady tread of brave men round the sepulchre reminds us that puny man will enter in where "angels fear to tread." But hope was still enthroned and the promise of God still stood. "For thou wilt not leave my soul in hell (sheol, the unseen state); neither wilt thou suffer thine holy one to see corruption." (Ps. 16:10). He had not forgotten his promise. "And behold there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." (Matt. 28:2). Men who were strong and brave in battle shook with fear "and became as dead men." The message from the eternal world was "He is not here: he is risen as he said . . ." v. 6. "The gates of hell" did "not prevail." They swung open wide and the spirit of the Son of God came from Paradise and reunited with the body. The pilot of the Ship of Zion has entered "into the strong man's house," bound him, and spoiled "his goods."

The human race had been as a mighty army which had marched to the brink of a mighty chasm. One by one the soldiers slipped off into the dark abyss and never returned. But finally the captain entered into the abyss and explored it. He left a light in that valley and now as the soldiers enter, there is a light to direct them through. That mighty army is the whole human race. That chasm is death. The captain is Jesus Christ. He placed a light in the valley and now the child of God can sing in death, "There will be light at the river while the redeemed ones pass o'er." Without controversy, the death, burial, and resurrection of Jesus Christ marks the greatest epoch in the annals of the human race.

One by one the divine writers of both the Old and New Testaments add their testimony, of which time and space will permit only a few to be mentioned; Luke says he was seen of them forty days. (Acts 1:3). Not only was he seen once, but many times. Not only did they see him, but he talked with them of things pertaining to the kingdom of God. Not only did the apostles see him, but he was seen of above five hundred brethren at one time. "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 one born out of due time." (I Cor. 15:5-8).

Let us leave the scene here and go back to Jerusalem, remembering the third of the four things Isaiah said would be done by the "scornful men" who ruled the people of God "in Jerusalem." (Isa. 28:15).

Third, "We have made lies our refuge." No doubt there was much confusion among the rulers of the people when the news of Christ's resurrection was brought to them. They knew their "covenant with death" had not stood. They knew their "agreement with hell" had been "disannulled" and now they resorted to "lies" for a "refuge." "And when they had assembled with the elders, and had taken counsel, they gave large money to the soldiers saying, Say ye, his disciples came by night and stole him away while we slept." (Matt. 28:12,13). A more ridiculous lie could hardly be told. So far as the record goes, not one theory was advanced as to why his disciples had stolen his body. If these soldiers were asleep, how did they know what became of His body? If stolen, how did they know his disciples had stolen it? One may rest assured these men were not asleep. They were under the strictest orders "make it as sure as you can" and they knew the death penalty would be exacted should they be found asleep on guard duty. The fact that they were asleep, would have disqualified them as

witnesses in any court. They could have said, "We fell asleep and when we awoke, the body was gone," but beyond that their testimony could not go.

Realizing the seriousness of the predicament if this report came to the governor's ears, and knowing something would have to be offered the soldiers in order to render them willing associates in the scheme, they now proceeded to fulfill the fourth prediction mentioned by the prophet. (Isa. 28:15).

Fourth, "Under falsehood we have hid ourselves," Matt. 28:14,15 informs us; "And if this comes to the governor's ears we will persuade him and secure you. So they took the money and did as they were taught and this saying is commonly reported among the Jews until this day." Soon we must leave this grand witness and prophet of God, but before we do so we permit him to speak a few more words about this very important character whom we are investigating as the pilot of the Ship of Zion. "Therefore, thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." (Isa. 28:16). Dropping down through the centuries the apostle Peter identifies this stone in these words: "This is the stone which was set at naught of you builders, which is become the head of the corner, neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts 4:11,12). If there is salvation in the name of Jesus, then He is the one to guide the Ship of Zion. If there is no salvation in any other name, it is certainly evident that none but Jesus can guide the great ship through.

The writers of the New Testament add their testimony as to the fitness of this great pilot. Paul, II Tim. 1:12, ". . . for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." How grand to know this great pilot! "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (Jno.

17:3). Paul knew Jesus; therefore, he was willing to trust him. A few years ago the banks of our country were being closed by the hundreds. Thousands had placed their life's savings in those banks and lost them. One could not approach those institutions with a feeling of trust and there leave his savings. Paul had personal contact with Jesus and knew Him. He had seen Him on the way to Damascus, he had experienced his nearness in the jail at Philippi, he had been his companion in Ephesus, he had not failed him in any of his sufferings nor afflictions and now as he was going down the evening trail and the sun of his life was lowering one thing above all others beckoned him on; "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Tim. 4:6).

Dear reader, as I sit at my desk today writing this message which is soon to go out in print, I am thinking of fathers, mothers, sons, and daughters who will read it, but among whom are many we shall never meet in this life. There is a prayer in my heart that as you read you may be stirred with a greater desire to become better acquainted with the Pilot of the Ship of Zion, "Casting all your care upon him for he careth for you," (I Pet. 5:9), and "... commit the keeping of their (your) souls unto him in well doing as unto a faithful creator," (I Pet. 4:19), and when we have become better acquainted with him we will be willing to consecrate our lives to his service. Before men can be persuaded to come to Jesus, the pilot, they will have to "know him." When men know him, they will put their trust in him and they will obey him. In this way, and in this way only, can the pilot "bring many sons unto glory."

How soon, we know not, and the voyage will be over. The dangers of life's ocean will have been passed and the ship will anchor on the other side, in the haven of Rest. All who have ever booked passage on that ship and finished the voyage will be called before the pilot. O, what a grand meeting! The good, pure, and holy of every land and every

tongue will have reached a beautiful home! It is a home where no "sin, sorrow, sickness, nor death can ever come." There will be no separations from friends nor good-byes. Listen to that grand new song! They are the voices of those who have been washed in the blood of the Lamb—they have been directed by the Pilot to the city of God! "And there shall be no more curse; but the throne of God and the Lamb shall be in it and his servants shall serve him; and they shall see his face and his name shall be in their foreheads. And there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and ever." (Rev. 22:3-5). To all who have never entered this ship Jesus says:

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30).

Jesus, Saviour, pilot me over life's tempestuous sea;

Unknown waves before me roll, hiding rock and treacherous shoal;

Chart and compass come from Thee, Jesus Saviour, pilot me."





WM. KETCHERSIDE
TOPEKA, KANS.

William Ketcherside

William Thomas Ketcherside, was born Sept. 27, 1886, on a farm near Bonne Terre, Missouri. At the age of 16 he began work as a lead miner at Flat River, continuing his labors underground for 17 years. Because of the family's poverty he was forced to work hard as a child, and received only a fourth grade education, which he completed at the age of twelve.

On December 12, 1906 he married Anna M. Hansen, of Perryville, Mo., and the six children which came to grace the home are all still living. They are William Carl, Larsen Rudolph, Goldie Mabel, Alma Marie, Paul Slater, and Frieda Sada. The oldest, W. Carl, is active in the ministry, following in the father's footsteps.

Brother Ketcherside was baptized by William Dalton, in August, 1913. He was active in the Flat River church until moving to Marshalltown, Iowa, in 1918, since which he has lived in Gilman City and Chillicothe, Mo., as well as Pearl, Ill., and Topeka, Kansas. He held his first meeting at Pretty Prairie schoolhouse, Hodgeman County, Kan., in December, 1920, but was active in local church work from the day he was baptized. Through constant years of study he has become so familiar with the Bible, that he can quote much of it from memory. His sermons are interesting to the masses, being filled as were the discourses of the Saviour, with homely and pointed illustrations.

William Ketcherside is the first of the seven authors of "The Ship of Zion" to reach Port, having departed this life at Neosho, Mo., October 25, 1941.

The Officers

By William Ketcherside

THE TRAINING ground for the army of the Lord, is the local congregations of the Church. The members of the church are the soldiers. Government and discipline are as indispensable to the Church of Christ as they are to the civil and national interests. The administrative government of the Church of Christ is vested in two offices, viz., evangelists and elders.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Eph. 4:11-12.

The apostles and prophets served their purpose in the Church, leaving the remaining offices for bringing to maturity the saints; to educate, train and develop men and women for every branch of the Lord’s work wherein the Lord has called them to labor, and thus, to enable the Church to edify itself as a body, and to perpetuate itself on earth to the glory of God.

There can be no government without authority. Authority must be administered officially, hence, the officers of the Church of Christ are appointed for the above purpose. The first evangelists and pastors (elders) were made by direct inspiration of the Holy Spirit, through laying on of the apostles’ hands. For example, Paul told the Ephesian elders:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God . . .” Acts 20:28.

The first evangelists were “filled with the Holy Ghost.” (Acts 6:8; Acts 8:5-7). After the revelation was given set-

ting forth the qualifications for the above offices, it became a matter of training, and not of direct inspiration. Paul said:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” And again, “These things speak, and exhort, and rebuke with all authority.” (Titus 1:5; 2:15).

In the government of the Church the evangelist came next after the prophets. Men for the evangelistic office must be skilful. They must be educated, trained and developed for this work of authority. They must have special qualifications. It requires something more than just the ability to preach the gospel. Titus was to “set in order the things wanting,” and then “ordain elders.” He was to inaugurate into effect a program of work whereby the Church could be qualified to edify itself in love, that it might be self sustaining, and able to carry on the work in an effective way, that Her blessed light might shine more and more unto a perfect day.

The authority of the eldership does not extend beyond the borders of the local group it serves. The authority of the evangelist is general. He may serve the interests of the Church when and where the Church calls upon him for assistance. His qualifications are laid down in the Apostle's letters to Timothy and Titus. The Church over which he presides, must respect his authority. The above scriptures positively show that the evangelist represented the churches officially, until an eldership was appointed. There was no time in the early Church when the local congregations were not under authority. They had to have official representation in order to have government. They were either under the apostles directly, or under an eldership or an evangelist, appointed by the apostles.

This is the government of the kingdom or Church of Christ. It began on the first Pentecost after the death of Christ—the day that Christ was inaugurated and coronated King of Kings and Lord of Lords, and was to continue.

“From henceforth even forever” (or till time shall be no more.) (Isa. 9:7). “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.” (I Cor. 15:24-25).

To say that we can have scriptural government in the Church of Christ without either of the above offices represented, would be like saying that we can have civil government with only the President of the United States in office. It is true that some have thought and taught differently concerning the government of the Church as stated above, but I am satisfied that no substitute can successfully replace the divine arrangement.

The evangelist must have the ability to go into new fields and preach the gospel, baptize believers and outline a program of work, giving each member something to do. The authoritative work in the Church is delegated to men only, but each member may be trained for some service. The male members who can qualify for the various offices in the Church should do so. Every member should be willing to work. A baptized believer who is able to work and, yet, will not try to perform the task assigned by those over him in the Lord, is not fit for the kingdom of God. Paul commanded the Hebrews:

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls.” (Heb. 13:17).

Every member of the Church is subject to the discipline of the Church. The evangelist is no exception to this rule. But he can only be rebuked or corrected by those who are in authority over him. He may be censured or criticised by others, but his office must be respected when a rebuke is in order. The apostles were the only officers in the Church that the Church could not discipline. They were over the Church. To try a case, and enforce the penalty, the one trying the case must be superior to, or equal in, authority, to the one being tried.

Only an apostle could rebuke another apostle (Gal. 2: 11-15). The elder may discipline the evangelist, and the evangelist may discipline the elder. (Compare 1 Tim. 5:19-20; Heb. 13:17 etc.) Remember, the first penalty for any offence is a rebuke. The evangelist is commanded to rebuke an offending elder, when convicted. The elder is to rebuke the offending evangelist when convicted. The elder is the highest authority in local government, so long as he remains faithful to his trust.

Almost from the day of Pentecost while the revelation of the New Testament was incomplete, preachers and others would take what truth they had and add to that, their own notions of religion, and with their fanatical teachings disturb the Church by sowing discord among the brethren. To curb this evil, the apostles authorized the Church to grant letters of recommendation to faithful evangelists, so that the churches could be made safe from unfaithful men. But such letters soon became inadequate to the needs of the Church. These fanatical preachers would go out and build up fanatical churches whose leaders would give the fanatical preacher a letter of recommendation as a faithful man. So the apostles, in order to head off this evil, commanded the churches not only to demand a letter of recommendation, but to also require of them to state what doctrine they taught. Hear John:

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.” (II John 10:11). (Compare II Cor. 3:1).

We have, even today, men teaching about every imaginable fanatical idea in the name of the religion of Christ. They will destroy the churches if allowed to come in and sow their discord. It is sad, but amusing, to watch the antics of such characters, when asked what they teach on certain points of doctrine that have disturbed the church. When men begin to substitute their own religious ideas and notions for the doctrine of Christ, they become servants of sin, and not servants of God. The “doctrines of demons”

(I Tim. 4:1), were doctrines that were endorsed and sanctioned by the Devil, and preached by his servants,

“ . . . For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ” (II Cor. 11:14-15).

The Devil wants the leaders of the Lord's army to turn traitor to the cause of Christ. He offers them every inducement that appeals to the “lust of the flesh, the lust of the eye, and the pride of life.” France lost the battle of the Netherlands mostly because the traitorous leaders in her armies refused to blow up bridges and block the enemy.

The next officers set in the Church were the pastors (elders). The congregation should assist the elders to choose capable men and women to labor as assistants in directing the work under their authority. The male members given this responsibility should be humble and earnest in their efforts to serve the Church's needs; and they should strive to qualify for the various offices of the Church. Paul said of the deacons: “And let these also first be proved.” (I Tim. 3:10).

This use of “also” shows that the elders were trained, and proven qualified for their office, as were the deacons. Peter said: “The elders which are among you I exhort, who am also an elder, . . . Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.” (I Peter 5:1-3).

We will not take the space to enumerate the different qualifications required for this office, as stated (I Tim. 3:1-7; Titus 1:5-9). But the man who does not possess all of these qualifications in some degree, is disqualified for the office. They must be men of influence. Trained men, and skilful. They must have the ability to train others as they have been trained. They must know the true doctrine of Christ to enable them to put down all heresy. “An heretic, after the first and second admonition, reject”, says Paul.

They are to lead the Church to victory against Satan and sin. The Devil secretly gets his agents into the Church—his “fifth columnists.” Don’t forsake the elders if that “fifth columnist” happens to be a so called “friend” of yours, or a relative, or a member of your immediate family. He who tries to overthrow the government of the Church is an enemy of all righteousness. He is a servant of the devil. Take a stand against the evil doer! Stand by the elders in their fight against sin, “for they watch for your souls,” said Paul. If an elder sins, an evangelist should be called to receive the charges against him. Shrewd men are sometimes difficult to handle. The evangelist must be physically fit. He must be strong against all evil—not easily influenced. He must act impartially, regardless of who is involved. Some cases are so open and above board that a trial is not necessary. An ultimatum is in order as in the case of the Corinthian fornicator. (I Cor. 5). Other cases demand a trial where the evidence or facts are not known to all. Paul said, “Some men’s sins are open beforehand going before to judgment (of the church): and some men they (their sins) follow after (brought out in the testimony). Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” (I Tim. 5:24-25).

I knew some elders who said they could discipline the Church but the Church had no power to discipline them. In other words, since the apostles were the only officers in the Church that the Church could not discipline they claimed to be equal to the apostles in authority. Of course they were tried and as John said of similar characters (Rev. 2:2), they were found to be liars. They had no such authority as they claimed. God would not leave the safety of his army in the hands of men who could not be impeached, in case they proved to be traitorous, dangerous characters. God’s law is perfect. It is designed to take care of every need of the Church. When devilish traitors are found in the ranks of the Lord’s army, they can be disciplined, regardless of their official standing. This is God’s govern-

ment, and you must be willing to: "Remember them that have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever." (Heb. 13:7-8).

So long as the teaching and example of elders is no more nor less, than the teaching and example of the Saviour, beware what you say to or how you act toward them. They are God's ministers to wait upon this very thing! They are there to execute God's will. To rebel against them is to rebel against God. They must account to God for you and themselves.

These officers of the Church are designated under the titles "elders and presbyters," "shepherds and pastors," "bishops and overseers." The first group of words expresses the idea of "age and experience." The second group expresses the idea of "leading and feeding." The third group expresses the idea of "training and oversight." This is the work delegated to elders of the Church. They must have all of the above characteristics to be qualified for this office. No man should be placed in or allowed to remain in this office who does not possess the above characteristics. It would not be fair to the man, or to the congregation.

In the U. S. Army, the officers cannot allow the soldiers to go and come at will. They must have a list of the names of their troops. They must have a roll-call each day, so that they may be able to account for every soldier. The elder of the Church should on each Lord's day morning when the Church comes together by divine appointment, ask about every member who is not present, concerning whom they have no previous information. A list of the names of the members should be carefully kept, so that they may be able to give an account for each one. Such scriptures as "Your Lord cometh at an hour that ye think not;" and "They watch for your souls, as they that must give an account;" all indicate the absolute importance of the elders knowing the whereabouts and conduct of the membership.

I have known elders who when a member moved away from the congregation, gave them a letter removing their

membership from their rolls, when the member was not even transferring membership to another faithful congregation. Suppose the officers in the U. S. Army should be so lenient with their soldiers! Remember, each Christian is a soldier for Christ. The above procedure in releasing members from under the government of the Church is wrong for several reasons. It teaches the members that to be under authority as Christians is not necessary. It creates in the heart of the member a lack of respect for law and order. It teaches the member that local identity is not necessary. It teaches the member that he is not required to be subject to local government unless he so wishes. It leaves a false impression on the mind of the member that all he has to do to be saved is merely be a member of the Church of Christ.

Elders who show such little interest in the welfare of their flock are certainly disqualified for the office they hold. No man or group of men is high enough in authority to release one from the government of the Church locally. There is no government in the Church for the individual, except local government. To be Christians we must be under the government and discipline of the Church. This cannot be done except through local identity. You must be enrolled in some local congregation that is either under the authority of an evangelist, or under the authority of elders. If you move away from the congregation where you hold membership you are still under its government. The elders cannot release you from doing your duty to God except by withdrawing fellowship from you. When you move away, send in your contributions regularly. Report frequently to the elders on your conduct, that they may know how you are living. Remember, they must "give an account for you." The fact that you are isolated from a faithful congregation does not release you from subjection to its local government, any more than a soldier of the U. S. Army is free to do as he pleases while on leave of absence.

But some say "Well, our elders never taught such as the above." Perhaps that is true. If elders, preachers, teachers and leaders, in the Army of the Lord were all

teaching the government of the Church as they should, this sermon would not be necessary. Another says "I've read the Bible a great deal, and I've never seen such teaching in it." But the above teaching has been in the Bible now for approximately nineteen hundred years. The truth of a proposition does not depend upon how much or how little we know about the matter. Another says "I yet, cannot see why it should be that way." Perhaps not. But I am convinced that the human family could not be saved through any other process of law. (Compare Gal. 3:21). The fact that God gave this law, is evidence that it was not only the best thing to do, but that it was the only thing that His righteous judgment would allow. This is a proof of its divine perfection. That is why we are forbidden to add to or subtract from it. The only way that we can be saved is through respect for and obedience to the law of God as stated in the New Testament.

You may say, "If this is true, the elder has a serious task to perform." Certainly! Suppose you employed a man to lead, feed, guard, guide and protect a flock of sheep for you, and when you came to inspect the flock, that man could not tell you where some of the sheep were. Instead, he would only say "I don't know where they are. They wanted to change pastures, and I just pinned a tag on them stating that they were your sheep, and let them go. I don't even know which direction they went." What would you do, but lift your hands in holy horror! Would you continue that man in your service, shepherding your flock? To ask that question is to answer it. Yet, that is exactly what many shepherds over the flock of God are guilty of, and seemingly without any scruples of conscience.

There is no reason, scripture, precept or example, for more than two kinds of "church letters." If a member of the Church moves to another faithful congregation, the first elders should see that he is properly located at the new place, and grant him a letter of recommendation, and mail the second elders a copy of it, asking them to cooperate in seeing that said member is safe under their official

oversight, and to report this fact so that the transaction might be completed on their records.

If a member is to travel among faithful brethren with whom he is not acquainted, he should be granted a letter of recommendation as evidence that he is faithful, and worthy. It is a pleasure to elders to grant members such a letter.

The business of the Church is vested in one office, the deaconship. The first deacons, like the first evangelists, elders, preachers, teachers, and leaders, were "filled with the Holy Ghost." (Acts 6:3).

The office of deacons should be respected as a part of the divine government. In importance, it ranks with the office of the eldership. Hear Paul:

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Phil. 1:1).

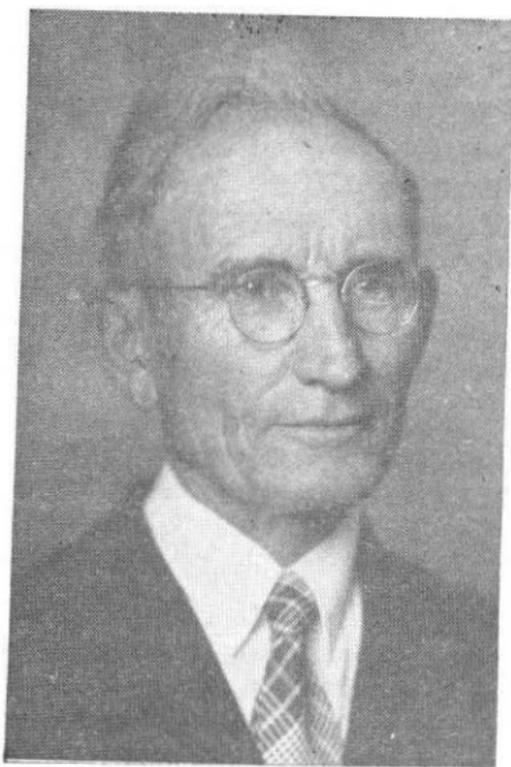
I shall not take time to enumerate their qualifications briefly referred to in another part of this discourse. But they must be men skilled in business pursuits. They are to be trained men, into whose hands the church may safely trust its material assets. They are to supervise the business affairs of the church. An intelligent business management for the Church is just as important in one sense, as a spiritual oversight. Many times the judgment of these godly men is unduly questioned by church members. Their sacrifice and service is not appreciated as it should be; but remember, this is God's government, and they are God's servants to administer these very things. They must give an account to God as officers over the Church's goods. To oppose their righteous work is to oppose God's government.

The word "deacon" means helper. They are to help the elders by relieving them of the responsibility of looking after the business interests of the Church. The deacons are subject to the eldership, and must give an account to them for their moral and spiritual conduct, who, in turn, must give an account to God for them.

Read the first ten chapters of the book of Numbers. Study the relationship of the Levites to the priests (spiritual leaders) there. Note that the Levites, who were a type of the deacons in the Church, had complete charge of all material interests of the congregation, while the priests looked after the spiritual needs, and promoted their spiritual interests. Ancient Israel was a type of the Church of Christ. Note carefully, that the Levites did not dare to do the work the priests were delegated to do; nor did the priests dare to do the work that the Levites were delegated to do. So it is with elders and deacons. Their qualifications are for different purposes. They cannot shift their responsibilities from one to the other. They may help and encourage each other in discharge of their respective duties; but when an elder or deacon neglects the duties of his office, to attempt something he is not officially qualified to do, confusion results, the progress of the Church is impeded, the victory goes to the enemy, and souls are lost! In other words, the very purpose of God in building the Church, has been thwarted by those the congregation has trusted to lead the Church to victory against sin.

When the generals, captains, lieutenants and sergeants in our military service forsake the posts assigned them, in favor of something else during a battle, imagine the serious consequences that will follow. Stand by the righteous officers, brethren. Obey orders! Offer them all that you have in service to God—your money, with all your mental and physical energies. Offer “your bodies a living sacrifice” each day. “The fight is on. The trumpet call is ringing out; the cry ‘to arms’ is heard afar and near.” Shoulder your part of the responsibility and be faithful unto death, and you will receive a crown of life!





E. M. ZERR
NEW CASTLE, IND.

E. M. Zerr

Edward Michael Zerr was born October 15, 1877, at Strawsburgh, Illinois, but later lived in Missouri and Indiana. He obtained his common school education in Missouri where he also was brought up in the business of his father, brickmaking. He obeyed the gospel in 1893, and began preaching in July, 1897. It was his privilege to attend Bible Readings taught by A. M. Morris and Daniel Sommer.

On Sept. 27, 1900, he married Caroline May Hill, of New Castle, Indiana, and four children were born to the union. The 3 now living are Elsie Carpenter and Stafford Zerr, of Anderson, Ind., and Dorothy Shirk of New Castle, Indiana. Brother Zerr also has four grandchildren.

He has preached in seventeen states, and conducted over twenty Bible Readings in Indiana, Illinois, Missouri, California and Pennsylvania. For twenty years he read ancient history in connection with Biblical history and prophecy, and then compiled his notes in a book, "Historical Quotations and The Bible." He has also composed twenty thousand questions for Bible students.

The Crew

By E. M. Zerr

FOR UNTO whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:48. Broadly speaking the crew of a ship includes the officers. However, that phase of the subject is to be considered in another sermon of this series and thus the present will have to do with the unofficial members of the group aboard the Ship of Zion.

There are some folks who have the idea that only the officers have any responsibility as to the successful journey of the vessel. That all that is expected of them is to receive the benefit of the management and care of the officers with nothing to be concerned about except their own safe voyage. But nothing can be farther from the truth. What could the officers of a boat accomplish towards the proper handling of their vessel were the private hands inclined to be unconcerned and act as if there were nothing depending upon them? The correct answer to this question will furnish the reason for the remarks to be offered in this article. What could be truly said of a temporal ship is also true of the great Ship that is bound for the eternal shore.

In discussing the subject of responsibility it is well to look at the word and arrive at a close view of its meaning. While the word is not in the common version of the Scriptures yet the thought is. And it is interesting to observe that right in the word itself may be found the vital meaning thereof. It may be stated as follows, "Ability to respond." This can be easily seen by the simple illustration of our responsibility to the state on the subject of finance. When a demand is made upon a citizen for a certain portion of his

income his responsibility in the case is marked by his ability to respond to that demand. For instance, if his income for the period under consideration is one hundred dollars, then his responsibility will be twice as much as the man with income of fifty dollars, all things being equal. No one would be so foolish as to think that he could be justified in his payment of taxes just because he had paid the same amount in dollars and cents as his neighbor. Neither should a member of the crew on the Ship of Zion feel satisfied with his offering to the great Captain simply because he had offered as much as his fellow traveler. The text quoted at head of this article would set such a conclusion aside even were there no other considerations at hand.

There are three bases on which responsibility is reckoned and the reader will now be asked to consider some inspired passages regarding these. Of course the text cited at beginning is one of them. Another is in John 15:22. "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." The third passage that will be given here is in John 9:40,41. "And some of the Pharisees which were with him and heard these words, said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin. But now ye SAY, We see; therefore your sin remaineth." Notice that Jesus does not credit them with actually seeing. He only holds them as responsible as if they did see since they "said" they saw. Of course there are various other passages that set forth practically the same principles that are given in the above mentioned verses but these will suffice for the present. And from a candid study of them we have these all pervading conclusions. Men will be held responsible for the light and knowledge they actually enjoy. Also for that which they could have enjoyed and thirdly, for that which they CLAIM to enjoy, whether the claim be true or not.

With this before us let us take a closer observation of the three bases in their order. How much light and knowledge has been experienced by the members of this crew? The Captain of the vessel furnished every member of the

group with a complete book of instruction as to what is to be expected from each one and the details of the service required. Not only so, but those on the Ship of Zion actually enjoy a vast amount of knowledge on the great subject. They have often shown by their references to this book of instructions that they are acquainted with it. If any doubt is held on this statement just let some passenger on another vessel undertake to express false statements as to the nature of the ocean of time, the object of the present voyage or the comparative security of the different vessels afloat and they will soon exhibit their knowledge of the subject by citations to the divine book of instructions. In almost every instance that may come into consideration the members of the crew will admit their knowledge of what constitutes their duties even while allowing the charge of neglect of duty. And seeing that such knowledge is really possessed, how awful to know that so many are not living up to what they know to be their duty. At this point it will be well to consider the statement of James 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Further remarks on this division of the subject will be reserved for the latter part of this discourse and for the present let us proceed to consider the second one mentioned above. How much light and knowledge do the members of the crew have privilege of enjoying? Laying aside our parable for a moment, let us consider the fact that no book is as available today to the masses as is the Bible. It has been translated into more languages than any other book in existence. And it can be had for a nominal sum. If necessary a copy of the entire volume can be bought for a quarter of a dollar. Think of this compared with the situation in olden times. Before the art of printing it was almost prohibitive in large numbers of cases to own a copy. They had to be written by hand on inconvenient writing surfaces and with crude writing instruments. It was so difficult to produce a copy of the Sacred Text that very few families could own a copy. This was one reason that

synagogues were erected in various places. In each of these places a copy of the law was kept and the people resorted to them in order to hear it read by the ruler of the synagogue or his attendant. While in our day it is nothing to surprise one to see as many as three copies of the Bible for each member of the family.

Furthermore, the officers of the Ship are putting forth more efforts than ever before to give their crew a better opportunity to learn about the great Book.

Coming to the third division as presented above, what are the claims of the members of the crew? There are numerous times when these claims are so strong as to thwart the efforts of workers at stirring up proper interest. At the first indication that an effort is about to be made to offer instruction one may be met with "you don't need to tell me my duty for I know it as well as you do." And thus the claim is made that much light and knowledge are possessed by the member. This may be the experience one will have who would try to offer instruction and when the one approached is very lacking in knowledge of his duty. In this way the eyes are closed against the light and the ears are closed against the truth. But since we have learned above that men will be held responsible for the light and knowledge they claim to have this will leave them in a very embarrassing attitude when the final test comes. If a man claims to know what his duty is he will be held responsible to that duty even if he is uninformed as the sectarian world. There are members of the church who will not make any effort to attend the Bible study conducted by the church on Lord's day morning and will rebuff us by declaring that they know their duty.

No treatise on the subject of responsibility would be complete without consideration of the parable of the talents as found in Matthew 25. A careful look at verses 21 and 23 will discover that each of the two men spoken to received exactly the same blessing from the Lord. This was not because each had the exact same amount to return to him for one had less than half as much as the other. But the key

to the matter is the word "faithful." Not one word about success. If our salvation depended upon our being successful none of us would make it through. We are all miserable failures as the world counts failures. But there is nothing that needs prevent us from being faithful. It is better to fail while trying to do right than to succeed in a wrong attempt. The man with four talents to return to his lord was blessed because he was true to his trust. Had he not been so he would not have deserved his lord's blessing for there is no reason for being unfaithful. The man with one talent was not rejected because he did not come up to the other men but because he did not do as well as he could.

A pertinent question to be asked here is about what constitutes our talents. When I began to study the Bible I thought all reference to talents meant money. When I would hear preachers exclaiming upon the awful doom of those men in the church who would not use their talents for the good of the Cause I would begin to feel sorry for men of wealth. But later it occurred to me that few men of wealth were to be found in the crew that was on the Ship of Zion. And that led to the thought that few men in that crew had talents. But my confusion only increased at this for I wondered what reason any man had for being in the church if he had no talents. This brought me to closer study of the subject of responsibility as taught in the writings of the apostles with the result that I saw the subject more clearly. I was able to conclude that anything a man had or controlled by which he might do good constituted his talent. This would include a man's money, his ability to make money, his lands or houses, his ability to think or talk, his personal influence, his position of insight into the various activities of this world, etc., all were included in his talents. The next question was, where did these talents come from? This is answered in the language of Paul in I Cor. 4:7. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" It will be understood that the direct

application of this passage is to the spiritual gifts that were possessed by Christians in the early years of the church. But the principle involved is applicable today. This is in keeping with what the same apostle wrote in I Tim. 6:7. "For we brought nothing into this world, and it is certain we can carry nothing out." So from all these statements of inspiration we must conclude that all we have and are belongs to God and we are only placed in trust with it. This is why we are so tremendously responsible. It is because we are holding that which does not belong to us. We are holding it in trust and our lot with the Lord at the last great day will depend upon our faithfulness in handling it.

It would be expected of the officers on the Ship of Zion that they use their talents faithfully on account of their special position and relation to the Master of the great line. But they are not any more surely called upon for this than are the private members of the crew. One does not need to be an officer to sing, pray, read a verse of Scripture, exhort, ask questions, etc. And his responsibility is not confined to the public activities of the church. His influence upon passengers on the boat makes him responsible before them. An improper conduct on his part may cause the other travelers to become discouraged and think of deserting the vessel. So we are to know that the salvation of those around us is laid at our door as far as our influence goes. If a single soul is lost on account of our failure to discharge our duty we will have to answer for that loss. This is further taught by the great Captain in Matt. 5:16. "Let your light SO shine before men, that they may see your good works, and glorify your Father which is in heaven." The Lord is not on earth in person today. Since he left Mount Olives for his Father's home he has not been seen nor heard by people of the earth. The only way that he can be seen today is through the crew of the ship. Jesus depends on them to show before the world what is expected of them. And while two wrongs do not make one right, yet we will be held responsible if a soul is influenced to neglect

his duty and thus be lost through our failure to discharge our responsibility.

Our responsibility on account of the power of influence was aptly illustrated by a circumstance that was related to me several years ago. A young preacher came into a congregation as a visiting evangelist. Upon the conclusion of his exhortation an elderly man responded to the invitation and sought baptism. After the service was adjourned the young preacher had the vanity to ask the convert just what part of his sermon had touched his heart and caused him to come forward. He was told that nothing he said had caused his action that night. Being rather surprised as well as "taken back" by this reply, he asked for further explanation. This is what he received. "Do you see that old man over there? Well, I live about mid-way between his home and the church house. For years I had noticed him pass my home every Sunday on his way to church. Rain or shine, cold or heat, he would go by. When the crowds were drawn off to some place of entertainment on Sunday I noticed this man continued his regular journey toward the place of worship. I finally concluded that something must exist at that place of worship that had great attraction. I then concluded that if it was worth that much to him it would be to me and so determined that upon the first opportunity presenting itself I would go forward in obedience. You happened to be the first one to offer the invitation since I made that resolution so here I am ready to be baptized." This is the story in which it is said that a man preached a sermon three quarters of a mile long as that old man lived that far from the meeting house. But had he allowed himself to become interested in the attractions of the world as so many of the other church members did, and become only half-hearted in his activities, then this other person would have become disgusted with religion.

It will now be well to consider a statement of the great Captain as found in Luke 16:10. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." This teaches that

if a man fails to be faithful in the small things of life he is to be accounted as being so in the great things. That is, if a man would refuse to perform the so-called little duties of the crew he is regarded in the Lord's sight the same as if he had refused to perform the great ones. But this does not mean that a man who will not willingly perform one of the small deeds that he would not be willing to do some of the "big" ones if he could. There is often a man who will neglect or refuse to offer a prayer in the presence of a few faithful disciples at the communion service who would promptly respond were he to be called upon to perform some one of what might be considered a big feat in the work of Christ. He might think it unavailing for him to ask his neighbor to go with him to the place of public worship but would "jump at the chance" to mount the platform and deliver a public oration were he given the power to do so. It is frequently heard from the lips of professed disciples, "if I could sing like such a sister, or could pray like a brother is heard to or could preach like others, then I would be glad to do so. But what little I can do does not amount to anything so I will not try." But the man who would refuse to perform the "small" things would not do the greater ones from the right motive. It would be for the purpose of the praise of men and that would forfeit the praise of God. I have known more than one man who started out in public endeavors with a view of "entering the ministry." They would seem to be all absorbed in the great work of saving souls and would talk as if they were burning up with zeal in behalf of the lost. And yet, when they discovered that they had tried to take the role of a member of the crew that was out of their class they would become disgruntled and desert the ship altogether. All this shows that what activities they had previously manifested were from the wrong motives. When the desire to be faithful and to discharge the personal responsibility is at the basis of all activities, then we will not see men deserting the ship because they cannot do some great thing. They will be glad to do what they can whether that be a so-

called small act or a big one. Their constant object will be that of faithfulness and not that of success. They will be so anxious to please the Captain and so fearful of being rejected on account of unfaithfulness that the question with them will not be what great things can I do, but have I done what I could.

It is true that we are saved as individuals if saved at all. And yet we should not forget that the general standard of the crew is raised or lowered according as the individual raises or lowers his quality of faithfulness. This is why we have the old saying that has been used by almost every public teacher, "If every church member were just like me, what kind of a church would this church be?" For a man thus to lower the standard by his individual unfaithfulness is to be like the man who rocks the boat. We know that in temporal life the man who rocks the boat is an objectionable character and if he persists in his conduct he will have to be rejected. Jonah was thrown over board because his unfaithfulness had occasioned the storm. After being thrown over the sea became calm and the boat was saved. There are many Jonah's today. And while it is impossible for any individual actually to endanger the great Ship of Zion, yet his conduct may be seen by the Lord in the same light he would be were such a thing possible. It is a well known principle taught in the Bible that men are accounted guilty of things they wish and try to do whether such is possible or not. Thus Adam was charged with having "hid from the presence of the Lord" when we know there is no hiding from God. But that was the wish and attempt of the man and the writer speaks as if it were accomplished. And so, while it is impossible to sink the Ship of Zion or even to endanger it, yet the man whose conduct is such as to have such tendency he will be held responsible for such calamity. Hence another strong reason why his personal life should be one of faithfulness.

Here is another consideration that should encourage all to personal faithfulness. Since no one can actually endanger the boat even if his motives would make him guilty of such

thing in God's sight, it therefore furnishes encouragement for the individual to be faithful and thus save himself. Even a preacher's failure to hold his "converts" in the service of Christ does not affect his personal salvation. This is what Paul wrote in I Cor. 3:14,15. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The reward mentioned here is the joy and satisfaction one would experience in seeing his converts remain faithful. But even should he suffer the loss of this joy through the unfaithfulness of the convert, yet the FAITHFUL preacher will be saved from fire notwithstanding. Of course this is a case considering the preacher but the principle would hold good with every member of the crew. Paul told the Ephesian Elders that he was "pure from the blood of all men." See Acts 20:26. And this was not because he had "succeeded" in saving all men for he had not. But the reason is given in the following verse: "For I have not shunned to declare unto you all the counsel of God." So it is not a question of whether there will "be any stars" in our crown. Such a question would set aside the language of Paul just cited and would also set aside all the teaching in the Word on the subject of individual faithfulness as opposed to success. Further teaching on this point is to be found in Ezk. 3:19 on the matter of responsibility of the prophet in warning the wicked. "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." All such passages apply with like force to individuals in "private life." Our salvation depends on whether we do our duty and not on our ability to get the other fellow to.

We are now ready to take up the item started in the beginning of this discourse and deferred to this place for further consideration. The reader was referred to the language of the apostle that "to him that knoweth to do good and doeth it not to him it is sin." This passage should constantly be held before us in our personal life among

the disciples or the men of the world. It is common to have professed Christians ask such questions as these, "Is there any verse that requires us to meet on any other day than Lord's day?" Acting on what seems to be regarded as a safe retreat they will declare that no scripture requires the members to attend any other service than the Lord's day communion service. They know that specific passage can be shown that sets out the first day of the week upon which we are commanded to assemble. But no such passage can be found requiring them to assemble at any other time it is contended.

It is true that no verse can be found that specifically sets out a certain duty for a certain day. That is because of the specific nature of the service. But no one should be so positive about there not being any definite statement in the apostles' teaching. Listen to this, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." This is in James 4:17. I know of no one passage in the New Testament that is any more far-reaching in its application of principle than this. It places the determination and responsibility in any proposed case of activity on the basis of its being one that is good. In view of this what shall we say of those who hide behind the technical truth that no specific passage can be found that sets out any other public meeting than the Lord's day communion as one that Christians are bound to attend? We should say that before they can well be so satisfied with this conclusion there are a few questions they are logically bound to answer. Is the meeting on Lord's day evening and Thursday evening one that is good? That is, if a man attends such meetings is he doing good? He either is or is not. If he is not doing good then it would be wrong for him to attend them at any time. If the attendance on them is an act of doing good then the man who knows about them and who could attend but fails to do so is committing sin. And so we can see how the subject of individual responsibility brings a Christian into contact with many personal duties not in so many words described. A thing is either good or not. If

it is good and a man has opportunity of participating and does not, then he is committing sin. This will include such activities as the mid-week Bible studies, Lord's day evening services, protracted meeting services, etc. Doubtless there are large numbers of disciples who have allowed themselves to be perfectly satisfied with their one meeting a week service and never thought of being guilty of sin since no specific passage could be cited requiring them to meet oftener.

Brethren of this type would not think of living in a community where there were no regular services maintained. They want to be able always to know that at such times that they wish to attend the meetings will be going on for them. But they expect others to see that it is being done. Their individual responsibility does not seem to concern them much if at all. This is very unfortunate. What would become of the life and stability of the church were all to take that attitude? Let all realize that to the fullest extent of ability and opportunity God will require all individuals to assume his full share of the burden of work of the church. It is a matter where one man cannot act for another. Neither will the unfaithfulness of one man excuse another man in his unfaithfulness.

Here is another phase of this subject that should not be overlooked. While two wrongs do not make one right and while the wrongs of one man need not affect the salvation of another, yet they may affect his satisfaction over his relation to the work here in this world. In I Cor. 12:26 we hear Paul as follows, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Of course we understand this to apply to misfortune with the members of the body of Christ. That each member is to sympathize with the others. But the very relationship that causes this statement to be true also will show us that no one member can allow himself to become sub-normal in his spiritual standing without its affecting the other members of the body.

And thus no member has the right to neglect his individual responsibility for to do so means to react detrimentally upon the other members and no one has the right to do this. Therefore individual members should feel their responsibility and determine to live a faithful life. We can defile the body of Christ by lack of duty as surely as we can by overt sins. An organ in the natural body can bring as much disease and danger to the body by its failure to perform its proper function as by an active performance in the unlawful field of action. And thus we find it true in more than one sense that "None of us liveth to himself, and no man dieth to himself." See Rom. 14:7.

We all should be determined to live faithful lives not only for the sake of our own salvation and the general good of the church, but also because of the far-reaching effect of our influence. The eyes of the world are upon us. And while there is little thorough knowledge of the Word of God in the minds of the people of this earth, yet there is a general idea as to how Christians should live that is not far from right. While no man should be an example of authority for others to pattern after yet many people do so and we should regulate our lives accordingly. The life of a faithful child of God will be a benefit to the people of this world in all of life's relations. It will encourage fathers and mothers to be more earnest in their relations of spiritual service. It will show men in prominent places the true worth of a life of trust in the Saviour of men. In many instances where persons would not be led to Christ by the direct reading of the Word of God, they will become interested and finally obedient to the divine call as set forth in the Book by seeing it portrayed in the lives of the disciples of our Lord. And by the same token, if they must behold us as mere professors, living one kind of life and professing another they will be led to turn against the cause of our Lord. The sons of Eli became wicked and so corrupted the service of the law that had been given that worldly people came to despise the sacri-

fice of the Lord. The same kind of thing will happen today if we live unfaithful lives.

We know not when our Lord will come and we need not know. Our salvation eternally does not depend upon a forced and spasmodic exertion in the direction of divine requirements that has been urged on us by some crisis thought to be imminent, but by a life of constant, consistent, faithful devotion, springing from the motive of gratitude to the Giver of all good who has honored us with the privilege of preparing ourselves for a residence in the home of the soul. Such a life may have its persecutions and be fraught with the cares and anxieties attendant upon a life of devotion to Christ, but in the end will find one ready to approach the grave with an unfaltering trust. Let our service each day be such as we will wish it had when the shadows are gathering.

Let us remember that faithfulness and not success is what is expected of us and is what is possible. We will be without defence if not faithful for such deficiency will be inexcusable. All can be faithful whether we be given five, two or one talent. This will take away the dread of the grave and the sting of death. Looking backward over a life spent in sacrifice and faithful service to Christ will only make the narrow valley more welcome. For it is not true as has been stated frequently, that it is a fearful thing to die. But it can be truly said that it is a fearful thing to be afraid to die. No fear can be compared with it. And all the more deplorable since unnecessary. The man who has resolved and carried out his resolution to be faithful unto death can defy all the tempests that are filling the world with unrest. Amidst it all he may let the storms thunder on his brow and oceans of adversity dash their billows at his feet. And finally, as the last lingering rays of light are fading and the waters of death are eddying about his feet he will feel the presence of the Master and truly know what it will be to finish his course with joy.



B. F. HUDDLESTUN
NEW CASTLE, IND.

B. F. Huddlestun

Ben F. Huddlestun was born February 2, 1889, near Hale, Mo. After graduation from Hale High School in 1909, he attended Gem City Business College, Quincy, Ill., then did bookkeeping in Kansas City until he entered United States Mail Service. His first assignment was at Hale, and he was then transferred to Carrollton, where he made his home from Oct. 1919 to January 1941, when he moved to New Castle, Ind.

He was immersed at the age of 20 years, and later served, first as a deacon, then as elder, at Hale. He attended Bible Readings directed by S. D. Jones, D. A. Sommer, A. M. Morris, and E. M. Zerr. He began evangelistic work in 1921, holding his first meeting at Riverside, California.

He married Verna Belle Judy, of Cameron, Mo., on May 9, 1912, and to this union two children were born; Mrs. Naomi Flick, of Eagle Rock, California, and Kenneth J., (14 years old) who is at home.

Bro. Huddlestun labored for two whole years in Arizona, California and Connecticut, with his evangelistic efforts, taking him into virtually every state. In the east he established and maintained a mission on the East Side of New York City. He has been interested in Personal Development and Mission Work, his present employment in that line of activity being sponsored by congregations at New Castle, Middletown, Anderson and Rigdon, all in Indiana.

Rocks and Reefs

By B. F. Huddleston

“Our barks are on the sea of life,
Time steadily plies the oar,
Shun Rocks and Reefs of sin, and strife,
And anchor on the Golden Shore.”

TO ALL passengers aboard the Ship of Zion, we say “Bon Voyage,” (a French term, meaning Good-Voyage) Farewell! Since you are bound for that Heavenly Port, we wish you a safe and prosperous voyage. When loved ones or friends are at sea, news of a shipwreck creates great anxiety, so at the beginning of this writing we breathe a prayer to our Heavenly Father asking safe guidance; that none of our Brothers or Sisters in the Lord may make shipwreck of their faith in God, on the troublesome Rocks and Reefs of Sin.

Many times I have had the happy privilege of beholding the departure of great ocean liners, from both the New York and Los Angeles harbors. These floating palaces, designed by man, to wrestle with the waves of the mighty deep, are to me, full of exciting interest and charm.

Some of these large and beautiful ships, built to convey mankind and precious cargo across the seas, have been shipwrecked on their maiden voyage; likewise many over confident people, having launched upon the sea of life, become stranded upon the rocks of sin, lashed by the tempestuous winds, and raging waters of Satan, ere they have gone very far on their voyage.

There is no more appropriate symbol of the human race than the sea. Sometimes it is calm and peaceful, at other times it is ruffled by a gentle breeze, then again it

is disturbed by huge mountain waves. One day humanity may be calm and happy, in pursuit of their daily tasks, and within a short time, may be troubled by the raging storms of sin, or in the midst of the destructive waves of war, with enemy's bombs raining down.

The wonderful power of God is made manifest in the creation and control of the seas. But the designing and building of the ship, portrays the power of man. Because of their beauty and charm, ships are spoken of in the feminine gender. We say: "She is a beauty," "She sails well," "The wind is against Her," "We wish Her a safe voyage," etc., thus using terms applied to the most interesting sex.

Although ships are only material, yet there seems to be a peculiar attachment between her and the officers and crew. Associated with every ship is the designer's clever invention, the builder's patient toil, the explorer's daring, the sailor's affection and hope, as well as the passenger's safety.

No matter how beautiful the ship, how much she is loved, or what the cost of construction may be; when the storms come upon her, and she is cast upon the Rocks and Reefs, the safety of the passengers depend upon putting on the life-belt, and getting aboard the life-boat.

The world's largest and fastest ocean Liners ever built are: the S. S. "Normandie," the S. S. "Queen Mary," and the S. S. "Titanic." The latter was built by the White Star Line, and started her maiden voyage in 1912. She was probably the largest and most luxurious ocean Liner, ever constructed. Her entire length was 883 feet; 104 feet from keel to the upper navigating bridge, as lofty as a ten storied building. Her beam measured 92½ feet.

The "Titanic" was indeed a magnificent ship, abounding in palatial luxury; equipped with everything that could make for human contentment and enjoyment. There were turkish baths, veranda cafes, theaters, gymnasiums and dance halls. The luxurious splendor of her recreation

rooms with baronial halls, oaken panelling, and diffused lighting, cannot adequately be described with limited adjectives.

Before she was launched it was declared by her designers and builders, that she was unsinkable, because of the construction of certain air-tight compartments; and no matter if she should come on the rocks and reefs, and be broken, the passengers still could be saved by clinging to her floating hull. For this reason the ship carried only twenty life boats, with room to accommodate only one thousand of her 2208 passengers. But alas! Somewhere in the region of the arctic circle, in the midst of the deep cold waters of the Atlantic, was waiting in sullen silence, a monster reef of floating ice. This destructive ice-berg, like the ocean in which it floated, was the handi-work of Almighty God; but when it made the attack upon Man's so-called unsinkable ship, the puny invention became like an egg shell, in the hands of a strong man. The broken fragments, and tangled wreckage of her once beautiful form, now lies among the mysterious inhabitants of the ocean's bed; and there by her side, is to be found, the bleached and sea washed bones of 1503 passengers, who were plunged to an untimely death; in the midst of the activities and enjoyments of life. There were not enough life-boats to save them. O, how terrible!

The masses of humanity in this present age are caught in the whirl pools of Satan, dashed to pieces upon the rocks, struggling in the mighty depths of sin; but thanks be to God, there is provided a way of salvation. Our Merciful Heavenly Father, who has designed the universe, strewn our pathway with flowers, and copied their colors in the rainbow, has provided a life-boat for each and every accountable being.

If we would then be saved from the raging billows, from the dangerous rocks and reefs of sin, we must get into the GOSPEL Life-Boat. It will land us safely in the firm and sturdy Ship of Zion, where we may eventually anchor in that haven of Eternal Rest. In the midst of the dark-

ness and the roar of the storm, we may behold a brilliant light, for Our God has erected a Lighthouse at the entrance of that Heavenly Port. "The entrance of thy word giveth light, it giveth understanding to the simple." Ps. 119:130.

Webster defines a lighthouse as "A structure furnished with a brilliant light, to indicate points of danger to mariners at sea." In the Word of God we have warning signs set up at every dangerous point, it marks the Breakwater and leads us into the harbor.

Of the Gospel it has been truly said:

It is the chart and compass
That o'er life's surging sea,
Mid Rocks and Reefs and quicksands;
Still guides, O Lord to thee.

No wonder the Inspired Apostle Paul has said: "I declare unto you the gospel which I preached unto you—by which also ye are **SAVED**, if ye keep in memory what I have preached unto you, unless ye have believed in vain." I Cor. 15:1, 2. We hope and pray that our belief will not be in vain. Paul says again, "I know whom I have believed." 2 Tim. 1:12; also, "Believe on the Lord Jesus Christ and thou shalt be **SAVED**." Ac. 16:31. The poet in one of our good old songs has said: "Unknown waves before me roll, hiding rocks and treach'rous shoal; wondrous sovereign of the sea, Jesus Savior pilot me."

To avoid making ship-wreck of our faith, we have a great work to do, but we cannot trust wholly in human strength. The weeping prophet Jeremiah says: "O Lord, I know that the way of man is not in himself." Jer. 10:23. The wise man, Solomon, has said: "God hath made man upright; but they have sought out many inventions." Ec. 7:29. All of man's inventions have been his own works. By inventive genius he has been able to make great ships, capable of transporting precious material and human cargo, across the broad expanse of oceans, in a very short space of time: he has provided huge battleships, torpedo boats,

and treacherous submarines, to preserve our liberties, and defend ourselves from the invading foe. By the invention of the diving-bell, man is able to walk in safety on the bottom of the sea: yet man with all his acquired wisdom, cannot invent a plan that will save a single soul from death. He is unable to control the raging storms, or the restless waves of the sea. This alone is vested in Divine Power.

In order that Job might feel the insignificance of human power there was propounded to him this question: "Who shut up the sea with doors when it brake forth, as if it had issued out of a womb, and said: hitherto shall thou come but no further; and here shall thy proud waves be stayed?" Job 38:8-11. David informs us that the Creator "Maketh the storm a calm, so that the waves thereof are still." Ps. 107:29.

Perhaps the most dangerous of all the rocky reefs upon which we may be stranded, during life's voyage, is that of UNBELIEF. Belief is fundamental. Paul the Apostle, who has written more than half of the New Testament, tells us that "Without Faith it is impossible to please God." Heb. 11:6; again he says: "Holding faith and a good conscience, which some having put away concerning the faith have made shipwreck." I Tim. 1:19.

It was unbelief that caused the disciples of our Lord to exclaim "Master, carest thou not that we perish? And He arose and rebuked the winds, and said unto the sea, 'Peace be still.' And the wind ceased, and there was a great calm. And He said unto them, why are ye so fearful? How is it that ye have no faith?" Mk. 4:38-40. I would have you notice how considerately the Lord defers His rebuke of the disciples; until He had removed the danger to which they were exposed; in the midst of which he could not have arrested their attention.

Unbelief has been the fatal and crowning sin of every age. It caused Adam and Eve to transgress God's Law in the Garden of Eden, it caused Cain in angry jealousy to murder his brother; through unbelief the ante-diluvians per-

ished in a flood of waters, during the days of Noah. Unbelief caused the Children of Israel to wander for forty years, until all but two perished in the wilderness. Here is a warning in the Word of God for us: "So we see that they could not enter in, because of unbelief. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12,19. Because of unbelief the Apostle Peter started going down, when he attempted to walk upon the waves of the sea; in obedience to the command of his Lord, "to Come." "And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Mt. 14:29-32.

Not only is implicit and unbounded faith, on the part of officers, crew, and passengers, of the Ship of Zion necessary; but we have much work to do, in order to keep our boat off the rocks, and anchor at last in that desired Haven of Rest. "Let us labor therefore to enter into that Rest, lest any man fall after the same example of unbelief." Heb. 4:11. "For we are laborers together with God." 1 Cor. 3:9; "Let us not grow weary in well doing." Gal. 6:9, and "Work out your own salvation, with fear and trembling." Phil. 2:12, all emphasize the necessity of doing something in order to be saved.

In time of peril and shipwreck the sailor's task is increased. When the Apostle Paul was shipwrecked off the Island of Malta as recorded in the 27th chapter of Acts; their work consisted of many tasks, such as: Adjusting the rigging of the ship; sounding; preparing and partaking of food; casting anchor lest they fall upon the rocks; casting out supplies, after eating to lighten the ship; loosing the rudder bands, and hoisting the main sail; swimming ashore after the wreck, etc. So necessary was this work, that Paul said to the centurion and soldiers, "Except these abide in the ship, ye cannot be saved." They were to continue

at the post of duty, as long as there was hope of saving the ship. Their tasks were made lighter, after heeding the Apostle Paul's exhortation (verse 22) "Be of good cheer: for there shall be no loss of any man's life among you, but of the ship." Ours is a voluntary service, and since we are constantly in danger of falling among the quicksands, or upon the rocks; let us continue at the post of duty, with cheerfulness.

Again I repeat, "BE OF GOOD CHEER," many have perished at sea, on the rugged rocks of DISCOURAGEMENT. Optimism is very essential for the morale of the Christian sailor. At the time of the shipwreck of the Apostle Paul, he encouraged the passengers, "when all hope that they should be saved was taken away." Ac. 27:20, by the statement "Be of good cheer." There have been times in my own life, when I was about ready to give up, as I beheld in my course of life, the treacherous shoals of Hypocrisy, Jealousy, Gossip and Falsehood. These are often placed in our way by those who should have the greatest interest in us. Paul in Rom. 14:13 admonishes, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I am truly thankful to the Heavenly Father for the encouragement of loved ones and fellow travelers on the voyage of life.

It was discouragement, that brought back an evil report of the land in the days of Joshua; It was discouragement that caused Elijah to hide in a cave, after his glorious victory over the false god, Baal, at Mount Carmel; and if we do not watch, discouragement will cause our ship of fate to go aground. A poet in the Navy has written a poem entitled "ROUGH WATERS," a portion of which is as follows:

"When the seas of life get rough, pal
And you're rolled and tossed around,
When storms of ill-luck hit you,
And in cares you're almost drowned,
It is then you need your skill, pal,
Lest your ship of fate, go aground."

An eminent author has set forth a creed which should be accepted by all that are discouraged: "I believe God has created me to be happy, to enjoy the blessings of life, to be useful to my fellow beings, and to honor my country. I believe that the trials which beset me today are but the fiery test, by which my character is strengthened, enobled, and made worthy to enjoy the higher things of life, which I believe are in store for me. I believe that my soul is too grand to be crushed by defeat, I will rise above it. I believe that I am the architect of my own fate, therefore I will be Master of the circumstances that surround me."

Sometimes, if we feel that there is danger of a storm, or of running on to the rocks, or quick sand, it is best to cast anchor, in a desirable haven. Paul so advised in Ac. 27:10,11, but they took no heed, He said: "Sirs ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." Hope is that anchor that will make us safe in the storms. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus," Heb. 6:19. Paul's hope was in God. Like David his attitude of mind was: "What wait I for, My hope is in thee." Ps. 39:7. Let us then put on the Life-Belt of Hope. "For we are saved by hope." Rom. 8:24. To protect us in time of danger and distress let us use "For a helmet the hope of Salvation." 2 Thes. 5:8.

Perhaps the most treacherous shoal or reef we have to encounter on our voyage is that of NEGLECT. At a distance it seems to be only a tiny speck on the ocean, but under the surface, it, like the iceberg is a destructive foe. The fact that people say: "O! It is just neglect" doesn't make it impossible for it to shipwreck our faith. "How shall we escape if we neglect so great a salvation?" Heb. 2:3. The sin of neglect is probably the greatest in the Kingdom, or out of the Kingdom. If one neglect the body, hair will grow long, the nails will become like wild animal claws, and they will become in appearance like savages. Neglect training of the mind, and the child will grow up in

ignorance; neglect the morals, and he will run to lawlessness and vice. Let the farmer neglect his crops, and the weeds will spring up and destroy it; and if he neglects his improvements they will tumble down in decay. A true picture of neglect is given by the wise man in Prov. 24:30-33. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction." Neglect, will eventually lead to destruction and death: "For the soul that sinneth, it shall die." Ezk. 18:4,20. Neglecting to do good, when we possess the knowledge of what is required of us, is dangerous. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17. "The wages of sin is death." Rom. 6:23. There are five steps set forth in the Word of God which lead to Eternal condemnation, as a result of the awful sin of neglect. 1st, Impenitence Ezek. 33:9; 2nd, Absorption in business, Lu. 18; 3d, Insensibility, Ac. 28:27; 4th, Procrastination, Ac. 24:25; 5th, Death, Jas. 1:15.

Another very dangerous reef, closely connected with that of Neglect, is EXCUSES. An excuse is an alibi, or an apology offered for failure to do. It is quite different from a "reason;" for instance the children of Israel wanted a King. The real reason for their desiring a king, was to be like other nations; but the excuse they offered was: that Samuel's sons were inefficient judges. Although many good men and women, in every age, have been known to offer excuses, yet we have no evidence in the Word of God that our God has ever accepted an excuse. Some characters mentioned as offering excuses are as follows: Adam, Gen. 3:10-14; Moses, Ex. 3:11; 4:1,10; Aaron, Ex. 32:24; Gideon, Ju. 6:15; Saul, 1 Sam. 15:21; Elijah, 1 Ki. 19:9. None of these excuses were accepted. An excuse is something offered contrary to both reason and nature. The man who said: "I have bought a piece of ground and I must needs go and see it; I pray thee have me excused," as recorded in Lu. 14:

18, must of necessity have bought it, without seeing it, which of course, would have been a business deal contrary to nature. Whether we are among the unconverted or claim to be members of the church, let us not wreck our barks on the quicksands of excuse.

There is a long chain of rugged rocks and irregular reefs which appear very beautiful to many passengers on the Ship of Zion. Satan, the arch enemy of the souls of men, beckons us to come near and behold their strange and alluring beauty. There they stand, surrounded by the white foam of the splashing waves, reflecting the shadows of their grotesque form, in the noon day sun; but some of the passengers like them best in the evening, as they are illuminated by the red clouds of the setting sun; others prefer, to be very near them, after the sun sinks into the ocean, and a mantle of darkness reflects only a dim outline, in the soft mellow light of the moon. But no matter how attractive they may be, there is danger in going near them, at any time, for they are surrounded by the whirlpools of satan. If we go near, and our frail barks are shattered on the rocks, and we are swallowed up in the whirlpools and raging waters, we can blame no one but ourselves; for they are marked with a buoy in the Word of God, and are labeled: "THE WORLD—KEEP AWAY!" Yes the Apostle James warns the Christian Sailor to "Keep himself unspotted from the world," Jas. 1:27; and John admonishes him to: "Love not the World, neither the things that are in the world," 1 Jno. 2:15; and Paul says, "Be not conformed unto this world," Rom. 12:2. The world is our worst enemy, for that reason James warns again, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." Jas. 4:4. There are many rocks in this reef labeled, "The World." Paul calls our attention to several of them in Gal. 5:19-22, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." We are also informed that, "they which do such things shall not inherit the kingdom of God."

There are none of us but what have a desire to anchor at last in that Heavenly port, so let us not become shipwrecked upon the rugged rocks of the world. Love of the world, is the spirit of childhood carried over into manhood. The child cares nothing about the future, the present is all that concerns him. It was the present distress that caused Esau to say to his brother, Jacob, "Behold I am at the point to die; and what profit shall this birthright do me?" Gen. 25:32. Therefore he sold his birthright for a mess of pottage. It was the glittering attractions of the present that caused Demas, one of Paul's co-laborers, to lose sight of the future reward. Paul said: "For Demas hath forsaken me, having loved this present world." 2 Tim. 4:10.

On our rough and uneven voyage, we may be able to stay clear of all rocks and reefs if we will hold to the old chartered pathway of the seas. We should heed the admonition of the weeping prophet Jeremiah, in regard to the revealed pathway. He says: "Thus sayeth the Lord, Stand ye in the way and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." Jer. 6:16. Often, it is our desire to try a new course that gets us into trouble. Many like the ancient Athenians are asking "May we know what this new doctrine, whereof thou speakest, is?—they spend their time in nothing else, but either to tell, or to hear some new thing." Ac. 17:19,21. The old path in religion, is the Lord's way, but the new ways are of man. Let us remember, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. Many have been wrecked upon the rocks of INNOVATION, because they have left the old paths. The Old Digressives have had their faith shipwrecked on the rocks of; Instrumental Music, Missionary Societies, The modern Sunday School with all its man-made machinery, Modern methods to raise money to carry on their work, Conventions to make laws to govern the church; etc., while the New Digressives become

stranded on the rocks of, Bible Colleges, Orphan Homes, Sunday School Literature, and the One-Man Pastor System. And there are some voyagers among us, who say: "O, these are just matters of opinion, there is no danger of us being swallowed up in the quicksands of digression!" So they draw near with a true (?) heart, in full assurance of OPINION, and failing to give warning to others off the old paths; they too sink beneath the waves, to eternal doom.

Mankind needs the Eternal Hope, which Pure Religion provides, as an anchor to the soul, when the storm-clouds of death hover over. If we continue on the right course, and stay clear of the rocks and reefs, we are safe in the Ship of Zion, and will anchor at last in that haven of eternal rest. At the end of the voyage it is possible for us to have the same comforting assurance spoken of, by Hon. James G. Blaine in his Memorial Address, on the Life and Character of James A. Garfield. He says in part: "As the end drew near, his early craving for the sea returned. The stately mansion of power had been to him a wearisome hospital of pain, and he begged to be taken from it's prison walls, from it's oppressing, stifling air, from it's homelessness and its hopelessness. Gently, silently, the love of a great people bore the pale sufferer to the longed-for healing of the sea, to live, or to die, as God should will within sight of the heaving billows, within sound of it's manifold voices. With wan fevered face, tenderly lifted to the cooling breeze, he looked out wistfully upon the oceans changing wonders; on its far sails, whitening in the morning light, on its restless waves, rolling shoreward, to break and die beneath the noon day sun; on the red clouds of evening, arching low to the horizon; on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only a rapt and parting soul may know. Let us believe that in the silence of this receding world, he heard the great waves breaking on a farther shore, and felt already upon his wasted brow, the breath of the eternal morning."



W. G. ROBERTS
HAMMOND, ILL.

W. G. Roberts

William Grant Roberts was born at Humboldt, Ill., Dec. 13, 1868. At the age of 27 he married Margaret Toynet Walling, who passed away 22 years after their marriage. They two, with their three children; Paul, Raymond and Ruth were a happy Christian family.

About two years after her death, he was married to Elma J. Allen, and three years later, they took, cared for, and afterward adopted a little girl, Jeannette, who has since grown up to obey the gospel.

Brother Roberts began his preaching career at the age of twenty-six, and has been constantly busy in the gospel work, having been forced to turn down hundreds of invitations to conduct meetings through lack of time. He has done much mission work at a sacrifice, and has established a number of congregations. He never refused the call of a small congregation when he could go, as he knew they needed his services as much as a large group, and he was not preaching for the salary, but rather for the Lord.

Soon after he began preaching, brethren began calling on him to defend them against the sectarian groups, in public oral discussion. He has thus held 196 debates; 30 being with the Mormons and 48 with the Baptists. Mormons and Russellites (now Rutherfordites) quit him several years ago, refusing to debate further with him.

Brother Roberts has never reached the place where he thought he knew it all, and is still earnestly studying the Word of God. I have seen him lay his Bible down with the remark, "There I have again learned something more." Much of his time at home and abroad is spent answering inquiries received from the brethren. Thus he not only proclaims the truth from the pulpit but devotes much time at his desk in his chair, clattering his typewriter the truth to declare.

Mrs. W. G. Roberts.

The Destination

By W. G. Roberts

SOMETIMES we start for a specific, definite place, but in our carelessness, we do not carefully notice the sign boards along the way; hence we get lost and fail to reach our destination. Just so with many who start on the King's Highway for Heaven; they become careless, overlook the instructions given in the book, get lost and die before learning that they are actually lost. We need to keep our faces heavenward and watch the guide Book which has mapped out the road and made it so plain no one need get lost if he will heed the warnings.

By "destination" we mean "the place set for the end of a journey." The end of the journey of which we speak is Heaven, so that is our destination. But how many will reach that destination? We expect Heaven to be the end of this journey, but how many will miss their expectation?

There is but one road leading Heavenward, and but one leading Hellward, for there are only the two ways mentioned in the Bible. It is difficult, sometimes to tell which road we are on if we are inclined to give vent to our wrath, be governed by fleshly desires and worldly amusements. The Bible, and not our fleshly desires, must be our guide if we expect to reach the Home prepared for those who conquer the flesh and follow the Bible teaching. No other book but the Bible has mapped the road leading from this world to the heaven of rest.

Christ mentions two roads and two only. In Matthew 7:13, 14, we read this: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Luke says, "STRIVE to enter in at the strait gate" (Luke 13:24): Literally, "strive" means to "agonize." If we STRIVE we will "labor hard," we will "contend," "contest," "battle" and "struggle" to "enter in" and to stay in, for the word "strive" means as much, and all this means "agonizing." Then after we have made this "contest," "battle and struggle" to "enter in at the strait and narrow gate," we still have many temptations to meet and defeat if we wish to reach our destination in peace and safety.

"Strait" means "narrow, restricted, tight, close." So this is a difficult, narrow lane, so to speak, in which we are traveling, and if one "balks" in this narrow way he may hinder the whole procession for a time. We ALL have to keep marching on. It is dangerous to stop where there are no "stop signs," or to "run a stop sign," lest we cause a "wreck" and be charged with MURDERING some soul, and also prevent ourselves, as well as others, from reaching the destination.

The waves of the old sea of so-called pleasure, fun and frolic, are quite tempestuous, turbulent and violent, so we have a fight to make if we keep this "life boat" from going down to, perhaps, rise no more. Let us, then, stay in this narrow way where the storm will not harm us if we keep our faces heavenward and our minds on the much desired resting place, where smiles, and not frowns; where cheerfulness, and not sorrows; where peace, and not torments, will crown our efforts, struggles, battles and fights against Satan and sin. At the end of this road is heaven which we have selected as our destination, and there is no other road leading to that destination, so if we ever reach it, it will be because we have remained in the "narrow way" as faithful soldiers fighting the devil who is trying to turn us back and get us in the "broad way."

Satan ("transformed into an angel of light" II Cor. 11:14, 15) so often gets in this WAY and tries to steal a lamb or a sheep from the flock, but God has informed us that the "unclean shall not PASS OVER" (Isaiah 35:8), hence the unclean persons shall NOT "pass over," or reach

the destination they are laboring for. They may go as far as the judgment, but no farther.

Some will tell you the devil can't catch one of the Lord's sheep. If that were true, the devil would be the biggest fool that ever lived. If the devil should work six thousand years and never make one single convert he would be a fool, which he is not. In John 10:12 Christ says, the "wolf catches them, and scattereth the sheep." So Christ says the wolf (devil) not only scattereth the sheep, but **CATCHETH** some of them.

We who are in the "high way of holiness" have a fight to make in order to stay in this narrow road and finally reach our happy destination. We are steering toward the heaven of rest, and we wish to keep steering toward that eternal haven of peace. But that word "steering" implies "directing a vessel in its course; guide, hence to direct one's self or one's conduct; obey the helm." The Gospel is the "helm" we must obey if we keep the "vessel" directed toward our anticipated destination and anchor our souls into that beautiful rain-bow of an eternal Sabbath morn, where we can drink from the crystal sea, rest ourselves in the shade under the tree of life, and pluck a rose from the bosom of the omnipotent which will sweeten eternal life with delightful fragrance in that home where sorrows are unknown.

Brethren, if we keep our conduct such as it should be, the waves of the mighty sea of **HATRED** for right and righteousness will not hinder us directing the little "vessel" of faith, hope and charity toward that city whose builder and maker is God. It means much, brother, for us to be always watching our conduct, guarding and protecting our character, lest our "steering" will be unconsciously directed toward a hell of sorrow rather than a haven of rest.

Right here is a good place for us to begin an examination of that part of man in the image of God and that will never die, because it is immortal. The destination of that part of man is what we are now interested in, so we will turn to II Cor. 5:17 and read this: "Therefore if any man

be in Christ, he is a new creature." Literally, "If a man be in Christ, there is to him a new creation." But before noticing this further we should turn to Isaiah 43:7 and read: "Even everyone that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

You notice God says he "created," "formed," and "made" man. But why use the three words? "Formed" (Hebrew, yatsat) conveys the idea of a potter forming clay, shaping it into a vessel. It, therefore, refers to the body, or animal and fleshly man made from the clay, or dust, as mentioned in Genesis 3:19. So when God here referred to forming man, He has reference to the body formed from the dust of the earth. He then says, "I have MADE him." Here He has reference to what is said in Gen. 1:26 which reads thus: "Let us MAKE man in our image." This refers to the soul (inner man), the individuality, the REAL man which is IN the fleshly body. This is from the word ASAH which has reference also to animal life. The Hebrew RUACH CHAIYIM from which we have the word "LIFE," "breath of life" is plural, hence God breathed into Adam's nostrils "the breath of LIVES." So man was given two lives; the life of the body which is very short; and the life of the inner man (soul) which is as eternal as God himself, for it came from God. Jeremiah 38:16 informs us that the "Lord made us this soul," and Isaiah 57:16 informs us thus: "the souls which I have made" says God. So God is the father of the soul, but God is immortal; therefore, that which God fathers is immortal. Man is the father of the flesh (Heb. 12:9). But man is mortal; therefore, that which man fathers is mortal and will die. It is nowhere said, God is the father of the flesh, but it is said He is the father of the spirit (Heb. 12:9). It is nowhere said that man is the father of the spirit, but it is said that God is the father of the spirit. God is IMMORTAL, therefore that which He fathers is immortal. Man is MORTAL and that which he fathers is mortal. This shows a distinction between the spirit and the body (flesh), which the Rutherford-

ites fail to make. This immortal soul has for its destination the haven of rest IF it has entered Christ. If this soul has not entered Christ it's destination is hell! The soul that is in Christ has for its destination the haven of bliss, rest, joy, everlasting comfort and happiness.

Then we have the word "created," from the word BATA, as in Gen. 1:27. "So God created man in his own image, in the image of God created he him." This has reference to his SPIRIT, and with it we serve God. We turn to I Thess. 5:23 and read, ". . . and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Here we learn that man is triune—three in one. If our SPIRIT and SOUL can be preserved BLAMELESS then they are INTELLIGENT as is the body while all three are combined in one. However, after the body is dead it cannot be held "blameless" for it is unconscious and DEAD. Remember this, for we will notice it farther on. Now we will go to I Cor. 2:11 and read this: "For what man knoweth the things of a man, save the spirit of man which is in him?" So here we learn the SPIRIT is IN man and is INTELLIGENT, hence NOT our breath as the Rutherfordites and Adventists tell us. This informs us that the spirit is the KNOWING part of man; it is the intelligent part of him.

Now we turn to Rom. 1:9, "For God is my witness, whom I serve with my spirit." So Paul says he served God with his spirit. The spirit being the intelligent part of man, he, of course, would serve God with his spirit. If Paul served God with his spirit his spirit was intelligent, for only intelligence can "serve God."

In Rom. 7:25, Paul says, "So then with my mind I myself serve the law of God." In one passage he says he served God with his MIND and in the other he says he served God with his SPIRIT, thus using the words "mind" and "spirit" interchangeably. This is positive proof the spirit in man is intelligent, something our breath or the WIND cannot be. We now know what part of man is immortal. In Rom.

6:12, Paul says, "Let not sin therefore reign in your mortal body," so we know the body is that part of man which is mortal and will die. So it is no longer intelligent, but since the spirit does not die, it continues to be intelligent and conscious.

This brings us back to II Cor. 5:17, where we learned that, "If a man be in Christ, there is to him a new creation." Man was created in the image of God, but when he fell he lost that image. You who have fallen have lost that image (character) hence Paul says in Eph. 2:12 that fallen man is without God. The passage reads like this: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the World."

Man, being without God, must have that image (character) restored, and to restore it a NEW CREATION is necessary, hence Paul says, "If a man be in Christ, there is to him a new creation," and he has for his destination the same place where Christ is. He is now on his "journey" heavenward and if faithful will reach that heavenly home. All that are "in Christ" are a part of God's "new creation," and they and they only, are in the "strait and narrow way" and have for their destination that home where angels sing and purified spirits dwell. But they are not and cannot be, sailing their little life-boat in the direction of the eternal land of flowers and happy bliss if they are not "in Christ." Rom. 6:3; Gal 3:27 are the ONLY TWO SCRIPTURES IN ALL THE BIBLE TELLING US, IN SO MANY WORDS, WHEN WE ARE IN CHRIST, and both of them say we are "baptized into Christ." We are now, but not until now, steering our little life boat toward our final happy rest. I can't help it because those Scriptures are in the Bible. God did not consult man when He had that Book written, so all there is left for us to do is to OBEY (Heb. 5:9) what that Book commands, then we are on our road toward the heaven of rest. All not in this "road" are in the broad road that leadeth to destruction, so Jesus, in Matt. 7:13, 14, informs us. It matters not how religious you may be, if you

haven't entered Christ in the way the Bible says to enter Him (and there is no other way to enter), then you are not in this "strait" and "narrow way," hence Heaven is not, or will not be, your destination until you enter Him in the way the Bible says. All agree that we should believe in Him, all agree that we should repent, all agree that we should confess, but sometimes differ as to when and how said confession should be made, but agree we should confess Him before men. Then all SHOULD confess we must be baptized INTO Him, but they do not all thus agree. Why? Let them answer.

It takes these four steps to bring a person into Christ, and if he takes only three of them and says the fourth is NON-ESSENTIAL to salvation, and actually refuses to take it, isn't he "so near the kingdom, and yet so far?" I am four steps away from the meeting house, but I want to enter that meeting house. I will have to take all four steps in order to enter it. I take the first one, which we will call faith, so I have taken one step in the right direction, but I am still three steps away. I take the second one, which we will call repentance. I have gone half way, but I am still two steps away from the house, so I take the third step, which we will call confession. I have taken all the steps necessary to enter that house except the one, which we call baptism. I have gone three steps in the right direction, but I am still one step from the door. Suppose I say that fourth step is non-essential to entering the house and refuse to take it; will I not die on the outside of the meeting house if I stand there, refusing to take that step during life? You all say I certainly would. That fourth step, when taken, would place me on the inside of the house, so if I die after taking it, I will die on the INSIDE of the house. This is the reason it is said we are "baptized into Christ," because it is the last step required to bring us into Him. You can't take the second step before you take the first one, neither can you take the third step before you take the second one, and cannot take the fourth step until you have taken the third one, hence the fourth

step would place you into Christ just as the fourth step would place me in the meeting house. We are not prepared for the fourth step (baptism) until we have taken the other three steps. That birth (John 3:5) brings us into Christ and makes "new creatures" of us. This "new creature" now belongs to the Lord and has for his goal the City of God.

Having learned that the "inner man" (II Cor. 4:16) is immortal, hence can never die, we are now ready to read Psalms 22:26, so as to learn something about the "journey" from earth to heaven, and what part of man will ascend into heaven. Let us read: "The meek shall eat and be satisfied: They shall praise the Lord that seek him: your heart shall live forever." Does this refer to the literal heart in our breast? Certainly not, for all know it will go to the grave with the rest of the body. Christ said in Matt. 7:19, 20: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: (Verse 21) "For where your treasure is, there will your heart be also."

How can a person's heart be up in heaven and his body down here on the earth? Christ said for us to have our treasure in HEAVEN, then said "where your treasure is THERE will your heart be also," so our heart is to be in heaven while we are down here on the earth. Paul said, in Col. 3:2, "set your affection on things above, not on things on the earth," so it is the affection of our mind that is to be in heaven, and Christ referred to that as our heart, and David said "Your heart shall live forever," so the affection (mind) will never die. It will "live forever." There will be intelligence in heaven. Now we are ready to read Psalms 90:10. "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." So when man is "cut off" (is dead) there is something that "flies away." Yes, "your

heart shall live forever;" it will "fly away" when the body is "cut off" or dead. John says, "He that doeth the will of God abideth forever." (1 John 2:17). Jesus said, "And whosoever liveth and believeth in me shall never die" (John 11:26). That which does the believing "shall never die," Jesus said. Since Paul says he worshipped God with both his mind and his spirit, we conclude it is the mind with which we do the believing and that the intelligent part of man is his spirit, so it is the spirit that will "live forever," and the spirit (intelligence) called the "heart" which David said "will live forever."

Absalom stole the hearts of the men of Israel, but he did not steal that beating, blood-pumping something in the breast called a heart. He got them to love him until it could be said he had stolen their hearts, or stolen the affection of their minds. This is the "heart" that "will live forever." So when the body dies the spirit will "fly away," but where will that spirit fly to? Let the Bible answer. Eccl. 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." So when the spirit "flies away" it will go to "God who gave it," hence will then have reached its destination. Rather, it will then be before God in the judgment. In Acts 7:59 it is stated that Stephen said, when dying, "Lord Jesus, receive my spirit." So his spirit went to the the Lord Jesus when it "flew away." All spirits of mankind will return to God whether they be good or bad, for it is stated that He has "appointed a day, in which He will judge the world" (Acts 17:31). So the world (not just a part of it) will be judged in that day. Then in Isaiah 26:19 we read this: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." So all that are in the earth shall be cast out. But notice this: "THY dead men shall live, TOGETHER with MY dead body shall they arise." "Thy dead," those of the world, and "MY dead," those belonging

to God. So both wicked and righteous will arise "together." Connect this with Hosea 13:14, please.

Having proven this by two scriptures (others might be cited, but the Lord doesn't need to speak twice to mean it, nor more than once to tell the truth) which is enough at this point, we will now see what the destination of the wicked is. I think just two citations are all I will give at this point, and the first one is Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

No one will say the "body" mentioned here is the "soul" except the Rutherfordites and Adventists and a few others, who do not regard the Scripture as they should. The body, Christ says, can be killed, but the soul cannot. The thought I wish you to get is that the soul of the wicked will be cast into hell, hence hell is the destination of the wicked, and they make that choice themselves while living. Moses said, "I set before you life and death," then said, "Choose ye THIS DAY whom ye will serve" (Deut. 30:19). Rather, he says, "choose life" that thou mayest live. So we make the choice ourselves. God, then, is not responsible for the damned. He has set "life and death" before us and told us to choose whom we wish to serve, so if we wish to serve sin and Satan He allows us to do so. God is not DRAFTING men into His service, but He is pleading (through His word) for them to "choose life and live."

In connection with this the Apostle Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether it be of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). So we do the "yielding" ourselves. "Know ye not that to whom YE YIELD YOURSELVES servants," etc., so we do this "choosing" and "yielding" ourselves, hence we make either Heaven or Hell the destination of our journey

from this earth. Never say that "God is love," and that "love will not damn any one," for God will not send you to hell; you make that choice yourself while on earth. If your destination is Hell you cannot blame God for it, for you made the choice yourself. You preferred to serve sin and the devil, so you yourself made the choice and God is not responsible for the destination YOU chose. He has left it up to us to make the choice, so if we choose to serve the devil we can expect to go to him when we die. On the other hand we serve God while in this life and die and go to Heaven, for we made that our choice; so Heaven is our destination.

In Rev. 19:20, where John is speaking of the "beast, and them that worship his image" he tells us that "both were cast ALIVE into the lake of fire burning with brimstone." So the wicked will be cast ALIVE into that lake of fire, because they themselves made that their choice and destination. So we have learned the destination of both the righteous and the wicked, and learned that both did the "choosing" and "yielding" themselves while in the flesh. Dreams, so-called visions and sight-seeing will NOT be the "call" and the chooser of your salvation and destination. You read and STUDY the Bible, then make the choice as to which place you prefer as your destination; if hell, then your decision will be granted. If Heaven, your decision will be granted. "Choose ye THIS DAY whom ye will serve," my friends, for tomorrow to you may never come. Tomorrow, if it does come to you, may be too late, for then you may be lying on the bed unconscious and within a few days answer the call to pass out of this life into another, so TODAY is the time for YOU to render the decision as to which place you wish to go after the body is dead.

In Heb. 9:27 we read this: "And it is appointed unto men once to die, but after this the judgment," so don't get it into your head that you may have a "second chance" to make the choice, for it is "appointed unto men ONCE to

die." God did not say, neither did He imply, that all men will even die once, but no man will die twice a physical death as Rutherford would have you believe. No man will die a second physical death. The "second death" is in the "lake of fire," for the Book says, "And death and HELL (those in the unseen world) were cast into the lake of fire. THIS IS the second death" (Rev. 20:14). Also see Rev. 21:8, "Which IS the second death," when speaking of the "lake of fire." So the "second death" is in hell.

We have now learned the destination of both the righteous and the wicked, have learned, in part, anyway, how to make the choice, so we now, dear reader, leave the subject with you and hope and pray you will make the choice "this day," if you haven't already made it, for it is a "fearful thing" to fall into the hands of God unprepared to stay with Him through eternity.

