FUNDAMENTALS OF CHRISTIAN BELIEFS
By Basil William Miller

Author of
Gold Under the Grass
Stories of Sacred Songs
Gleams of Glory, etc.

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DEDICATION to
General Superintendent James B. Chapman
Who first taught me the doctrines of
"Fundamental Christian Beliefs"

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01 -- THE CHRISTIAN DOCTRINE OF THE BIBLE

The Bible and Theology

The foundation of theology is the Bible. Without the revealed Word of God a knowledge of what God is and requires of man, of man's origin, duty and eternal home, would be impossible. These facts are the essence of theology. Revelation, as given in the Bible, is the outline of all information needful to man, concerning his religion and ethics. The Bible portrays the story of man's religion, or his relationship to God. It likewise treats of man's ethical relationships to his fellow men. There is not a duty of man but is herein covered.

No other true standard of theology is given except the inspired Scriptures. The Church is witnessing a substitution of man's creeds, and human philosophies and codes of ethics for the doctrines of the Bible. This means the failure of organized Christianity, as well as the breakdown of morals. When the Word of God is set aside as the standard of personal righteousness such always occurs. Through the voice of His prophets and His Son, God has spoken to mankind. This revealed truth forms the basis of Christian belief. No man can doubt the veracity and inspiration of the Bible and at the "same time maintain a belief in the fundamental conceptions of Christianity. The Bible is the Word of God and the final authority as to theology.

Hence we must seek our theological beliefs from the Bible, and not from science, philosophy, or the changing codes of each generation. The source of Christian theology must remain unchanged through the centuries.

The Necessity of the Bible
The Bible reveals religious truth, which man by his own searching cannot discover. Human philosophy may state the fact of God's existence, but it cannot delineate His character. This is done in the Bible where God is spoken of as love. Man sets his ethical standards for each age, and stratum of society, but these are as shifting as the sands of the sea. The Bible alone reveals the unchanging moral law, applicable alike to every age and class. We term this the "Golden Rule" "Do unto others as you would that they should do unto you." This forms, as Jesus taught, the second great commandment, "And thy neighbor as thyself."

Man's duty to God was never known until divine inspiration revealed it. As Jesus said it is the first commandment. "Thou shalt love the Lord thy God." The nature of sin as a transgression of God's law is given only through the Bible, wherein it affirms, "Sin is a transgression of the law." In vain does man search for a sin remedy until Revelation points the way. "If we confess our sins, He is faithful and just to forgive us our sins."

The wisest of ancient or modern philosophers never stated the law of holiness, much less the process by which we can attain unto the experience of holiness. This was left for God's Word to do in the noble phrase, "Follow peace with all men, and holiness without which no man shall see the Lord." Hereby the path leading to holiness is outlined, "If we walk in the light, as He is in the light . . . the blood of Jesus Christ, His son, cleanseth us from all sin."

The story of immortality and of man's eternal home were brought to light only under the searching flame of divine revelation.

The Possibility of a Divine Revelation

The modern age cries out that a divine revelation, such as we believe the Bible to be, is impossible. But when the nature of God is understood the only impossible things would be for Him not to reveal His law and will to man. God is Intelligence raised to the highest degree. He created man to glorify Himself, and desires man's greatest good. For such a loving, all-wise God to withhold His will from man, whom He brought into being, is unthinkable.

Were God material, without power of love, thought, or desire then man could grope his way through the dark maze of life without a guide. But God is Spirit, Intelligence, Holiness, Personality, and He lights the path of man with the revelation of His holy Word.

The Bible God's Word

God's record by which man marks his way through the universe is the Bible. Running brooks may carry sermons, and all nature may be a voice proclaiming the glory of God, but God's Law, Oracles and Word are in the Bible. Human intelligence is not God speaking with authority to man. This voice comes only through
revelation. "Holy men of old spake as they were moved by the Holy Spirit" expresses the thought of the Bible's divine inspiration. If one seeks light as to his duty he will find it in the Bible. All necessary truth by which man is to live and die is contained in this Word of God.

There is no substitute for the Bible as God's Word. "Keys to the Scripture" may be written, and thinkers may lay down their maxims of truth, and speculations galore about man's origin and destiny may come. But the Bible is the storehouse of divine wisdom. God hath spoken it. Materialism may be set up against spirituality in the universe. Evolution may be offered as a substitute for creation. Modernism may deny the truthfulness and inspiration of the Bible. Nevertheless the Word of God remaineth sure. Revelation is the norm or standard by which all truth is to be measured.

If any theory does not conform to the dogmas of the Bible they are to be set aside. For be well assured when the final day of the revelation of all truth comes such theories will be found fallacious. Some eighty scientific theories were held during the French Revolution which the thinking men of that age thought to be contrary to the Bible. So they affirmed that the Bible must go. But today not one of these theories has the sanction of science. The Bible remains unshaken as the Word of God.

The Bible Is Inspired

The Christian view of the Bible is that it is divinely inspired. Man did not mine its truths. His intellect did not write it. God used His creatures as instruments in carrying out the plan of redemption. Through inspiring man He revealed the Bible to us. Divine inspiration means an extraordinary influence of the Holy Spirit working upon man's mind so as to qualify him to communicate religious truth without error. "All Scripture is given by inspiration of God .... " The original Greek means "God breathed." All the Bible then is literally God breathed.

Through the centuries the Church has believed that "the holy Scriptures have proceeded from the Holy Spirit; that there is not one tittle in them that does not express divine wisdom; that there is nothing in the Law, or Prophets, or Gospels, or Epistles which did not proceed from the fullness of the Spirit." The whole Scriptures are the Law of God. They are divine. The evangelists and apostles wrote by the same Spirit that inspired the prophets. Confessions of Faith have usually stated this belief thus: "The Holy Scriptures are given by inspiration of God to be the rule of faith and practice .... The Old and New Testaments are the only infallible rule to direct us how to glorify and enjoy God."

This inspiration is complete. Portions are not included which the Holy Spirit, inspiring the writers, did not aim to be incorporated. There are no levels of inspiration, though there may be grades in the value of that which is inspired. Genealogies are not so conducive to spiritual growth as the Sermon on the Mount,
or the marvelous Love chapter of 1 Corinthians. To doubt the inspiration of any section lays one liable to casting all aside. The same Spirit which inspired the prophets, and the writers of the Old Testament in general, breathed upon the evangelists who penned the New Testament.

In this inspiration man was not a machine. God employed the abilities of each writer, and guided him thus to express the thoughts of revelation. Though the writers were not inspired in all the actions of their lives, still they possessed that peculiar unction of inspiration in all that they wrote for incorporation in the Holy Bible.

The Bible the Rule of Faith

The Bible is sovereign as the infallible rule of Christian faith. It is authoritative as the voice of God. Jude writes concerning "the faith which was once delivered unto the saints." Jesus spoke of the basis of our teaching and preaching as "all things whatsoever I have commanded you" (Matt. 28:20).

As the standard of faith the Bible is perfect and all inclusive. We do not have to alter its codes, nor go outside of its teachings to find salvation. What it affirms is the basis of our belief or dogma. What it negates, we also must place under the ban of Christian teachings. When our beliefs are founded upon the Word of God we are able to say, "Unto us God revealed them through the Spirit .... Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2:10, 13). The Bible claims for itself unity, truth and authority, and from such affirmations for the Christian there is no escape.

For our theology we are to search the Bible. For the rule by which we are to live we must go to the same source of divine wisdom. Let us write our beliefs in terms of the divine inspiration of the Word and we shall not go astray on doctrine.

As the pathway to salvation the Bible is efficacious. There is nothing needful for redemption but is included in the Oracles of God. Search the deep things of the Scriptures and one will find eternal life. As a guide to one's life and a test to one's faith nothing else is required save the eternal Revelation of God. It is the standard for our doctrine of salvation, and the basis of our evangelistic appeal. It teaches salvation through the blood of Christ, declaring that "there is no other name given under heaven whereby we must be saved." The Bible alone contains God's method of salvation. It is the test of doctrine and the source of the plan of redemption.

The Bible and Holiness

The central theme of the Bible is redemption through the blood of the incarnate Son of God. It gives the inception of redemption in the council chambers of eternity. Through a long trail of types and shadows in the Old Dispensation it leads to redemption completed in the sacrifice of Christ on Calvary. It delineates
redemption militant through the tong life of the Christian Church. It heralds the glory of redemption triumphant in the City of God, when the crosses of today are laid aside for the crowns of heaven.

The heart of this grand theme of redemption is holiness. The Bible states that God's way is holy. A holy Bible points to a holy God. God chose man unto holiness. God's will for man is that he shall be holy. God's command, as well as His provision, is that man might serve Him in holiness. The atoning death of Christ is that man might be perfected in holiness. The decrees of God demand holiness from man. Upon this theme of holiness the Law and the Prophets hang. The types and shadows find their fulfillment in the holiness of the New Covenant. The doctrines of the Bible become meaningless without holiness as their essence. Sinai thunders in the Law of Holiness and Pentecost ushers in the New Age with the outpouring of the Holy Spirit.

When the Bible is robbed of holiness it loses its very soul. God without holiness, Jesus void of holiness, the Cross unsanctified by holiness, regeneration unrelated to holiness, and heaven not crowned with holiness, become empty husks of truth.

The Patriarchs, prophets and priests were holy, and the New Record opens with a holy Christ, dying that the world might be holy. Christ called apostles upon whom He breathed and said, "Receive the Holy Spirit." He commanded them to tarry until they be endued with power through the coming of the Spirit. The Acts of the Apostles is the story of Pentecost fulfilled, Pentecost in action, Pentecost triumphant. It delineates Pentecost under persecution, Pentecost being propagated regardless of the sacrifice. It tells the history of the power, and purity of Pentecost. The entire Bible is a book of holiness.

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02 -- THE CHRISTIAN DOCTRINE OF GOD

The Nature of Christian Belief

At the outset it is well to lay a fundamental definition of Christian doctrine or belief which shall guide us throughout the discussions. Christian belief is not based on philosophy, nor the processes of human reasoning alone. There may be theology without the Bible, but no Christian theology. The basis of Christian belief is the Bible. This is then interpreted in the light of the teachings of the Church during the past twenty centuries. Christian doctrine is our belief, grounded in Christian revelation, developed through the history of the Church, and which is now restated in the light of present day knowledge.

Our task then is to state the doctrines of the Bible as taught by the Church and as believed today. We do not defend these beliefs in the light of human
philosophy. They are revealed and we state them as thus coming from God. They are founded on the inspiration of the Holy Spirit, coming to us through the Bible. Our task is to state, not prove nor defend, the fundamental Christian doctrines. Systematic theology bases its doctrines upon revelation, and defends them in terms of science and philosophy. But Christian theology accepts the statements of the Bible as divinely inspired.

The Fact of God

God is an inescapable fact. He is -- He exists. We need not prove His existence -- though reason can do so -- for the Bible affirms it. The existence of God may be termed a self-revealed fact, which needs no more defense than the reality of the material universe. God in the Bible is declared to be Spirit, Light and Love. Throughout the Bible assumes His existence as a necessary, unqualified belief, and refers to Him as without beginning or end. Nowhere does it attempt to prove this existence. It is stated as a fundamental concept of the human mind which needs no proof. God is not spoken of as a spirit, but as Spirit. The original Greek (pneuma) without the article implies that He is Spirit in the highest sense without qualification.

God is the whole compass of Christian theology.

The Bible assumes His existence as an innate assurance of the mind. This belief is a necessary element in man's consciousness, as created in the Divine image. As man's Creator God wrought into the fabric of human constitution this truth. The history of the race demonstrates this universal knowledge of God's existence. Not a tribe has been discovered which does not believe in some form of a supreme being. God has written in the heart of man His Law and the truth of His being. Everywhere the Bible appeals to this consciousness of God.

However there are arguments which prove the divine existence. The fact of the universe demands God, as the First Cause, to explain it. Spirituality in man requires spirituality in God as its source. These arguments have been variously named. The Cosmological Argument reasons from the universe to God as its Cause. The Teleological Argument finds designs in the universe and calls for the Designer, or God, to explain it. The Moral Argument finds moral reactions among men and seeks for a Moral Being as their foundation. The Aesthetic Argument discovers beauty in nature, and posits God as "the One Altogether lovely." The Ontological Argument assumes the fact that since one has an idea of God, a necessary correlate of this idea is absolute existence.

The Christian belief about God rests not upon such arguments, but upon the plain declarations of the Scripture that God is. Then in the heart of every Christian there burns a consciousness of the fact of God's existence, God's love and God's presence. These are arguments which can never be answered by any logic. They are unassailable by infidel reasonings.
The Nature of God

Since God is, we are interested in defining His nature. In the Bible the essential qualities of personality are always ascribed to Him. His nature is that of a Person. Certain elements entering into personality assist in defining the nature of God. The first is that of existence. If God is a person, He must be, or exist. The second quality is that of spirituality, or spiritual essence. There can be no personality without a spiritual nature, in distinction to the material. The Bible affirms that God is a Spirit, and not an undefined substance. He is a personal Spirit, and not the "universal idea that mankind has of God." He is an incorporeal Spirit, "without parts or physical form."

Three definite elements are necessary to personality. Without them there can be no personality. These are: Intellect, sensibility and will. These three raised to the Absolute are termed: Omniscience, Omnipotence and Divine Love. God knows all things. God is able to do all things. God feels toward His creatures with the highest and strongest possible emotions. This is the nature of the divine personality.

Another classification of the qualities of personality is: Self-knowledge and self-will. These applied to God means that He is a being conscious of all His qualities, elements, characteristics and activities; and that He is capable of directing all His activities, of acting or not acting, of choosing or not choosing. He is unconstrained by any outside power, force or being. In nature then God is a Self-existent, Divine Personality.

The Character of God

Divine existence and divine personality in the abstract do not satisfy Christian faith. Faith is not seeking an Unknown God, nor merely to assure itself that He exists. Faith has heard God's voice, and all proffered arguments Come only as confirmations of this fact, and not as the discovery of it. The nature of God is defined more or less abstractly. But the character of God brings Him within human reach, where His ear is inclined to mankind's cry.

In its final essence character may be defined as goodness. In God the human soul finds perfect goodness as a moral quality. This goodness consists of a perfect understanding of the relationships existing between God and man, and an unselfish carrying out of all such demands. God has perfect knowledge of Such relationships. He knows our frame, our needs and our capacities. He understands our weaknesses, He likewise employs the highest considerations and the most worthy ends in the carrying out of such demands. He is completely unselfish in His devotion to the good of all. This may be termed divine wisdom, instead of divine goodness.
In the character of God love stands next to divine wisdom or goodness. The character of God is perfect or divine love. This is presented as the essence of the divine character when the Bible affirms that "God is love." God is thus not self-centered, but out-reaching toward the needs of man. This element in His character is denoted by the noble words, "He gave .... " He gave His Son, and He gives all else which is for the welfare of humanity. This is the proof and measure of His love. Clarke writes, "Jesus Christ is the gift, and the passion of redemptive love burns in what He was and what He did."

In the terms of Saint Paul love becomes grace, free grace. John says that God is love, while Paul writes that grace is free. Free grace denotes the idea of independent and original love in God, called out in mercy toward His subjects.

Akin to love in the character of God is holiness. Holiness in Him deals with His essential nature, in that He is free from stain. It indicates spotlessness of character or divine purity. While love is the outreaching of the nature of God toward His subjects, holiness deals with the essence of the divine nature itself. When perfect morality and perfect religion combine the result is perfect holiness. This is the case with God. His moral actions are perfect. His religious nature is perfect. Hence He is perfectly holy. This is something of the meaning of David when he wrote, "The Lord our God is holy." He refers to moral perfection in God.

In the character of God these three elements of perfect goodness, perfect love, and perfect holiness are unified. He understands the needs of humanity, this is His goodness. Perfect love demands that He give His Son to satisfy the needs of mankind. Yet perfect holiness requires that all the standards of His law be met by man when he accepts the result of God's love.

The Unity and Trinity of God

The riddle of Christian belief is the unity, yet the trinity of God. God is one, yet He is three. "Hear, O Israel, Jehovah our God is one Jehovah," penned the writer of Deuteronomy. The same truth is heralded in Ephesians, where Paul writes, "One Lord, one faith, one baptism, one God and Father of all." The eternal substance of the Spirit is one, unus. God is not divided in essence. We are not required to defend our Christian belief in the unity of God. The Bible affirms it.

Neither does the trinity of the Godhead require definition, nor defense. Through the long history of the Church this doctrine has been stated and restated, defended and fought. Around it some of the most bitter contentions of Christian dogma have centered. Yet it is the clear statement of the Bible that three Persons are united in the One God. The baptismal formula is the earliest statement of this trinity of God, "In the name of the Father, and of the Son and of the Holy Spirit." It is to be noted that the phrase in the name of is singular. It is name and not names. Yet the repeated and of in each case declares a spiritual distinction in the Godhead.
The Bible throughout recognizes the Father as God (1 Peter 1:2).

Christ is referred to as God (John 1:1 and John 1:18). He possesses the attributes of God, such as self-existence, truth, love, holiness, eternity, omnipotence, omnipresence, and omniscience. The works of God are also ascribed to Him. For instance John writes of him, "All things were made through him." He is likewise said to receive honor and worship due only to God. Again He himself claimed equality with God as indicated in John 5:18, where we read, "called God his own Father, making himself equal with God."

The Holy Spirit is recognized as God. The attributes of God are ascribed to Him and through Him the works of God, such as creation, regeneration and resurrection, are wrought. In the formula of baptism and in the apostolic benediction He is placed on an equal footing with God. Note Acts 5:3, 4; Romans 8:2; and Hebrews 9:14.

Hence in the Bible three Persons are recognized as God. Yet they are all spoken of as distinct in personal qualities. The Father and the Son are distinct persons, and they likewise are separate from the Holy Spirit. The three are not different aspects of one person. Some would have us believe that the Father is God immanent, the Son is God revealed, and the Spirit is God active. Nor are the Son and the Spirit powers emanating from God. Nor can we declare of either of the three that there was a time when He was not. They are of the same substance, and not of like substance. In the Greek term the addition of i makes the difference as noted above concerning substance. The second person of the trinity "was begotten and not made, being of one substance with the Father," as the Nicene Creed affirms.

The thought of generation is implied in the word Son, and procession in that of the Holy Spirit. The technical terms of substantia, essentia, natura, have been employed to refer to the one common essence. While hypostasis, person, and personal subsistence are used to refer to the persons of each, Then the Greek term idiotes is used to speak of the distinctive characteristics of each person, such as self-existence, generation and procession. These of course refer to the Father, Son and Spirit.

The Church has stated this doctrine somewhat as follows: The undivided essence of the Godhead belongs equally to each of the three persons, each possessing all the substance and attributes of Deity. The plurality of the Godhead is thus not one of substance, but of personal distinctions. Strong states it thus, "The one individual essence has three modes of subsistence." In the historic creedal statement the Father begets the Son, and the Holy Spirit proceeds from both the Father and the Son. The Father is the fountain of the trinity (fons trinitatis), but not the fountain of deity (fons deitatis).

The Works of God
True Christian belief has always held that the universe and man are the creatures of God. God is the Creator. His first work in time was the creation of the universe, which had its culmination in man. No man can hold the Christian conception of the Bible and doubt the fact that God originated the universe and man. When the question arises concerning evolution, one solution is possible, and that is the plain declarations of the Scriptures that God created. Many today call themselves Christian in belief and hold to a theory of evolution as the source of the universe and man. Those who believe in a thorough-going evolution have been forced to cast aside their belief in the Christian view of the Bible as outlined in a former section.

The Bible affirms that God created. If we believe in the Bible as the inspired Word of God, we must negate anything which denies the creative power of God. Theistic evolution becomes another question, and usually resolves itself into a clear-cut definition of terms, which either makes the process of creation the same as given in the Bible, or one of evolution without God.

While it is not our purpose to defend the Bible views concerning creation, in passing it may be said that in its broad outlines, when science is correctly interpreted, it corroborates the Bible statements about creation as given in the first chapter of Genesis. There is in evidence a decided trend away from materialism among the greatest thinkers, and a calling for Personalism. As we term Personalism, it is but God, a Person active in the affairs of the universe. The assurance which once marked the writings of the scientists that evolution is an established theory is passing. The greatest are now in open revolt against the modus operandi of the method which evolution lays down for the origin of man and the universe. We will live to see the day when scientists will laugh at the foolishness of the evolutionary scheme.

God is not only Creator, but He is the Sovereign of the universe. He governs that which He has created. The Christian Church has held, as the Bible plainly declares, that the government of God extends to all the universe, and that His Laws guide in every realm -- physical and spiritual, material, moral. The Will of God reigns supreme in the universe, and bows only where He has placed limitations upon it, as in the case of the free will of man. God is omnipotent, all powerful.

The discussion of the sovereignty of God usually resolves itself into two beliefs: That God is absolutely supreme, irrespective of any limitations, or man is absolutely free, with no limitations placed upon his Will by the Almighty. The consciousness of man is that his will is free. Then God's will is supreme in the universe, and He has placed upon Himself a limitation which demands that He respect or bow to the freedom of man's will. By such a scheme both the sovereignty of God and the freedom of man are maintained. To deny the sovereignty of God in order to affirm the freedom Of man would be contrary to the Bible. Or to deny the freedom of man in order that we might hold to the idea of God's sovereignty would
likewise be contrary to the plain declarations of the Scripture. So the statement as noted above solves the riddle and neither element is sacrificed.

God is also the Moral Governor of the Universe. Sovereignty is usually the term employed in speaking of the relation of God to the material universe. While God is spoken of as the Moral Governor with reference to the actions of man. Man is a moral being and God exercises a moral government over him. This regime is universal and has to do with all mankind, and reaches to the most minute details of the moral reactions of humanity. As moral Governor of the lives of mankind, He requires the right and good from man. He has set moral laws, revealed through the Bible, which man is commanded to observe. Under this system sin becomes a transgression of a known moral law, and as such is punishable. The good is rewarded by God, while the evil is punished. For government without rewards and punishments is unthinkable.

The belief in providence is closely allied to that of God as ruler of the moral realm. The Christian avows that God so controls life and all its elements as to work out the tangled threads to the benefit of His children. God would work a miracle, we affirm, if the well-being of a Christian deserved or called for it. This is providence in a nutshell. Providence is worked out in the life of man through the Holy Spirit. God does not allow fate or circumstances to play with His children; rather He so moves in the affairs of life as to cause all things to work together for the good of those who love and follow Him.

This naturally leads to a statement of the Christian belief about miracles. Science denies their possibility, since natural law is supreme in the universe. But the Christian affirms that since God is able to create, to establish natural laws, He is just as able to suspend them, or to hasten their action. Miracles cannot be defined as a transgression of the laws of nature. They are rather the suspension of natural laws, or the hastening of the same. The Christian does not hesitate over a single miracle in the Bible. Miracles of healing, raising the dead, miracles in the realm of physical nature, or miracles of a spiritual connotation, are all accepted as true.

An omnipotent, all powerful God, who creates, sustains the universe, is also able to interfere with the same universe. Natural laws are God's mode of operating the universe. Natural laws are but God in action in the universe. Therefore God is able to change, alter, reshape such actions or laws. It all revolves itself around the question as to whether or not one believes in the supernatural in contradistinction to the natural. If the supernatural exists separate and distinct from the natural, if God exists distinct from the material universe, then miracles are possible. If not, miracles become impossible. There is no Christian system of doctrine without a corresponding belief in miracles.

The same is true with reference to God and the possibility of prophecy. For prophecy is one of the supernatural acts of God. Prophecy is foretelling the future, which otherwise cannot be known. Prophecy is not reading the predictable signs of
the time, and thus stating a belief in what is coming in the future, It is merely a supernatural foretelling of coming events, the causes of which are unknown. If God is, then He is able to inspire men so that they are able to foretell, or predict coming events. He knows all things from the beginning, and is able to predict all coming events.

God and Holiness

The Christian view of God at every point comes in contact with holiness. He is a holy God, who created a perfect universe, which He pronounced as good, in which He placed a perfect man. When man fell God gave His Holy Son to make an atonement for him, that he might be redeemed from all sin and presented before Him "unblameable in holiness." The unifying characteristic of God's moral attributes is holiness. The golden chain binding together God and man is this same quality. God requires holiness of man that he might gain entrance into the heavenly land.

No higher conception for man's moral nature has been wrought out than holiness of life.

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03 -- THE CHRISTIAN DOCTRINE OF MAN AND SIN

Man's Origin

The Christian doctrine of man refers to God as his Creator. One of the distinct works of God is the creation of man. There is no other place for which we could seek the origin of humanity. The first chapter of Genesis in the belief of the Christian stands supreme as the story of man's origin. He was created and not evolved. His creation was perfect, and there is no place for any thought of the first pair being less than the highest God could create. The ancestry of man refers to Deity and not the material universe. He came as a perfect being and not through a long line of evolutionary changes. His present state is not an evolution, he was created somewhat as he now is, yet on a far higher plane.

In the thinking of the Christian to say creation is to deny formally any other origin of man. Creation and evolution are contrary terms, and by no juggling of words can they be brought to mean the same thing. One is God, and the other is anti-God. One is spiritual, and the other is material.

We believe that the order of God was after He had formed the universe through a period of time, or a series of days, of whatever duration they might have been, He formed man out of the dust of the earth and breathed into him the breath of life. Man thus became a living soul. This is the Genesis account of man's origin. There is no place throughout the Bible where this is questioned as the process of
man's origination. Prophets point back to it. Jesus adds His sanction to the narrative. The evangelists accept the same without question or quibble, as coming directly from the Almighty.

In the character of man is found the essence of God Himself -- for God breathed into man. Man is thus the crown of creation, a perfect being, a spiritual existence or entity. In "any other scheme of the origin of man, he is a material form, and not a spiritual being, which through a long series of changes and transmutations finally arrived at mental reactions. These were based upon the interactions of himself with the outside world in a purely material form. As to the soul of man, there can be no soul, on this plan, separate from the natural biological functionings of the mind. The Bible affirms that man was created in God's image, and became a living soul.

Man's Antiquity

Vital to the Christian program is the question of the antiquity of man. But one answer is possible according to the Christian doctrine as to how long man has been on earth, and that is found in the Bible. The Christian belief allows no place for any thought or speculation which requires that man has existed on earth for long periods of time, millions upon millions of years. To account for all the unquestionable evidence, both of archaeology and of geology, at the longest 10,000 years have been placed as the outside limit. This length of time would account for the origin of the races from one unitary source. It would take in all the known archaeological information unearthed concerning the age of the nations and their civilizations. Egypt, for instance, has dated history for some 5,000 years before the birth" of Christ. This is approximately the longest stretch of known history.

The evolutionary scheme calls for millions of years for the development of man. This time is required by evolutionists to account for the gradual development of present moral standards, civilizations, the production of mental ability and emotional capacities as found in man. Not so in the Christian field. The most ancient appearance of man will fit into the length of time noted above. And moreover the Christian believes that man came from God perfect, with a superior mind, and soul. Moral' standards we also affirm came from the revelation of God and not the discovery of man. Herein the Genesis doctrine is the norm.

Whatever date is placed for the origin of Genesis' narratives is set for the antiquity of man in the Christian's estimation.

The Unity of the Human Race

Christian belief has no place for any dogma which does not affirm the unity of the race. The grand table of nations laid down in the tenth chapter of Genesis forms the standard of this belief in the unity of man's origin. This is the gist of the thought of the outstanding Christian scholars. Dr. Sayce of Oxford University, the world's
greatest antiquarian, in his book on The Races of the Bible narrates the early history of mankind as based upon the tenth chapter of Genesis.

Working back from this table of nations the Christian arrives, through the line of such names as Enoch, Seth and Cain, to the first pair in the Garden of Eden as the source of the race. In our thinking there is a place for the Babel story of the confusion of tongues and the dispersion of the nations. Our narrative of the origin of the race would terminate in the Garden of Eden as outlined in the early chapters of Genesis, and then as the final source, God, the originator of man. From this unitary source all the nations of mankind are derived.

Were we stating this doctrine in the light of science, scientific reasons exist which verify this belief. It is not our task to defend this, we are dogmatically stating the foundation of Christian doctrine, as found in the Bible.

Man's Primitive State

The Christian doctrine of man's original state and nature is derived from Genesis, and from no other source. The Christian cannot countenance any evolutionary scheme which would call for a materialistic origin of man, which would thus necessitate man's having come up to the present state through a long line of beast ancestors. In man there flows the blood of no beast. Rather in him is the breath of divine life, effused therein through his Creator.

Man's first state was in the likeness of God. This similarity consisted in character and personal qualities. The essence of God's character can be defined as a holy personality. Let us then note the qualities which make up personality. As stated elsewhere, personality consists of intellect, sensibility and will. Or one may limit these three to self-knowledge and self-direction. Take the first outline. In intellect man was like unto God. In the Garden of Eden man was not a brute, nor of beastly origin, just emerging into the realm of self-consciousness. His intellect was of the highest order. Note that God displayed this intellectuality in requiring man to name the animals previously created. In but a few generations we see man building civilizations, as indicated by that of Egypt, Ur of Chaldea and the Hittite nation, which stand with most of any of those today. We read man's primitive writings, and are amazed at his knowledge and skill in architecture. Man's intellect was not dwarfed, but possessed qualities of full growth.

Similarly the other elements of personality were developed to their highest capacities.

This stands in eternal contrast with the evolutionary schemes for man's early state. Evolutionists place man in a cave, emerging from beasthood, with a club in one hand and dead enemies lying round about. He lived as the beasts, eating raw meat, and dwelling on the borderline of beasthood. For them it required long centuries for man to arrive at a station where he could write, or achieve the results
of early civilization. Not a single word in the Bible sanctions such a procedure. To say evolution is to deny the plain declarations of the Bible. To accept such teachings one must cast off his belief in the inspiration of the Holy Scriptures.

In his primitive state man's spiritual condition was also in the likeness of God. It is to be noted that we indicated that the essence of God's character was a holy personality. It is unthinkable that God should have created man in His likeness and still forgotten the element of His holiness. In character the first man was perfect. This perfection of nature was a moral perfection. We have termed it today, in contradistinction to angelic or Christian perfection, Adamic perfection. In God's sight man was holy. For God stated that he was very good.

Man was able to perceive the right from the wrong. Conscience was set as the boundary to indicate the turn of each action. The morals of early man were not the result of a long evolutionary development, rather they were imbedded in the character of the primal pair of the race. Man knew when his actions were right and when wrong. His standards of action were the highest -- God had placed them into the fabric of his constitution. Had man suffered from a moral impairment, with standards lower than the Bible sets, then we could not say that he was in the likeness of God.

Not only could man know when he was doing right, but he had a love for the right. This takes in the emotions of man. They were not dwarfed, nor bound by the evil propensities, as though he had emerged from beasthood. His emotions were perfect, pure and holy. His love was holy. His passions were not the insatiable lusts and cravings of the beasts. He desired to follow the right, for emotionally he was in the nature of God. The holiness of God filled every particle of man's personality.

Man was also able to do right. His will was perfect in that he could choose to follow the right as he knew and loved it. This will was not impaired, as will be indicated in the section on man's probation. God did not will or necessitate every or any action, but he made man a self-directing being. There can be no personality without this quality of self-direction, and God created man a person like unto Himself.

The freedom of man's will is the turning point between the two great schools of Christian thought. One affirms, as we believe, that man is free in his choices, that He can will to be saved, or to be a sinner. The other believes that man's will is bound by the sovereignty of God, and that salvation is conditioned upon God's election. If there be no freedom of choice then when man is converted, he receives no honor for it, since he is under necessity to turn to God, or under necessity to remain in sin.

Man's Probation and Fall
In the Christian system of belief the origin of sin is the probation and fall of man. If man was thus created, as is indicated by Genesis, he must have fallen. The Bible states, and twenty centuries of Christian thought corroborate, that man was placed in the Garden of Eden as a perfect being, with a fully developed moral and spiritual nature. His actions were free. He was unconstrained by any outward force or Being. He was not a machine to be operated at the will of another, only one test was set. "Thus far," God said, "and no farther, shalt thou go." He could choose to do right or to break this commandment. God did not force man to fall, as one school of thought would have us believe. God did not will the fall of man. Man made the selection himself.

Man was on probation. The chance to remain as he was belonged to him. He could decide to steer his bark otherwise. He was the sovereign. In short, man fell from his early state of divine favor through an exercise of his own free will. His probation was ended. He remained free to continue in his choice of right or wrong. Sin originated in the heart of man. His destiny had been set, and he could not go back to his first status and be pure, "Adamically pure." He failed God in the free exercise of his inborn capacities. God *did not fail him, nor will that he should fall. But man in the use of his abilities decided to walk away from God.

The state of probation ended and man became a sinner.

The Consequence of Man's Fall

It is here that Christian belief breaks company with modern thinking. For the latter affirms that man did not fall, or if he did fall, it was an upward one. But the Christian system has held through the centuries, and each age has reaffirmed its faith in the doctrine, that man fell, ending thus his probation. Direful consequences followed this tragedy.

First the sentence of death was passed upon man. Before this mortality and man were strangers. For God had written but one law in the nature of man and it was immortality. The fall made man heir of mortality. He should die, and the "skin worms would eat his flesh." This was his end. This sentence was also passed upon the progeny of the first pair, Adam and Eve. Coming generations were born to die. The immortality which came later was the direct purchase of Jesus when He died upon Calvary for the sins of the race. What man lost in the fall, he is to regain through Christ.

Not only was this death sentence passed upon man, but he lost the moral image of God. His pristine holiness was gone. As a person, with intelligence, etc., he remained in God's image, but spiritually he had lost this image. Though doubtlessly the keen edge of all the other mental capacities of man were affected through the fall. Man became a sinner in the sight of God. He stood in the need of redemption as the only road leading back to God and divine favor.
As the representative of the race, in whom germinally all the unborn generations of mankind were contained, the sin sentence of Adam passed upon all humanity. This thought is expressed in the Bible somewhat as follows: "In Adam all have sinned." In Christ then all are to be made alive through His atoning death. The Christian Church has been staunch in its avowal that depravity, or carnality, became the heritage of the race. If the Bible is the standard of our doctrine -- and there is no Christian belief possible otherwise -- then we must hold to the dogma of depravity. Stated plainly the race is born under the bondage of sin, the heritage which Adam passed on to his offspring.

The Nature of Sin

This fact of the fall and the consequences therefrom leads to a discussion of man's present nature. All men are born under the bondage of sin. By nature man is a sinner. There is no escaping this conclusion, for the Bible avers it, and Christendom has taught it. Likewise each proclaims the fact that sin is of two types: original and actual. By original sin the Church has meant the sin with which men are born into the world, passed upon them in consequence of the fall of Adam. This we term "the sin principle," "the old man of sin," "the carnal' nature," "carnality," and "depravity."

In the original Greek this is spoken of as sin, singular, or the sin, and never as sins in the plural. For this reason it is referred to as the sin principle. Carnality denotes the fleshly nature in general in opposition to spirituality or holiness. Depravity means a lack of those things which man possessed before the fall, which now he has lost. This is the best term to denote the nature of this sin. It is a lack of God, and those moral qualities included in Adamic perfection. Then with this comes positive evil, or a tendency toward wrong doing. This is the sin which the race brings to the individual, and not that which the individual has committed. It is the general state into which every man is born. The race is born short on those qualities which God gave to Adam when first created, but possesses no guilt until each man personally by his own free choice commits sin.

Actual sin on the other hand refers not to the general principle or tendency toward sin, or sin in the singular, but it means those sins which man by his own free choice has committed. Actual sins are free transgressions of a known law of God. Forgiveness refers to the blotting out of actual sins, but cleansing has to do with the washing of the soul, its purification, and the addition of the positive principle of righteousness.

Every sin bears a penalty. Justice demands that broken laws be punished. Every law calls for a punishment for its infraction. Then sins when committed naturally bear a punishment or penalty. This penalty is separation from God, disfavor in His sight, the withdrawal of His beneficence, and more positively the death of the soul. "Sin finished brings forth death" is the law of sin and its penalty. "The wages of sin is death" is another method of stating the general law. As the
body dies through sin, so the soul in eternal punishment dies through sin. Life everlasting refers to life in the heavenly region under the favor of God. The second death means eternal separation, as the consequence of sin, from God in the regions of damnation.

The Extent of Sin

Depravity or corruption of nature is total. Man is wholly inclined to evil and that continually. All prior holy inclinations were expelled in Adam at the time of the fall. In him there were no remainders of original righteousness left after his apostasy as there are no remainders of carnality left after sanctification. Total depravity means the entire absence of holiness. Shedd states, "A totally depraved man is not as bad as he can be, but he has no holiness, that is, no supreme love of God."

Not only is depravity total, but sin in its extent is universal. The doctrine of the extent of sin can well be stated thus: In respect to the individual depravity is total, and in respect to the race it is universal. By this universality of sin is meant that every member of the human race who has arrived at moral consciousness has committed acts, or possessed feelings, which are contrary to the law of God, and that every member of the races possesses a depraved nature, which is the source of these actual sins.

It is well to note this fact of the universality of sin, since it forms the basis of the universality of the atonement. Also in the modern program of religious education there is no place for conversion as a supernatural act, since such educators deny original sin. They argue, if man does not possess a depraved nature, or original sin, he may be so trained that he will grow up to be a Christian, and not at any time recognize himself as having been otherwise. The basis of this is fallacious in that original sin, and the universality of sin are denied.

Sin and Holiness

The final solution of the sin problem is holiness. Sin is a tragedy, which brings upon the human race the most dreadful consequences. There is no method by which its force or direfulness can be minimized. It exists as a fact wherever man is found. Conversion, or being born again, blots out the actual sins committed during this life. But the sin principle, or depravity, still exists in the nature. Forgiveness of sins does not destroy this. It requires a further work of divine grace, known as sanctification, to eliminate carnality. Referring to original sin as carnality, or pollution, we note that it must be cleansed, or sanctified. Speaking of original sin as depravity, since the image of God is lacking, sanctification restores this image in the state of holiness.

Holiness restores all that the soul of man lost in the fall. He lost the image of God, which is holiness, and this he regains. He lost immortality through sin, and
holiness regains this for him through eternal life in Christ Jesus. Holiness likewise touches and purifies the entire nature. As carnality or depravity is total, so is holiness total.

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04 -- THE CHRISTIAN DOCTRINE OF CHRIST

Man, Sin and Christ

The logical steps in Christian doctrine are these: God created man perfect. This man fell and became an heir to sin, which through the course of the centuries binds every human being. In order for man to regain the divine image a sacrifice must be made for man's sins. Christ makes this sacrifice. Again, God creates man. Sin enters into man. Christ came and died that man might have sin taken from his life. Stated in Other terms, God created man in His own likeness. Sin effaced this image of God from man's soul. Christ died that man might regain the divine image in his soul.

Christ's Pre-existence

Fundamental to the Christian belief about Christ is the fact of His pre-existence. If Christ is divine, then before His incarnation in human form, He was, or existed. This is the basis of the Christian doctrine of redemption. Unless Christ, as John avows, was in the beginning, and was with God, and was God, redemption is impossible, and the atonement made cannot be sufficient for the sins of the world. Likewise this fact is the simple answer to many vexing questions concerning the deity of Christ. If Christ be divine then He is God, who has always existed.

Throughout the Old Testament God is represented by terms denoting the plural. "Let us make man," is a simple case. God, the Father, the Son and the Spirit, were the active agents in creation. As to the activities of Christ before the incarnation, He is represented as working with the Father. If there is no pre-existence there can be no divinity. We worship Him as Lord, as God, one with the Father, who through all eternity has been dwelling in the Godhead. Otherwise He could not have been born as God, nor lived as God, nor ascended into heaven as God. Only God can save us, through offering Himself for our sins. This the Son, dwelling in the Godhead from all eternity, becoming incarnate in human form, did through His death on the cross.

The fact of Christ's pre-existence solves many of the riddles concerning His deity, which modernism raises. All the old arguments in their newer cloaks, that He is less than the Father, or of human origin, that He possessed only a human soul, can be answered on no other basis save that of His preexistence. If He was pre-existent through all eternity then He is equal with the Father, for He is God as John so clearly states.
Christ's Incarnation

Man a sinner stood in need of redemption. He had lost his way in the maze of transgression. There was no pathway leading back to the throne and to God. No price of redemption could be paid by anything, or anyone, less than God Himself. For divine justice had been transgressed. The law had been broken. The price to be paid was Christ. He emptied Himself of His glory in the bosom of the Godhead and came to earth to be born the theanthropic person, the God-man.

The modern doctrine of this emptying, or kenesis as it is termed, at times makes Christ to be but a man. This cannot be sufficient. Man could not redeem man, and the purpose of the incarnation was that redemption should finally be achieved through the death of the God-Man. He divested Himself of His former glory, but not of His deity, He remained God. He did not empty Himself of His God-consciousness, His God-spirit, or God-being. Though He placed upon Himself the limitations of humanity.

His birth was miraculous, as was also His life. As the Apostles' Creed so forcibly has stated it through the long life of the Church: He was conceived of the Holy Spirit and born of the Virgin Mary. Through this incarnation sin in no manner was attached to His birth. While becoming heir, through His human birth, to a human form, a human spirit and a human soul, He did not inherit the sin of the race. The Virgin Birth is the cornerstone of our doctrine of the person of Christ. Modern thought has first given up this fact, then afterwards the deity of Christ was thrown away. To doubt the Virgin Birth of Christ is to tear from the walls of Christian doctrine the very foundation.

If Christ be human in His birth, and not miraculous, then He possessed the qualities of man, and could only grow up with a consciousness of God, or of being God, slowly breaking upon His human mind. The Virgin Birth of Christ makes it possible for God to be incarnate in human form, maintaining His identity as God, and yet assuming the qualities of mankind.

Christ's Human-Divine Personality

Christ was truly man, yet He was God. He was thoroughly human, a fact which we must not lose sight of. His body was human, for He became weary, was thirsty and needed rest. His mind had the qualities of a human mind, as well as his spirit. He took part with mankind in every respect. He suffered the frailties of man, yet without sin. He tasted life as we must taste it, and the gall of death was bitter to him. To doubt the humanity of Christ robs the incarnation of its meaning and destroys the belief in the atonement. Without a human Christ the atonement has no meaning. It required man to suffer for man. In no means must the humanity of Christ suffer to save the idea of His divinity.
Yet He was truly God, without limitations as to mentality and physical entanglements. He was God as much so as before the incarnation. Through Him creation was wrought as John brings out in his prologue. Mysterious this is, but not impossible. It is the undeniable-teaching of the Bible concerning the person of Christ, and forms the central doctrine of the Church.

The humanity and divinity of Christ were formed into one perfect whole. "The Word was made flesh and dwelt among us." Creeds have been written and destroyed which have tried to magnify one element of Christ's person to the detriment of the other. But when the Word was made flesh it became the divine-human Christ, in whom the characteristics of each were perfectly blended. It is not a Christ with two lives, two minds, and two sets of abilities; but with one mind and one life and one set of capacities.

No other doctrine can satisfy the facts as presented in the Bible, and as held through the Christian centuries as the statement of Christ's theanthropic person. Perfect humanity and perfect deity formed a perfect union. The divine Word met the qualities of human personality, and the result was the Christ, with the qualities of each united so that neither would lose any of its characteristics.

Christ and Estranged Man

Let us turn now from a study of Christ's person to His works. Man and God were estranged. The crown of God's creation had sinned and the divine attributes would be made to suffer to blot out man's sins without a sufficient ransom being paid. To bring these two together the redeeming price was necessary. It could not be less than God to satisfy the claims of justice, nor than man worthily to represent humanity. So the God-Man was selected as the ransom price to be paid. This is the basis of the atonement doctrine. The idea of this is to bring man and God together, which could be achieved only through the death of the God-Man.

Modern thought minimizes the fact of sin, condones it, and looks upon it as a mistake, a blunder, instead of a transgression of divine laws. Christ's death thus becomes needless. But in the Christian belief, sin is a transgression of the laws of God, demanding a death sentence, and an atonement must be made to satisfy the claims of justice, love and mercy before forgiveness can be granted.

Any theory which lessens the sense of sin, the need of an atonement, and the sacrificial meaning of the death of Christ must come under the ban of Christian thought. That there can be no forgiveness without Christ's death is basic in Christian belief.

Christ and the Necessity of the Atonement

The tragic price of the death of Christ was the only method by which sins could be forgiven, or ransom purchased for the soul of man. Christ took upon
himself the sins of the race, paid the penalty, and now God, through His satisfied justice, forgives man's sins. In the Scriptures sin is not only a calamity, a disease, a disturbance of the constitution of humanity. It is a violation of the unchanging law of God, bringing upon man a liability to holy retribution. The requirement of this broken law is satisfaction, sufficient for men.

The fact of sin necessitates the atonement. If sin is just a disturbance, then the atonement is worthless, or void of any power. But since sin is contrary to God's commands, deserving death, then the atonement is of vital necessity.

Christ and the Nature of the Atonement

Broken law necessitated an atonement. Then in its nature the atonement is satisfaction of the claims of divine justice on mankind. Pope, the leading Methodist theologian of England of the past century, states it thus, "As availing for man, by the appointment of God, it is no less than the satisfaction, provided by Divine love, of the claims of Divine justice upon transgression." It is an expiation of the punishment clue to the guilt of sin, and a propitiation of the divine displeasure with man, making it thus consistent with God's holiness to forgive sins.

The Scripture term for the atonement is redemption, or deliverance by ransom (Matt. 20:28), a purchase, as by a price paid (1 Cor. 6:20), covering, as by an interposition of another (Rom. 4:7), bearing in the sense of endurance of penalty (Heb. 9:28), acceptance as of a propitiatory sacrifice by God (1 John 2:2, 3).

With reference to God alone, the atonement is satisfaction for injured justice. As to man and God, it is reconciliation. The two are brought together. For man it heralds redemption from sins. As to Christ it is a vicarious substitution, a free offering of Himself for the sins of the world.

The Greek terms throughout the Bible indicate such as "on behalf of," "instead of," or "about." Christ died "on the account of" our sins; "instead of" us and our sins, as a sin offering, and as a substituted Representative, who gave Himself to procure our exemption.

Christ and the Extent of the Atonement

The extent of the atonement is universal. All men have been provided for under its gracious conditions. The race as a unit, the divine love for all mankind, and the dignity of the Redeemer demand that the atonement be such as will obtain its blessings for all humanity. The Scriptures declare in plain language that this is the case. Note, "Christ Jesus gave himself a ransom for all" (1 Tim. 2:6); "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Language could be no more explicit than this.
A large body of believers have taught that Christ died for only a portion of mankind, "the elect," and that others, seek as they may, cannot receive the benefits of the death of Christ. But this is not true. For the message is to be preached to all mankind. We are to bid all men come to Jesus. He has promised to receive all who come unto Him and to cast out none. Hence we infer that all men can be saved.

As to God's foreknowledge we believe that God foreknows all that shall transpire. But this foreknowledge is not the cause for the things which take place. God knows those that will be saved. But this knowledge is not the cause of their being saved. He elects those who will accept Him. This election is not the cause of salvation; but it is based upon the foreknowledge that this group wills to accept His offer of redemption. Where the atonement is limited in extent to those whom God will elect, it is usually because of a misunderstanding of the relation of foreknowledge to election. Foreknowledge is never the cause of God's election to salvation. The decision is made to believe, to be saved, by the individual, and then God elects these.

Christ and the Results of the Atonement

The results of the atonement briefly stated are: Toward God, the satisfaction of justice; toward Christ, He became our High Priest offering Himself for our sins; toward man, redemption, which consists of justification in the sight of God, adoption into the family of God, regeneration, as to the transformation of the nature, conversion, as to man's outward turning about as the word indicated, forgiveness as to the blotting out of one's actual sins, and sanctification, as to the cleaning of the heart from original sin.

Each word, except sanctification, is popularly employed to indicate the same process, though in strict theological phraseology each has its own meaning. Adoption, justification, regeneration, forgiveness and conversion are generally employed to indicate the first work of divine grace in the human heart in the forgiveness of sins, and sanctification is used when speaking of the cleansing of the heart, as a second work of divine grace.

The Offices of Christ

Thus far we have considered the person of Christ as the God-Man, and the works of Christ in becoming a divine substitute for our sins. Let us turn now to the offices of Christ. Through His death Christ became our Mediator, standing between us and God. After His ascension, as our Mediator, He now intercedes for us. These various mediatorial offices can be considered under three heads: Prophet, Priest and King.

First Christ is the Mediatorial Prophet like unto Moses. This has reference to His matchless teachings. He is the Mediatorial Priest forever after the order of Melchizedek, whose offering was Himself for the sins of the world, and He now
stands between us and God making intercession for us, as our High Priest. He is also the Mediatorial King, the Head of the kingdom of God, to whom alone we bow, and under whose commands we fight. He is our coming King. The heavens must receive Him until the restoration of all things, then He shall return as our King to set up His eternal kingdom.

Christ's Death Vital in Christian Belief

One's theory of every Christian doctrine can be tested by his belief concerning the necessity of Christ's death. In the modern conception Christ's death is that of a hero, and not a divine substitute for our sins. Those who hold this belief would affirm that His death was needless, and where such is found, a corollary is that Christ was not divine, merely human. Various terms have been employed to indicate the nature of this theory. One in former use was "the moral influence theory of the atonement," whereby it is taught that Christ died only as an example of how we should live, and not as a divine substitute for sin.

Christ's death is more than an example of how we are to sacrifice in His service. It is the necessary keystone in the arch of the atonement and redemption. Without this death, there can be no atonement, and were there no atonement, redemption would be impossible. Christ died not to influence us, but to save us from our sins. There are only two possible theories that one can hold as to the death of Christ: Either sin needs no atonement and hence Christ died needlessly, or sin bringing forth death demands an atonement, and Christ's death is this atonement. The first conception as a needless sacrifice does not stand the test of the Bible. Christ died as God ordained that we might be thereby reconciled to Himself.

Christ and Holiness

Christ's life is the highest example of sinlessness. He said, "No man accuseth me of sin." Yet He was tempted in all points as we are, still without sin. His teachings were holy, and His life reached God's highest moral standards of purity. He prayed that His disciples might be sanctified. Before His ascension He commanded them to tarry in Jerusalem until they be endued with power from on high. He said that they should be baptized with the Holy Spirit and fire, indicative of the cleansing power of the Spirit.

He died to make a final remedy for sin. He died that we might be forgiven, but just as truly He died that we might be purified. Cleansing is as much a part of the atonement as forgiveness. Forgiveness lays the foundation for perfect reconciliation, while cleansing completes the act. If we do not go on to holiness the full benefits of the atonement will not be realized in our lives.

The high standard of purity and holiness which His life and teachings established, the atonement makes possible through the incoming of the Holy Spirit
into the heart as a second work of divine grace whereby sin is cleansed from the
soul.

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05 -- THE CHRISTIAN DOCTRINE OF SALVATION

The Meaning of Salvation

Salvation is the process by which God prepares one for heaven. It includes
all the vital elements necessary to make one a member of the kingdom of God. In
the phraseology of the Wesleyan revival, it is what God requires of one in order to
be ready to die. The Bible standard of this experience consists of two definite
crises, what we shall term the new birth and sanctification. While these experiences
are not the final story in the development of Christian experience, still they form the
crises which initiate one into the kingdom of God.

They open to one all the beneficent flows of divine grace. After they have
been experienced there comes maturity in grace, or growth in grace. Without them
there can be no growth or development in the Christian graces. The narrative of
God's blessings and the production of a mature Christian character without them is
not completed. We are able to grow in grace after we are born again and sanctified.
We cannot grow into grace, but when born into the kingdom of heaven, we can
grow in grace.

We shall discuss these experiences separately as indeed they are. The first
we shall term the new birth, popularly known as conversion, regeneration,
justification, or being born again. The second we shall call sanctification, which
also is popularly known as perfect love, Christian perfection, holiness, the
experience of Pentecost, and at times the higher, or the deeper life. The last term
seems to be more or less indefinite as to the time and the means by which one
receives it.

The Importance and Need of the New Birth

We are oftentimes accused of lowering the standard of the new birth in order to
make place for sanctification, but such must never be done. Man is a sinner, and he
comes back to God only through the new birth. Education or character training, as
necessary as they are, can never be substituted for the new birth. None is so
exalted, or noble, that he does not need this gracious experience. Among the needs
of man,. this stands first.

Conversion is the first great crisis experience of grace which man receives.
This radical turning around of the entire life is the only road which leads to
redemption, and to the entrance into the heavenly kingdom. We cannot be trained to
be a Christian. We must be born again as one. This experience is a change wrought
in the life by the new birth. Jesus built the success of His kingdom upon this when He said, "Ye must be born again." None can escape the necessity of the new birth, if he aims to be a child of God. The kingdom of heaven presents a closed door to all who do not come by way of the birth from above.

The Nature of the New Birth

The new birth is a supernatural process throughout. In no way are its results achieved through the natural use of man's capacities. It is not brought about by any psychological processes or reactions. Nor can it be wrought by any mental or emotional changes in the life. It must come from God.

It is a radical being born again, as the Greek term signifies. It is the impartation of spiritual life. The old things of the world pass away and man becomes a new creature. As one is born into the world, so he is again born into the kingdom of God. In sin man is dead, but the Spirit comes in and quickens the dead soul, and then raises it to newness of divine life. It is a divine birth which one must recognize when it comes, because it is transforming in its power. Not a single element of the personality remains unchanged in this supernatural birth.

The new birth consists also in justification in the sight of God. This refers to one's being placed in the correct relationship with God, His offended justice and His broken laws. There is thus no charge against us as being guilty of transgressing the commandments of God. Against us before the process stands a violated law, with its death sentence. But justification sets aside the penalty of this transgressed law, and our record is clean.

Through this experience we are adopted into the kingdom. The analogy of birth herein holds true. One is born into a human family. And one is also born into God's family. An alien can be adopted into the family through legal action; so can a sinner through the gracious justification process be adopted into the family of God. We then become heirs of the kingdom, joint-heirs with Jesus, the sons of God.

The old charges against us on the record of God's justice for breaking His laws are blotted out. A substitute has offered to suffer for our sins upon certain conditions. We have met these conditions, and our charges are blotted from the slate. This is forgiveness of sins through the new birth.

The Process of the New Birth

Certain definite steps lead to this experience. In no other manner can we be born again. These are laid down in the Bible as follows:

The sinner must be convicted of his sins. He must see that he stands in the sight of God as a sinner, and that he needs to be born again. This is a conviction of
the tragedy and direfulness of sin. Without this conviction there will be no new birth. This is a sense of the awfulness of sin, and a feeling of divine need.

The next step is that of confession of his sins to God. This is the beginning of what the Bible calls repentance, a radical changing of the mind. "If we confess our sins" states this part of the process. All sins must be confessed to God, and His forgiveness sought, before one can be born again.

Confession is the starting of the process, but not the end. Sin must be forsaken before God will forgive. This is also included in repentance. Usually a strong sense of conviction leads to the forsaking of one's sins, in so far as he is able to do so by his own power.

Restitution stands between the sinner and the new birth. God will not save one until restitution is made as far as is possible for the wrong that has been done in the past. Where one cannot make restitution immediately, God places him on his honor, or promise, that he will make restitution as soon as possible. These steps of confession, forsaking and restitution make up repentance. It was here that John the Baptist placed his emphasis. Throughout, the Bible carries the story of the necessity of repentance for sins before one can be converted.

After one has forsaken his sins, confessed his sins, and made restitution for them as far as possible, his next step is to believe that God has forgiven his sins. Paul told the jailor the step to take in order to be saved, "Believe . . . and thou shalt be saved." When a sinner has done his part, then faith comes in and God works. The former steps lead up to this one, and when one has taken them it is natural for one to believe. We have termed it "dying out to the world." This well expresses the nature of the procedure. It is a death to sin, that we might be made alive unto God and righteousness.

The Results of the New Birth

Definite results follow the new birth. One becomes a new creature, with old things passing away and all things becoming new. Old habits are immediately broken. The former affections for the world are cut asunder. Old lusts and passions are transformed. New loves and affections take the place of these. Divine life is quickened in the soul, which was dead in trespasses and sins. A freedom from past sins results.

The sinner forsakes his way and his associates. New paths are learned, and new companions are formed. A radical contrast is made in the life. One turns naturally around from sin to God, from evil to purity.

Finally there is a witness that one is the son of God. "The spirit beareth witness with our spirit that we are the sons of God" is verified in the life of every converted person. One does not have to consult others, nor doubt the reality of the
experience, nor search for a reason of the hope within. The Holy Spirit testifies that the work of conversion has been accomplished, and that one is a new creature in Christ Jesus. Relation of the New Birth to Sanctification

The question arises now as to the necessity of another work of divine grace after conversion, especially since conversion is such a complete work. Conversion is the beginning of sanctification, while sanctification is the completion of the work begun in conversion. God is able to save and sanctify at the same time; but the human soul is unable to seek for both at the same time, since they are radically different in nature. Forgiveness of sins comes in the first experience. While cleansing from original sin or depravity is the work of the second. Man cannot seek for forgiveness and cleansing at the same time. For this reason there are two distinct works of grace to be sought at two different times.

Forgiveness prepares the soul, through the forgiveness of the actual sins, for purification through sanctification. Cleansing is impossible without a clear-cut, definite experience of regeneration. The new birth is the first step toward sanctification. Usually the new born soul seeks for God's richest blessings immediately. Where one has light on sanctification this blessing is sought at once. The normal plan should be for one to go on to holiness without delay.

The Necessity of Sanctification

Conversion does not settle the sin question. Actual sins, as we have stated, are forgiven. But the sin nature, carnality, or depravity, still remains within the soul, which must be cleansed through the operation of the Holy Spirit in sanctification. Since there is original sin, there must be sanctification to cleanse it. Were there no original sin in the soul, sanctification would be unnecessary. Actual sins call for the first work of grace, the new birth; while original sin calls for the second work of grace, or sanctification.

The Christian church has been united in its affirmation of the existence of original sin. Never has it been doubted by any leading section of Christendom. Modernism alone denies its reality. This is because it has denied the veracity and authority of the Bible, and all the other fundamental conceptions of the Christian faith. The Bible affirms beyond the shadow of a question that man is born under sin. The same Word of God affirms the necessity of the new birth, and also requires that man be sanctified. "Follow peace with all men, and holiness (sanctification) without which no man shall see the Lord" is the statement of the Bible concerning the necessity of sanctification.

The Nature of Sanctification

Sanctification in its final essence is a sin removing process. Foremost this experience is cleansing or purifying. It removes carnality, extricates, eradicates, or destroys it. Sanctification is not the suppression of sin, rather it is the eradication
of the sin nature. One is not required to repress sin tendencies when sanctified; they have been removed. Christ died to purify the soul of man by His own blood, and when He does so the work is complete.

Sanctification is not only a purifying process, but it is an enduement with the power of the Holy Spirit. It is a filling with "all the fullness of God." Divine life is quickened in the soul in conversion; but fullness of divine life comes when one is sanctified. The first experience is a quickening process, but the second is a complete resurrection from the death of sin. The keynote of this experience is purity with empowerment. Sanctification purifies the soul from carnality, and empowers with the dynamite of the Spirit. It cleanses the nature and strengthens for Christian service.

The power which comes with holiness is incomprehensible to those who have never experienced this blessing. There is anointing with holy joy, unction with the peculiar power of the Spirit for speaking and preaching, grace to enable one to work in the ministry of service.

Sanctification a Second Work of Grace

Christian belief, as interpreted by those whose basic theology is Wesleyan, affirms that sanctification is a second definite work of grace subsequent to regeneration. This is the dogma of the Bible. Sanctification is not the result of a gradual growth in grace. Growth in grace comes after sanctification, and is not the procuring cause of it. There is no scriptural instance where one grew into the experience of holiness.

John Wesley taught that it did not come as a growth, but that it was a crisis experience, coming suddenly, as a second definite work of grace, properly so-called. There is not a single case on record through the long annals of the Church where one experienced sanctification through the process of growth. But on the other hand multiplied thousands can be secured from history and living experience where sanctification came as a second definite work of divine grace, purifying the soul, subsequent to the time when the sins had been forgiven in the new birth.

We cannot be too definite on this score of sanctification being a second work of grace. Where such is not taught the blessing is not sought for, and obtained. It is either to teach it thus, and obtain the blessing, or to teach that it is a gradual process, and have no one grow into it.

Note again that the experience comes as a definite work of grace. One knows the time when he is, or was sanctified. It is of such moment in the life that one can never doubt its reality, nor forget the definiteness of the experience. With this definiteness it is also a second work of grace. Conversion is the first work, and comes as a monumental change in one's life, clear-cut and positive. Sanctification
comes as the second work, cleansing the soul, after regeneration has been experienced.

The natural process is this: conversion, then sanctification subsequent to conversion. Without the first there can be no sanctification. Sanctification cannot be sought for first, nor without a positive knowledge that one's sins are forgiven.

How to Obtain the Blessing

The Bible outlines a definite process by which sanctification can be obtained. The first requisite is that the sins be forgiven. There can be no seeking for the blessing, so as to obtain it, without this knowledge. There is too much indefinite seeking of sanctification as a "blessing" without a knowledge that one has been, and is now, converted. Such seeking brings no results. Under these conditions, seeking it or taking it by faith, only causes one to doubt the reality of the experience.

The second step is consecration. This is giving unto God all that one is, and has and expects to be or have. It is well expressed as a dying out to one's self, to life, and to the world. It has been termed "saying good-by to the world." It is a complete submission to the will of God, to do as He commands, to go where He bids, and to do what He would have us do. "If we walk in the light, as He is in the light . . . the blood of Jesus Christ His son, cleanseth us from all sin," expresses the thought of consecration. It is a finding out of God's will, as He throws light on one's heart and life, and walking in this light. This is the process of obtaining the blessing of sanctification.

From the human standpoint the final step is that of faith. When one has met the conditions laid down in the Bible he must believe that the work is done. Without this element of faith sanctification will never be experienced.

From God's side the final word as to when the blessing is obtained comes when the Holy Spirit witnesses with the human spirit that one is sanctified. This witness is definite, as much so as when one is converted. There can be no doubting that one has received the gracious blessing of holiness when the Spirit witnesses that the work is done.

06 -- THE CHRISTIAN DOCTRINE OF THE HOLY SPIRIT

The Personality of the Holy Spirit

There are two plans by which one can write a system of Christian belief: In the first usually all doctrines concerning the Godhead are grouped together. This would include the doctrines of God, of Christ and of the Holy Spirit. The second is
the plan which we are following, where the order is, God, man, Christ the Redeemer, the work of redemption, regeneration and sanctification, and then the Holy Spirit, the executive of the Godhead in carrying out redemption.

The Christian believes that the Holy Spirit is the third person of the Trinity. This makes him a Person, and Divine. He is a God-Person. It is well to note these two words, God and Person. Around these two center all the errors concerning the Holy Spirit. Some affirm that He is not God, and others that He is not a Person. As God, He must possess the qualities of personality.

It is not proper to speak of the Spirit as "it." This refers to Him in a way which indicates that He is less than a person. The Holy Spirit is not an influence, however godly it may be, without personal qualities. He is not the gradual diffusion of Christianity. One of the easiest methods by which deep spirituality and a desire for spiritual experiences can be destroyed is through teaching that the Spirit is an influence, and not a person, to be sought, obeyed, and loved. One must seek for the Spirit to come into the life, live so as not to grieve or quench Him.

The Divinity of the Spirit

He is likewise God, as the Creed states. We speak of God, the Father, the Son and the Spirit. We have come to think of the Father as the fountain source of the Son, begetting the Son through all eternity, and the Spirit as proceeding from both the Father and the Son. The addition of the word filoque, and the Son, to the Creed brought about one of the Church’s most fiercely contended battles. He comes from the Father, and the Son, and as such He is divine.

The Executive of the Godhead

We have purposely delayed our discussion of the Spirit, since His work in the soul has largely to do with conversion and sanctification, as the executive of the Godhead. The Old Dispensation was the era of the Father. The Dispensation of Jesus consisted of the years of His earthly life. While the Gospel Era is that of the Holy Spirit. The Spirit is now operating in the world, carrying out the designs of the Father and the Son.

He controls the movements of the Church through the centuries. He quickens through conviction those dead in sin. He works upon the unconverted soul, speaks to the mind, and warns of coming doom. In every manner possible he carries out the plans of the Godhead. How essential it is then that we do not minimize His importance and power. The dignity of the Spirit is brought out where Jesus speaks of blasphemy against Him. We cannot blaspheme the Father or the Son so as not to be forgiven. But we can the Spirit.

In the First Dispensation God, the Father, dealt with the world. God sent Jesus to operate in the world, in providing salvation. When Jesus left He promised
the Spirit, as the Comforter, to take His place. Now the Spirit operates in the world, while Jesus makes intercession for us.

The Work of the Spirit in Salvation

As noted above, the Spirit convicts the unregenerate of sin, righteousness and judgment. In conversion the Spirit carries out the forgiveness of sins. God is the procuring cause, Jesus is the providing cause, while the Spirit is the efficient cause of the conversion of the sinner. God ordained it. Jesus died to obtain or provide it. The Spirit effects it.

In sanctification the same is true. The Spirit was promised to lead the Christian into all truth. He sheds divine light on the pathway, and reveals the steps to take in making a complete consecration of the life. He cleanses the life. He infills the soul with the fullness of God. Finally He witnesses that the work is done, as also He does in conversion.

The Spirit’s Work in the Christian Life

After one is a Christian the Spirit's work does not cease. As Jesus promised, the Spirit is the Comforter. He brings joy, and satisfies with the fullness of peace. He guides the life in the pathways of righteousness. When one seeks the will of God, the Spirit reveals it. In doubts, the Spirit leads to the correct way to take. He guides into all truth. He speaks through the Christian. He unctionizes the messengers of divine truth. He opens up the mysteries of God's Word, thus revealing all truth.

He is the teacher of the Christian. When meditating on the Word, the Spirit flashes new visions of truth upon the mind. Peter and John, though unlearned, as the Greek indicates, spoke with such power and divine wisdom that the doctors of the law marveled. The Spirit spoke through the mouth of the prophets, so today He speaks through us, as He gives us utterance.

The Spirit can be quenched. When He blazes into the soul a burning message of testimony, rebuke, warning, or instruction, He can be quenched. The voice with which He speaks can be stifled. He can be grieved. When we go contrary to His teachings, do not follow His revelations or impressions, we grieve Him. To backslide is to grieve the Spirit and fail to follow Him so many times that He leaves us. He can also be blasphemed, so that there can be no forgiveness.

The Spirit and Holiness

The work of the Holy Spirit is to make man holy. He begins this process in conversion and completes it in sanctification. Then He presents us "unblameable in holiness." The Spirit so guides, instructs, leads the Christian that the experience of entire sanctification is maintained, until we part this life. Then we are presented to
Christ unblameable in holiness. It might well be stated that the work of the Spirit is to prepare men for holiness, to make men holy, and to take them to the state and place of heavenly rest. The first is conversion, the second is sanctification, and the final state will be glorification.

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07 -- THE CHRISTIAN DOCTRINE OF THE CHURCH

Founded upon the Rock

In our system of Christian belief the Church of Christ holds an important place. It is founded upon "the Rock," the confession of the fact that Christ is the Redeemer of mankind. When Simon confessed that Jesus was the Christ, the Savior, Jesus said, "Upon this rock will I build my church." This foundation is the confession that Jesus Christ is the Savior of the world, and the Divine Son. The blood of Jesus, the divine Son, is the cornerstone of the Church.

When the Church loses its sense of the divine Sonship of Christ, and His atoning work for sin, it ceases at once to be a Christian Church. The modern movement to eliminate Christ as the Son of God, and to build a church upon human philosophies is doomed to utter failure. For the deity of Christ is the foundation of the Church.

A Divine Institution

The Church is a divine institution, founded by Christ for a specific purpose. Its task according to the last command of Jesus is to go into all the world, preach the everlasting gospel, to teach men to observe the commandments of the Word of God and to baptize them in the name of the Father, the Son and the Holy Spirit. It is through "the foolishness of preaching" that the world is to be converted. God did not select education, philosophy, science nor human culture as the means of saving the world. The proclamation of the fact that Jesus died and rose again for the sins of the race is the gist, the essence, the heart, of the Christian message.

The Book of Acts narrates the story of the early Church in action, and throughout one message rings, Christ the risen Lord. The foundation of the Church is divine, its message is divine, and it is to seek for divine results in the supernatural conversion and sanctification of sinners. When she departs from this original vision and message, that the Church is a divine institution for the propagating of Christianity, then she will fail.

The Church Triumphant and Militant
There is but one Church, the Church Universal or Catholic, which word originally conveyed the meaning of being universally diffused. This true Church is composed of all believers of whatever creed, denomination or race they may be, who are truly members of the kingdom of God, those who have been born again. There is no means by which one may become a member of this Catholic Church, except through regeneration. Partaking of the Sacraments of baptism and the Lord's Supper will never admit one into this hallowed fellowship. As Jesus indicated to Nicodemus, "Ye must be born again" to be a member of the Church Triumphant, or Invisible.

The meaning of the Apostles' Creed, where we read, "I believe in the holy Catholic Church" bears this meaning of the true universal Church, and in no manner refers to the Roman or Greek Catholic Church.

This Universal Church is composed of two sections: The Church Triumphant, and the Church Militant. The former refers to all those who have been born into the kingdom of God through conversion, and who have now united with the ranks of the triumphant saints in the heavenly region. The Church Militant refers to all those who now live and are members of the militant organization carrying the banners of Christ against Sin.

The Organization of the Church

The Bible affirms that the Christian Church has a definite plan of organization, which scheme is somewhat as follows: Christ the Head of the Church, elders, deacons or stewards, and the lay congregation or members of the local church or churches. The elders are called by God to the work of the Christian ministry. No one who is not divinely called should be set apart or ordained by the Church for this sacred purpose. Elders stand in the relationship of the priests in early Israel to God and the congregation. After being called of God for the ministry, the Church is to set apart, or ordain these to the work of the ministry.

Paul and Barnabas, after being divinely called for the task of the ministry, were "set apart" for this specific purpose. The same is true of the choice of the disciple to take the place of Judas. The hands of the disciples were laid upon the newly elected apostle, and he was consecrated to this task.

Two plans exist at present for the ordination of elders. Some churches, such as the Methodist, the Church of the Nazarene, etc., first license their young preachers for a series of years, during which time they pursue and pass a set course of study, after which the candidate is ordained as an elder. Others, such as the Baptists, Presbyterians, and the Missionary Alliance, ordain the candidate, who recognizes the divine call to the ministry, without this set course of study.
Various divisions or tasks come under the eldership. There is the work of the set pastorate, the traveling evangelist, or there is the activity of the Christian teaching.

The early Church next selected a group of lay members who looked after the duties of the local organization, such as caring for the sick, distributing to the needs of the poor, and visitation. These were called stewards, or deacons. The Jerusalem Church selected "seven men of good report, full of the Holy Spirit." Today these correspond to those who have been selected by the local congregation as the "Church Board," or the "Official Board."

When the Church existed only in Jerusalem there was no need of a unifying bond. But soon a church was established in Antioch, which set apart Paul and Barnabas for the work of the ministry. Then churches began to spring up here and there. Over these local congregations elders were set as pastors, and someone must be chosen as the overseer, or presbyter, or superintendent. Paul had this task, and often visited the various churches. So from this custom sprang up the "presbutterus," or presiding elder or superintendent.

Side by side two customs of church polity grew up. The one is termed the Episcopal in which the rulership of activities is vested in the "elders," such as bishops, presiding elders, etc. In this plan the local congregation has not a great deal to say as to the policies, the choice of a minister, etc. The other organization was termed the congregational or presbyterian. As to all local activities the local church has the final voice; but over the general group, elders, or secretaries are selected who have general oversight of the united individual churches. Both polities have strong backgrounds in the Bible.

A third polity is now in vogue in the Church of the Nazarene, wherein the best elements of both plans as noted above are combined. This might be termed the Episcopal congregational form of government. The local church outlines all local policies, elects all officers, selects its pastor, etc.; while over the general church a group of elders or superintendents are selected who have care of the Church. This gives the local church freedom in all local matters, and at the same time affords the advantages of oversight of bishops or superintendents in unifying the activities, and outlining the policies which shall guide the combined group of churches.

The Continuity of the Church

The Roman Catholic Church and the Episcopal Church hold firmly to the doctrine of "apostolic succession," which means that the present ministry is in true succession from the apostles. The Church of Rome traces her bishops or popes back to Peter as the first one. While the Protestant Churches do not hold to all the ramifications of this dogma, still we do affirm that the history of the Christian Church is traceable back to the foundation as stated in the New Testament. The
The present Church is that of the Fathers, of the New Testament, of the Apostles and of Jesus Christ, its founder.

No new element has entered into its true essence which was not found therein. There is not a single new doctrine, which has been added, nor a new policy set, which did not originate with the New Testament Church. There have been made clarifications as to doctrinal statements, based upon an interpretation of the Scriptures, but essentially we are unchanged.

The Appointed Means of Grace

The Church is established not only as the means of converting the world, but also as the instrument for the upbuilding of the saints. It is an established means of grace, by which we understand that its purpose is the strengthening of the Christians, through the fellowship of the saints. First the Church is the only source of Christian fellowship, or the fellowship of the saints, as the Bible refers to it. Outside of the Church there can be found no such holy communion and saintly relationship as the Church offers.

It is also for the unifying of the activities of Christian service. Outside of its pale may be philanthropic and social activities, but the Church furnishes the opportunity supreme for Christian service, both social, philanthropic and religious. The Church establishes a community of religious activities, wherein the social nature of the communicants can be served. It is a gathering place for the old and young alike, where true fellowships are formed.

As a means of grace the Church through its co-operative activities works for the upbuilding of Christians. Herein are missionary activities. The young are brought up in the nurture of the Lord.' Character is developed through Christian training in the Church school, and the various other teaching organizations of the Church, such as the young people's societies, missionary auxiliary bands, etc.

Means of Support

The Christian Church should be supported through stated tithes and voluntary contributions or offerings. There is no place in the New Testament ideal of the Church for "sales, shows, carnivals," as a means of support. "Bring ye all the tithes and offerings into the storehouse" expresses the Bible plan for supporting the Church of Christ.

The ideal plan is storehouse tithing. Which means that all members of the local organization shall bring "all their tithes" into the storehouse or local church, which in turn disperses these tithes and offerings for the work of the local and general Church. This will finance the Church, please God and open the windows of heaven.
Means of Advancing the Church

The Bible states that some are selected as pastors, some as evangelists and some as teachers. These three offices indicate the means of propagating the kingdom of God through the organized Church -- pastoral preaching and labor, evangelistic meetings and Christian teaching.

Pastoral work must be done, such as caring for the members, visiting the needy and sick, and regular pastoral preaching from Sunday to Sunday. Then come stated times for evangelistic meetings. God has selected some for the work of the evangelist; such men as Moody, Finney and Sam Jones can be mentioned among these. Today He continues to call men as evangelists. When the church departs from her revivals as a source of bringing men into the kingdom she begins to lose her spiritual power, and fails to have converts at her altars.

Finally come the teaching activities of the Church -- these are the instruction of the young, the training of the immature, Bible instruction in the Church school, and the development of Christian leadership for the future, through participation in the local activities, and in special training classes.

Church Membership

Membership in the local church should be granted only to those who testify that they have been born again. While the visible church is an organization for the propagating of Christianity this can be brought about better through the activities of those who are Christians. John Wesley required that those who sought membership in his "societies" should be converted. His conception of the church was an organization raised up by the Lord to spread scriptural holiness throughout the land. He also required that all those ordained to the ministry be converted and testify that they are "groaning after holiness."

On the other hand the Church of the Nazarene, feeling that the Bible teaches that it is impossible for a minister to lead others into an experience which he does not possess, requires that her ministers give testimony not only to being converted, but to sanctification as well. Then those who are taken into membership must not only testify to regeneration, but they must also affirm their belief in sanctification, and must be seeking after the experience. In this manner it is thought that the church can be kept clean, and worldly activities can be escaped.

The Bride of Christ

The Bible affirms that the Church is the Bride of Christ, which He shall present to Himself at His Coming, and which shall dwell with Him throughout all eternity. Hence the Church must be holy, without spot or blemish as the Bible states. There must be no place in the Church for sin or sinful organizations, or
worldly ambitions. The ideal Church is one composed of a body of sanctified believers, or those who are converted and now seeking to be perfected in holiness.

It is to be a Church, "a holy Church, without spot or wrinkle" which shall be presented to Christ, that shall dwell in a holy heaven. The Bible pictures a holy Bride, the bloodwashed Church, shouting around the throne of God throughout all eternity.

In this world then the Church is to be holy, engaged in holy activities, separate from the world.

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08 -- THE CHRISTIAN DOCTRINE OF THE SACRAMENTS

The Christian Sacraments

The Christian Church accepts but two sacraments, baptism and the Lord’s Supper. Both of these we interpret as being founded upon the command of Jesus, sanctioned by Him, and used during the many centuries of the life of Christianity. We believe that each of these are means of grace to the soul, though neither of them are instruments of salvation.

Since we must be born again to enter the kingdom of heaven, baptism will not do this for us, nor will the mere partaking of the Lord's Supper. While these are not substitutes for salvation, as some would make them, still the Lord has appointed that they shall be means of bringing blessings upon the soul. They are commands of God, each with an appropriate symbolic meaning.

The Necessity of Christian Baptism

Jesus commanded that Christians should be baptized. In His last great command, He states that we are to "baptize in the name of the Father, the Son and the Holy Spirit." There is no escaping the binding power of this command upon us, in so far as it is possible for a Christian to receive the rite of Christian baptism. One would enter heaven without it, as in the case of the Quakers who do away with all the ordinances, or one who is just converted and the circumstances will not permit of baptism before death. But the normal procedure is for the Christian to be baptized.

Baptism as a sacrament was based upon the Jewish idea and more especially that of John. But when Jesus came this institution received His sanction, as He was baptized of John in the Jordan. Here He stated that in order to fulfill all righteousness it was necessary for Him to do this. He commanded that we are to "Go . . . preach . . . baptize." It has been a universal custom, with the exception of
the Quakers and other minor sects, through the Christian centuries for the Church to baptize her converts.

Nature of Christian Baptism

Baptism is an outward sign of the inner work of divine grace in regenerating the soul. It is, efficacious in no other manner. It stands as a symbol to the unconverted that God has freely forgiven one's sins, and adopted him into the "family of God." The best example of baptism is that of the converted heathen. Usually when a heathen is converted to Christ he is not baptized until he has shown signs of a change of heart and life. When the sacrament of baptism is received the heathen community knows that he has forsaken forever his former modes of living and is now a Christian. It signifies to them that Christ now rules his life, and that old heathenish customs have passed away and a new manner of Christian living has been accepted.

Some affirm that baptism regenerates the soul. This has been the foundation of the work of certain denominations, and their invitations have usually been believe and be baptized. There is no place in the scripture where baptism is spoken of as the instrument of salvation. Baptism is not the reception of divine grace into the soul, but is rather a sign that this work has been wrought in the heart. One can be baptized as a sinner, and come up out of the water as a sinner. The only difference then is as the old western preacher expressed it, that he is a dry sinner before baptism and a wet sinner after. While baptism cannot save the soul, still every Christian should receive it.

Some organizations hold that we are "grafted into the kingdom of God through the instrument of baptism, though converted through the Holy Spirit." Needless to say in answer that we are grafted into the Church through regeneration, the inner work of grace in the soul, of which baptism is the outward sign.

Some churches hold that confirmation, of which baptism and the Lord's Supper become parts, converts the soul of the child. When such is the case usually the sacrament of confirmation is accepted on a par with the other two. Here the case is the same as above noted: there is no true conversion without the action of the Holy Spirit, of which the sacrament is a sign. Outside of the Lutheran Churches, the Evangelical churches do not accept confirmation as a sacrament, though the Catholic churches do.

The Mode of Baptism

It is impossible for us to be absolutely certain as to the mode of baptism practiced by the early church. This has been one of the storm centers in the history of the Church, and of Christian doctrine. Some affirm that the original Greek implies that one method is taught and others avow that another mode is taught by the same Greek terms. The best practice seems to be, after one has founded his belief upon
the necessity of baptism, as well as its symbolic nature, to allow the candidate to select the mode.

Three modes have been practiced in general by the various sections of the Church. These are: Sprinkling, pouring and immersion. Each of these has a strong foundation in the scriptural practice and the procedure of the early Church.

Those who believe that sprinkling is the proper mode base this conviction upon the idea that John at the Jordan sprinkled the multitudes as they came down into the Jordan. Those who pour go back to the same scenes and to the early Jewish method of pouring water upon the heads of the candidates. Then the immersionists affirm that John immersed Jesus, basing this belief upon the passages where it infers that Jesus went down into the water and came up out of the water.

The position of the Methodist Church and of the Church of the Nazarene has been that any one of the three modes can be followed rightly. Where a minister does not believe in a mode of baptism selected by the candidate these organizations affirm that he is to arrange to have another minister administer the sacrament. This seems to be the true position, for it allows the conscience of the candidate, as spoken to by the Spirit, to select the mode which one feels to be correct.

The mode of infant baptism has had a place in the Church for centuries, though groups here and there, such as the Baptists and Disciples, oppose it. This opposition is usually connected with an idea that baptism is a means of salvation, rather than a means of grace to the soul. These bodies dedicate or consecrate the babe instead of baptizing. The procedure is the same, though the ritual is different. It would seem wise to baptize, dedicate or consecrate every child unto God. In this manner the child can grow up with a knowledge that it has undergone a rite which has had the approval of the Church through the centuries.

Necessity of the Lord's Supper

The second Christian sacrament is the Lord's Supper. The position of the Church as to this sacrament is the same as that concerning baptism. It is a direct command of Jesus. He said, "Do this in remembrance of me." We are thus commanded by Christ to follow in His steps and administer and receive the communion cup. The Quakers believe with reference to this that it is needless. They affirm that the Lord nailed the ordinances to the cross, and we are not bound by any.

But the large group of Christians believe that the Communion service brings grace and blessings to the soul. It seems to fill a need in the human heart, and to be an instrument of divine strength. Most churches state in their rules of doctrine just how often the Lord's Supper is to be administered. Some hold this sacrament each
Sunday, others once a month; the Church of the Nazarene requires all ministers to hold the service at least once every three months.

Every Christian should partake of the emblems of Christ's suffering and death, as often as possible, for it brings to remembrance the price which Christ paid for our redemption.

The Nature of the Communion Service

The sacrament of holy communion is an outward sign of an inner work of grace wrought in the heart by the Holy Spirit. It goes one step farther than baptism and becomes a sign of the love and fellowship of Christians one with another. It is a sacrament of our redemption by Christ's death, with the wine being an emblem of His shed blood and the bread, of His broken body. The body of Christ is present in the sacrament only in a heavenly and spiritual manner, and this body is eaten and received through faith only.

The Lord's Supper cannot be a means of salvation, nor a substitute for regeneration. Ofttimes churches where confirmation is practiced with children withhold the cup from them until after confirmation. In other churches the communion is eaten, with the thought of thus removing the necessity of one's living a holy life. Such are misuses of the blessed sacrament.

When taken in a humble and prayerful attitude the Communion becomes a blessing to the soul. It brings to the memory the sacrifice of Christ, as well as elevates the soul into holy reveries.

Partakers of the Communion

In some churches only members of that denomination are permitted to receive the holy communion. This is termed a "close communion service." The idea is based upon the thought that this church alone is the true Church of Christ. Those who hold this doctrine will not partake of the communion in a church of another denomination; for they believe that they are partaking with those who are not members of the body of Christ.

Other churches hold that any who recognizes himself as a Christian can partake of the communion with them. This seems to be the ideal method. For denominational lines do not hedge in the kingdom of God, nor does membership in any church assure that one is a Christian. Hence an open communion service is correct.

But only those who are Christians should partake of this sacrament. Promiscuous partaking, where the emblems are passed through the congregation, without any statement concerning the necessity of being a Christian before partaking, should be avoided. The Word affirms that before eating of the body and
partaking of the blood of Christ through the emblems we are to search ourselves as to whether we be in the faith. This is a holy mystery, as the word sacrament implies, and it is to be entered into only by those who have been initiated, or by Christians, as was the practice of the original Church. However it is not for man to decide who shall partake of the sacraments, since it is God who searches the heart.

Holiness and the Communion

There is a definite relationship between the sacrament of the communion and holiness of life. We are to search the heart, to try the life, as to whether or not we come up to God's high standard of holiness. If we discover something in the life which is not pleasing to the Lord before partaking of the Communion, we should make this right in the sight of the Almighty. Thus the sacrament becomes a means of grace to the soul.

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09 -- THE CHRISTIAN DOCTRINE OF THE LAST THINGS

The Doctrine of the Things to Come

The conclusion of the Christian system of belief is its affirmation concerning those things which we believe shall transpire at the end of the age. It includes such as the immortality of the soul, the intermediate state, the resurrection of the body, the second coming of Christ, the general resurrection, the general judgment, and final rewards and destinies. It is thus seen that the foundation of our faith rests upon the completion of this life and the beginning of the new one beyond the pale of death.

One has remarked that it makes no difference as to what one believes, provided that he is sincere in his belief. Let us note the difference it makes as to one's belief concerning the things to come. The Universalists say that all shall finally be saved, and live as sinners, resting their hope on the belief that none shall be damned. The Annihilationists say live as a dog, for eternity shall see the phantom of immortality wiped off the scene of the ages. Those who hold to the theory of a second probation after death, live here as they desire to, resting their lack of strong Christian convictions here upon the Vain hope that in eternity another chance shall be given them.

The final archstone in the Christian's belief is concerning the end of the world and the things to come thereafter. If he believes in immortality, he shall so strive to live that he may be counted worthy of immortal life in a land where heavenly bliss reigns supreme. If the thought of the judgment is imbedded in the mind, he will try to bring his life up to the standard of Christian practice so that he might escape the terrors of that time.
The Immortality of the Soul

The Christian is assured of the immortality of the soul. For Jesus who died arose again and ever liveth. This is the foundation of our hope. The age long question, "If a man die, shall he live again?" is answered by a thousand infallible voices in the Christian soul. Christ's death and His conquering of the foes of death, hell and the grave, give us the assurance that He has purchased for us immortality. That which we lost in the transgression of Adam, we shall regain through the death of Christ.

We may be told by the materialists that immortality is a mirage on the face of eternity. But on every page of the New Testament this hope is written in emblazoned letters. The apostles based their messages upon the fact that Jesus came forth from the grave. Paul affirmed his hope in the immortality on the same fact, and declared that unless Christ be raised from the dead, we are of all men the most miserable, and we are yet in our sins. Likewise twenty centuries of Christian thought has affirmed this doctrine.

The Intermediate State

The Church is divided as to the place where the dead go awaiting the resurrection of the body. Some affirm that there is a purgatory, which is preparatory to heaven and also to hell. This is the dogma of the Catholic Church, as well as a section of the Lutheran Church. Others believe in the existence of Paradise and Hades as annexes to heaven and hell, to which the souls of the Christians and sinners go awaiting the resurrection day. Others hold that the body remains in the grave, while the soul sleeps therein, or remains dormant, until the time of the resurrection.

But the large body of Christians today have ceased to believe in the existence of paradise or Hades, as being awaiting places or intermediate states for the dead. We affirm that the New Testament in no place states this dogma, but its plain avowal seems to be that when those in Christ die, they go to heaven, and when the sinners die, they go to hell. This is based upon the statement of Christ that "in hell he lifted up his eyes." Always in the New Testament the declarations are concerning heaven and hell as our immediate prospect. If. such a doctrine as the Jewish idea of paradise and Hades is taught in the New Testament, it is most assuredly not stated plainly by a single writer during the New Dispensation.

This statement may leave questions unanswered, as do all other theories. But it assures the human heart of a happy prospect in the heavenly land. Nowhere does the Bible affirm that the mind, or the soul remains dormant in the grave awaiting the morn of the resurrection.

The Resurrection of the Body
The Christian believes, as the New Testament states, that this body shall be raised again, that it shall be clothed in immortality, that it shall put on incorruption, and that death shall be swallowed up in victory. We believe that this body forms the seed of the resurrected one. Paul speaks of the body being sown. As to the nature of this resurrection and the type of the glorified body we do not know, except that as heaven is superior to our highest fancies, so the immortal body shall far surpass our fondest dreams. This body shall come out of the grave. These eyes shall behold Him, whom my soul loveth, in all His radiant glory. This hope stirs in the breast of every Christian.

If science can declare the indestructibility of matter, and energy, in fact their immortality, cannot the Christian believe in the indestructibility of the body and in the immortality of the human soul on the same grounds? Christ likewise promised us immortality, and the Holy Spirit inspired writers to promise us the resurrection of the body.

The End of the World

The Bible plainly avows that this world will come to an end. An angel shall stand with one foot on land and one on sea declaring that time shall be no more. Whether or not this is figurative language makes no difference, the present course of the world shall run its race and eternity shall set in. In the Bible this time is pictured under various lights. One writer sees the heavens melt with fervent heat. Another visions men calling on the rocks and the mountains to fall on them and hide them from the face of the Almighty. Another watches the heavens roll back as a scroll and beholds the King ride out on the skies of the universe.

One's system of Christian belief is not complete without this thought of the end of the world, or of the present age passing away. As to the time none knows. This is veiled in mystery. This is the time which we term the second coming of Christ.

The Second Coming of Christ

None who believes the Bible can doubt the fact of the second coming of Christ. One verse out of every twenty-five in the New Testament affirms it. Jesus promised that He should come again for us. Angels said that He would return in the same manner that He went away. Every writer of the New Testament inspired by the Holy Spirit states that He is coming again.

Christ comes again to fulfill His promise to His children. He comes to put an end to sin, which has reigned long enough, He returns to overthrow the kingdom of this world, and to set up His millennial kingdom. He returns to reward the faithful and to punish the wicked. He shall surely come again to take us to our heavenly home. He comes to pronounce judgment upon the wicked.
The coming of Christ will be personal. The Word states that this same Jesus shall return. It will not be the gradual diffusion of Christianity, but He shall return personally. His coming shall also be visible. Every eye shall see him the Bible affirms. His coming shall be sudden. As the lightning "flashes so shall be the coming of the Son of man. Or as a thief in the night so shall the Redeemer return to receive us.

The second coming of Christ is imminent. By this we mean that it is liable to occur at any time. The Bible throughout speaks of His return in terms of imminency. "His coming draweth nigh," "Behold, He cometh," and other such Scriptures refer to this fact of the imminency of the second coming.

The signs of Christ's coming are all fairly well fulfilled. The Jews are returning to Palestine in our generation as the Bible prophesies. Knowledge is increased, travel is increased, riches are heaped up, the generation is heady, highminded, incontinent, earthquakes are occurring in many places, nations are in distress, we are hearing of wars and rumors of wars -- all of which are fulfilled signs of His return. These are guide posts on the roads of eternity pointing to but one fact -- the coming of the Lord.

As to the time of this coming, no man knows. This is stated by the Lord Himself. The matter of date setting for the coming of the Lord is most certainly foolish.

Some affirm that Christ has already returned. They state that the coming of Christ is nothing else than the conversion of the soul. Not so, for His coming is to be personal and visible. Others believe that the gradual diffusion of Christianity is this coming. But again this is impossible since it is to be sudden. Others would have us think that the destruction of Jerusalem is this coming. But the New Testament in its later sections, written after this time, affirms that Christ's coming is still in the future.

The General Resurrection

There is to be a general resurrection, when the dead shall be raised and all shall appear before the great White Throne. To this resurrection there seem to be two stages. Paul affirms that the dead in Christ shall be raised and we which are alive and remain shall be caught up together at the time of Christ's return. Those who are thus resurrected seem to reign with Christ during the millennium for the period of a thousand years (or if the figures given are figurative, then whatever time this number indicates). This is termed the first resurrection according to Revelation 20:6. The rest of the dead are not raised until this period is completed according to Revelation 20:5. Immediately after this last resurrection the judgment is called.

The grave cannot hold man, for at the time of the resurrection he shall burst asunder its bonds and arise. If he is righteous he shall be permitted to reign with
Christ before the final judgment; but if he is wicked his lot shall be a part in the second death. Let it be noted that the keynote of our statements for this is the 20th chapter of Revelation. Unless these things come true, the language of the Bible is not clear, and its plain declarations cannot be taken at face value. This is unthinkable.

The General Judgment

All judgment has been given unto Christ. Every man shall stand before the judgment seat of Christ at the time of the general judgment. The dead, both small and great, shall come from the grave, the sea, and all the universe to receive according as he deserves. The records of our lives shall be revealed. The books of life shall be opened, and from these the Bible affirms we shall be judged. Somewhere at the end of time there will be no escaping the judgment. "After this the judgment" can be written over the end of every life.

This doctrine has been written deeply in our Creeds, and is very prominent in the New Testament. Jesus drew a vivid picture of it when He spoke of the things which shall come at the end of the world. Revelation tells its story in very graphic terms. In the Apostles' and the Nicene Creeds the Church for centuries has affirmed its belief in the fact of his judgment.

It is to be a universal judgment as the New Testament points out (Matt. 25:32), and yet it will be personal, when every man shall be tried (2 Cor. 5:10). There will be no mistaking of one's rewards and punishments. For God's divine character is a guarantee of the rectitude of this judgment. Every man shall receive according to his deserts, whether it be evil or righteous.

Eternal Life -- Heaven

"The righteous shall be rewarded with eternal life. This is in contrast with the shortness of human life as to its duration and with eternal death as to its end. Eternal life is immortality, but immortality in the glory of heaven. It means that the righteous shall never die as long as God and eternity are.

When one adds the glories of heaven to the thought of endless life, how much greater becomes the reward. We shall not only live forever, but we shall dwell eternally in our heavenly home. It is well to note the eternity of heaven, for death shall also be eternal. Heaven in the Bible is pictured as a place of blessedness. Whether the language used is figurative or real, makes no difference. If real, then how glorious this heavenly land shall be. If figurative, then the actuality of heaven shall far surpass the figurative language of types and symbols.

Heaven is a home for the saint. Here are the redeemed of the ages gathered to rest. Here is Christ the Savior. God the Father and the Holy Spirit, and the throne of the ages, are to be found in that land beyond the River Death. It is a place of
eternal peace, joy and rest. There is no sorrow, nor tears, and separation in that land. The highest glory that man's imagination can paint will be realized in heaven. How wondrous then is this hope of the righteous.

Eternal Death -- Hell

The wicked at the last judgment shall be punished with eternal death, or as Revelation 20:14 calls it, "the second death." Eternal death is in contrast with eternal life. "These shall go away into eternal punishment but the righteous into eternal life" is the statement of Christ concerning rewards and punishments. Since heaven is eternal, so also is hell and its punishments. If hell is not eternal, then by the same logic we can affirm that heaven shall not be.

Everything that heaven has for the saint will be absent in that land of damnation. This doom for the sinner is painted in terms of torture and suffering. The conscience gnaws. The mind burns with insatiable longings and passions. The pangs of suffering shall be agelong. If there shall be no agelong punishment for the sinner in hell, there shall be no agelong rewards: for the saint in heaven. No one can believe the Bible and doubt the fact of hell. Language could be no more specific than that which describes its punishment.

When one holds to the Bible as his authority for Christian belief it is easy to accept the doctrines that it teaches concerning heaven and hell, rewards and punishments. But when one has thrown off the authority of the Bible, and looks upon it as a human, man-made book then he may select his dogmas at will, or as his fancy indicates, But the Bible is the source of our doctrines. What it affirms, the Christian believes. What it denies shall never have a place in the Christian system of belief. Hell, then, is, and is eternal. As also heaven is, and shall exist throughout all eternity.

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CONCLUSION

The Bible and Christian Doctrine

We have thus briefly gone through the fundamentals of Christian belief. We have not sought to argue any questionable points. Our affirmations have been based upon the Bible as the primal source of Christian doctrine. "Search the Scriptures" should be the motto of every Christian when he seeks to outline his theological beliefs. No other source exists for our fundamental doctrines. God revealed His truth, and this revelation becomes the basis of the theology of every Christian. After all, theology is only a systematic statement of what the Christian believes to be true. Then the Christian must hold to the Bible as the source of these beliefs.
The Central Idea of Christianity

The basic idea of Christianity is redemption through the blood of Jesus Christ. Christ as divine became the incarnate Son of God and Son of Man. He lived and died, "suffered and was crucified" that He might ransom man. The blood of Christ as referred to in the Bible we interpret to mean the life of Christ, His human sufferings, as well as the shed blood coming through death. It is His life as well as His death that is implied in this phrase. There is redemption in no other way except through His blood. The blood blots out our sins. The blood cleanseth us from all sin. It is purifying as well as forgiving blood.

Without the incarnation, the death of Christ would be impossible. Hence the life and death of Christ are handmaidens in redemption. He became incarnate that He might die for our sins. Redemption through the atoning blood of the Master tells the whole story of Christian belief. Any system of theology based on anything else but this atoning life and death is erroneous and unchristian.

The modern theory of theology is wrong in that it eliminates the divinity of Christ, and accepts the Unitarian view of His person, as being purely man. Hence there can be no atoning blood. When the acid test of Christian belief is applied, as to the deity of Christ and His death for our sins, we see how fallacious the modern theory of Christianity is.

The Necessity of Christian Beliefs

We are hearing a great deal in these days about a creedless Church, and the worthlessness of dogmatic belief about the fundamentals of Christianity. Nevertheless true Christian success is conditioned by the beliefs one holds. Beliefs color our lives and rule our actions. If one does not believe in God's providence then he will not need divine guidance in the daily affairs of life. If one questions the possibility of prayer, then he will certainly not pray. If one does not believe that Jesus died for his sins, then he will not seek divine forgiveness. If one doubts the fact that man's nature is fallen, is depraved, then he will not seek to have this depraved nature cleansed by the Holy Spirit.

But when the process is reversed how different the results are liable to be. Man is a sinner, inheriting a depraved nature, an outcast from home. Jesus died for our sins, the Spirit has been given to cleanse us. The judgment is coming. Then one is more likely to seek refuge in the outstretched arms of the Almighty. He seeks to be forgiven, through confession and repentance for his sins. He lives a holy life in order that he might please God, and flee from the wrath to come. Christian beliefs make a tremendous difference in one's actions.

We are seeing today homes wrecked by infidelity of marriage partners, immorality sweeps the land, our young people go down under the waves of transgression as never before. The reason for it is that our beliefs in the sanctity of
the home and marriage vows have been cast to the winds. We have instilled into the minds of our young people beliefs contrary to moral living. And the results are, as noted above, being worked out in practical living. We have some beliefs and we are reaping transgression.

Let us then hold to these fundamental Christian beliefs that they might become guides to our practical life. Search the Scriptures that you might know the truth, and that the truth might make you free.

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THE END