

Christ and the Scriptures **or** **Infidelity**



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"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. . . . The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19).

HOLY BIBLE, BOOK DIVINE

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

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

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

Mine to tell of joys to come,
And the rebel sinner's doom;
Holy Bible, book divine,
Precious treasure, thou art mine.

- John Burton

(The Best Loved Religious Poems,
by James Gilchrist Lawson,
page 11).

CHRIST AND THE SCRIPTURES
OR
INFIDELITY

Former General Superintendent Dr. J. B. Chapman wrote: "Jesus is so identified with the Scriptures that one must accept Him if he accepts the Scriptures, and he must reject the Scriptures if he rejects Christ. The two are inseparable. Christ is the living Word, the Bible is the written Word. They complement one another as modes of revealing God to men, and they are always in perfect agreement. . . . All the Bible is inspired. We do not say the Bible contains the Word of God. We say it is the Word of God.

"But the chief unity of the Bible grows out of the fact that it has but one hero -- the Lord Jesus Christ. . . . The Bible is simply a book about Jesus. Jesus is the subject of its history and its prophecy. He is the antitype of its types. If you find something in the Bible that seems to be a very good thing and you do not know what it means, just guess that it in some way represents Christ and you will not miss it one time in a hundred.

"And what is said about the Bible in general can be said of every book in the Bible in particular . . .

"Christ is the Second Adam as the head of the new creation. He is a Prophet whose words never fail. He is a

Priest after the order of Melchisedec whose everlasting priesthood enables Him to save to the uttermost all who come to God by Him. He is a King who shall sit upon the throne of His father David and rule from the rivers unto the ends of the earth. He is the Companion of the Everlasting Father and the ever blessed Spirit, and is Himself the Second Person in the adorable Trinity" (Christ and the Bible, J. B. Chapman, D.D.).

Christ's own testimony verifies all that Dr. J. B. Chapman said: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty . . . I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. . . . I am the root and the offspring of David, and the bright and morning star. . . . I am Alpha and Omega, the beginning and the end, the first and the last." He is the Son of Whom it was truly said: "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." For He hath said: "I am God, and there is

none else; I am God, and there is none like me, Declaring the end from the beginning, and from the ancient times the things that are not done, saying, My counsel shall stand, and I will do all my pleasure."

Every true Nazarene believes "in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly (unerringly) revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith" (Manual - Church of the Nazarene).

There is no other alternative; it is either accept Christ and the Bible or infidelity. Mr. Webster says of infidelity: "Want of faith or belief in religion; state or character of being infidel. Breach of trust; unfaithfulness to a charge or to moral obligation; treachery; deceit; also, an unfaithful act."

The Scriptures give us a clear example of infidelity in the history of Ephraim: "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law. . . Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant" (Psalm 78:9-10, 36-37).

A few years ago I was privileged to attend a service in which an able Church leader used a portion of this lesson, and pictured the Church of today as having all the equipment needed to push the battle against sin. He placed special emphasis on the fact that we have adequate church buildings, well qualified men in our parsonages who are drawing good salaries, our own colleges and seminary to prepare our workers, sufficient money to carry on the work - in fact, we had everything needed to be victorious, win souls, and advance the work of the Kingdom of our God among men. Yet, in the face of all this, we are not making the advances in soul winning that we should. With all the assets Ephraim had, this speaker failed to reveal what caused them to turn back in the day of battle.

When any army has the man-power, all necessary equipment, unlimited reserves to push the battle and win the victory, then turns back in the day of battle, there is a cause for such tragic results.

As certainly as this was true in Ephraim's day it is still true in our day. Since we are interested in soul winning and victory, it will be well for us to examine the record as to the cause of Ephraim's failure. In the verses I have given, the Spirit of the Lord makes five charges against Ephraim. First, "They kept not the covenant of God." Second, they "refused to walk in his law." Third, "they did flatter him with their mouth, and lied unto him with their tongues."

Fourth, "their heart was not right with him." Fifth, they were not "stedfast in his covenant."

Jesus gave this solemn warning: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Ephraim had failed to heed the checks and leadership of the Spirit until he found himself "oppressed and broken in judgment."

Ephraim had all the outward appearance of a well prepared army, but inwardly they had lost that which was most important: the divine presence, which from the beginning has assured the Church victory. They had lost the indwelling presence of the Spirit of God.

Are we as a denomination, in any danger of overlooking the fact that we, too, could suffer defeat, though, seemingly, we have all the outward qualifications which should assure victory?

It would be well for us to take heed to the admonition of the apostle, who said: "Examine yourselves, whether ye be in the faith; prove your own selves, know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?"

Mrs. Louise R. Chapman has indicated that there is a possibility of the Church of the Nazarene swerving from its original purpose; that which the founding

fathers clearly outlined, when they were securely building on the never-failing Word of God. The supreme purpose of the founding fathers was to "seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature." Notice Mrs. Chapman's words: "Pray for the Church of the Nazarene: that as a Church we will keep in the middle of the way of holiness. This quadrennium could well determine whether we as a Church will seek the old paths of true holiness or follow in the way of popular holiness and 'this worldliness'" ("Council Tidings," January, February, March, 1960, page 7).

In her call for prayer, Mrs. Chapman has indicated that there is a strong leading toward "popular holiness and 'this worldliness'"; for all the Church will have to do to gain that objective in "this quadrennium" is to follow this leading.

As a distinct holiness Church we should not only examine ourselves, but squarely face ourselves and decide if we are ready to cast aside our God-given heritage of true holiness, and substitute a "popular holiness and 'this worldliness'". In other words, build according to the divine pattern and stay with the Holy Scriptures or plunge into infidelity.

Let us examine ourselves in the light of the charges the Lord made against

Ephraim. First, "They kept not the covenant of God." What is the covenant of God? Was He not having reference to the holiness covenant? Where does holiness begin? Have we not preached and taught our people that sanctification begins in regeneration?

We have been strong in our emphasis that repentance "is a sincere and thorough change of mind in regard to sin, involving a sense of guilt and a voluntary turning away from sin." We have accepted the Rev. John Wesley's definition of sin: "Sin is a wilful transgression of a known law of God." The Word clearly states that "sin is the transgression of the law;" "sin is lawlessness" (R.S.V.).

Since repentance is a sincere and thorough change of mind in regard to lawlessness, involving a sense of guilt, because of the breaking of the laws of God, and a voluntary turning away from lawlessness; why is there so much commotion in the Church about the New Testament Church being "long on law but short on love"? ("Bible School Journal," December 1959, Lesson 11, page 26).

This writer seems to think there is a conflict between law and love. John the beloved disciple, who no doubt was in the group which this writer called a "clique of misguided legalists - long on law but short on love . . . 'bad-tempered saints'", said: "This is the love of God, that we keep his commandments: and his commandments are not grievous." Why are

the commandments of God seemingly so burdensome to those who write for our Sunday School?

They seem to be trying to justify the breaking of the rules outlined in Scriptures in their modern strategy of winning people to the Church. The writer, in dealing with the lesson in regard to Peter at the house of Cornelius, has clearly implied that Peter wholly disregarded the laws of the Church at Jerusalem "in his strategy (which led to) the conversion of heathen." This writer said nothing to make plain the lesson that the Lord was teaching Peter when He used the "great sheet, let down from heaven by four corners . . . Upon which (he) saw fourfooted beasts of the earth, and wild beasts and creeping things, and fowls of the air." There is no Scripture which would in any way justify one in classifying the household of Cornelius as heathen.

Was this some human strategy developed by Peter in answering this call from Cornelius, or was it rather a clear revelation from heaven, revealing to Peter that they were now "dead to the (ceremonial) law by the body of Christ" and that there were "other sheep" who belonged to Christ that must be brought so there would "be one fold, and one Shepherd"?

Instead of picturing this as some human strategy, why did not the writer make some mention as to the entrance of sin into the human family and the purpose of the sacrificial system; then inform the

class of how this system had fulfilled its purpose?

When the whole of the creation of life on earth was finished, "God saw every thing that he had made, and, behold, it was very good" (Genesis 1:31). In all of this freshly-finished creation there was nothing unclean. There is no record of the slaying of any beast until after the fall of man, which affected the whole of the creation of God in this world.

It was the Lord Himself who slaughtered the first beast, thereby revealing to man the sacrificial system which was to be used in pointing him to "the Lamb of God, which taketh away the sin of the world" (John 1:29).

It was not Moses or Aaron, but the Lord who made the separation between the clean and the unclean; this was clearly revealed to Adam and Eve, and Noah understood it thoroughly when he entered the Ark before the flood. (Genesis 7:2)

It was the Lord who outlined His plan for the ceremonial system to Moses and Aaron as recorded in the eleventh chapter of Leviticus.

One of the writers for our "Bible School Journal" described the prejudice which the apostle Peter had, thus: "A cataract on his eye of judgment. It was evident that his vision was impaired by his background for he did not realize that the future of the Christian Church was at

stake. . . (He had) an opinion or learning adverse to anything without just grounds or before sufficient knowledge; preconceived judgment or opinion; (he was) down on what (he was) not up on." But, apparently this writer had a great lot of charity for him, for he stated: "We must not forget that in Peter's case his prejudices were due to lifelong training in Jewish traditions" ("Journal," December 13, 1959, page 23).

Since it was the Lord Himself, who, in His perfect wisdom, gave His people the sacrificial system as a schoolmaster to point them to the TRUE LAMB of God that they might be saved during the Old Testament time; who are these modern writers, so bold as to accuse Christ's followers of being "steeped in their dietary regulations"; then tell us that "these food laws ranked with circumcision and Sabbath observance"? Who could believe that such a statement would cause our people to have any respect for the Scriptures or for the Sabbath?

Dr. P. F. Bresee, founder of the Church of the Nazarene, seemed to believe that the desecration of the Sabbath was a very serious matter. Notice his words: "Whisky and Sabbath desecration - twin giants of diabolism - are marching with iron hoofs over the land. They are putting their mark of red-hot irony on the bowed back of the professed church of God. The great leading men in churchianity for the sake of political preferment, join hands with the bloodsoaked hands of whisky,

and the church says, 'very good.' The greatest organ of the greatest protestant church says, 'the church as a whole has, probably, never been so deeply devoted to the complete fulfillment of its holy mission as today.' In the name of Jesus Christ I ask, 'what is its holy mission?' Is it to stand hand in hand with the most gigantic villany that ever saw the sun simply for gain and aggrandizement? No, its holy mission is to strike -- to smite this bloody monument of hell until it is utterly overthrown, and this scarlet pyramid of skulls is buried in the sea of human history, and there is a new era of peace in earth and good will to men" (Sayings of our Founder, pages 13-14).

According to the Scriptures the Sabbath is a sign between the Eternal God and His holy people for ever. (Exodus 31:12-17)

As in Ephraim's day, when men turn away from the "covenant of God", they turn toward infidelity.

What can we expect as we face the future when one picks up the leading evening paper of our state and reads such statements as "Neutrality is Anti-Christian - Atheists Are Moving In" and "The New 'Religion' - if such it may be called - will be firmly based on demonstrated fact and scientific studies, with all superstition and 'pie in the sky' wishing cast to one side, Heaven and hell have gone the way of the old ox-cart never to return so long as civilized man prevails. It

appears that the thousands of . . . 'of the world (who) have been riding on Christ's back' will have to seek new and more useful occupations, to the betterment of all" ("Oklahoma City Times," January 8, 1960).

What opened the door in Russia for the atheistic, communistic program to take over in that nation? It came in because the church allowed herself to become so corrupt that she lost all power and influence to save herself or influence the nation for good.

What respect can a poor sin-benighted world have for our own Church when our colleges and seminary begin to use their influence to "brainwash" the membership of the Church by tearing down all standards of the founding fathers of the Church? "The standards of the Church are based upon the Bible and are rooted in the conscience of God-fearing men who feel called to a life of crusade for Christ and His Kingdom" ("Herald of Holiness," May 4, 1945, by Dr. R. T. Williams, former General Superintendent of the Church of the Nazarene).

Such headlines from the public press as "Bethany Nazarene College Shattered a Forty Year Tradition" and "College Uncovers Knees at Last" certainly have been instruments placed in the reach of every holiness fighter, and have proved to be choice weapons for their use in destroying a major portion of the Christian influence of our institutions. At the present time one has to search closely to find any dis-

tinctly spiritual emphasis in the publications issued by our own colleges. To be more specific "The Reveille Echo" is predominantly a sports news paper in which college queens and leading sports fans highlight its pages.

In company with an ordained elder of our denomination we had the privilege of interviewing the president of Bethany Nazarene College in his office for about thirty minutes after the shattering of the rules in regard to dress for the athletic program of our college students. I asked him the plain question, "Are you ready to interpret the rule in our Church Manual, which states: 'Our people are to dress with the Christian simplicity and modesty that become holiness,' to mean shorts and pedal pushers?" He answered emphatically, "No!" Then he told us how he had been pressured in regard to such apparel for some time by certain First Church pastors and how they had been using such uniforms for their churches and wanted him to place them upon the students in their activities. He presented the case to us as though what had happened was repulsive to him; but when students began the circulation of petitions asking that the regulations concerning such apparel be nullified, he came to the defense of those who had pressured him for the change to shorts and pedal pushers. He asked that all petitions be turned in, as such circulation of petitions was illegal. I ask the question: Is it illegal for our own college to operate in harmony with the adopted rules of our own Church? If so, the lead-

ing toward infidelity is stronger than many have ever dreamed.

When our own leaders yield to the pressure of infidelity, they only verify the truth of the words of Jesus: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24). Will we repent and turn back to Christ and the Scriptures or plunge on into infidelity?

This same president came into our local Church with a quartet one Sunday morning, while he was sponsoring a money raising campaign for the college. He boosted the college and told how he was interested in training our young people, and that he was doing his best to train them in harmony with the General and Special Rules of our Church. All any honest soul can say, in regard to such conflicting statements as he has made, is that his speeches in the churches are campaign messages to hold the churches and the support of its membership to the college; while he uses the consecrated money raised to brainwash the people.

It is some of the graduates of our own colleges, who have been brainwashed by this deliberate breaking of the adopted rules of our Church, and have followed the same leadings as they went on through the schools of higher education, who are feeding the infidel literature back through our Church. In plain words, we are reap-

ing from the seed which has been sown in our own institutions.

When I was in the evangelistic field and God was giving some gracious revivals, former students of Bethany Nazarene College gave me about a dozen books which they had used while in college, that I might examine them for myself. I took the books into Dr. C. A. McConnell's home to consult with him as to what he thought of them. When I presented the books, he lifted both hands toward heaven and exclaimed that we were using the same books in our college that were used in the state schools and made a skeptic and infidel out of him in his early life. The Scriptures have clearly warned: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (And we must remember, this applies to churches and colleges, too.) For he that soweth to the flesh ('popular holiness and 'this worldliness'") shall of the flesh reap corruption" (Galatians 6:7-8).

Notice a few statements from a Baptist pastor: "In a recent newspaper, Mr. Khrushchev, I noticed a report to the effect you 'denounced as 'immoral,' the leg-kicking and skirt-tossing can-can dance put on for you when you visited a Hollywood studio.' I regret very much that you were offended by this. . . . You see, that is one of the things to which you have to become accustomed. There was a time in this country when our people generally, and Christian people in particular, were highly incensed by that sort of

thing. The Christian pulpit, Christian publications, and Christian people in the every day walk of life raised their voices in vigorous protest against such a display of flesh. But we have been 'brainwashed' . . . You are probably interested in how this transformation came about. It started in Hollywood - the very place where you were so highly offended. Movie actors and actresses began to portray on the screen intimate and immodest scenes which were mild at first but have gotten more and more degrading. The Christians of the USA at one time spoke out against such things but have gradually begun to accept them as a part of the 'American way of life.' . . Perhaps the most widespread invasion of modesty in this country has been in the public acceptance of shorts which are worn by our 'finest' women and girls when they go to the super market, beauty shop, drug store, and almost every other place. A few years ago they would have been jailed for wearing such attire on our streets" ("Baptist Messenger," November 12, 1959, Oklahoma Baptists' Weekly News Magazine).

Men who have been schooled in this modernistic teaching and gradual acceptance of this moral breakdown would naturally think that "many parts of the Old Testament (when) weighed in the balances of modern social idealism (are) found to be woefully lacking" ("Bible School Journal," July, 1959, page 45).

The Old Testament not only gave us the record of God's holy people, but faithfully recorded the cause of their infidel-

ity. "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. . . . And I scattered them among the heathen, and they were dispersed through the countries. . . . And when they entered unto the heathen, whether they went, they profaned my holy name, when they said to them, These are the people of the Lord" (Ezekiel 36:17-20).

Popular writers who are endeavoring to push upon the Church a "popular holiness" are doing every thing in their power to cast reflection upon the early Church and their leadership ability so as to cause people to lose respect for "thus saith the Lord." This is not a fight against people who have some God-given convictions and who hold to Bible standards, but it is an attack upon the Lord Himself.

"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (I Thessalonians 4:7-8). This is clearly revealed as we study this subtil criticism of the founding fathers who successfully carried forward the mission of the New Testament dispensation.

Since Jesus the Son of God made choice of those who should represent His interests in the early Church, and especially since He chose Peter and apparently delegated him as chief of the apostles;

who are these modern writers and where did they get the later information which has caused them to be so bold in their criticism of Peter, who had fully followed the instructions of the Scriptures? Where did they get the later revelation that the book of Esther "contains no explicit religious or ethical value"? ("Bible School Journal," July 26, 1959, page 45).

Had such men as Tom Payne, Bob Ingersol, Clarence Darrow, Charles Darwin, and Francois Voltaire made such statements in regard to Ecclesiastes as "Don't try to gloss it over . . . it may be as repulsive to you as raucous jazz, or 'rock 'n' roll,' or a piece of so-called 'modern art,' but it is the same sort of thing. . . . Most of this so-called philosophy is 'full of sound and fury, signifying nothing.' But it sounds very plausible to an untutored mind"; the Church would have been on its guard and have been ready immediately to have upheld the Word of Truth. But when such statements ride in on a "sanctified" Trojan horse, we are ready to feed it out to the whole Church. This writer continues: "By the way, this is a real reason for sending your children to a Christian college." This writer has strongly implied that the "real reason for sending our children to a Christian college" is that they might be informed that many portions of our Bible are "full of sound and fury, signifying nothing". Of course mother and dad might have accepted the Holy Scriptures because of their failure to have a tutored mind. He further stated in regard to the book of

Esther: "But what place does Esther have in a Christian Bible? (1) Weighed in the balances of modern social idealism the book is found to be woefully lacking. But this is true of other parts of the Old Testament" ("Bible School Journal," July 26, 1959, page 45).

Dr. J. B. Chapman wrote: "But the chief unity of the Bible grows out of the fact that it has but one hero - the Lord Jesus Christ. . . He is 'the Deliverer of the nation in the book of Esther.' . . . (and) the personification of wisdom in Proverbs and Ecclesiastes." According to this present-day higher critic who writes for our "Bible School Journal", Dr. Chapman had an "untutored mind", for the books of Esther and Ecclesiastes "sounded very plausible" to him.

This leading toward infidelity is aimed not only at destroying the clear statement of our Manual, which says: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation;" but it is aimed at the destruction of the Holy Scriptures, from which we read: "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order, many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of

truth" (Ecclesiastes 12:9-10). "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd" (Ecclesiastes 12:11, R.S.V.).

These writers have held Peter up as though he had "a cataract on the eye of his judgment" and that "it was evident that his vision was impaired by his background." Who are they to find fault with the plan which the Lord God used in saving men? Multitudes were born into the Kingdom, sanctified wholly, and died in the faith under the divine plan during the Old Testament dispensation. The New Testament opens by giving us the record of some of as great characters as have ever graced the Church, such as Mary, who could stand in the presence of Gabriel and hear Him say, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus." She had been so well prepared by the schoolmaster until she answered, "Behold the handmaiden of the Lord; be it unto me according to thy word." Other examples are Zacharias and Elisabeth who "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." These had no other than the schoolmaster to point them to Christ and the "way", which the Scriptures declared is "the way of holiness" (Isaiah 35:8). Then the record states: "there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the

Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes (who would dare accuse him of having a 'cataract on the eye of his judgment'?) have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles and the glory of thy people Israel." Had the Jews as a nation accepted the teaching of their schoolmaster they would have received their Christ with open arms. Jesus made this clear in His words: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

When Jesus the Son of God made His advent into the world in the form of human flesh he carefully observed this ceremonial law up to the day of His crucifixion.

The all-wise TEACHER of the early Church, who had thoroughly schooled His followers, seemingly saw no need to present to any of them the lesson which Peter received on the house top, until after the sacrificial system had fulfilled its purpose.

The above-mentioned writers seemingly have failed to realize that Jesus was leading His followers through a transitional period in which the priesthood was being changed from the earthly tabernacle and Levitical priesthood to the heavenly tabernacle and Christ's priesthood. (Hebrews 9)

When the true Lamb of God was hanging on the cross He said "It is finished" and bowed His head and gave up the Ghost, the veil of the temple was rent in twain from top to bottom. . .the Holy Spirit signified that the way into the holiest of all was then made manifest. (John 19:30; Matthew 27:50-51; Hebrews 9:8)

School had now closed for the schoolmaster and they were married to another, even to Him, who was raised from the dead and had ascended back to the right hand of the Father to make intercession for them according to the will of God. (Romans 7:4)

The lesson given and what followed reveals clearly that Christ knew perfectly how to clear not only the mind of Peter but of the early Church as to the full extent and purpose of the Atonement.

The fact that it was the unchanging Christ who gave the command concerning the clean and unclean, and what they could eat and what they were not to eat, when the sacrificial system was first established, who now gave the command to "arise, kill and eat" revealed that the atonement had taken care of all, since this side of Calvary "every creature of God is good, and

nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (I Timothy 4:5).

We will examine the second charge against Ephraim: "They refused to walk in his law."

The writer in his effort to justify the intermingling of the Church in her fellowship with the world states: "This vision meant simply this - that the Mosaic regulations were no longer binding upon men, that they were to be abolished so that Jews and Gentiles might sit down and eat together" ("Bible School Journal," December 13, 1959, page 27).

Such views as this have paved the way for our Church kitchens, and modern recreational programs in the house of the Lord, and made null and void the General Rules of the Church of the Nazarene as far as any application which might be made of them in governing the life and conduct of our people.

These writers who are attempting to eliminate the laws of God, especially as to the Old Testament Scriptures, which St. Paul said were "able to make (men) wise unto salvation through faith which is in Christ Jesus. (For) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works"

(II Timothy 3:16-17): have stated, "No person is to be regarded as 'common or unclean'."

The Holy Scriptures are our source of information on every vital subject. The above mentioned writers state: "No person is to be regarded as 'common or unclean'." To lift this scripture out of its setting in an effort to prove that the moral principles taught in "Mosaic regulations were no longer binding upon men; . . . They were to be abolished;" then go farther and state, "Peter shrank back -- he had always obeyed the Mosaic law, which commanded Jews to eat only clean meat;" in an endeavor to prove that God's law had to be cast aside to meet the modern strategy of this day, is to pervert the Scriptures and destroy the value of the Old Testament with one stroke.

The writer stated, "whatever purposes the past separation between Jew and gentile had served were now fulfilled and set aside. . . . It was a new day in God's economy". According to these views, the teachings of the Old Testament dispensation had succeeded only in placing "a cataract on the eye of (Peter's) judgment" until "prejudices clung to him like barnacles to the bottom of an old barge" which developed a "preconceived judgment" and caused him to be "down on what (he was) not up on".

Another writer joins in this attempt: "(Peter) had been faithful in his observance of the Levitical prohibitions;

'nothing common or unclean (had) at any time entered into (his) mouth'. It is no wonder that God gave the vision three times before the prejudices yielded." These men who have ridden in on their "sanctified Trojan horses" are using the same tactics as the communists used in their infiltration work to overthrow nations, by undermining the foundation of the Holy Scriptures and overthrowing the rules that govern the Church. They leave the strong emphasis that the Lord was bringing Peter around and convincing him that his former teachings, which laid the foundation for his Christian principles, were all wrong, and now he was to freely eat of that which was "common and unclean". This is a direct thrust on the intelligence and foreknowledge of God. The voice from heaven cleared away all confusion as to the purpose of what was on the "great sheet": it revealed that the atonement had taken care of all that was formerly unclean, "of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," and Peter could now arise and freely eat of that which "God (had) cleansed" (Acts 10:15).

These writers are not satisfied with merely placing the Sabbath in with what they have classified as "dietary regulations, (or) food laws which (they state) ranked with circumcision"; they also endeavor to place the moral law in the same category, and set it aside. "Peter was on the carpet. He had done the unheard of -- he had eaten with uncircumcised gentiles! All they could think of was that Peter had

broken some of the Jewish rules.

"These Pharisaical Christians were 'majoring in minors' (a favorite expression of the lawless). They thought that man was made for the law -- but Jesus said it was the other way around. . . . Peter had simply followed the example of Jesus" ("Bible School Journal," December, 1959, page 26).

In the face of such a charge, it would be of interest if those saints which were at Jerusalem could give their own personal testimonies, but since this is impossible, we will allow only one to give his testimony: "That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon, and our hands have handled, of the Word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full" (I John 1:1-4).

John's testimony clearly represents the spirit which prevailed among the saints at Jerusalem after Pentecost. They were living up to the "new Commandment" Jesus gave just before He went back to the Father: "that ye love one another: as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). The New Testament Church, in fulfilling the command of Jesus, was making rapid strides in her mission of spreading the gospel to all nations. (Luke 24:47)

These men to justify breaking the laws of the Church, in what they have described as "a part of (Peter's) strategy" in winning heathen, have stated that "Peter had simply followed the example of Jesus" ("Bible School Journal," December, 1959, page 26).

It is nothing but fair to let the Son of God answer this charge. Since He declared, "I am the way, the truth, and the life. . . (and) it (is) impossible for God to lie," two statements should abundantly suffice. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil ('carry into effect'). For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (carried into effect) (Matthew 5:17-18). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City" (Revelation 22:18-19).

The Church which was at Jerusalem knew that the law was made for man. They knew perfectly that it was placed not only about Adam, the head of the race, for his protection, but in every age and dispensation when there was "such an heart in them, that they would fear (Him) and (keep His) commandments . . . it (had been) well with them, and with their children" (Deuteronomy 5:29). Jesus, the Son of God, had thoroughly prepared His followers to carry forward the work of His kingdom in the world.

The founding fathers of the Church of the Nazarene fully realized that the only basis for their acceptance of the moral law was revealed in the Old Testament Scriptures. One of those founding fathers wrote: "Jesus offered the testimony of the Holy Scriptures in support of His high claims. 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' The people who listened to Him that day had access to the Old Testament Scriptures and upon the truths found therein they based their faith for acceptance with God, and their hope for eternal life. But Jesus is so identified with the Scriptures that one must accept Him if he accepts the Scriptures, and he must reject the Scriptures if he rejects Christ. The two are inseparable. Christ is the living Word, the Bible is the written Word. They complement one another as modes of revealing God to men, and they are always in perfect agreement" (Christ and the Bible, J. B. Chapman, D.D., pp. 8-9). According

to the preceding statement those who reject the Holy Scriptures have done so because of their rejection of "the living Word". Their only alternative therefore is infidelity. All true Nazarenes are seeking "the simplicity and the spiritual power manifest in the primitive New Testament Church"; therefore, they abhor all infidelity which would defeat the Church in this holy purpose.

One writer for this "Journal", under the heading "Let Your Pupils Do It", suggested: "Before discussing 'Peter's Defense', ask a pupil to give a brief report to the class on an outstanding example of Jewish exclusiveness from the Old Testament" ("Bible School Journal," December, 1959, page 25). Where did this "exclusiveness", to which they refer, originate? Did it originate with man or with God? From what source do we find information as to where it will end? The Scriptures are not silent on this all important subject.

As we examine the Old Testament record, we find no mention of this "exclusiveness" before sin entered the human family. This law of "exclusiveness" originated with God, for it began its operation immediately after the fall, when man was separated from the tree of life and excluded from the Garden of Eden. Later information which is recorded in the Old Testament reveals that this law of "exclusiveness" was in operation in heaven long before man appeared on earth. Fallen angels were excluded not only from approach-

ing God the Father through the temple service in heaven, but from heaven itself.

(Jude 6) This law was in full effect when Noah and his household entered the Ark and "the Lord shut him in," thereby excluding the "unclean" with all their sins and "wickedness". Abraham understood this law of "exclusiveness" and delighted to let it operate in all of God's plan for him. Israel felt the full force of this law when they rebelled against God and refused to cross over into Canaan. (Numbers 14)

Jesus the Son of God confirmed the fact that this law was in full effect when He made His advent into this world, for "They hated him without a cause." His life in the flesh was lived in perfect accord with "the law (and) the prophets". The Spirit by the Word informs us that "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners" (Hebrews 7:26).

Jesus not only lived according to this law of "exclusiveness", but He taught and clearly stated that it would be in full force even to the final Judgment. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another ("common or unclean" from the pure and holy) as a shepherd divideth his sheep from the goats. . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of

the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed (unclean) into everlasting fire, prepared for the devil and his angels."

I prefer to believe the Bible, and as Dr. J. B. Chapman stated: "There are two general divisions, the Old Testament and the New Testament. But these two are one. The New Testament is concealed in the Old Testament, and the Old Testament is revealed in the New Testament" (Christ and the Bible, page 11).

The Old Testament reveals Christ as the unchanging One: "For I am the Lord, I change not." The New Testament reveals Him as One who is ever the same: "Jesus Christ the same yesterday, and today, and forever."

There has never been but one Name whereby men could be saved. Peter and John informed the high priest and their kin by saying: "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:12). He was, and is, and ever shall be the door through which men have been and ever shall be saved. "I am the door: by me if any man

enter in, he shall be saved."

He was, and is, and ever shall be "the way, the truth, and life: No man (in the Old Testament dispensation or the New) cometh to the Father, but by me" (Christ).

I have said all that has preceded this to clear the mind of the reader that Peter and his brethren which accompanied him were not eating with sinners, but with Christ's "other sheep", which were being brought in to fulfil His words: "there shall be one fold, and one shepherd" (John 10:16).

The Gentiles were being grafted in among them, (Jews), and with them (became partakers) of the root and fatness of the olive tree" (Romans 11:17). Peter and his brethren which accompanied him were having a love feast with the brethren at the house of Cornelius.

All that the lawless (who are pulling for "popular holiness and 'this worldliness'") can see in Peter's vision on the housetop is that it gives room for parties and banquets with the unsaved world; in other words, "this worldliness".

Jesus warned: "Judge not, that ye be not judged." These writers, in passing judgment upon the early Church and especially Peter, have directed the major portion of their comments at the background of these men and their extreme prejudice. Their strong assertion is that "It was a new day in God's economy" ("Bible School

Journal," December, 1959).

Mr. Webster says of economy: "a. The Creator's plan for the government of the world; as the relation of the Incarnation to the divine economy. b. A special dispensation suited to the needs of a nation or period."

The Rev. John Wesley wrote, "Whatever doctrine is new must be wrong; for the old religion is the only true one; and no doctrine can be right unless it is the very same 'which was from the beginning'" (Sermons, John Wesley, Volume 1, page 111).

Let us examine the service with Cornelius and his household in the light of these implications. What is circumcision in the light of the Scriptures? Who is a Jew?

The Word states: "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:26-29).

Circumcision and the Jew in the light of the Scriptures are so closely inter-

woven until we are compelled to deal with them together; they are inseparable.

Scripturally, the true Jew is Abraham's seed: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Galatians 3:29).

"Know ye therefore that they which are of faith, the same (Cornelius and his household) are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Galatians 3:6-7).

How were Cornelius and his household justified? Was it not through faith? Their conversion, or initiation into their family ties with Abraham, came about as a result of the gospel being preached unto them.

The apostle Peter made this point clear with these words: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) That word, I say, ye know."

What did Cornelius and his household know? "Faith cometh by hearing, and hearing by the Word of God." They had heard the message "which God sent, . . . preaching peace by Jesus Christ." He heard the same message which was preached to Abraham,

for "the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Galatians 3:8).

"Cometh this blessedness then upon the circumcision (outward) only, or upon the uncircumcision (outwardly) also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision (outwardly) or in uncircumcision? Not in circumcision, (outwardly) but in uncircumcision. And he received the sign of circumcision (outwardly) a seal of the righteousness of the faith which he had (as a result of 'the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ' upon his heart inwardly in harmony with Colossians 2:11) yet being uncircumcised (outwardly): that he might be the father of all them that believe, (including Cornelius and his household) though they be not circumcised (outwardly) that righteousness might be imputed unto them also: And the father of circumcision (inward circumcision) to them who are not of the circumcision (outward circumcision) only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised," (uncircumcised outwardly) (Romans 4:9-12).

Abraham and Cornelius and his household were ushered into the fold of God, under the true Shepherd's care, in the same "dispensation suited to (their) needs" as Abraham came into the fold at the time

of Melchisedec's priesthood, and Cornelius came in under the priesthood of one who was "after the similtude of Melchisedec." In this case the Levitical system is swept aside and we have one "who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. . . . Wherefore he ~~was~~ able also to save them (both Abraham and Cornelius) to the uttermost (who came) unto God by him, seeing he ever liveth to make intercession for them" (Romans 4).

The vision which the Lord gave Abraham was a world wide vision: "And in thy seed shall all the nations of the earth be blessed" (Genesis 22:18). The Spirit interprets this vision for us in these words: "He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ" (Galatians 3:16). In dealing with the Jews, Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Jesus left this parting message to His followers: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The writer of the "Bible School Journal" for December, 1959, stated that "Peter's heart had been purified. . . and yet Judaistic prejudices clung to him like barnacles to the bottom of an old barge." In the face of such a

charge, let us examine Peter's message after the Holy Spirit came upon him. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words. . . This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Then notice as he closed his message which God had used to convict the people: "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:14, 16, 17, 21, 37-39).

Even though these writers accuse Peter of being weighted down like an old barge with barnacles clinging to its bottom, his message clearly reveals that the Lord had given to him a world-wide vision in full harmony with the one which He had given to Abraham: the outpouring of the Spirit was upon all flesh. . . "Whosoever shall call upon the name of the Lord shall be saved. . . For the promise is unto you and to

your children, and to all that are afar off, even as many as the Lord our God shall call."

All that such writers can see in Peter's vision on the house top is that it spans the gap between the Church and the world, so that they may freely fellowship together in all of this world's activities. This summed up is nothing more than a social gospel, a gospel which will never satisfy or meet the need of the soul. "No man is so contented as the one filled with the Holy Ghost and fire; as the one with a pure heart filled with the love of God. Satisfaction is safety. No man is safe until satisfied.

"The question is often asked, 'How can we hold the young people?' The answer is simple. It can be done in only one way, namely to get them filled with the Holy Ghost so that their hearts will be perfectly satisfied . . . The church cannot hope to win by bringing into her own life the movie, the dance, the pool hall, the billiard room. She must meet the competition of the world solely on the ground of the fullness of the Holy Spirit satisfying the human heart so that one is so contented and satisfied that he does not have to resort to the world's garbage cans for food.

"One proof that we are sanctified is that we are satisfied. All un sanctified people are unsatisfied. . . Sanctification satisfies the soul. It is the work of God, perfect and satisfactory. . . . Thus we would assert once more for emphasis

that holiness is God's work. It is complete; it is without fault; it is perfect; and it is satisfactory to him who receives it. . . .

"It is a great mistake to imagine that deep spirituality will not appeal to young life. . . . It is our contention that the outstanding inducement of Christianity is that it offers every good thing that man could ever need and enjoy, and that it eliminates every evil influence and power that would hinder and destroy. . . . The salvation of Jesus Christ saves us from every thing wrong and to every thing good. . . .

"In conclusion, we might summarize the dangers faced by that school of religion which emphasizes religious education to the utter neglect of religious experience. First, there is danger of substituting works for faith; second, the danger of substituting a system for a person; third, the danger of substituting reformation for transformation; fourth, the danger of gradually lowering its religious standards; fifth, the danger of having a human religion with no God in it; and sixth, that it will finally lose its ministry and its young people, in that the ministry will die off at the top and the young men will cease to enlist in its ranks, and it will lose its young people in that they will go to the world for their pleasures and satisfaction, thus mixing the church and the world so that you cannot tell the one from the other" (Sanctification, R. T. Williams).

Surely there is danger of arriving at this point, since Mrs. Chapman stated: "This quadrennium could well determine whether we as a church will seek the old paths of true holiness or follow in the way of popular holiness."

The thing that contributed most to Ephraim's infidelity was that they "willingly walked after the commandment. . . . Whereupon the king took counsel, and made two calves of gold, and said unto them, it is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt" (Hosea 5:11 & I Kings 12:28). The question has been raised in the Church of the Nazarene, "Can the Church afford to have a Holy Ghost revival?"

The question I would raise is, "Can the Church afford to 'follow in the way of popular holiness' and plunge into infidelity and 'this worldliness'?"

It would be well to examine ourselves in the light of this second charge against Ephraim. All who have joined the Church of the Nazarene "have voluntarily" pledged to abide "in hearty fellowship with the Church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith." All of our present General Superintendents have stated that "Our General and special rules concisely and clearly set forth the standard of conduct for our people. They need no additions or subtractions."

Since the above statements are true, our only alternative is to classify as lawless those who profane the Lord's day by unnecessary labor and business and by the patronizing and reading of secular papers, and by holiday diversions. The same is true of those who fail to dress with Christian simplicity and modesty that become holiness. We are forced to place in the same category those who use "songs, literature, and entertainments not to the glory of God; the theater, the ball room, the circus, and like places; also lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound secret orders or fraternities."

Charge number three: "They did flatter him with their mouth, and lied unto him with their tongues." There is every indication that John the beloved was in the group whom the above-mentioned writer in the "Journal" classified as "a clique of misguided legalists - long on law but short on love. . . 'bad-tempered saints'." This apostle, whom the Holy Spirit identified as one "whom Jesus loved," wrote: "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:4-5).

It was this hypocrisy of Ephraim, who had the appearance of a well-prepared army, that contributed to their failure in the day of battle.

Fourth charge: Their heart was not right with him. The heart cry of the eternal God for His people is clearly revealed even under the sacrificial covenant: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deuteronomy 5:29).

This reveals that it was the plan of God that His people have an heart experience in the Old dispensation as well as in the New. In all that God planned, He made ample provision. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. . . . The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deuteronomy 30:6-14).

According to the Manual of the Church of the Nazarene, "We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience." The requirement of the Word for this acceptance is: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

One of the greatest dangers we face in

the Church today is the endeavor of the lawless to emphasize love and extinguish law. Scripturally, from man's earliest history in the Garden of Eden until the closing chapter of Revelation, law and love are inseparable with those who retain favor with God.

Charge number five: They were not steadfast in His covenant.

It has been true from man's earliest history that those who have made room for the world in their fellowship have been compelled to make room for sin in their doctrine.

The literature of the Church is an expression of the doctrinal belief of her people. What flows through our own Publishing House feeds the thought life of our Sunday School and Church. Our founding fathers fully realized this truth, and did every thing in their power to safeguard the same. From the Year Book - Church of the Nazarene of 1924, we read the following: "Our publishing business is a mutual concern. Every individual, church and Sunday school buying supplies of us helps to maintain an institution having an objective differing from a commercial or privately owned institution in that profit is not a first consideration. . . . Furthermore if you purchase supplies and literature indiscriminately from various sources, you can expect to receive an admixture because you have no control over what is printed. This is one reason for the necessity of a Denominational house.

To safeguard this, our General Assembly ordered a Book Committee which passes on all books and tracts offered for publication by our House, and this guarantees that every utterance will be in harmony with the Bible and the Manual of the Church of the Nazarene" (Year Book, page 20).

Let us examine some statements from our own writers in the light of this charge: They were not "stedfast in his covenant." Mr. Webster says of stedfast: "firmly established or fixed; firm, immovable; unchanging; not fickle or wavering; constant; unswerving; steady."

There has been a great drive on recently for all of our churches to push the "Conquest", and the dear Lord knows that we need good literature for our young people, and every pastor has a longing to place every thing good that he can in the hands of our young people. The leading people who are presented in this journal are invariably sports fans. It is nothing but fair to let it speak for itself: Question. "I am a teen-ager and a Christian. I would like to know what I should do. I like to skate, dance, and go to movies. I enjoy them very much. I know the Church does not believe in these things. When I attend these activities with non-Christians, I feel I shouldn't be there because of their not being Christians. I do not feel this is drawing me away from God in any way. What should I do?"

Our General N.Y.P.S. Secretary gave

the following answer: "I am not going to tell you that you are not a Christian because you like to do these things. The Lord has never commissioned me as a judge." This teen-ager did not need a judge, but someone to point the way to salvation. Did it help this teen-ager for a leader to apologize for the rules of our Church: He answered, "As I understand it, the prohibitions of our church are not meant to imply that every person who (loves to dance and goes to movies, and enjoys them very much) will lose his soul."

One of our present General Superintendents charged us, saying: "We ought to evaluate those things that are set forth in our doctrinal statements and summarized in their briefer statements of belief and which our founding fathers said were the things necessary to salvation. . . . Furthermore, I think we ought to understand that our General and Special Rules are of such important relationship to our lives, our practices, our experience, that we ought to stand as one on these General and Special Rules of the Church. Preachers, you can preach the things the Church stands for, and you are obliged to do that, and you are obliged to keep your people informed on the things that have been considered important enough by our founding fathers to be put in our General and Special Rules in the Church, and let none of us divide at that point."

The Word makes clear the condition of acceptance into the family of God. The General N.Y.P.S. Secretary has made it

clear that he believes one can serve the world and like it, and yet serve God at the same time. ("Conquest," July, 1958)

James, the brother of Jesus according to the flesh, and spiritually a son of the true and living God wrote: "Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God" (Jamrs 4:4, R.S.V.). John the beloved disciple who believed that divine love and the law of God were in perfect accord wrote: "Do not love the world or the things that are in the world. If any one loves the world, love for the Father is not in him" (I John 2:15, R.S.V.).

We are compelled to come to one of two conclusions: that the founding fathers of our Church were right and gave us safe instructions based on the Holy Scriptures, "inerrantly revealing the will of God concerning us in all things necessary to our salvation;" or that the Rules contained in our Church Manual are too exclusive, that the Bible is an out-dated book, and we are ready to accept infidelity.

Our Manual definition of entire sanctification: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect."

The Word states: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Hebrews 10:14-18).

The Word of God definitely reveals a cure for sin, therefore, sinning religion is definitely ruled out of the Scriptural plan.

Rev. John Wesley defined sanctification thus: "Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then given to always cleave to God."

"Sanctified people do not say that they have not the power to sin, or could not sin if they wanted to, . . . but they do say that they have reached the place where they do not want to sin, and where they have power not to sin, and there is no occasion or necessity to commit sin" (Entire Sanctification Explained, C. W. Ruth, page 62).

"It is impossible to rightly govern the world without God and the Bible" (George Washington).

"I believe the Bible is the best gift God has ever given to men. All the good from the Saviour of the world is communicated to us through this book" (Abraham Lincoln).

"If there is any thing in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures" (Daniel Webster).

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures" (Sir William Herschel).

"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. . . I have for many years made it a practice to read through the Bible once every year" (John Quincy Adams).

"It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom" (Horace Greeley).

Sermon XXV. Upon our Lord's Sermon on the Mount. Discourse V. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,

till all be fulfilled.

"The moral law contained in the ten commandments, and enforced by the prophets, (Christ) did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven'. The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff necked people; whereas this was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of the children of men, when they came out of the hands of the Creator. . . . Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other. . . I am come to establish it in its fulness in spite of all the glosses of men: I am come to place in a full and clear view whatsoever was dark or obscure therein: I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches.

"Our Lord has not introduced a new religion into the world, but the same which was from the beginning; -- a religion the substance of which is, without question,

as old as the creation, being coeval with man, and having proceeded from God at the very time when 'man became a living soul;' (the substance, I say; for some circumstances of it now relate to man as a fallen creature;) -- a religion witnessed to both by the law and by the prophets, in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the great author of it himself condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world. . . . But if these things are so, we cannot be at a loss what to think of those who, in all ages of the church, have undertaken to change or supercede some commands of God, as they professed by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear Him, is designed of God to be the last of all His dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence, all such new revelations are of Satan and not of God: and all pretensions to another more perfect dispensation fall to the ground of course. 'Heaven and earth shall pass away;' but this word 'shall not pass away'" (Sermons, John Wesley, pages 221-223).

At the Southwest Oklahoma District Assembly, 1959, Dr. D. I. Vanderpool, our

beloved General Superintendent, stated:
"We have no problems but what a Holy Ghost
revival would solve." Certainly this
would eliminate infidelity from the Church,
and fully unite the membership on the firm
foundation: the Holy Scriptures.

As we summarize the Holy Scriptures,
the New Testament Church, the statements
of the great leaders and statesmen of our
nation, the sermons of Rev. John Wesley,
and the teachings of the founding fathers
of the Church of the Nazarene, there is
no other alternative: CHRIST AND THE
SCRIPTURES or INFIDELITY.

A-men.