

The
Nazarene
Primer

BX
8699
.N35
C43

J. B. Chapman

John E. Riley Library
Northwest Nazarene University
Nampa, Idaho

BX
8699
.N35
C43

Nazarene Primer

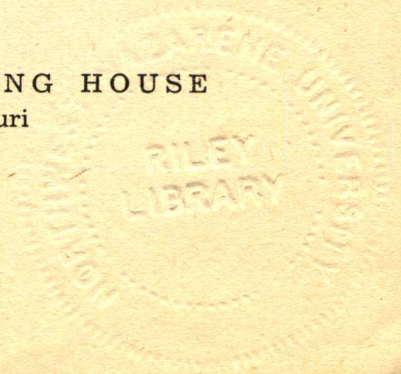
by

J. B. Chapman, D.D.

First Printing 1949

Printed in U.S.A.

NAZARENE PUBLISHING HOUSE
Kansas City, Missouri



THE NAZARENE CREED IN BRIEF

Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience.

We, therefore, deem belief in the following brief statements to be sufficient:

- (1) In one God—the Father, Son, and Holy Spirit.
- (2) In the plenary inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
- (3) That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
- (4) That the finally impenitent are hopelessly and eternally lost.
- (5) That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
- (6) That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
- (7) That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
- (8) In the return of our Lord, in the resurrection of the dead, and in the final judgment.—Article 19, *Manual of the Church of the Nazarene*.

ARTICLES OF FAITH OF THE CHURCH OF THE NAZARENE

I. The Triune God

1. We believe in one eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature, attributes, and purpose. That He, as God, is triune in essential being, revealed as Father, Son, and Holy Spirit.

II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say that Godhead and manhood, are thus united in one person very God and very man, the God-man.

We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. The Holy Scriptures

4. 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; so that whatever is not contained therein is not to be enjoined as an article of faith.

V. *Original Sin, or Depravity*

5. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.

VI. *Atonement*

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the cross, made a full atonement for all human sin, and that this atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The atonement is graciously efficacious to the salvation of the irresponsible and to children in innocency but is efficacious to the salvation of those who reach the age of responsibility only when they repent and believe.

VII. *Free Agency*

7. We believe that man's creation in godlikeness included ability to choose between right and wrong, and that thus he was made morally responsible; that through the fall of Adam he became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God; but the grace of God through Jesus Christ is

freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize, and unless he repent of his sin, be hopelessly and eternally lost.

VIII. *Repentance*

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

IX. *Justification, Regeneration, and Adoption*

9, § 1. We believe that justification is that gracious and judicial act of God by which He grants full pardon of all guilt and complete release from penalty of sins committed, and acceptance as righteous, to all who believingly receive Jesus Christ as Lord and Saviour.

§ 2. 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.

§ 3. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

§ 4. Justification, regeneration, and adoption are simultaneous in the experience of seekers after God

and are obtained upon condition of faith, preceded by repentance; and to this work and state of grace the Holy Spirit bears witness.

X. *Entire Sanctification*

10. 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 devotement to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

XI. *Second Coming of Christ*

11. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

XII. *Resurrection, Judgment, and Destiny*

12, § 1. We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—"they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

§ 2. We believe in future judgment in which every man shall appear before God to be judged according to his deeds in this life.

§ 3. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

XIII. *Baptism*

13. We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers, as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness.

Baptism being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

XIV. *The Lord's Supper*

14. We believe that the Memorial and Communion Supper, instituted by our Lord and Saviour Jesus Christ, is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation, and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. Being the Communion feast, only those

who have faith in Christ and love for the saints should be called to participate therein.

XV. *Divine Healing*

15. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused.—From the *Manual of the Church of the Nazarene*.

CHAPTER I

WHAT WE BELIEVE AND WHY

Following the first apostolic miracle—the healing of the lame man at the Beautiful Gate—and the preaching of Peter's second sermon to the multitudes, the Sanhedrin called Peter and John before them and, although confessing that a great wonder had been wrought, and not being able to dispute the truth of the testimony of the apostles themselves, strictly forbade the apostles to speak any further about the things that lay so near to their hearts. The apostles could not follow such logic, and defended themselves by saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). The scientific mind is neither unduly credulous nor stubbornly skeptical. It cannot accept an unsupported statement relating to unusual matters; neither can it refuse to believe that which is abundantly corroborated by dependable witnesses.

The ancients were required to have three or at least two witnesses before any word should be established in court, and this principle was extended to other less official matters as well. We believe Christians have three dependable witnesses to the truth of all the premises upon which the essentials of their faith depend. These three witnesses are (1) the fact of God, (2) the authenticity and veracity of the Holy Scriptures, and (3) the dependability of the enlightened Christian consciousness.

We have mentioned the essentials of faith discriminatingly, for we allow that certain tenets held by indi-

vidual Christians and groups of Christians may be without foundation in the facts to which all claims must come as to a touchstone. This does not mean that the tenets in question are not important, but it does mean they are not essential to the way of salvation from sin and the way of life in Christ Jesus. Matters like forms of church government, modes of water baptism, orders of worship in the church, questions of diet and adornment, and schools of interpretation of the prophecies come within this classification. In all such matters there should be liberty without recrimination; for it is evident to the unprejudiced that men who differ widely in their views and in their practices in these things yet find their common Lord and Saviour in Jesus Christ, and alike enjoy His fellowship, and share unbounded hope for future happiness through Him. In fact, liberty in nonessentials is a thesis with enlightened Christians. This gave rise to Protestantism in the beginning, and continues to be a heritage most precious to all who believe that truth is its own best authority and does not require a pope or council to give it force.

And yet down through the centuries Christianity has been preserved and promoted by and through its doctrines more than by any other means. The other means are: miracles, good example, and good works to others. And these last have not always existed in outstanding degree. There was a period at the beginning of Christian history when miracles were wrought by our Master and by the apostles whom He sent forth. Down through the ages there have been many examples of answers to prayer that are rightly classed as miracles. But these have not been of frequent occurrence, and their force has often been modified and even nullified by fake miracles and "lying wonders." In the medieval centuries Christian standards were almost entirely neglected, and the lives of all except the outstanding "saints"

were everything but commendable. But through all that has come and gone the doctrines of Christianity have persisted. At times the primitive faith has been encrusted by the rust of "tradition" and the inventions of priests and councils; but it has lived in spite of the choking effects of the encrustments, and time and again it has come out in pristine purity to defy error and point the way to God and heaven.

St. Paul exhorted Timothy to take heed to himself and to the doctrine, "For in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). By taking heed to oneself in the true and proper sense, he will save himself. But it is by taking heed to the doctrine that he is able to save others. The doctrines are in reality a tangible, intelligible description of the road that leads to God and to everlasting life. And just as an occasional traveler can make his way to his desired destination even over unmarked highways, so likewise some find God and will get to heaven even though they are heterodox in doctrine or entirely unindoctrinated. But it is better to have the highway marked, and when it is marked more people can find the way and find it with less peril. And this suggests the place of doctrine in "saving others."

During the days of our Lord's earthly ministry the apostles preached only that Jesus was the Christ, and required no other confession. Later it was "Jesus and the resurrection." But there has always been a tendency to lengthen the creed. In fact there is no escape from the necessity of ferreting out the "thus saith the Lord" on the many themes in which good, sincere people are interested. But theses of faith must be discovered, not invented. "There is nothing new in theology." "What is true is not new and what is new is not true." Also we must needs use great care not to attempt to enforce a peculiar personal interpretation as though

it were the doctrine itself. For example: The Bible certainly does teach that Jesus Christ is to come back to the world the second time. This is emphatically the teaching of the Bible. But as to the time of His coming, the Bible makes that indefinite; and any who set a certain date for His appearing have added a personal interpretation to the fundamental thesis. This is but an illustration. Parallels may be found with reference to repentance, baptism, probation, and practically every thesis of faith or practice.

There may be those who are given to going back to nothing at all for their start. They would attempt to prove the existence of God. But this is both a difficult and barren task. Even the Holy Scriptures make no effort to prove that God is. The opening verse of the Bible makes the grand assumption and says simply, "In the beginning God." Neither the consciousness of men nor the philosophies of sages require any process at this point. The evidences are intuitive and irresistible. So we leave this proposition right where we find it, but scruple not to build a superstructure upon it as a dependable foundation. And since God is, everything that is had origin in and from Him. No man can be true to the voice of his own consciousness or rational in his explanation of the universe and be an atheist. But since we can deal only with true and rational men, we are safe in the presumption that we shall find no objection to accepting this as the changeless and certain stone upon which to build a rational house consisting of all that comes within the scope of our deepest interests.

By the authenticity of the Scriptures we mean that they were written when, by whom, and for the purpose they claim, and that they are what their authors profess them to be. By the veracity of the Scriptures we mean that they are dependable as a source of all truth which they propose to set forth. They record the true and

essential facts concerning the origin of the world, of man, of sin, and of all that concerns us as moral beings. They give a true account of the way of salvation through the offering up of Jesus Christ, and set before us the conditions required for personally realizing God's saving power. They lay down the real basis of duty in love to God and man and describe by precepts the pathway of duty for every man. They successfully and simply answer the question: "What must I do to be saved?" and leave out nothing that is profitable to our spiritual rebirth, growth, and successful consummation of the Christian course. They tell us all we need to know about future destiny.

The evidence of the dependability of the Christian consciousness is also abundant and conclusive. It starts back at consciousness itself. There have been but few men in the history of the world who have even found it necessary to debate the question as to whether they exist or not. Such as have found it necessary have been able to satisfy themselves by the simplest process. They have started by saying, "I doubt that I am. But I must think to doubt, and thinking is the act of a being. Therefore, I must exist even to be able to doubt that I exist." And the conclusion always is that "I am a thinking being." But if this form of argument is valid for the philosopher, it is valid also for the Christian. I may be mistaken in my logic, but I am not mistaken in my consciousness. That which I know of myself and of God, I know I know.

In the model confession in the sixteenth chapter of Matthew, St. Peter was told, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter knew that Jesus was the Son of God by a revelation that had been made within him. He made his confession, not as one who had read books, heard human voices, or seen

physical manifestations, but as one who had a certainty in his innermost soul.

St. Paul had an experience on the road to Damascus, recorded in the twenty-sixth chapter of Acts, to which he afterwards often reverted in justification of the words he spoke and the course he pursued. And his best summary of the divinity of Christianity was in his doctrine of "in-Christ-ment," "Christ in you, the hope of glory," and his case rested with his statement regarding the witness of the Holy Spirit to our human spirits of our sonship with God. (Read the eighth chapter of Romans.)

When Peter and John were brought before the council and enjoined not to preach Jesus further, they replied, "We cannot but speak the things which we have seen and heard." In other words, they calculated that an honest man cannot say other than his consciousness justifies. A man cannot say he does not know when he has been assured in his own heart by the ministration of the Holy Spirit.

But all down through the Christian centuries men of every creed and kind, in answer to their faith in the Lord Jesus Christ, have experienced an inwrought change so definite and radical that they have scrupled not to affirm their knowledge of God. They have refused to abandon the testimony of their own hearts, and have shed their blood rather than deny their Lord. This inner testimony has had an intellectual basis, but it has gone deeper than the processes of logic. It has penetrated the realm of the intuitive and enabled unlearned men who could not give intelligible reasons for their faith yet to declare, "It's better felt than told." The crisis by which this consciousness has been introduced has been called by varying names, some Biblical and others just popular. It has been called the new birth, regeneration, conversion, and others, according to

the particular emphasis laid upon the subjective or objective phases of the experience; but there can be no question that the words describe a fact, and that the millions of the past and present who have testified that the Spirit of God came to them in transforming ministry can be trusted both for veracity and dependability. This does not mean that all have been sincere or that all are dependable. Rather it means that sufficient numbers were sincere and dependable to make denial of the whole impossible, unless the doubter is ready to cast away all knowledge and deny that any fact of consciousness can be established. God is, the Bible is true, and the Christian consciousness is dependable. These are axioms of our faith upon which the truth and usefulness of our whole system depend.

But there is one thing more which we should state in connection with this brief attempt to "clear the way" for a statement of what we believe and why we believe it, and that is that the rational mind must have a creed. We cannot escape believing something about everything that is related to us in any vital way. This is especially the case with reference to matters which we think affect our standing and relationship with God and our future destiny. This necessity gives rise to a commendable search of the Bible in the endeavor to find out what is given us there in the dependable revelation God has made to us. It gives rise to the searching of our own hearts to discern what is there made known to us in the school of experience. It encourages us to study "the book of human nature," that others may share with us the knowledge they have gained. It increases our interest in the world of nature about us, that we may there behold the illustrations which God has used in making clear His revelations of himself and of His power and will. Also, because we cannot escape our own inward demand for being logical and

consistent, we find ourselves putting together what we have gathered in a system of thought which in its formal stages is called theology. Every organized system of thought is consistent within itself. If the system itself is not true, it is because the premises or axioms with which it started are erroneous. We must, therefore, give first attention to the Bible, which is our real source book, and we must ever remain close to its plain teachings. On the things concerning which the Bible is silent we must not be dogmatic, and on the things where it speaks out plainly there must be no argument.

To close this introductory chapter, therefore, we will just say, We believe what we do because of what we have been taught about God in His written Word, the Bible, in the book of nature, and in the book of human nature, and because of what we have experienced in the vital revelation of God through the Holy Spirit. Our faith is both a condition in leading us to God and a result of having found God. There are a few things we know: we know God exists, that the Bible is authentic and dependable, and that we have had spiritual contact with God in the ministration of His Holy Spirit. And from these things we have gone forth to read the Bible and make necessary deductions, and the following pages are a statement of the things we have seen and heard and felt. May they prove a blessing to the reader, as they have to the writer!

CHAPTER II

WHAT WE BELIEVE ABOUT GOD AND WHY

We believe that God is a being of infinite love, knowledge, and power; that in essence He is in heaven, and in the perfection of His attributes He is everywhere. We believe He is one in substance, but three in personal manifestation—Father, Son, and Holy Spirit. We believe that He alone is God, and that all that is was made by Him, and that He alone is the one great First Cause or Creator. We believe that in essence God is spirit; that in temper He is love; that in all His predicables and attributes He is limitless.

By the word infinite we mean immeasurable and without limit. This, we believe, is a term properly applied only to God. The central idea in the revelation of God is that He is a personal God, and personality involves three attributes: feeling, knowledge, and power or will. Men and angels have these attributes in limited degree, but God has them in unlimited degree. His mercy endureth forever; His knowledge includes all that is suggested by both the microscope and the telescope—the minute and the mighty without any limitation.

The distinction between essence and attribute may perhaps be suggested by an illustration: I sit here in a room about twelve feet square. In essence I am here at the table working at the typewriter and occupying a certain limited portion of the cubic space of the room. But in attribute I am present in the whole room, so that, should anything occur within the space of the room and I should be questioned regarding it, I would say, "I

know, because I was there when it happened." And yet the occurrence might be at a distance of ten or more feet from where I am sitting. In the corner beside me there is an insect. It too has essence and attributes. It occupies a smaller compass as to essence than do I: it also is more limited in its attributes, so that should anything occur a foot away from its essence it would be wholly unaware and should not be said to be present. Now follow the application the other direction: In essence God is in heaven, so that I look up to Him and say, "Our Father, who art in heaven." But in His attributes—that is, in His feeling, knowledge, and will (or power)—God is everywhere, right here in this room quite as really as in heaven itself. So that He knows all I think or say or do, sympathizes with me fully in my griefs and joys, and is able to change any course that it is His will to change. He is not local in heaven and universal everywhere in the same sense. He is in heaven in His essence and everywhere in the perfection of His attributes.

Likewise, God is not one and three in the same sense. He is one in substance and three in personal manifestation. In Deuteronomy 6:4 there is the call, "Hear, O Israel: the Lord our God is one Lord"; and upon this premise follows the requirement to love God with all the heart, soul, mind, and strength. As a necessary consequence of this fact of the unity of God idolatry is prohibited, and the people are commanded by the first four commandments of the Decalogue (1) to worship God only, (2) to worship God spiritually, (3) to worship God reverently, and (4) to worship God stately. The many gods of the heathen are no gods at all. The Persian conception of a good god and an evil god is false. There is just one, supreme God, who is infinite in knowledge, goodness, and power. This is the unvaried teaching of the Old and New Testament

9
Scriptures and is the firm belief of true, orthodox Christians now and in all the generations of the past.

But in the New Testament Jesus Christ, in His numerous miracles recorded in Matthew, Mark, Luke, and John, does works that only God can do. He receives titles that belong only to God, and people are taught to honor and worship Him as God. In such instances as the ceremony used in Christian baptism, Jesus and the Holy Spirit are associated with the Father on the plane of equality (Matthew 28:19), and Jesus himself makes direct claim that He is the Son of God and that He is equal with God (John 5:23; 10: 30, 36).

That which we have said of Jesus Christ is largely applicable also to the Holy Spirit; for He, too, is associated with the Father in the baptismal ceremony, and lying to the Holy Spirit is called lying to God (Acts 5:3, 4). And that there may be no room whatever for misunderstanding, the God whom the Israelites resisted in the wilderness is identified as the Holy Ghost (Acts 7:51).

We do not think it necessary to quote proof that the Father is God. This is too patent even to require formal statement. But if there is one God, and yet the Father is God, the Son is God, and the Holy Spirit is God, then there must be three persons in one godhead. This is the doctrine historically known as the Trinity, and from it there is no escape, if one is to take the full teachings of the Bible on the subject. The word Trinity is, of course, not found in the Bible; for the Bible is a revelation of facts and not a system of thought. But the facts are unexplainable on any other basis than that of the doctrine of the Trinity. The word Trinity itself is not important, but was brought into use to describe the facts relating to God that were found set forth in the Old and New Testaments.

Trinity—three persons in one essence—has no analogies anywhere. It is simply a fact of the Scriptures. Some have thought that the trichotomy of man—spirit, soul, and body—is an example of trinity. But here we have three essences in one person, while Trinity means three persons in one essence. Therefore, there is no analogy here. Likewise every example of nature and every symbol in literature breaks down. We believe there is one God because the Bible most emphatically teaches that this is true. We believe that the Father is God, the Son is God, and the Spirit is God, for exactly the same reason. But, since nothing can be both one and three in exactly the same sense, and since the distinction between essence and persons meets all the facts and implications of the Scriptures, therefore we believe this is the true explanation.

When we say we believe that God is the one and only great First Cause or Creator of all there is, we are immediately confronted with the fact of evil. There is moral evil or sin; intellectual evil or ignorance; physical evil or disease; and cosmic evil, such as volcanoes, tidal waves, earthquakes, floods, and droughts. How could a good God be the maker of such things? The answer is suggested in Ecclesiastes 7:29: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." This is not a full answer, of course, but it suggests the full answer. God made everything right and good, but aberration has changed much of His creation to something quite different from the original. Take the most difficult thought of all: Satan, the devil. Did God make the devil? Yes, God made Lucifer the Light-Bearer; and Lucifer used his Godlike power of free choice to lead a rebellion against God (Isaiah 14:12-15), and he who was made the highest of all creatures became the most depraved and fallen of them all. Likewise God made

man in His own likeness (Genesis 1:2-7), which likeness we understand included ability to acquire knowledge and commune with God, immortality, and holiness. But man, following the lead of Lucifer and the angels who fell with him, chose sin and brought on himself and his world all woes. There is only one God, who is supreme and over all, and He is holy and just and good. The devil is not supreme. He will not submit to the rule of God, but God will yet overrule. Likewise, God rules over men who will allow Him to do so, and over others He will finally overrule. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalms 76:10). Satan and all sinners are rebels against God, but God is still on the throne and will never surrender to any. Later He will rid His kingdom of all that offends and will reign in righteousness forever and forever.

When we say we believe God is a person, there is danger that we shall be interpreted to mean that He is corporeal, like ourselves. That has been the charge of some. It has been claimed that the Ethiopian thinks of God as an Ethiopian, the white man thinks of God as white, and that if the ox can have any conception of God at all he conceives of Him as being in form like himself. But that is only a tendency and danger, not a reality. God is in essence a spirit. He has no corporeal body like ourselves. He is indivisible in substance and unchangeable and imperishable. This is not a limitation, but an essential of His supremacy. Logicians have said, "If God is Creator, then we are His creatures, and as we are dependent upon Him as Creator He is dependent upon us as creatures; for unless there is a creature there can be no Creator." But this relationship is necessary only on our part. On God's part it is voluntary. Therefore the relationship implies dependence on our part, but not on His. Many

texts could be quoted, but we give just one: "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24).

The emphatic statement of the inspired apostle is, "God is love" (I John 4:8). But this does not refer to the substance or essence of God. In substance God is spirit. But love describes moral temper. In a less emphatic form we would say, "God is lovely"; that is, in His temper He is love and not hate, He is merciful and not harsh, He is giving rather than exacting. This is the conception that puts our God in the supreme place as good. Jesus taught men that God is Father. That was an invitation for all to approach Him. It was in strict contrast with the heathen conception of a malignant god who chooses to harm and must be appeased to satisfy his craving for blood. It was even an advance over the Jewish conception, which at most pictured God as a Judge who was just and could be merciful at will.

Martin Luther called John 3:16 "The Little Bible," for he said it contained in germ all that the Bible reveals concerning God. In that verse God is described as loving and giving—not in grudging measure, but to the limit of even infinite capacity. When God is pictured as determined to be rigid with sinful men, but deterred by the imposition of His Son, the picture is not true. God preferred to be merciful and elected the means that would enable Him at infinite cost to himself to be so. The world's Redeemer is the gift of the Father's infinite love. But love and mercy must not be defined as synonyms of weakness and toleration of evil. The marvel of the plan of redemption is that God found a way through the cross of Christ to be merciful and still be just—just and yet the justifier of penitent sinners. He is not tolerant toward sin. Rather He judged it more harshly in the requirement He made of the pro-

vision for its pardon than any man or angel could ever have suggested. And except as men come to Him through that provision, He still punishes sin severely and unfailingly. God is both just and good, therefore is merciful.

The attributes of God, as of all personalities, are three in number: intellect, sensibility, and will. But His predicables are many, such as eternity, immutability, omnipresence, omnipotence, and omniscience. Or if we follow the moral predicables they too are many, such as justice, holiness, mercy, and truth. But it is always well to remember that the attributes are the qualities of His essence while the predicables are simply facts that apply to His personality. That is, perhaps, a somewhat technical distinction that is not very important. At any rate, let us never forget that in both attributes and predicables God is limitless. There is no finite rule by which to measure the infinite God. He is infinitely great in His goodness and infinitely good in His greatness; and, because He is so, He commands our supreme love and worship, not alone by arbitrary demand, but also by virtue of His supreme worshipfulness. "Let us worship before Him and bow down." He is our own God, who will never disappoint our love or in the slightest measure betray our fullest trust.

CHAPTER III

WHAT WE BELIEVE ABOUT CREATION AND WHY

We believe there was a time when there was no one and nothing in all the universe except God. God alone is eternal. But "in the beginning"—that is, in the beginning of these things—"God created the heaven and the earth." There are many mysteries in the universe above, about, and beneath us. Everywhere there are order and relation and evidence of plan and purpose. Wrestling with the questions suggested by the orderly universe, secular-minded men have originated and foisted many theories concerning origin, preservation, and final disposition. But these theories are speculative and unworthy of dependence. Of nearly a hundred "scientific" theories endorsed by the French Academy at the time of the French Revolution at the close of the eighteenth century, not one is held by scientific men today. The theories of today will doubtless pass as the others have done. But the Biblical statement that God "created" stands the test of the centuries. It is an explanation both reasonable and adequate.

The Bible sets no definite date for the creation of the world. If there is evidence that the earth is hoary with age, there is no reason why a Christian should reject it. "The beginning" of the first chapter of Genesis may be millions as well as thousands of years behind us. Only this much is fundamental: Whenever the beginning was, it was a creation of God, not the evolution of stuff. Likewise, the Bible itself sets no exact date for man's beginning on earth. Archbishop Ussher made calculations upon the basis of the lives of the patriarchs and arrived at the conclusion that creation

took place about 4,004 years before the birth of Christ. But that calculation is at best an estimate, and there is nothing in the text of the Bible itself to establish this or any other estimate of the date at which man appeared upon the earth. But whenever he appeared he came as a direct creation of God, and not as the result of an evolutionary process. But, since there are none who claim high antiquity for man upon earth except those who claim he was here in varying stages of evolutionary process before he became substantially what he is now, we may dismiss as unnecessary to facts, as well as unfounded in real evidence, all suggestions that man has been here for scores of thousands, let alone for millions, of years. All the facts known to history and exact science can be accounted for within a period but little extended beyond that allowed by Archbishop Ussher. The whole story requires no more than ten thousand years for the life of man upon earth. But the point here is that the date is not set in the Bible, and we have no necessity for defending a particular figure. Only one thing is essential: "In the beginning God created the heaven and the earth." And this statement is not consistent with any theory of evolutionary origin of the earth or of men upon earth.

Still there is no need to deny or dispute over any changes that have taken place in the rocks, bugs, or stars since they appeared in the universe. The fact of Scripture is that when they appeared they were a creation, not an evolution. It is not necessary to prove that God "made something out of nothing." Let the divine method stand, as indeed it must, in the council chamber of the Most High. Enough for us that God created all that is, and that the worlds were not made of things that did appear. God is not the world or the heavens. They are His creatures, and He is related to them as Maker and Preserver. All this we get

from the account in Genesis and from the general tenor of the Holy Scriptures.

We understand that only persons have intelligence. The earth itself is inanimate. On the inanimate earth are animate creatures. Among the animate creatures are some with remarkable instinct, approaching intelligence. But although they approach they do not cross that line. Intelligence is the mark of personality, and only angels and men (and, of course, God) are persons. There are classes among the angels, as cherubim, seraphim, angels and archangels; but these may refer to office more than to personality. Of such matters we cannot be sure. At any rate, the angels are sons of God by creation, but they are not a propagating family. There are just as many of them as God created. Their number could be increased only by His further act of creation.

As God made them, the angels were all good and true and holy. But they were endowed with the God-like power to choose between good and evil. The large majority of them chose good and have continued ever in the holiness and happiness of heaven. Their probation seems now to be past and they seem, from the general tenor of scriptural teaching, to be safe in heaven forevermore. Some of the angels, in the day of their probation, chose evil; and along with their leader, Lucifer, subsequently called Satan, they fell from their holy and happy estate and have become fixed in their apostasy and doom. Hell has been prepared as a final home for the devil and his angels, and there seems to be no provision for their repentance and restoration to the favor of God.

Man, like the angels, was created of God. But unlike the angels, man was made as a propagating race, and from a single pair has increased until the generations living and dead make up myriads of millions. Like the

angels, man was endowed with the Godlike power to choose between good and evil; and, when the opportunity came to the first human pair, they yielded to temptation and became personally sinful, and passed the pollution of sin on to their progeny to the end of time. God made man holy. But, by yielding to temptation, man became both sinful and sinning, so that man as we know him now is "totally depraved." This does not mean that he is as bad as he can be in any sense, but it does mean that he is bad to some degree in every sense. He is mortal in his body, weakened and given to mistakes in his mind, and depraved and polluted in his soul. Man, as we know him today, is but a relic of his former sinless self as he appeared the day God made him. And yet we must look upon the work of God as a Creator with gratitude; for in purpose God preferred obedience and blessing for man, and it was only by disobedience and willful rejection that he came into the pitiable estate in which we find him now. At the end of creation week God pronounced His finished work, including man, "good."

Nothing is uncaused. Accidents cannot account for anything either in us or about us. This is God's world and God's universe. He made it, and He sustains it yet. This is what our Bible teaches, and it is what we believe without exception and without revision. And from this faith grows our sense of accountability to God. From it, too, comes our sense of personal and racial value that is the basis of all our good laws and all our higher motives. If we came from the brute we might consistently live as brutes. But since we came from God we must rise up to God again. It makes all that difference whether you believe you came down from God or up from the brutes, for in the end we must return to the level of our origin. We must be Godlike since we are the creatures of God.

CHAPTER IV

WHAT WE BELIEVE ABOUT MAN AND WHY

According to the Genesis account of creation, man was the last of God's creatures to appear upon earth. It is nowhere distinctly stated that man is the noblest of God's creation upon earth, but this seems to be clearly indicated by the fact that he came last, and by the further fact that he was given the kingship of the world under the universal divine sovereignty. We therefore are prepared to say that, as God bestowed the principal place in creation, in responsibility, and in redemption upon man, the indication is plain that man is the highest creature of God in this world.

In common with all creatures beneath him, man has a corporeal body. Material in substance, the body became mortal as a result of the sin of our first parents, so that in the body all men are doomed to die. Only two men, Enoch and Elijah, have escaped death in the past, and only the holy who are yet living when Jesus comes will escape it in the future. But, although marred by the effects of sin, and mortal as a punishment for transgression, the body of man is yet the most marvelous mechanism in all the world; and it is the duty of every person to take care of his body and not sin against it by excesses, or sin against the bodies of others by injustices and crime.

But that which distinguishes man is the fact that he is himself an immortal being consisting of soul and spirit, and that as such he is destined to continue forever in a conscious state. Only God is eternal, since eternal implies limitlessness as to beginning as well as to ending. Man had a beginning, but the humblest

member of the race will have no end. Essentially, man is an immortal soul.

The present life here in this world is a probation, a trial life. Here is the place where men make the choices that determine character, and upon the basis of character men will find their destiny in the world to come. And out and beyond the present world is a boundless, endless eternity in which man will play his part as a hopeless impenitent or as a glorified saint.

There are many incidental differences among men, like the color of their skin, the language they speak, and the degree of civilization to which they have attained. But, underneath these surface differences, men are alike. They are alike in that they are all created of God; they are alike in that they have a common origin and common blood (Acts 17:26); and they are alike in that they have all sinned and are conscious that they are wrong, regardless of the limits of the knowledge they possess.

The Bible teaches that, by the sin of Adam and Eve in the Garden of Eden, all the race of men became weakened and polluted by sin. This is why theologians called the depravity of the natural, unregenerated heart "Adamic sin." Because our first parents were the natural and federal head of the race, their sin resulted in the pollution of all who sprang from them. This does not mean that anyone shall be finally lost because of the guilt of Adam's sin, but it does mean that a propensity toward sin is now inherent in the whole race because of the heritage we received from Adam in his transgression of the law of God.

This inner sinfulness of men is what theologians call "total depravity." The term total depravity does not mean that anyone is as bad as he can be, but it does mean that everyone is affected by sin in every part. His body is affected, and this is proved by the fact that

it is mortal. His mind or intellect is affected, and this is proved by the fact that all are given to mistakes in judgment. His inmost heart is affected, and this is proved by the fact that he is prone to sin, more than he is bent toward righteousness.

The present plight of man, considered in contrast with the state and condition in which he was created, may be likened to the hull of a beautiful ship which has been wrecked and thrown upon the sand. There is still much to remind one of its past glory, but the evidence of the present state of ruin is inescapable. Man is not, as some would have us think, "a developed animal"; rather he is, by way of description, "a fallen angel." There is no vice or sin or crime of which fallen man is incapable. The heart is so deceitful that even the worst man is often surprised at the depths of his own cruelty and injustice. At the bare intimation that he would murder his master, the servant of the king of Syria cried, "Is thy servant a dog, that he should do this great thing?" But within a few days he smothered his master by holding a damp cloth over his face. To repeat the recital of vice and sin and crime that appears in the daily press on the most fortunate days of the week would yet be to indict the race of man as fallen beyond comparison and depraved deeper than the foulest fountain. The metaphor of the human heart is the leper covered with running sores from the crown of his head to the soles of his feet, and the figure that describes abandoned human society is a cage of unclean birds.

But even though man did lose the moral image of his Creator by his sin, and even though his body was made mortal as a consequence, man still possesses immortality, and through the provisions of Christ he is given power to regain his lost estate. The restoration is in the same order as were the fall and its consequences.

That is, the moral image is restored first right here in this world. Later the mental and physical will be restored through glorification at the resurrection.

We thus must look upon man as possessing such possibilities, even in his sinful and fallen state, as to make him of incomparable value. This is why murder is a capital offense. This is why human well-being is the highest duty. This is why justice in the distribution of the earth's fruits is a virtue of a rank higher than all riches and worldly greatness. It is not alone what men are, but what they are capable of becoming, that determines comparative values and gives religion the highest place in the category of human realities and activities.

It is said that when the first Christian missionaries came to Britain, the king called his council to hear them and to decide whether they should be allowed to continue in the country to teach and preach their new religion. The night was chill; the council sat about the huge log fire in the great hall of the palace. When the missionaries had spoken, the king asked for a discussion. At last an old priest of the pagan religion of the land arose and said: "O king, we are here tonight in this room where there is warmth and light. Outside the night is dark and stormy. Just now I saw a small bird fly in at the window on my left. It darted across the room through the light and warmth and passed out the window on my right. We are all much like that little bird. We come from somewhere out of the night, pass through the present world in which there is some warmth and light, and then go on again into the unknown night. These men think they can tell us whence we came, what our duty is while we are here, and whither we shall go when we leave. These are the things we need most to know, and as yet we have no way

of knowing them. I counsel that we let them stay and give them a chance to tell us these things."

We believe man was created by the act of God, as recorded in the Book of Genesis; we believe he was originally immortal in his body, sound and dependable in his intellect, and innocent and holy in his heart. But he was on trial, and in the trial sinned and fell. In falling he lost the immortality of his body, the complete soundness and dependability of his intellect, and the innocence and purity of his heart. But he did not perish utterly, and is even now capable of being recovered and restored. This is why, by the mercy of God, the race is continued and the individual has his short day of probation. There is no justification for the continuation of the race of man on the plane of mere earthly existence. The world is full of suffering, injustice, and disappointment. Life does not even up in this world. The righteous often languish and die in prison, and the wicked are often promoted and honored to the end of their days. But we believe there is a just and merciful God, who looks upon it all and will, either in this world or in eternity, reward the good and punish the evil. We believe all this because we believe the Bible teaches that man is primarily a spiritual and moral being, and that the government of God extends to the realm of man's principal domain. It was while looking into this deeper kingdom of man that David exclaimed, "I am fearfully and wonderfully made" (Psalms 139:14). Our own Master likewise appraised a little child as a citizen of the kingdom of Heaven and challenged any who would offend such (Matthew 18:6). And the last book of the Bible pictures men from every nation, kingdom, tongue, and tribe worshiping God together in heaven forever and forever.

CHAPTER V

WHAT WE BELIEVE ABOUT REDEMPTION AND WHY

The little Sunday-school child who said, "Man was a sinner and God wanted to kill him, but Jesus would not let Him," probably expressed the confusion we have all sometime felt when we were trying to put together the fragments of thought which come to us concerning justice and mercy in the administration of God over the moral universe.

But the real picture is quite different. Man sinned and as a consequence was doomed to perish everlastingly. God wanted to save him, but a moral barrier stood in the way. To forgive sin as the mere act of a lawgiver and judge would be to become unjust-partaker of the guilt of the sin which passed uncondemned. But so strong was God's love and desire to save that He gave His only begotten Son to become a substitute in bearing the penalty for sin so that God, as a just God, could yet pardon and justify the ungodly. Therefore, every time we think of Christ and His atonement for us, we should think of the love and mercy of our Heavenly Father which planned and provided such a redemption for us.

In every country of the world treason is accounted a capital crime and brings with its conviction the heaviest penalty. But every sin is a capital crime against God, since God is the supreme Lawgiver and Judge. This arises from the very nature of sin, and must not be thought of as merely the way God elected to look at it. In this sense, there are no big sins and little sins; all

sins are alike in the class of capital crimes, not because of the effect of the deed, but because of the source of the deed, which at best can be nothing less than treason and rebellion against the government of God.

Then to the infinite and infamous character of sin, in considering the difficulties involved in the case, must be added the impossibility of any creature's making atonement to its Creator. Every angel and every man owes the fullest obedience to God; and nothing he can do can have merit with which to atone for any disobedience on his own part or the part of anyone else whomsoever. If any man has committed one sin and then ever afterward lives in full and exact obedience to the will of God, his long-continued obedience can have no effect on his one act of sin; for his obedience is due, and when he has done his best he has done only that which it was his duty to do. That one sin must remain forever against him unless someone outside himself shall do a deed of merit upon the basis of which that one sin can be justly forgiven.

And the gift of other things is just as useless as the gift of ourselves. We have nothing that we did not first receive from God, and to give back to Him what is already His own can certainly accumulate no merit whatsoever. The nearest approach that could ever be made to the bringing of something for atonement for sin was the bringing of an innocent dove, a scarless calf, or a spotless lamb; and even this had no value except in type and as an expression of will on the part of the one who brought the gift. The blood of birds and of animals could never in any actual sense atone for sin and make void guilt for disobedience or wash away the defilement of the inner conscience.

In the fifth chapter of the Book of Revelation God is pictured as sitting on the throne with the "mortgage book" in His hand. When search was made for one

who was worthy to break the seals and open the book, no one could be found among the intelligent creatures of any world. And when it appeared that none could be found, and that man's redemption could never be accomplished, Jesus as the "Lion of the tribe of Juda," the "Root of David," and the "Lamb of God" was found. He was the only one in all the universe who could by any means possess any worth or merit which could by any means at all be transferred to the credit of others. No angel or man or any other creature could do anything more than is required of him. But the Son of God could. And that is the basis of redemption.

It is said that once, in a land where the king was both lawmaker and judge, the king passed decree that anyone guilty of a certain crime should as a penalty have both his eyes put out. The first to be convicted of that crime was the king's own son. So now the king must be just as a judge, yet he desired very much to be merciful as a father. The people waited to see what he would do. If he showed undue mercy for his son, he would lose his right to judge other sinners. If he showed no mercy, his own son must grope through life blind at his father's own command. But the king was just, and yet the father found a way; for his sentence was: "The demands of the law will be met by the taking of two eyes. Go, take out one of my son's eyes, and come and take out one of mine." That is in dim figure what happened when God found a way to pardon sinners by giving His only begotten Son to suffer in their stead.

We are all familiar with the fact that the meaning of anything is affected by the position and character of the one who takes part in it. Many good women offer assistance to people who are in poverty and distress, and we make no note of it. But, when the Queen of Great Britain goes among the poverty-stricken families of the Welsh miners and offers sympathy and con-

tributes help, the world observes and commends. The virtue of the deed is multiplied by the position of the person who does it. It was like that with Jesus. Every step of His voluntary abasement involved infinity of merit. If He had stopped among the archangels it would have been abasement beyond comparison. But in the incarnation He came on down below the angels, below the great of earth, to a carpenter's home and a manger cradle. He was "despised and rejected of men." He was snubbed by those who claimed to be good and ignored by those who thought they were great. But He did not stop here. He did not stop in the sweat of Gethsemane, but continued on to the horrors of Calvary. He died the most ignominious death that it was possible for one to die. He died as a culprit on the cursed tree in the company of thieves and murderers.

Speaking in greatest reverence: God could give no greater gift than His Son, and the Son could make no greater sacrifice than His death on the cross. In both cases the limit of infinity was reached. If a greater gift or a better sacrifice had been required, even God could not have met the demand, and man would have perished everlastingly.

But why were such extremes demanded? Why would not the gift of an angel or an archangel or a good and great man have been enough? This was because none of these could by any means possess merit to atone for guilt and sin either for themselves or for anyone else.

Then why could not Jesus have stopped somewhere short of the cross? Why would it not have sufficed for Him to suffer less than the most? This was because of the nature of sin. Sin is supremely reprehensible; atonement, therefore, must be supremely meritorious or else forgiveness will be unjust. In fact forgiveness deteriorates into mere toleration, which is an altogether different thing from forgiveness, unless it

is based upon the fullest redemption that it is possible to offer.

Our statements here are based largely upon the treatment of sin and redemption which St. Paul gives in the first five chapters of the Book of Romans, and to this scripture portion we would make special reference and ask that our readers follow the arguments that are contained therein.

A stranger, it is said, listened to a sermon on the blood of Jesus. Approaching the preacher after the service, he objected to the theme and asked that the example of Jesus be substituted for the blood of Jesus. The preacher offered to preach on the example of Jesus, if the stranger would agree to follow that example.

"To begin with," said the preacher, "Jesus was sinless; for the Scriptures distinctly say He was our Example, 'who did no sin, neither was guile found in his mouth.' Are you without sin and without defilement?"

But the man answered, "Oh, no, I am a sinner, as everyone else is."

"Then," said the preacher, "if you are a sinner, you do not need an Example; you need a Saviour. Your trouble is not that you do not know what to do, but that you do not have power to do what you know. We shall have to go back to the Blood and find a way for you to be saved from sin. After that you may follow the Example. But now you must first have a Saviour."

And it's like that with all of us.

Wonderful as was the life of Jesus, it is still not His life but His high priestly death that made atonement for our sins and opened the way of life and salvation for us. The death of Jesus Christ upon the cross is so related to all men as to make salvation possible to every one of them. On the other hand, all men are so related to the death of Jesus Christ upon the cross that not one of them can be saved except through its pro-

visions. This is what is meant by saying that the sufferings of Jesus Christ were *vicarious*—that is, they were meritorious in that, because of His complete obedience, He did not deserve to suffer; and they are substitutionary (offered by transfer to others) in that He has no need of them himself. As a sinless Saviour He was and is enabled to bear the sins of others. And seeing He is himself the highest gift that the Father could make, and seeing He made the fullest atonement He himself could provide, there is full redemption for all in Jesus Christ.

CHAPTER VI

WHAT WE BELIEVE ABOUT SALVATION AND WHY

In our last chapter we spoke of redemption. But it must be observed that redemption as we there presented it is entirely a divine provision, having no reference to any condition on the part of any man. Everyone is in this sense redeemed, and salvation is offered on terms that everyone can meet.

But although redemption is unconditioned, as far as man is concerned, salvation is not so. The death of Jesus upon the cross provisionally saved everyone, but it did not actually save anyone. It provided for infants in such a manner that, if they die in their innocency, they are infallibly saved. It provided for those who are mentally incapable, for such continue in the childhood relation. It provided for anyone anywhere who walks in all the light of truth and righteousness that shines upon his pathway, whether he has been made to know the name of Jesus or not. But for responsible adults there are conditions which must be met before

the provisions of redemption actually become facts in salvation.

Men are lost because of what they are and what they do, and not because of their environment. A man may be unfortunate in his environment, but he cannot be damned by it. Nothing outside of us can get inside of us to do us either good or evil without our consent. The will is the guard of the palace, and even the invitation of the gospel is limited to "whosoever will." Under the economy of grace, and subject to the sovereign provisions of God, every man is "the architect of his own destiny" in that his choice determines what he will be and what destiny he will finally reach. What men think of us will neither commend us to God nor bar us from His favor. Neither poverty nor riches affect our standing in heaven. Matters beyond our control, like sickness of the body and weakness of judgment in the intellect, have no moral content. Only voluntary choice and action can condition either salvation or damnation. Man is responsible before God.

Sin exists in two forms. It exists in the form of guilt because of sins committed, and it exists in the form of pollution or depravity because of our membership in a fallen race. Sin as guilt denies us the right to heaven, and sin as pollution marks us as yet unprepared for heaven. Salvation, likewise, is twofold. It includes pardon for transgressions and cleansing from pollution. This is indicated by the lines of the familiar hymn:

*Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.*

To reach the state of purity and preparation for heaven, men must be both justified and sanctified.

And, because of the limitations of men in their inability to meet the conditions for sanctification until they are justified, sanctification invariably comes subsequent to justification; and therefore there are normally two crises in the experience of those who come into the joy and blessing of full salvation.

What must a sinner do to become a Christian? What must a justified Christian do to become a sanctified Christian? Surely no two questions could be of more concern than these. Fortunately the Holy Scriptures are clear and distinct in helping us to find the real answers to these questions.

Faith is, of course, the prime condition for reunion with God, just as doubt was at the beginning and always shall be the one great cause of disunion. But faith must be of the heart as well as of the mind, so that saving faith is not possible to the impenitent sinner. It was to a truly penitent man that the apostles said, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). That is why the fuller statement, "Repent and believe," is more often used and is always understood. To repent means to be sorry for sins committed; it means also to turn away from the committing of sins, and it means making amends for the sins of the past insofar as this is possible. But there is no formal deed which one can do that indicates fully that condition of mind and heart that lays the foundation for saving faith. That is why we must always exhort the seeker after God to pray and "seek" until God himself assures his heart by the witness of His own Spirit.

Pardon and justification are variable terms describing the same thing. That is, God justifies us by pardoning our sins. Also, at the time of pardon God regenerates our hearts by the power of the Holy Spirit. This work of regeneration is truly distinguishable from the act of pardon, in that pardon takes place

in the heart of God and regeneration takes place in the heart of man. And yet in actual experience whoever is justified is also regenerated, since faith is the condition in both cases and the works take place simultaneously. Adoption is a term also used in the New Testament to describe the new relation between the Christian and God. But this also is an act of God and is not distinguishable in human experience as anything apart from justification and regeneration. In popular language the word conversion is used as covering all that takes place in connection with a soul's coming to God. The word, of course, has a narrower and more accurate meaning as "a turning about," but this is not the sense in which it is usually defined when men say they have been "converted." In such instances they usually mean they have themselves turned in repentance and God has changed them in regeneration.

But the principal thing is that there is for every person an experience in the things of God which transforms one who knew himself to be a guilty sinner into a fully justified and saved Christian. Such an experience may be approached gradually, but when it actually comes it is instantaneous. Everyone is either a Christian or not a Christian. The line between the lost and the saved is distinctly drawn. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Anyone who will do so can come to God in prayer and penitence and faith, and God will change his heart and life and give him inward witness that all is well between him and God, and he can go forth to live the Christian life all the days of his life.

All that we have described so far is what one receives when he comes to God as a penitent sinner. It is what has been very appropriately called "initial salvation." It is the least one can have and yet be delivered from condemnation and from the threat and menace of judgment and eternal loss. But there is an experience of grace promised to all God's children which is known by such various names as perfect love, sanctification, holiness, Christian perfection, the baptism with the Holy Ghost, and the second blessing, and which is not received at the time of conversion or justification. To this full salvation all truly saved people are exhorted to press on. The prime condition for obtaining this experience is faith, just as is the case with the former, initial experience. But the prerequisite is consecration, not repentance. Consecration differs from repentance in that repentance implies the surrender of all that is wrong, while consecration implies the dedication of that which is right. A sinner repents, but only a Christian can consecrate. And this is one of the principal reasons why sanctification must follow justification—that is, because it is obtained on conditions that one cannot meet until he is justified.

There is nothing in all the world more delicate than a soul's dealings with its God. We therefore approach such a theme with a sense of delicacy. People who go on to walk with God after being regenerated come to realize that there is something of the remains of sin in their hearts which was not removed by regeneration. With some this conviction of want is as distressing and forceful as the former conviction of guilt. Out of the midst of their most inmost hearts arises the cry for a pure heart, even as they once cried out for a new heart. Their experience is not unlike that of David's when he prayed so earnestly, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow"

(Psalms 51). To such a prayer there comes the divine answer in the outpouring of the Holy Spirit in fullness like that which the disciples realized at Pentecost. And by this in coming of the Holy Spirit sin—inbred sin—is entirely uprooted and destroyed, and the heart is enabled to love God supremely and to love his neighbor equally with himself. This is sanctification, this is holiness, this is perfect love, this is Christian perfection, this is the second work of grace—called by John Wesley “the second blessing.” This the right and heritage of all God’s people. This is not a theory only, but a blessed and conscious experience with thousands of God’s people now living and of many millions now dead. We believe that the blood of Jesus cleanses from all sin (I John 1:7), that faith is the condition for obtaining the grace and blessing of sanctification (Acts 26:18), and that the Holy Spirit is the active agent in cleansing and filling the heart (Romans 15:16).

CHAPTER VII

WHAT WE BELIEVE ABOUT THE CHURCH AND WHY

The Church is both an organism and an organization. Men become members of the Church as an organism when they are regenerated. They become members of it as an organization when they enter into voluntary fellowship and service with others who likewise have been born again. When the question is asked: “Can one be a Christian and not be a member of any church?” the ordinary answer is, “Yes,” because in such a case the question really seems to be whether one can be right with God by directly dealing with God

and without having yet associated himself in fellowship and service with other Christians. But should the question be: "Should a Christian immediately become a member of some church?" the answer is likewise, "Yes"; for we all need the advantages which come from the fellowship of God's people, and none of us can accomplish in service what we should except in co-operation with other Christians.

Concerning the Church as an organism it is scarcely necessary to say more. Our statement is that held by all authorized Christian teachers. The Roman Catholics hold that one must be in the church in order to be saved, and to us they seem to reverse the order; for they seem to make getting into the church the means of salvation rather than a result of it. Also, in their case and in some others even among Protestants, there is a tendency to identify the organism with the organization, and thus to make priests and ordinances essential in the individual's salvation. But the true scriptural teaching is that an individual soul may come to God through the priesthood of Jesus Christ, and without the intervention of saint or priest or preacher, and without a candle to burn, any penance to suffer, or any baptismal fountain in which to lave; he may accept Christ by faith and find the regenerating power of the Holy Spirit, be right with God, and a member of the Church as an organism without obtaining the consent or assistance of any mortal man whatsoever.

But, among the scattered Christians of the fields in which St. Paul served as evangelist, he sent assistants to set in order the things that were wanting and to ordain elders in every city (Titus 1:5). Even earlier than this, only a few weeks after the outpouring of the Holy Spirit at Pentecost, it was found necessary to set up formal organization by the appointment of deacons and by general differentiation between these as officers of

the Church and the apostles, who were more definitely the spiritual leaders (Acts 6:1-7). The epistles of Paul are replete with observations on Church order, and with instructions and exhortations concerning proper forms and relationships among the members of the body of Christ. But all this is organization. It is the necessary outgrowth of the spiritual unity of believers, but it is nevertheless distinguishable from it. In the strict sense, the Church as an organism acknowledges no order, has no officers, and observes no forms. Just as soon as order and officers and forms come to the fore, the Church is functioning as an organization, and no amount of dodging and explaining can alter the facts. Those who claim to have no organization and yet have knowledge of who are members of their group, acknowledge certain as officers, and carry on their meetings after more or less regular form are straining over terminology which does not describe a difference.

In general the Church is composed of ministers and laymen. There are offices in the Church, according to the need; but among ministers there is just one order—that of elder. Organization, of course, can be carried too far, so that the machinery becomes a burden. But this does not alter the fact that organization is of God and is as justified in the Church as in any other institution composed of human beings. There is as much difference between chaos and order in the Church as in the universe. Since God preferred an orderly universe to the "without form and void" condition in which the material mass was first formed, we can be sure that He ordains and blesses order and organization in the Church.

The sacraments of the Church are two in number—baptism and the Lord's Supper. Baptism is not a saving ordinance, but is an outward sign of the covenant of grace and a visible symbol of an inner work of grace.

It may be administered by immersion, sprinkling, or pouring, since the Bible does not make the mode definite and clear. The Lord's Supper is a memorial of the Lord's death for our sins and a prophecy of His coming again. As an evidence of the historic background of Christianity, the Lord's Supper is of the highest value. No one yet has had the slightest ground for denying that this institution began just at the time and in the manner and for the purpose that the New Testament describes.

As to denominations, these are justified on just the same ground that district organizations are justified within the bounds of a denomination, and on the same ground that separate congregations of the same districts are set up to meet the needs of the people and to utilize the forces of the Church for the propagation of the gospel. One is not lost because he is not a member of a denomination, and he is not saved because he is or is not a member. Organization is for fellowship and service, and is authorized by the practices of the New Testament disciples and by the order and practices of the apostles. Denominations or local churches which separate from their fellows without due reason are a hindrance to the unity of the Church, and as such are to be bewailed. When the separation is caused by someone's desire for the "pre-eminence" or by some other personal and narrow consideration, it becomes a faction and is injurious to the work of God. But when the grounds of separation are justifiable, separation and organization serve to preserve and promote the work of God in the world. This has been abundantly proved by experience, as well as by the precepts and examples of the early apostles and disciples (Acts 15:36-41).

Every intelligent Christian has his creed, written or unwritten. And many who berate written statements of doctrine nevertheless have doctrines to which

they cling most tenaciously. Doctrines just describe the way to God, and therefore are not essential like heart experience. Experience is the fact; doctrine is the theory. And yet Christianity has been preserved and propagated through and by means of its doctrines more than by any other means. What men do affects what they believe, and what they believe affects what they do. If creeds are to be believed and propagated by word of mouth, they should also be printed and submitted to the tests of men. When two or more people accept the same interpretation of any tenet of the faith, there is no reason why they should not make bold to write down their "agreed statement of belief," and by this means support their own unity and propagate their doctrine among others. If they agree to be governed by certain polity and to follow certain rules in fellowship and service, there is every reason why they should write down the points upon which they have agreed, make this their discipline or manual, and upon the basis of it work together and invite others to join them in fellowship and service. This is all there is to organization, and this is fully authorized by the practice of the Church in all the centuries. Every person who has been regenerated and who loves God and the people of God should unite with some church and give himself to it in fellowship and service for the glory of God. For he needs the help the fellowship will bring, and he certainly cannot accomplish very much in the work of God just working by himself.

CHAPTER VIII

WHAT WE BELIEVE ABOUT CONDUCT AND WHY

The Christian life may readily be divided into two parts—worship and service, or duty to our fellow men. The Ten Commandments contain such a division. The first four of the commandments refer to our duty to God and the other six to our duty to our fellow men. Jesus stated the principle from which deeds spring on the basis of this same division, and required that we should love God supremely and our neighbor equally with ourselves.

But duty to God and duty to our fellow men are so related that in actual practice they cannot be separated. That is, one cannot do his duty to God and yet neglect his fellow man; and a man cannot do his duty to his fellow man without also being a godly man, for duty to neighbor requires the example of a God-fearing life.

The obligation to love God supremely is just the same as the obligation to worship Him. Therefore the underlying and unstated commandment involved in the first four in the Decalogue is to "worship God." Then the first commandment says, "Thou shalt have no other gods before me"; that is, "Thou shalt worship God only." The second says, "Thou shalt not make to thyself any graven image"; that is, "Thou shalt worship God spiritually." The third says, "Thou shalt not take the name of . . . God in vain"; that is, "Thou shalt worship God reverently." The fourth says, "Remember the sabbath day to keep it holy"; that is, "Thou shalt worship God stately."

The obligation to love our neighbors as ourselves requires obedience to parents, abstinence from both the

act of murder and hatred, the spirit of murder. It demands purity of deed and thought, honesty in all dealings with others, veracity in both word and deed, and contentment regardless of how much others may have in the way of advantage in possessions of money and goods, of honor and promotion.

All that is required in our relationship to God is involved in the living of a holy life, and all that is involved in our relationship to our fellow men is included in living a righteous life. Therefore the standard set forth by St. Paul—that “we should live soberly, righteously, and godly, in this present world” (Titus 2:11-14)—is the standard of the Bible and of the Christian life. And the promise of deliverance from the powers of evil and the grace to live before God in holiness and righteousness all the days of our lives (Luke 1:73-75) is sufficient for us to rest upon in all that is demanded of us here. In fact, we may be assured that all God has required in the law He has provided in His grace, and all He has provided in His grace He will bestow upon us as our needs require. For this reason God’s commandments are not grievous (I John 5:3), and the yoke of Christ is not heavy (Matthew 11:28-30). We can be both holy and happy in this world, and both righteous and free while we go on our way to heaven,

Nevertheless, rules are useful as guides of conduct, even to the best of men. Take the matter of giving. The true Christian has the giving spirit, but his inward trend does not answer the questions: How much shall I give? What is my minimum duty? But these two questions are answered by the “law of the tithe,” which law is older than the Law of Moses, and was known and practiced by both Abraham (Genesis 14:20) and Jacob (Genesis 28:22). There is, of course, no New Testament limit on the upper side. Examples of those who gave all they had are given and approved. But

still the law of the tithe is nowhere abrogated, and there is no plan for the support of the Church given in the New Testament, which silence of itself indicates that the plan formerly used in all dispensations is still the plan. "The tithe is the Lord's" now as ever, and the true Christian welcomes this rule for his guidance and gladly sets apart one-tenth of all his increase for the work of God's kingdom. Then in addition, he is glad to give as the Lord prospers him (I Cor. 16:2). This is the New Testament method of supporting the Church. Therefore, all church fairs, suppers, bazaars, and other such methods of raising money are to be refused as both unnecessary and belittling to the work of God. The Church is to be supported by the tithes and offerings of those who love God and His work in the world.

The difference between a Christian and a pagan is that the Christian is a steward and God is the Owner, while the pagan thinks of himself as owner and holds it as his right to dispose of what is in his hand according to his own will and plan. The Christian must do with all his substance as he is taught in the Word of God and as he is led by the Spirit of God. The Bible makes it clear that one-tenth of the income is to be devoted immediately to the work of God through the Church, and that the remainder is to be used for the advancement of the kingdom of God in whatever ways one may find it providential and in whatever ways the Spirit of God may direct.

The work of God in the heart of the individual is a hidden matter. The evidence that it has taken place is manifest in the outward conduct of the individual. This is the distinction between the justification by faith of which St. Paul speaks and the justification by works of which St. James writes. Faith is what God sees and upon which He works His transforming power. Good works are what men see and upon these base their

judgment of the truth or falsity of the profession made. There is no contradiction, for the sacred writers are describing different phases of the Christian life.

Approved conduct involves both negative and positive phases. There are some things genuine Christians do not do, and there are some things they do that others do not. Perhaps we could not do better here than to quote paragraph 25 from the *Manual of the Church of the Nazarene*, which paragraph is under division V of the "Constitution" and is headed

THE GENERAL RULES

1. To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they show evidence of salvation from their sins by a godly walk and vital piety; that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this—

FIRST. By avoiding evil of every kind, including:

- (1) Taking the name of God in vain.
- (2) Profaning of the Lord's Day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.
- (3) Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein.
- (4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.
- (5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.
- (6) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness. "In like manner also, that women adorn themselves in modest apparel, with

shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9-10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3, 4).

(7) 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 oathbound secret orders or fraternities. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).

SECOND. By doing that which is enjoined in the Word of God, which is both our rule of faith and practice, including:

- (1) Being courteous to all men.
- (2) Contributing to the support of the ministry and the church and its work, according to the ability which God giveth.
- (3) Being helpful to those who are of the household of faith, in love forbearing one another.
- (4) Loving God with all the heart, soul, mind, and strength.
- (5) Attending faithfully all the ordinances of God, and the means of grace, including the public worship of God, the ministry of the Word, the sacrament of the Lord's Supper; searching the Scriptures and meditating therein; family and private devotions.
- (6) Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.

(7) Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation.

THIRD. By abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.

In a real world it is often difficult to approximate the ideal in conduct. But the foregoing we believe to be the standard of the Bible and of the enlightened Christian conscience covering what we should do and not do. Such a standard, we submit, is too exciting for unregenerated men, and none are to attempt these things as a method of saving their souls. Salvation is by grace, and it is only by the power of the grace of God within that one will be able to overcome temptation and trial and live as he ought to live. In regeneration and sanctification we are given the necessary grace. But by the study of the Word of God and observance of the habits of men we are made aware of that which is good and not good in conduct. By keeping our inward supply of grace up to the measure of the light received, we are enabled to live consistently with the profession we make, and by such godly conduct put to silence the gainsayings of unbelievers and establish the faith of those who observe our consistency of life and conversation. Good works are the fruit of being saved, and not the means for obtaining salvation. And they have to do with reward in heaven, whereas faith in Christ is the only way by which to get to heaven.

CHAPTER IX

WHAT WE BELIEVE ABOUT THE FUTURE AND WHY

The Bible teaches that man is an immortal soul and that he will continue as a conscious being without limit as to time. It teaches that this world is man's probation; that during this life, between birth and death, every man makes preparations for the future; and that when he leaves this world he will have no more opportunities to repent or in any way to amend his choice, change his character, or alter his destiny; but that at death he will ascend into heaven or descend into hell. There are no intermediate regions or vestibules—it is a topless heaven and a bottomless hell, and the choice is fixed by the time death takes place. All play upon words and professions to superior insight and knowledge are beside the question. This statement is the plain teaching of the Bible, and it has been the faith of the Church since the day of its founding. Any statement contrary to this is heterodox and gratuitous. The Bible is plain and the Church has held to this creed, with the exception of occasional heretics and small companies of cultists, all through the centuries.

The Bible teaches that Jesus Christ is to come back to the world the second time at the end of this present dispensation of the Holy Spirit. He came once to make an offering for sin. In that instance He served as a Prophet during His teaching and preaching days upon earth and as a Priest in His sufferings and death upon the cross. When He comes the second time He will come as King. At His first coming He appeared as the humble Babe of Bethlehem, but at His second appearing

He will appear in glory attended by holy angels and welcomed by rejoicing saints.

When Jesus appears the second time, all those who have died in the faith will be resurrected and all those who are yet in the flesh and are prepared for His coming will be transformed and glorified, and together the resurrected and translated saints will arise to meet the ascending Lord and will be forever with Him.

The hope of the world is in the first coming of Jesus, but the hope of the Church is His second coming. The attitude of true believers toward the second coming of Christ is that of hopeful anticipation, and the characteristic response to the announcement that His coming draweth nigh is, "Amen. Even so, come, Lord Jesus."

No one knows the day or the hour when Jesus shall appear, but His coming is imminent—that is, it may take place at any time. We do not know that He will come at any given hour; but we do not know but that He may come at any hour, and we are commanded to be ready and to watch for His appearance.

Following the second coming of Jesus Christ and the rapture of His Church (including the holy dead and the righteous living), there will be great tribulation on the earth, such as was never seen here before. During this time the raptured will be celebrating with their Lord "the marriage supper of the Lamb."

At the close of the Tribulation and Marriage Supper period Jesus will return to the earth *with* His glorified Church and will set up His thousand years' reign upon the earth. This is the period commonly spoken of as "The Millennium."

Following the Rapture will come the "Battle of Armageddon," at which time the beast and false prophet will be shut up in the bottomless pit. Following the Millennium will come the battle of "Gog and Magog,"

at which time Satan himself shall be banished with the other two to the eternal prison house.

Following the Millennium and the battle of Gog and Magog will come the resurrection of the wicked and the Great White Throne Judgment, when all men shall receive their eternal awards. Then come "the ages of the ages," in which God shall reign once more over a sinless earth and the eternal Kingdom will be established over all.

It is impossible to define and describe one country in terms of another, especially when one country is our finite earth and the other is either the hell of infinite sorrow or the heaven of infinite bliss. We can know these other worlds only as they are compared to our own present world. But we may be sure that exaggeration is impossible. Hell is either a place of darkness, of fire and brimstone, or it is a place of which this terrible description is but a symbol. Heaven is either like it is described in the last chapters of the Book of Revelation, or it is a place of which gold and jasper and pearls and precious stones can speak only as symbols and types. It is either like we think it is or it is better than that. This world is a world in which good and bad, pain and pleasure, are mixed. But the worlds to which we go when we are through here are not like that. One of them has all pain and no pleasure. The other has all pleasure and no pain. And to each of us comes the solemn question, "Where will you spend eternity?"

CHAPTER X

WHAT WE BELIEVE ABOUT MANY THINGS AND WHY

Q. What is the Church of the Nazarene, and who constitute its members?

A. The Church of the Nazarene is an orthodox Protestant church, holding to all the historic doctrines of the New Testament, but especially emphasizing the Wesleyan doctrine of sanctification or perfect love. This doctrine, in brief, holds that we must be made holy in heart while in this life, and that this state of holiness is not attained at the time of justification or regeneration, but that it is received by faith at some time subsequent to regeneration, is wrought by the Holy Spirit, and can be attained by the grace of God while we yet live in a world in which sin abounds. This church is not a cult, but preaches to all men regardless of race or standing, and believes its message is adapted to all. Its members are those who have believed its doctrines, who have testified to having received definite Christian experience, and who have been publicly received into the fellowship of the church.

Q. When was the Church of the Nazarene organized and where?

A. The earliest congregations which later became identified with the Church of the Nazarene were organized in New England and New York, in Los Angeles, California, and in Tennessee and Texas, about the same time—the date being between 1890 and 1900. These

groups came together in 1907 and 1908 and became a denomination. There are now more than 3360 churches with more than 217,000 members scattered about in all the states of the United States, in Canada and the British Isles, and in the twenty-eight foreign countries in which the Church of the Nazarene conducts missionary enterprises.

Q. What, in brief, is the statement of doctrine agreed upon in the Church of the Nazarene?

A. The brief statement is found on page 4 at the beginning of this book, and the entire book is given to a little more enlargement on the subject.

Q. What form of church polity is followed in the Church of the Nazarene?

A. It is a composite polity in which are united adequate superintendency with congregational liberty. There are general superintendents, comparable to bishops in some other churches; district superintendents, who have oversight of the work in certain defined areas; and pastors, who have the care of individual churches. A well-organized church has the right to select its own pastor, according to certain approved methods; and yet all churches and all districts and all auxiliaries unite in carrying on the missionary and other such enterprises of the church.

Q. Where is the headquarters of the Church of the Nazarene located?

A. The general Headquarters of the Church of the Nazarene, and also the general Publishing House of the church, are located in the 2900 block on Troost Avenue, Kansas City, Missouri. (Address, 2923 Troost Avenue, Box 527.) Here is printed the *Herald of Holiness*, the official paper of the church, which has a weekly circu-

lation of approximately one hundred thousand. Also a full complement of Sunday-school literature is published, two journals for young people, a magazine for preachers, a monthly paper devoted to missions, and books and tracts in great abundance.

Q. What provision does the Church of the Nazarene make for the education of its youth?

A. The Church of the Nazarene has a Sunday-school enrollment equal to more than twice the membership of the church. Its people depend upon the public free schools and the state colleges, even as others do, for the larger portion of the secular education of its children and youth. But it maintains colleges at Wollaston, Massachusetts; Kankakee, Illinois; Nashville, Tennessee; Bethany, Oklahoma; Pasadena, California; Nampa, Idaho; Reed Deer, Alberta, Canada; and Glasgow, Scotland. In these colleges there is an average annual enrollment of about five thousand students. The Nazarene Theological Seminary is a graduate school operated and maintained by the church.

Q. What is the Nazarene method of financing its work?

A. Just the scriptural method of tithes and offerings. Tithing is not a test of membership in the church, but a large percentage of the people scrupulously set aside one-tenth of their income for the support of the church and its work, and then give additional free-will offerings as they are able. During the year 1948 the Nazarenes of Great Britain, Canada, and the United States gave an average of \$101.78 per capita for the support of the church, and for several successive years the Church of the Nazarene has held the honor place at the top of the roll of twenty-five Protestant churches

that report their givings each year through the National Stewardship Council.

Q. Is the Church of the Nazarene growing now?

A. Yes, the Church of the Nazarene is adding several churches each year to the number of its churches, and gaining members at the rate of from eight to eleven thousand a year.

Q. What is the principal method of propagation in the Church of the Nazarene?

A. The revival method. All that is done is expected to contribute to the conversion of souls to Christ. The regular services of the church, especially the Sunday evening services, are planned as evangelistic; and from once to three or four times during the year each church holds a "protracted meeting," usually under the leadership of an especially called evangelist, and in these meetings every effort is made to bring people to repentance and salvation through Christ. The Church of the Nazarene is distinctly an "old-time religion" church; for its ministers preach both mercy and judgment, and everywhere the altar, penitent form, or mourners' bench is the most favored article of furniture in the place of worship. Here people are invited to bow for prayer and instruction, and here they are urged to believe on the Lord Jesus Christ to the saving and sanctifying of their souls.

Q. How many ministers does the Church of the Nazarene have?

A. The Church of the Nazarene has about 5,700 ministers of all classes—local preachers, licensed ministers, and ordained elders. This includes the beginners and the superannuated, as well as the effectives. A

four years' course of study and training is required of candidates for the ministry, and yet there is no want for candidates. The high percentage of young men and young women volunteering for definite Christian work is a striking testimonial to the good spiritual atmosphere that is maintained in the churches of the denomination.

Q. In what fields does the Church of the Nazarene operate missionary enterprises?

A. In Africa, Argentina, Barbados, British Honduras, Bolivia, British Guiana, Cape Verde Islands, China, Cuba, Guatemala, India, Japan, Mexico, Nicaragua, Palestine, Peru, Puerto Rico, Syria, Trinidad, Mexican Border, North American Indian, Alaska, Australia, Hawaii, and Philippine Islands. It requires nearly two hundred missionaries to man these fields, and the Church of the Nazarene spends over a million dollars per year for the support of the work in these countries. Hospitals and dispensaries are maintained in strategic places. Then there is the educational and evangelistic work, and the church already has more than twenty-one thousand members and more than seven hundred native evangelists in these different countries.

Q. Is healing for the body in the atonement just as salvation for the soul is in the atonement?

A. All blessings, including life itself, come to us through the atonement that Jesus made upon the cross. But they are not all available to us on terms that all can meet, as salvation from sin is. Any sinner that will repent and turn to God can have faith for salvation, and God will answer and save him. That is true likewise of believers who pray to be sanctified wholly. But healing for the body is more in the nature of a

gift than of a grace, and in praying for healing we must submit every petition to the test of the will of God in the specific instance. Sometimes God gives the gift of faith and bestows healing upon those who are sick, and sometimes He withholds such faith. Even one of the companions of Paul had to be left behind on account of an illness that it did not seem to be the will of God to heal. There is a higher law that governs such matters as health and sickness than just the matter of our wish. It is the law of the spiritual realm and the glory of God. Therefore, we do not always know that it is best for us to be well and free from bodily disease and pain. Some of the most saintly people in the world are invalid, and some of the holiest are poor and unpopular with those who live in the world about them. There is nothing of which we are exactly certain of the will of God except that He wills the salvation—initial, full, continuous, and final—of all men everywhere.