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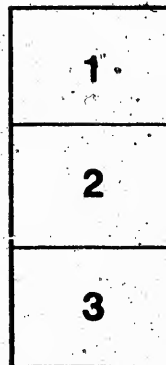
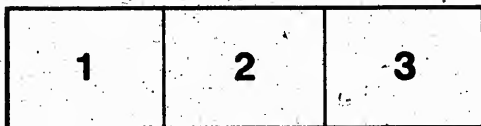
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ST. LOUIS, MO.,  
PRESIDENT, "BELIEVERS' MEETING FOR BIBLE STUDY"

UNITED CHURCH  
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- A WEEK -

- OF -

# BLESSING:

BEING A FULL REPORT

OF THE

BELIEVERS' MEETING

FOR

BIBLE STUDY,

HELD AT

NIAGARA-ON-THE-LAKE (Ontario),

July 10 to 17, 1890.

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A. G. WATSON, MANAGER,  
TORONTO WILLARD TRACT DEPOSITORY,  
TORONTO, CANADA.

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UNITED CHURCH  
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June 1973

## PREFACE.

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THE Niagara Bible Conference is precisely what its name implies. It is a meeting for the study of the Bible, and for nothing but the study of the Bible. Every man who leads attempts at least to prove every point he makes by the authority of Scripture; and it is not uncommon to give in each study forty, fifty or more texts and passages of Holy Writ, which are read by the student or repeated by the leader. These are put down in note books, and taken down for future examination and meditation. It has been frequently said by ministers of the gospel that they hear more Scripture at these conferences in one week than they heard in theological seminaries.

The Conference this year was the best and largest yet held. The attendance of young men was much larger than any former year, and the committee announces that next year, the Lord willing, some of the teachers will remain two weeks to help young men who are anxious to study the Word, and are willing to be subject to its instruction, and it is expected that many will avail themselves of this rare and remarkable opportunity to search the Scriptures. Young men who desire to attend can correspond with Rev. W. J. Erdman, Asheville, North Carolina. It is hoped that this arrangement will be promptly and widely made known.

It has been determined to incorporate the Conference under the laws of Canada, and in order to guard against future apostacy, (if the Lord should tarry), the statement of doctrinal belief, adopted some years ago, will be embodied in the act of incorporation. Of course no human measures can wholly prevent the inroads of error and the wiles of the devil; but it is a comfort to know that



PREFACE.

if there comes any departure from these articles of faith, the Conference will cease to exist, as it ought to cease. Better a thousand times that there should be no Conference than a meeting of professing Christians who will teach, or receive teaching contrary to the Word of God.

It may be well to mention the names of the committee, that friends in different parts of the country may correspond with those who are nearest to them, if necessary:—J. H. Brookes, President, St. Louis, Mo. ; W. J. Erdman, Secretary, Asheville, N.C. Local Committee : H. M. Parsons, T. C. Des Barres, H. O'Brien, S. C. Duncan Clark, Alf. Sandham, all of Toronto, Canada. The other members of the committee consist of R. Moreton, Hamilton, Canada ; W. A. Parlane, Collingwood, Canada ; T. O. Lowe, Cincinnati, Ohio ; L. W. Munhall, Germantown, Penn. ; G. C. Needham, Manchester, Mass. ; R. Norton and J. S. Helmer, Lockport, N. Y. ; C. I. Schofield, Dallas, Texas ; A. T. Pierson, Philadelphia, Penn. ; S. P. Harbison, Pittsburgh, Penn. ; J. L. Jamieson, Shelbyville, Ind. ; R. Wells, Germantown Av., Philadelphia, Penn. ; and E. A. Wilson, Springfield, Illinois.

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## ERRATA.

Page 10, line	21, for <i>God</i> read <i>Christ</i> .
" 11, "	39, for <i>with</i> read <i>under</i> .
" 12, "	4, for <i>these</i> read <i>many</i> .
" 12, "	34, for <i>lived</i> read <i>was found in</i> .
" 13, "	2, for <i>It</i> read <i>He</i> .
" 13, "	45, for <i>wants</i> read <i>loves</i> .
" 16, "	18, for <i>Revelation</i> read <i>Malachi</i> .
" 16, "	25, for <i>people</i> read <i>with Him</i> .
" 17, "	33, for <i>holiness</i> read <i>perfections</i> .
" 18, "	30, for <i>three hundred years</i> read <i>three days</i> .
" 18, "	40-41, for <i>Why it has, etc.</i> , read <i>Why it was only Tuesday, two days ago when Christ went, etc.</i>
" 19 "	45 for <i>him</i> read <i>us</i> .
" 20 "	2 for <i>the truth as in Jesus</i> read <i>the truth as it is in Jesus</i> .

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## BELIEVERS' MEETING AT NIAGARA.

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THE 14th Annual Meeting of Believers, for Bible Study held at Niagara, July 10th to 17th, 1890, opened on Thursday morning at 10 o'clock with a meeting for prayer and praise. Dr. Jas. H. Brookes led the devotional exercises, and the singing was conducted by Mr. Bilhorn, of Chicago, who presided at the organ.

### OPENING ADDRESS

REV. JAS. H. BROOKES, D.D., ST. LOUIS, PRESIDENT OF THE CONFERENCE.

At this meeting my mind has turned to the necessity for earnest prayer. It may be owing to the fact that the outlook is so gloomy, except to the eye of faith, or to the fact that so many of God's professed people have gone a very great distance from Him, or to the fact that the Word when faithfully preached is often so powerless. It has been impressed upon me deeply that at this Conference we need as never before, personal, earnest, and constant prayer. I am afraid that sometimes we content ourselves too easily with praying here. There should be much room praying. We should know what it means to be as Jesus was down here, rising up a great while before day and going into a solitary place to pray, and remaining all night in prayer to God. If we had such a spirit as that, we should surely receive the greatest blessing we have ever had at these Conferences. I want you to make it personal. 'Search me O God, and know my heart; try me and know my thoughts.' Not my friends or neighbours, but, 'See if there be any wicked way in me and lead me in the way everlasting.'

We come here for personal blessing and refreshment. Well, 'They that seek me early shall find me.' 'And ye shall seek me and find me, when ye shall search for me with all your heart,' Jer.

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29: 13. I don't think that God will bless a lazy Christian. He does not give with an unwilling hand, but He won't give His blessing where it is not earnestly desired. If God sees we are content with a few minute prayers in our room, perhaps with wandering thoughts; or if He sees us simply following somebody else in prayer, and that's the end of it, we cannot expect a blessing. He will not bestow a blessing where it would not be understood. It is not because it is needful to move Him, but because it is needful to move us. He wants us to have that attitude of asking, seeking, and knocking, until He finds our souls open to the reception of the blessing. Remember that Elijah prayed earnestly. "Praying he prayed," as the margin has it. At first there seemed to be no response. The heavens were as brass, and the glaring sun shone on, and withered the trees and herbs to the roots. But still he prayed on, He sent his servant to see if there was any sign of an answer to his prayer. None! The heavens still glare like an open furnace. He bowed his head before God again, still lower and lower—that head that had stood under the fires of the false prophets of Baal—and pleaded till at last there appeared on the horizon the cloud like a man's hand—the hand of God. Now, are we going to pray a good deal in these meetings, or listen to the teaching of our brethren, and go our own way again? We want power. The way to get it is to bow our heads in constant prayer.

After a prayer by Bro. Ketchum, and a hymn, "Pray, brethren, pray, the sands are falling," and another prayer by Dr. Jamieson, followed by Bro. Rolls. Dr. Brooks gave the following address:

"Turn with me to a few verses in 2 Corinthians, 5th chapter, which set forth as clearly as in any other portion of the Word, the special line of testimony which we of this Conference seek to hear; and also the special blessings which we are seeking to obtain. The first verse tells us, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' It is a great thing when a man says he *knows* what awaits him. No one knows anything at all of the past up to say within the last fifty or sixty years except by testimony. There is no event in human history with which any of us are personally acquainted previous to our childhood. We know all that has occurred in former years on human testimony. A man would be a great fool who should say, "I don't know whether George Washington ever lived, or not. I don't know whether the battle of Waterloo was ever fought. I didn't see the person or the field." But he knows it, because he has testimony that cannot be questioned. Well. Nobody knows anything at all of the future except he believes, and he knows it exactly as he knows the past, with this difference,—that whatever awaits us, we

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know by the sure testimony of God. Men's testimony might deceive us and fail: God's cannot.—*We know.*

It is often said, of such a man, he has an intellectual mind; or a Scientific mind; or, a philosophical, a poetical, or a legal mind; or he has a money-making mind; but never, a prophetic mind. There's a good deal made in these days, of mind, and it's a very poor thing to make anything of. Scientists have not prophetic minds. Some of them haven't much mind of any sort. None of them can tell you what is going to take place half an hour hence. And yet the humblest Christian in this place to-day can say without conceit, "I KNOW that if this poor tabernacle were taken down, I have a building of God, an house not made with hands eternal in the heavens." Don't imagine my friends, that it is a sign of humility to say, "I hope." Some of you are parents, and if you were to say to your child "I was at Niagara, and there's a beautiful pavilion there, and lovely grounds;" and the child should say, "I hope so, mama, but I haven't seen it,—I can't be sure." You would say, "what business have you "hoping" when I say it is so." If you were a respectful child you would say, "I know it because Mama says so." God says, "You have an eternal house." Why don't you say, "I know it." Don't turn around and say, "I don't know whether you are telling the truth or not." Oh blessed be God for this knowledge, and if you haven't got before into this state, say now "I know God is telling the truth." Our worthiness or unworthiness has nothing to do with it. That is a question that could be settled in five minutes by sending us all to hell. But I know it, because God says it.

"If our earthly house of this tabernacle, (or tent.) The strongest man's life is just like a tent. I was in Kansas a few weeks ago, and a great number of us were in tents there. A storm came up, and the tents went down. The strongest man in the United States cannot venture to say that he will be alive in a week from now. So the body is a mere tabernacle of the soul.

2nd verse. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." That is, the groaning is the utterance of earnest desire. It is said in another place, Romans 8: 23, "We who have the first-fruits of the Spirit groan within ourselves." It's bound to be so. The whole creation is groaning with the tremendous curse of sin, and the trail of the serpent is over it all. And these fierce cyclones and rattling earthquakes are the protests of nature against the antagonism and ruin of sin. It will be so till Jesus comes. Even we ourselves groan within ourselves. Many of us know what that means. The Holy Ghost makes intercession for us with groanings that cannot be uttered. Don't mind about your eloquent prayers if you can groan. There is many a poor sick woman this morning worn out with pain, cannot put two words together in

prayer, but she lies on the bed and groans, and the Holy Ghost carries that groan to the Father's ears. Would you not go quicker to the child who could only groan, than to the one who could make an eloquent appeal? So with God. Here you are with these difficulties around you. So you groan.

3rd verse: "If so be, that being clothed, we shall not be found naked—or as it really is, "Seeing that we, being clothed shall not be found naked." The little word "if" there is not meant to express doubt, but it means "seeing that"

4th verse: "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Men try to escape the truth sometimes by certain theories they adopt; nevertheless it is true that we are burdened. You will find it so if you have not already done so. Awful burdens, great disappointments, sorrows, afflictions. During my pastoral experience of nearly forty years, I have seen people who would have died of broken hearts if it had not been for God's grace lifting them up. Come into our cities; take the Lord's day, the rush and the hurry of people for pleasure and fun. The Christian looks on these busy streets, thronged with carriages and pleasure seekers, and he groans. "Oh, my Lord, when will it come to an end?" The Christian knows it is coming to an end, coming fast these days, and he groans, "not for that we would be unclothed."

It is not death we wish, I don't think it is right for the Christian to say, "I want to die to get rid of it all." "Not to be unclothed," but I want Christ to come, when "that mortality might be swallowed up of life." I thank God for that word, "swallowed up," disappeared, swallowed up. As if some great sea monster, rushing through the waters, had caught some miserable snake and swallowed it at a gulp. People in these days affect to treat death as a matter of no consequence. I have no sympathy for that kind of mind or heart. Death, it is the most horrible thing that ever lived in this earth. Oh, thou foul monster, what havoc thou hast wrought! I exult at the thought that the time is coming when death shall be cast into hell. Wasting the habitations of men, and tearing the heart strings. "Swallowed up of life."

5th verse: "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." We have no part in our salvation; God has done it all. The man under condemnation for murder, has no more to do with his escape from the gallows than you and I have in this escape from damnation. It is marvellous; God steps down from His glory, and touches lost and ruined souls, and lifts us up to eternal life through Jesus Christ.

"Who also hath given unto us the earnest of the Spirit." All our hymns about the Holy Spirit are so untrue to the Word. Why that sweet old hymn "Come Holy Spirit, Heavenly Dove." does

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not recognize His abiding presence. It is always "Come," but "He *hath* given us the earnest of the Spirit." He is here now. There is not a Christian in this room who has not with him continually, the Holy Ghost. There is not a church on this earth that is worthy of the name, which has not the abiding presence of the Holy Ghost. Sometimes people are told that the "earnest" means a "pledge." If I give you a pledge, I am going to redeem it some time, and take it back. But the Holy Spirit is never going to be taken from us, in this world, or the world to come. An earnest was the jewelry which Abraham's servant gave to Rebecca, to win her heart for Isaac. He told her of Isaac's great wealth, and gave her as an earnest of it, some jewelry. If you will become His bride, here is a part of His possessions already here.

He is not going to take that away, but is going to give her more. The grapes that the spies carried from the land of Canaan were an earnest of what was to be found there; they were not given to be taken away again. To every Christian comes the earnest of what God is going to give him in the future. You must be always doubtful? No. Always, in a state of mind that will lead you to think that God will square accounts in the judgment day, and if He finds more good works than bad works, save you, but if He finds more bad works, than good, damn you? No; but forgetful never of the fact that God by His grace has wrought it all, and has given us the earnest of the Spirit in our hearts.

(6th.) "Therefore we are always confident." I thank Thee, O Lord It is a cloudy day; we are downcast! Always confident. But I am suffering from nervous prostration! *Always confident.* But I have my doubts! *Always confident.* But I am passing through deep waters! *Always confident.* What, *always* confident? Yes, *always confident.* "Knowing that whilst we are at home in the body, we are absent from the Lord." I love that word "knowing" in the Bible.

(7th.) "For we walk by faith, and not by sight."

(8th) We are confident, I say, and willing to be absent from the body and to be present with the Lord."

We are all strangers and pilgrims here. Our homes as citizens are yonder. Some 100,000 Americans in Europe are like this. They can travel through Europe and enjoy the scenery, but their home is not there but in America. They are not going to entangle themselves with European politics, for their home is not there. Well, your home is not down here. You will be at home when you are absent from the body. The *you*, the soul, within you will not die when the body does. Don't forget that. It will be at home with the Lord. That makes home. If the husband ~~wants~~ his wife, his home is where she is. And so the child's home is where his parents are. If the doctrine be true that Christ is absorbed into the Deity, and we were to get to heaven,

the first question would be, "Where's Jesus?" An angel says, "He's disappeared, gone back into the Deity. There is no longer any Jesus." Then we would say, "I thought it was rough enough down yonder in that world. But if Jesus is gone, I would as soon go back there again." What makes Heaven is the presence of Christ. He says, "I will come and receive you to Myself."

(9th.) "Wherefore we labour," or as we say in modern English, it is our ambition, our aim "that whether present or absent we may be accepted of Him," pleasing to Him. It should be the absorbing aim of my life to be pleasing to Him, not to be pleasing to the church. No matter whether it makes me unpopular. I wouldn't give much for a man, a Christian, who does not become unpopular in these days. Don't think "What will Miss Jones, or Mr. Brown say about it." There's no sense in that. Please Him. Don't try to please society. What is society? A humbug and a sham. What have Christians to do with shams.

(10th.) "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

(11th.) "*Knowing, therefore*, the terror of the Lord, we persuade men." There is a good deal of namby-pamby sentimentalism in these days. People don't want to present the severe aspects of the gospel. That is one of the reasons why the church is of no account. The apostle knew the terror of the Lord. People must be plainly told that all this sickly sentimentality is a delusion of man, and that it is a fearful thing to fall into the hands of the living God. Man is not going to be persuaded, until he knows something of the terror of the Lord. Fear and fellowship, pardon and penitence go side by side. He who has no sense of the punishment of sin, has no sense of the pardon of sin. The two things are inseparable;—the terror of the Lord on one side, the persuading of men on the other.

(12th.) "For we commend not ourselves again to you but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance (the face, in the margin) and not in heart." That is, what our faces are, we seem to be; what our hearts are, we are. The face is something like one of these Kaleidoscopes. Turn it about, and it will give out all sorts of rays. That is what we seem to be. What the heart is, that is what we are before God.

(13th.) "For whether we be beside ourselves, it is to God; or whether we be sober it is for your cause." That sn't a bad idea that Christians are to be besides themselves. I wish there were more crazy Christians than there are. And when we think of the condition of sinners, it soon makes us sober again. I wish there were lot of cranks, just out of their minds in their desire to serve

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God. If you want to know, Paul says, why I am willing to cross deserts and endure hardships, why I carry upon my back the ghastly scars made by the thong held by the Roman soldier, and why it is that my face is all seamed and there are welts on it, I will tell you what it is, (14th.) 'For the love of Christ constraineth me.' I could not help myself. No credit to myself for it. 'When I get thinking of what Christ has done for me,' says Paul, 'The love of Christ constraineth me.' Let me remind you that that word "constrain" is translated very curiously elsewhere. It will help you, to notice some of the other translations of it. In Matt. 4: 24; Luke 4: 38; and Luke 7: 37, exactly the same word in the original is translated as 'taken.' The people were taken with diseases. Simon's wife's mother was taken with fever. The people were taken with a great fear. Paul was taken by the love of Christ. It had complete possession of him. So in Luke 8: 45, the word is translated "thronged." "The multitude throng thee." Paul was thronged with the thoughts and manifestations of Christ's love to him. He was crowded about with it.

In Luke 12: 50 the same word is translated "straitened." Paul was straitened—hemmed in by Christ's love. He was in a strait betwixt two, having a desire to depart. I have that desire, and it presses me all the time, says Paul. In Luke 19: 43 it is translated "kept in." The love of Christ is a guard around me. It is always besieging me. I can't look this way or that, without seeing the love of Christ. It is about me, mightier than the thunder of the cannon, or the gleam of the bayonet, than the charge of the infantry. If you had the love of Christ keeping you in, you would do as Paul did—you could not help it. In Luke 22: 63 it is translated "held." "The multitude held Jesus, and mocked Him." Paul was not afraid because the love of Christ held him. Just as the babe held in its mother's arms is not afraid. Will the love of Christ that holds us let us go? No; it is going to hold us to the end. The same word is rendered "stopped." Acts 7: 39; "sick of," Acts 28: 8. Sick of love—love-sick. So much love, as to overpower us. Paul says, 'I am sick of the love of Christ.' It is so strong as to actually make him love-sick. How strong the love of Christ is! May we all have it and realize it."

FIRST DAY.—MORNING.

## THE HOLY SPIRIT, AND CHRIST THE TRUTH.

BY REV. J. H. BROOKES, D.D., ST. LOUIS, MO.

**I**T has been a very marked feature of these conferences for many years past, that we have always sought to recognize the pres

ence and exalt the name of the Holy Spirit. I am quite sure that is the reason of the blessing that we have received. It will be so still. I am very glad that the subject of the Holy Spirit, and the truth of Christ, Christ Himself being the truth, has been placed at the very beginning of our regular course of Bible Study.

I will ask you to take a few verses in illustration of a point or two that I wish to make. John 7: 39. I want you to see that the coming of the Holy Spirit in the present manifestation of His power depends entirely upon the death and resurrection of Jesus Christ. "But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified." The word "*given*" in italics does not belong there. "The Spirit was not yet, because Jesus was not yet glorified." That seems a marvellous statement, in view of the fact that in the second verse of the Bible we read about the Spirit of God moving upon the face of the deep. All the way through the Old Testament, from the first of Genesis, to the last of Revelation, there are numerous references to the person and work of the Holy Spirit. But so peculiar is the relation of the Holy Spirit in this dispensation, to Christ and His finished work, and His People, that it can be truthfully recorded that the Spirit was not yet, because Jesus was not yet glorified.

Now up to the time that Jesus was glorified, there was no man at God's right hand with whom the Spirit could unite us as one *people*. The Spirit of God in the Old Testament was represented as coming upon various believers or servants, but you never read of the Holy Spirit in the Old Testament dwelling in the believer. Nor in the Old Testament, of the Holy Spirit baptizing all believers into one body. It is a peculiarity of this dispensation, that the Holy Spirit not only abides pre-eminently with the believe, not only dwells in him continually, but that the Holy Spirit baptizes all believers into one body of which the risen and glorified Christ is the head. Consequently the Holy Spirit was not yet given, because Jesus was not yet glorified. You see then at the very beginning, on what a vantage ground we stand in these days,—members one of another,—and thank God, man's folly cannot disturb the relationship that exists between believer and believer, and the believer and Jesus through the Holy Ghost. We break up into sects and systems, but the unity that exists before God is complete, for we are members one of another, and altogether members of His body who sent down His Spirit thus to unite us to Him and to each other.

Now turn to John 15: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 16: 7, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not

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come unto you, but if I depart I will send Him unto you." I ask you to observe, for it has been strangely overlooked, so far as I know, the difference between the way the Lord Jesus speaks of the Holy Spirit in the 16th chapter, from the way in which He speaks in the 14th. Turn to John 14: 16, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, etc." Now here is the attitude of dependance on the part of our Lord. And in the 26th verse, "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here also is the recognition of the Father sending the Holy Spirit. That is where Jesus is testifying to the death whereby we have access to the presence of God. Now in the 15th and 16th chapters it is altogether different. Here, He is the Life Himself, the source of everything to His people. There he says, "When the Comforter is come, whom I will send to you from the Father." "I will send him unto you." Is it not marvellous? He now advances from the brazen altar, where He was to sacrifice, to the Holy of Holies, where He administers as our High Priest. And in the 17th chapter we find Him in the most holy place. He there presents Himself as Divine, the life and source of all blessings, and therefore the sender of the Holy Spirit. So again, a little lower down, John 16: 14, 15, "He shall glorify me, for he shall receive of mine and shew it unto you." "All things that the Father hath are mine: therefore said I, that He shall take of mine and shall shew it unto you." Why, a man who would speak in that way, was divine or he was insane. To me the most stupendous of modern error is Unitarianism. Why? Because if Jesus Christ was man only, He was either the most blasphemous or the most insane man that trod this earth. Think of the greatest man, or the greatest seraph in glory saying, "I will send to you this divine person in the plenitude of his holiness who shall testify of me and shall glorify me," or, "All things that God hath are mine, therefore I said, he shall take of mine and shall show it unto you." How absurd to suppose that He should utter such words, were He other than God manifest in the flesh. Turn again to Acts 2: 32, 33, "This Jesus hath God raised up whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." You see at once the meaning of that first passage, "The Holy Ghost was not yet, because Jesus was not glorified," that depending upon his work finished on the cross, His triumph and resurrection, and having made a complete sacrifice, sitting on the right hand of the Father in the place of supreme dominion and power, and receiving His rod as the result and reward of His labor, and having received



the promise of the Holy Ghost. It is out this which "ye do see and hear." So this dispensation was inaugurated. And when the Lord shall come again, and gather out from the nations, Gentiles who have come to Christ, to be the witnesses of Him during the period of His absence, and the Lord Jesus Christ shall be revealed in power, Israel will bow at His feet and acknowledge Him as Messiah; afterward, and not before, He will pour out the Holy Spirit upon all flesh, and the power of that Spirit will flash in glory over this sin-cursed earth, as the waters cover the sea; and that is the next, and the millennial dispensation, and there will be no such out-pouring till then.

Well, let us look a little further into that strange statement, in illustration of the remark then made. John 16: 16, "A little while and ye shall see me, and again a little while and ye shall not see me, because I go to the Father." The common exposition of that passage, namely that He refers to the period of these days that elapsed between His death and resurrection, will not stand, because He places it on the ground that He goes to His Father. He didn't go to His Father in the sense of this expression until after the three days—until the 40 days had expired. "Then said some of His disciples among themselves, What is this that He saith unto us, a little while and ye shall not see Me: and because I go to the Father. Now what is this that He saith—we cannot tell what He saith." Of course they could not; and nobody could, until they knew the blessed hope of His return, for it is the same word that is used in the passage "Yet a little while and He that shall come will come and will not tarry." And what have I left? This little while? The Holy Spirit testifieth of Me." ~~of the passage~~ of the passage plainly proves that the "little while" is not the period of three hundred years. I wish the dear brother who wrote the pamphlet, saying it cannot mean His second coming, because it has been nineteen hundred years since then, could know how fast the time would pass in heaven, and he would think that it has only been "a little while" since these words were spoken. Time does not depend upon the number of hours, but upon our experiences. A short, hot night in summer when we can't sleep on account of the heat, seems much longer than the long night of winter, when we can sleep soundly. To the mother watching over the bed of her sick child the night seems an age. A thousand years, says God, is as one day. This is Thursday—why it is only ~~Monday~~ Tuesday, since Christ went to heaven. And men say it can't mean His second coming, because it has been more than "a little while." To a Unitarian who asked Daniel Webster what was meant by three in one and one in three, Webster said, "I don't know much about the arithmetic of heaven." So it is with time. It seems to us in the wilderness so long. Jesus says, "a little while." No difference to Him whether a few days or

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eighteen hundred years. "But," Christ says, "I will send you the Comforter to be with you during your march through the wilderness, and He shall comfort you with such sweet Christian consolation that you won't mind it until you come forth from the wilderness leaning upon the arm of your Beloved." That is what the Holy Spirit is here for.

I don't object to Christian experiences, in a way, but when I hear people talking and talking of their own experience, and not a word about Christ, I do get very tired of it. The Holy Spirit is here to testify to us of Christ glorified and exalted, and not about how happy and good we are. And now let us see what the Holy Spirit does for us. 1 Cor. 2: 9, 10. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." How often many of you have heard that mis-quoted, I used to think that it was no use to try to find out about these things, in the face of that verse. But why don't people read Scripture in connection. A friend of mine told me that Christ would not come till the world was converted, and pointed out the text: "Ask of Me and I will give you the heathen for your inheritance." In support of His statement, I asked him to read the next verse and see what is going to be done with them, "And thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." So it is with this verse: "Eye hath not seen, &c., but God hath revealed them unto us by His spirit; for the Spirit searcheth all things, yea, the deep things of God." While man's natural eye cannot see, and man's natural ear cannot hear, God hath revealed them by the Holy Spirit. I don't like the hymn, "When I soar to worlds unknown." It is not the worlds unknown at all. We talk about the Soudan as a world unknown. But Stanley got there and when I read his work, I will know about it. So the worlds to come are not unknown, but revealed unto us by the Holy Spirit; and it is the purpose of the Holy Spirit down here to give glimpses of heaven, just as Bunyan's Pilgrim got a glimpse of the Delectable mountains, as he was ready to drop, and it encouraged him to go forward. And when we get into trouble and can't pray, and can't read the Bible with power, many a time the Holy Spirit has come to us and just given us a glimpse of the things to come. "Never mind tired one, I am here to witness for Jesus, to glorify Jesus and talk of Him, and let you have a little glimpse that will strengthen your steps as you still go on your way."

Turn to Ephesians 4: 20, 21. "But ye have not so learned Christ. But if so be that ye have heard Him and have been taught by Him, as the truth is in Jesus." A most remarkable statement. Why, Christ is teaching ~~him~~ about Jesus. *If ye have heard Christ, and have been taught by Christ as the truth is in Jesus.* Christ the Messiah of the Jews, teaches us concerning



*it is* Jesus, the Saviour. Christ is Himself the Truth. Sometimes that phrase is quoted "the truth as in Jesus." Don't say so. If you accept the verbal inspiration of the scriptures, every little particle is inspired. If you accept that, you will see a mighty difference between "as the truth is in Jesus," and "The truth as it is in Jesus." There is no truth apart from Jesus. It is all in Jesus. As the Sun is the only light we have, and all our other lights are but reflections of it.—So Jesus is the only truth, and God won't own any other truth. Then when you come across things in other books which militate against the honor of Jesus, put your foot on it, and stamp it into the mud. What the learned professor who writes scientific books does not know, would fill this pavilion with books. My friends, get the truth so firmly fixed in your hearts and minds, that you wouldn't care if a thousand Ph.D's came to you and told you "We have looked into these questions, and we say to you as scientists, and as philosophers, that the old book is not scientific in certain statements," you could take your stand and say, "My friends, that is the biggest lie you ever told, and it don't interest me in the least. Anything that exalts and honors Christ I will receive, and anything that detracts from Him, a hand's breadth, or casts a shadow upon Him, I will spurn and send back to hell where it belongs." Then you have some stability. The Holy Spirit is revealing Christ, and Christ is teaching you the truth 'as it is in Jesus.' What a sweet combination. Christ, the source; the Spirit, the manifestation; the Truth revealed.

FIRST DAY.—AFTERNOON.

### CHRIST IN THE PENTATEUCH.

REV. W. J. ERDMAN.

**T**HIS is one of seven studies that are to take in the whole Bible, and can therefore only be presented in outline. Over all, these studies might be written as a motto, Luke 24: 27. "And beginning at Moses and the prophets He expounded unto them in all the Scriptures the things concerning himself." And He ought to know; and if He does not know, what do we know, and what can we know except what He has told us.

Take also Luke 24: 44, 45. "And He said unto them these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. Then opened he their understanding that they might understand the Scriptures." What did He mean by the expression "While I

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was yet with you"? Was He not with them at the very time He was saying these things? This was on the evening of the day of His resurrection. It is very significant, that our Lord considered Himself after His resurrection to belong to the world of glory. He had gotten through with earth, and could therefore use this very remarkable language, "While I was yet with you."

This reading is to be from the *Pentateuch*, not the *Hexateuch*. "Pentateuch," you know, means the FIVE books of Moses. I don't include Joshua among them. Somebody else got together the *Hexateuch*, that is the six books, including Joshua. Our Saviour did not speak according to the higher critics, for He says, "All things must be fulfilled which was written in the law of Moses, and in the prophets, and in the Psalms, concerning Him," and every scholar knows that these are the divisions made by the Jews, and here endorsed by the Lord Jesus Himself. The five books of Moses, the prophets, which include the histories; and the Psalms, which include the remainder of the Bible, and such books as the 1st and 2nd Chronicles and the like, even to Daniel.

That is now the classification of the books of the Old Testament. So that we are right in dividing up the Old Testament and saying in the very first, Christ in the Pentateuch, Christ in the law, Christ in the five books of Moses. Our prayer should be that Christ explain to us the things in the books of Moses concerning Himself, He alone can do this. In John 8: 5, 8, when he had been told, "Thou art not fifty years old and hast Thou seen Abraham," Jesus answered, "Before Abraham was I am." That is our warrant then for going to the five books of Moses and bringing in Abraham, and so by similar reasoning, the other patriarchs, and saying that if Jesus Christ was before Abraham, He then is the One who can tell us all things concerning Himself, through Genesis, and through the whole of the Old Testament. Again, Exodus 4: 6; 3: 14, and 3: 15. He said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." When Moses asked, "Who shall I say sent me" to the Hebrews down in the land of bondage. The answer was, "say unto them, I am sent me." The great theme in general in the Old Testament so far as we shall be engaged with it in the law of Moses, is "redemption, and the person and work of the Redeemer." Here let me also add, that Christ is the seed to whom the promises belong, Galatians 3: 16. And Christ is the one who spoke these promises. We think that God, as it were, gave primal Gospel to mankind in the garden of Eden, He spake to the serpent, of the woman and of her seed; which seed is Christ; that is as you might say, Christ making the promise and Christ Himself being the promise; Christ is the fulfiller, and He is the fulfilment, Christ is the one who died, the testator, and He is the heir. From begin-

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ning to end, it is God entering into a wonderful arrangement with Himself for the redemption of sinners.

The first general division of my subject, there being three divisions, may be entitled, "*Christ reveals Himself in the law of Moses, as the personal manifestation of God.*" I have three subdivisions of this: (a) "The name of God is in Him." Exodus 3: 13-14. "And Moses said unto God, behold when I come unto the children of Israel and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me what is His name what shall I say unto them? But God said unto Moses, *I am that I am*; and he said, thus shalt thou say unto the children of Israel *I am hath sent me unto you*" Exodus 33: 19. "I will proclaim the name of the Lord before thee.

(b) *He is the face of God.* Exodus 23: 20-23; Exodus 24: 9-11; 11 Cor. 4: 3-6. What is the face? The face is like the name. The face reveals—the face manifests, declares and indicates character. Some of us have Jesuitical faces, and can conceal our thoughts; but maybe when we are all glorified our other faces will tell just what we are. The face is the most spiritual part of the body. It is through the face, then, that character in glory shall be made manifest. The Lord Jesus is the face of God and represents what God is. In Exodus 23, Moses was told that he could not see God's face, and live. How then can I say that Christ is the face of God as made known in the Pentateuch? In this same context, the name of God is said to have been proclaimed before Him, when Jehovah passed by Him. But the face is the same as the name, and to prove it, read 2 Cor. 4: 3-6, "But if our gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel in Christ, which is the image of God should shine into them. For we preach not ourselves but Christ Jesus the Lord. And ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the FACE OF Jesus Christ." The reason why in the Old Testament no one could see God's face and live, was because the day was coming when no man could live unless he did see the face of God. In other words, we see the face of God in the Lord Jesus and live. In the Old Testament we have the shadows, the dark outlines; the back parts of God only are seen. "Lo these are parts of His ways." You have heard the whisper of this, but the thunder of His power who has heard? We only see the wrong side of the tapestry where the strings hang down, and give but a rude outline of the beautiful pattern. Now we must see the face of God in Christ in order to live.

In Exod. 24: 9-11, we are told that "Moses and Aaron went up with seventy of the elders of Israel and saw the God of Israel."

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That seems a contradiction of the last passages. They saw God and did not die. A few days before, the earth quaked, and was covered with clouds and darkness, and no man could approach the mountain. The solution of this apparent difficulty is that sacrifices had been offered between the two periods. So since the sacrifice of the Lord Jesus Christ, men can look upon the face of God and not die, but live.

(c) *He is the glory of God.* The simple definition of the glory of God is this:—"The totality of the revealed attributes of God." It has for its illustration the sun in the heavens. The rays of the sun are illustrations of what the attributes of God are. The glory of the sun is the sum total of the rays. The name of God, the face of God, and the glory of God become equivalent in the Old Testament as borne out in these texts: Exod. 23: 18, 19; 24: 5-7; 2 Cor. 4: 3-6; 3: 18.

The second general division of my subject is, *Christ as the man to come is revealed in the Pentateuch.*

(a) *Christ foreshadows Himself as the Son of man who came to seek and to save the lost, Gen. 3: 8, 9; 16: 7-14.* To know the attitude of God towards sinners, one has but to turn to the third chapter of Genesis, and see God's attitude towards Adam and Eve. "He came to seek and to save that which was lost." You therefore, on the very threshold of human history meet with what has been called the original primal gospel, enmity between woman and the serpent.

In Genesis 16: 7-14, we find the word "angel" for the first time. An angel is a messenger, one sent. Now the Son of Man comes to seek that which was lost. He is God's apostle, God's messenger, God's angel, and you meet Him for the first time just there where He meets Hagar by the well, just as hundreds of years later, He met another woman by another well, and spoke to her words of redemption and life.

(b) *Christ reveals Himself to Abraham as the One with whom justification has to do.* Genesis 15: 1-8; Deut. 3: 24; Deut. 9: 26. Only in these three places in the Pentateuch, do you find the peculiar name which the Lord gives to Himself here,—Lord GOD, God in capitals, Lord in small letters with a capital L. It is that name which is given to Jesus in the prophecies of Ezekiel, where you find it more than in all other places of the Bible taken together, always in association with the name "The Son of Man." God does not give names like that at hap-hazard. For some reason the "Higher Critics, have never tackled these two names, as they occur only three times in the first five books of the Bible.

(c) *Christ reveals himself the Judge over the earth.* Gen. 18: 23.

(d) *Christ reveals himself the Lord of Glory.* In all these places it is in connection with His humanity that He has been introduced. He is revealed as the Son of Man. But now in this last passage

given you, Genesis 7: 22, I read, concerning Jehovah, "He left off talking with him, and God went up from Abraham." He *talked* with him there. And He went up from Abraham. It was a man talking, an angel, and yet in the next breath, it says that God went up from Abraham. Where did He go to. Here you have the two words, God,—man,—God-man,—a foreshadowing of the united humanity and deity of the Lord Jesus Christ. It used to be said that you could not learn much about the future world from the Old Testament, but Abraham might have constructed quite a theory out of this occurrence if he thought of it. It showed the fact of an existence away from this earth. Then again from the translation of Enoch to God, one learns the fact of a separate existence elsewhere. The translation of Enoch is the most wonderful illustration of redemption. It is on the very threshold of human existence, that the most perfect form of redemption is found,—the body deathless and taken to the skies.

The third general division of my subject, is—*Christ sets forth in the Pentateuch the promises and hope of redemption in various forms.* The first form was in the promise of a person, the promise of a seed. He made these promises to Eve, to Abraham, to Isaac, Jacob, to Judah. That lands me to the end of my study on this point. In the first promise in the Garden of Eden, He said, "I will put enmity between thy seed and the seed of the woman." "It shall bruise thy head, and thou shalt bruise his heel." There you have outlined the two different kinds of persons in this world, belonging to the one seed or the other. The second form of redemption was revealed in types. God kept alive the hope of a redemption in typical forms, in typical persons, in typical acts and events, sacrifices worship, and institutions.

In typical persons:—Noah, Joseph, Moses.

In typical acts and events:—the translation of Enoch, the Ark, the Exodus, the Plagues of Egypt, the Cloud of Glory, &c.

The preservation of Israel to this very hour is typical of its final redemption.

The tent, the well, the altar of Isaac, are three simple words inclusive of all that we have developed in the Old or New Testament. The Altar is typical of sacrifice, redemption. The Well, of the Holy Spirit, and the water, the regeneration and refreshment. The tent is the house of God.

It is a wonderful fact that the day of atonement and the beginning of the Jubilee year, fall on the same day.

The coming of the great Redeemer was kept in mind of the people of God in written prophecies.

The fourth division is;—*The hope of the Mighty Redeemer was enshrined in the hearts of the people of God, in sacred Psalms and songs.* The first great Psalm is the fifteenth chapter of Exodus; and in the 32nd chapter of Deuteronomy you have the Song of Moses.

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He made Israel learn that Psalm, and to this present day the Jews must still commit that song to memory, the very record of his own wonderful history of apostasy, and great and final redemption; of the time coming when the great Bruiser will plant His heel upon the neck of Israel, but when a greater than he in flaming fire shall come and deliver Israel from all his adversaries. This is a wonderful song, which I may add in closing, Deut. 30: 2. "Rejoice ye Heavens with Him, and let all the angels of God worship Him. Rejoice ye nations with His people, *and let all the Sons of God strengthen themselves in Him.*" Showing that the day is coming when Israel redeemed by the mighty God of Jacob will enter into, and experience national as well as spiritual redemption, Heaven be open, and earth and heaven rejoice together, the Sons of God again singing with joy at a new Creation; and the nations, with Israel reigning here below with the mighty God of Jacob, the Son of David, the true Solomon, the Prince of Peace forever.

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FIRST DAY—AFTERNOON.

THE COMING OF CHRIST, IS IT PERSONAL ?

HON. CAPT. MORETON, HAMILTON, ONT.

I WANT to call your attention to some of the passages in the Word of God, which bring out the personal coming of Christ. Why is it that with all the learning of to-day, and all the teaching of to-day, those who believe in the personal and pre-millennial advent of the Lord Jesus Christ are, on this side of the water, at least, a minority? How is it that so few seem to see it. Charles Spurgeon said a few years ago, "We cannot see how a subject so clearly revealed in the WORD, is so seldom held by the people of God. So few seem to see what is so clearly taught in the WORD." And speaking to the students at his annual meeting the other day, he came out with this saying, that he believed the signs of the times were such as to show that the near return of the Lord *Himself* was at hand. My own soul seems to say to me that the time is at hand, and yet how few there are to-day, who seem to be looking for the coming of the Lord.

Now to put together in a few words what I have to say on this subject:—First of all, Who says He is coming? Dr. Brookes has written many books saying He is coming, but if he only got it from his own head, we can't put any reliance upon that. Who says He is coming? The Church does not say He is coming. The majority of Christians do not say He is coming. Who says it? Well, He



*Himself* says it. That is about the most satisfactory evidence we have in the Word of God. Jesus Christ distinctly says that He is coming back again. He knows the mind of the living God about it. Turn to John 14: 3, "And if I go to prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also." "If I go." Well, He's gone. "I will come." Can we say, "He will come again"? I don't think that will stand here, will it? Now this is a literal personal coming as opposed to a spiritual coming. The Lord is spiritually with His people day in and day out. "Lo I am with you always, even to the end of the age." John 14: 3, is taken so often at funerals to mean the coming of the Lord at death. There is not a bit of sense in it. That verse has no connection with death. There are certain things in connection with His coming, namely, "the trump of God," "the voice of the arch-angel." I have been at many a death-bed scene, where the 14th chapter of John would be read by some, but I never heard any of these accompaniments at the death-bed of the dying saint. "He will come and receive you unto HIMSELF." "Not 'It will come and receive you to itself,' or, 'A spirit will come and you will be caught up in the Spirit of Christ.'" The last chapter of John, 21st verse, in answer to the question of Peter, who said, "Lord, what shall this man do?" Jesus said, "If I will that this man tarry till I come." Some say this refers to the coming of the Lord at the destruction of Jerusalem. That shows how we can pervert Scripture from its meaning. Thus we have Christ's own testimony.

Why is it that so few people seem to see the simple truth as it is taught here. I suppose it is because they have so much learning. Moses had forty years in Egypt, and God wanted him after forty years in the wilderness to go back to Egypt, and he didn't want to. He knew too much about Egypt to go back. He said, don't send me. His learning stood in the way of his going in obedience to the Word of God. Just the same it seems with regard to the simple truth that the Lord Himself is coming back again, Again in the Acts of Apostles 3: 19-21, we read "When the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." So God says, He has got to come back again. God has a work for Him yet to do. So you have God the Father's testimony that He is to come back again, the same Christ.

Now take the testimony of the Holy Spirit, speaking through many generations. Go back to the book of Numbers where He speaks by the mouth of Balaam. Num. 24: 16-19. "And Israel shall do valiantly." Israel has never done that yet. It must refer to a future time. The time for it is by-and-by.

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Job 19: 25. "For I know that my Redeemer liveth, and He shall stand at the latter day on the earth." The latter day, v. 27th, "whom I shall see for Myself, and Mine eyes shall behold, and not another." That refers to the coming of the Lord, the second coming, for it wont fit the first. Again Psa. 50: 3-6, "Our God shall come and shall not keep silence. . . . And the heavens shall declare Thy righteousness." Dr. MacNeil said, "after years of study of this Psalm, I come to no other conclusion but that it refers to the personal pre-millennial coming of the Lord Jesus Christ.

Psalm 96: 10-13, "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the Heavens rejoice and the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the peoples with His truth." Did that take place on Calvary? Never yet. Psalm 98: 7-9, is similar to that. Isaiah 26: 21, "For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Will that fit Calvary? No. Then it must fit another coming. Take the Spirit of God speaking, while you run through Jeremiah, Ezekiel, Daniel, Zechariah and Malachi, and you have the same testimony to a personal coming. Not a *spiritual* coming, but a literal personal coming of the Lord Jesus Christ.

Turn to 1 Thess. 1: 10, "And to wait for His Son from Heaven whom He raised from the dead, even Jesus which delivered us from the wrath to come." You have His work on Calvary referred to there, where "He delivered us from the Wrath to come," and the Church is called upon to wait for His Son from heaven. That is the position the Church should occupy.

A good many people say, Do you hold the Second Coming? Now there is a good deal of difference between holding the second coming, and the second coming holding us. We may hold one belief to-day and let it go to-morrow. I heard a minister who had been brought up on this truth say that he had to let it go as soon as he went to the Mount of Olives,—the very last place one would expect him to let it go. Another man from Scotland went to the Mount of Olives, and he said, "Oh, how the Second Coming of Christ took hold of me." Does the personal Second Coming of the Lord hold me. If I only hold it as a theory, it will do me no good; but if it holds me, and I am in its grasp, it will have power over me. Does the personal coming hold every believer whose face I look into here? God grant that it may be so. Then we will go out a power for God. Turn to 1 Thess. 4: 16, "The

Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: And so shall we ever be with the Lord." That looks as if the Lord were coming Himself. This is the *testimony of the Holy Spirit* from the epistle of Paul. Turn to Titus for a moment. Titus 2: 13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Christ Jesus.

Now pass from the Trinity, and look at the first chapter of the Acts of the Apostles, and get the testimony of the angels concerning Him. The angels gave reliable testimony concerning His birth and where He might be found. Their testimony as to His second coming may therefore be relied upon. Read the 10th and 11th verses, "And while they looked steadfastly towards heaven, as He went up, behold two men stood by them in white apparel, which said, ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." They saw Him go up into a cloud and were ready to mourn and weep, till the angels said, "this same Jesus shall come in like manner." "Then they returned to Jerusalem from the mount, called Olivet." They were comforted with the hope of His second coming, and they dried up their tears. They accepted the testimony of the angels.

Now then we have the testimony of God the Father, God the Son, God the Holy Ghost, and of the angels, and how many many believe it? How many are just resting in the fullness of the truth of the coming of the Lord Jesus Christ? Look at the condition of things around us to-day, and ask what is the end of all this. Study things a little farther off and see what is really going on in the world to-day, and you will have to come to the conclusion that there are things that make it apparent to us that we are living on the very edge of the times in connection with the coming back of the Lord Jesus Christ. Revelation 1: 7, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Take the last verse but one in Book of Revelation, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Not behold "it" comes. In Zechariah 12: 10, "They shall look upon him whom they have pierced," and 4: 14, "And his feet shall stand on the Mount of Olives which is before Jerusalem on the east." Oh, the Lord will come in person. The Word of God is full of it. Read the Bible, not just taking a verse or two, but read in connection. Some don't understand the Bible, because they will not look at the context. A young man came to me with a cer-

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ain verse he could not understand. I told him to read the two verses preceding, and the two verses following, then the five verses together. Then he said the difficulty had disappeared. Thus read the Bible intelligently, and you will see this truth of the personal coming of Christ taught so clearly, that it does not seem possible for you to miss it.

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FIRST DAY.—EVENING.

THE TWO ADAMS.

REV. NATHANIEL WEST, D.D., ST. PAUL, MINN.

**D**EAR FRIENDS,—Paul shows in the epistle to the Romans, "the whole world guilty before God." "By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." He unfolds the great scheme of salvation, namely, the righteousness that God has provided in Jesus Christ, and which is unto all that believe, and gives a picture of the blessed state of the man who is cut off from the old stock, from which he naturally descended and is grafted into Jesus Christ, the second Adam. He is justified.

Dr. West here read the 5th chapter of the Romans, adding a running comment over the first part as follows:—

V. 1st "We have peace," not as the revisor's say, "Let us have peace." Notwithstanding the weight of external manuscript authority, the internal evidence, the analogy of faith, and Christian experience, as well as the nature of the case, combine to support the shorter vowel in the verb. The difference between the readings is that of long *o*, the subjunctive mood, and short *o*, the indicative mood. We hold to the short *o*. It is correct. The effect, the result, of our soul's justification by faith in the crucified and risen One is, "peace with God." The long *o* is contradicted by the experience of believers, and by the logic of Paul's argument.

V. 2nd. "The grace wherein we stand" is the grace of justification. The "access by faith," into this grace is simply the introduction we have into this justified state, through Jesus Christ, the door to it, even as faith is the foot that enters through the door. And here we stand. This is our *status* before God, our *standing*. We are justified, and "rejoice in hope of the glory of God." That is a new thing to hope for!

Vs. 3rd and 4th. Still more. A justified soul, we glory in our tribulations, for hereby "patience" is cultivated, and our persons

and graces are tested, and more the testing the stronger and brighter the hope. Every trial we have, only intensifies our hope and excites new longings after the glory to be revealed.

V. 5th. We know that God's love is shed abroad in our hearts, because the Holy Ghost when given to us, illuminates us in the knowledge of God's love to us in the gift of His Son, to die for us. And this knowledge is not a mere head-knowledge but a heart-knowledge,—not a *gnosis*, but an *epignosis*, a knowledge upon a knowledge, a subjective and practical experience of the love of God in connection with the truth of God concerning that love, even the love itself shed abroad in the heart. Just because of this "Hope maketh not ashamed."

Vs. 6th to 10th. Paul confirms what he has just said, by the declaration that God's love is seen in the facts that Christ died for us when we were "without strength," i.e. had no natural ability to save ourselves; even when we were "ungodly"; even when we were "yet sinners"; even when we were "enemies," and that He died in the due time, i.e. after the close of the 60th of Daniel's 70 weeks, as was predicted, and when the human race, by reason of enmity and sin, was in its greatest extremity. This is surely a love of God that commends itself to us. He then employs a remarkable argument in order to assure us of the absolute certainty of our salvation. He says that "if when we were enemies we were reconciled to God by the death of His Son, much more we shall be saved by His life." "If Christ died for us while we were yet sinners, much more, being justified by His blood, we shall be saved from wrath through Him." Precisely so! The argument is from the greater to the less. If God saves His enemies, much more evident, and certain, it is that He will save His friends. The argument is what logicians call the "argument *a fortiori*." If a man can carry one hundred pounds, *a fortiori*, he can carry ten pounds. He that spared not His Son, how shall He withhold aught else?

V. 11th. The old conception of the word *atonement* as in the common version, was subjective, an inward adjustment of the quarrel between one and another, and in this sense between God and the sinner; a moral process of reconciliation by the subjection of the will, and the restoration of love where enmity had been before. But to-day it has an objective meaning. Not "at-one-ment," but reconciliation objectively, on the cross.

V. 12th. "Wherefore," (and this is the part to which I want to draw your attention, as it is the summing up of the whole thing), "as by one man sin entered into the world and death by sin." (That one man, is the first Adam.) "And so death passed upon all men, for that all have sinned (for until the law sin was in the world; but sin is not imputed where there is no law). Nevertheless death reigned from Adam to Moses,

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even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come. But not as the offence, so also is the free gift (of Christ). For if through the offence of one many died, much more the grace of God, and the gift by grace, which is by one man Jesus Christ hath abounded unto the many. And not as it was by one that sinned, so is the gift, for the judgment was by (one offence unto condemnation), "but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men into justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound. But where sin did abound, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

If you were to condense the sun into a taper, or if you were to condense the ocean into a teaspoon, it would be a mighty work. And yet Paul has done something greater. He has condensed the whole philosophy of sin, and the whole philosophy of salvation, the whole method of our ruin, and the whole method of our recovery into Romans 5: 12 to 21. Remember the number 12, turn the figures round, and you have the 21. All that Jesus and the Holy Ghost have to do, and this Bible has to tell, are in those verses. That is the battle field of centuries. From the fourth century to the present hour, the swords of intellectual gladiators on both sides have been drawn on these verses. Augustine fought there, Pelagius fought there, Calvinists have fought there, and Arminians have fought there, and we are fighting there to-day. Sin, and death, grace and law, life, righteousness, damnation, justification, the power to receive the gift, and the hope of the glory of God, all are there. Now friends, Paul was the apostle to the Gentiles. They had not been brought up under Hebrew institutions. He writes the letter to the Romans, and he steps out into the very bosom of heathendom, and explains the great problem of sin and salvation, of the ruin of the human race, and its remedy. He sees the facts standing before him, and you see them. Sin is everywhere; you are all sinners here to night, and you cannot collect the crowd on earth to-day from which you can except one as not a sinner. Sin is everywhere, death everywhere. Even the little grassy hillock of the cemetery tells of the bud that was rudely broken from the tree,—the babe torn from the mother's breast, and consigned to the tomb. The death of the

old, the middle-aged, and the young. Will you be so kind as to account for this? Did the good God make the world this way? Did God make us to sin? Did God make us to die?

Paul begins at the beginning, and explains the entrance of sin, that began in a world before ours. He does not give you the origin of sin in the universe, but he gives you the entrance of it into this planet, and he says it was by one man that sin came into the world, and by one sin that death entered into the world. You doubt that? "By one man sin entered into the world, and death by sin." How else did it get in, so far as Adam is concerned? So far as Adam is concerned, sin entered through him. — But now, as for the rest of you. "And so death passed *through*—unto all men, upon this account, that all sinned." Do you think death comes to me because I sin to-day? Do you think that our personal transgressions are the cause of our going to the tomb? Infants die: they have not personally transgressed. Believers are exempt from law, and where there is no law, there is no transgression, and yet they die. Account for it. They sin in him who was the head of the race, who was the representative of the race. God could have made an individual covenant with you, even with one after another through all the millions of men, and made each stand where Adam stood, and treated each where he stood, and the result would have been the same. Adam was made holy, and you could not have done any better. It was kind, therefore, for God to deal with the human family, not as with independent corn stalks each one standing on its own root, or as angels who could not be federally united, because of a lack of vital descent from a common root: but he dealt with you as the branches of a tree with one root, and if the root is vitiated, the top-most twig will be. If our first and falling father gives us a nature corrupt, corrupt we shall be; and the guilt and the corruption will come together.

Wild and unwholesome the root, so must the branches be. How can we hope for living fruit from such a deadly tree?

That is what your father Adam gave you. That is what his free-will gave you. Death, sin, and damnation eternal, you get from the free-will of mortal man. It passed *through* from him to you, Paul tells you. There is a problem here he desires you to understand, that is, about infants. How do you account for infants being consigned to the tomb? Death reigned from Adam to Moses. — The law was given to Moses you know, and yet where there is no law there is no transgression. Until Moses, there was no positive outward legislation from the time of Adam, and yet men died, and children died who didn't sin after the similitude of Adam's transgression. Will you tell me where the law is that imputed sin to them when the law did not enter until Moses' time? Adam stood in covenant not merely for himself but for his posterity by God's constitution; they all fell in him, because they sinned, was in him.



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But now, there is another Adam, dear friends, the Lord Jesus Christ. The first was the figure of the second, and you know what a figure or type is. You take a type out of a printer's box, and you make an impression, and you have something which is like it here. Adam is just like Christ, and Christ is just like Adam in many particulars. In the first place they stand as heads of their respective posterities who are united to them, the one naturally, and the other spiritually by a vital relation. They stand as representative heads, each one acting for his posterity, and the consequences of their acts terminate in others outside of themselves. Adam's guilt going to his descendants and involving them in death; Christ's righteousness going to His descendants and involving them in life.

And yet there's a wonderful disparity between the two; "But not as the offence, so also is the free gift." The offence is the offence of Adam in the Garden of Eden. The free gift is the wonderful obedience of the Lord Jesus Christ on the cross of Calvary. Two Adams stand confronting each other four thousand years apart, one under the tree in Eden, the other on the rugged tree, the Cross of Calvary—one with God's sunshine beaming upon him, and the other, with mid-day turned into midnight, and the horror of darkness around Him. They face each other. The whole human family descends by ordinary generation out of the first Adam down to the tomb. The spiritual posterity, raised by the power of the Holy Ghost and the gift of righteousness into the second Adam, inherit eternal life; the mode by which we are lost in the first, indicates the mode by which we are saved in the second. As by guilt and sin the first Adam struck the helpless babe who had committed no personal act to condemn it to the grave, so the free gift through the abundance of grace, and the gift of righteousness by grace takes the little babe who has no power of faith and lifts it to glory. Not as the offence so also is the free gift. Adults were doomed to everlasting woe by the imputation of Adam's sin, and the vital connection with sin; they attain to everlasting life by the imputation of Christ's righteousness to them, and their vital union to Christ. The one act of the second Adam more than counter-balances the one act of the other Adam in the Garden of Eden. It is more in quantity, more in quality, more in certainty, more in evidence, more in efficacy, more in perpetuity. It gives a broader, a grander, more glorious display of the character of God than His work in the condemnation of man for sin. The exhibition of divine grace, of free unmerited favor, out of the pure love of God to lost and guilty enemies, hell-deserving, is a grander manifestation of the character of God than is the exhibition of the attribute of justice upon the guilty sinner; for is it not more to pardon than it is to condemn? Is it not a greater thing to forgive and forget, and let

man go free and establish him in righteousness than it was to condemn the criminal? Is it not something greater and broader and higher and longer and deeper, to give life to the dying and the dead, than to give death to the living? Is it not something greater to be the resurrection and the life, than it is to be the death, and the cause of damnation? "Not as the offence, so also is the free gift, for if by the offence of the one the many die, much more the grace of God and the gift which is by grace hath abounded unto many through Jesus Christ our Lord." It was this conception that fired the will of the apostle and made him say, "For to me to live is Christ, to die is gain."

Again, "not as the offence, so also is the free gift, not as through one that sinned so is the gift." For through one that sinned, the judgment was of one offence, or came on the ground of one offence, the eating of the forbidden fruit, unto condemnation; but the free gift of pardon and of righteousness through Jesus Christ, is for many offences unto justification. The judicial sentence of God covered the one act of Adam, but the acquittal through Jesus covered the offences of all mankind. "Behold the Lamb of God which taketh away the sin of the world." "He is the propitiation not only for our sins but for the sins of the whole world." Eighteen hundred years ago that spectacle of the dying Son of God on the Cross of Calvary, was the enactment and the counter-balancing, the ever-abundant and super-abounding obedience which satisfied in its nature the guilt of all mankind. I stand amazed, I stop in my tracks, and I try to look at that cross. I see a man there thirty-three and one-half years of age. Can it be that that is God's sacrifice for the sin of the whole world? We rejoice in God through Jesus Christ, by whom we have received the *katallage*, the reconciliation. When we were enemies we were reconciled unto God by the death of His Son, which means that God reconciled the world unto Himself objectively through the cross. For "God was in Christ reconciling the world to Himself, not imputing unto men their trespasses," and the change of relation between God and the guilty race took place 1800 years ago. So that He can be just and the justifier of the ungodly. I cannot fathom that boundless mystery of love. I am dumb and stagger before it. That there was an actual literal objective change in God's relation to this lost, damned and guilty race 1800 years ago, by that transaction on the cross of Calvary, is to me so stupendous, that I am unable to comprehend it. No matter how guilty, God's attitude towards you is not that of wrath. The abounding and justifying act of Jesus has removed that attitude, and God stands before you the offended God, and begs you to be reconciled to Him. "He hath committed to us the ministry of reconciliation." 2 Cor. 5: 20, "So if by the offence of one, death reigned by one, and was crowned with an

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iron diadem, and wielded an iron sceptre over all mankind, 'much more shall they who receive the abundance, of the grace and of the gift of righteousness reign in life by one Jesus Christ.' Now the sceptre of sin and death is broken. It is the work of divine grace. Grace in our calling, grace in our election, grace in our predestination, grace in our renewing, grace in our justification, grace in our adoption, grace in our sanctification, grace in our perseverance, grace in our resurrection, grace in our glorification, grace, abounding and super-abounding grace: not of necessity, otherwise it would not be grace; for mark you brethren, while justice is a necessary attribute of God and must be exercised without option, grace is not an attribute of God, and mercy is not an attribute of God; grace is an act of God's will, as mercy is an act of God's will, His Sovereign will. "He will be gracious to whom He will be gracious, and he will be merciful to whom He will be merciful:" but He must be just, and it is owing to His infinite and super-abundant grace to us when we were enemies, without strength, dead in trespasses and sins, that death's sceptre is broken, and life begins within us, and we shall be triumphant in the resurrection.

Now one word more. Do not suppose that this teaches universal salvation. "As by the disobedience of one the many (that is the human race) were made sinners, so by the obedience of one the many shall be made righteous." The terms are the same on both sides of the equation. Mark the difference, says the apostle. *Not* as through one that sinned so is the free grace; for the judgment was of one offence, unto condemnation, but the free gift is of *many* offences unto justification, but only to them that receive the abundance of the grace and the gift of righteousness through Jesus Christ." Have you received it? If so, God is yours. All God's grace is yours; yours, Christ's work on the cross; yours, the holy work of the Holy Spirit quickening you and making you like Christ. Christ is your's, and all things present, and all things to come and all that God the Father, God the Son, and God the Holy Ghost can do, is yours, if you have "received" this gift. Will you not receive it? The Gospel is the power of God to salvation, and it is the biggest of all the big mysteries of the world, to stand and preach the gospel. The cap of the climax of all mysteries is the preaching to the people. My friends do you not know the mystery of the gospel, and how it works? When God puts the Spirit into you, you ask for that you already have. When you pray for quickening you have it already. When you begin to pray for life, you have been quickened already. When you begin to pray for faith in Jesus Christ you have it already. When you pray for any grace you have it. That is the mystery of the super-abounding grace from first to last. You thought it was *you* that was doing it all the time. You were not conscious of the

Divine Spirit behind your consciousness, telling you to pray. You thought it was you who was doing it, but it was grace behind you that was doing it; teaching you "both to will and to do according to God's good pleasure."

Now what should our attitude be, in view of the abundance of this grace? Oh, to think that we are chosen, that we are called, that we are predestinate, according to His will, and the purpose of His grace, that of His own will He has begotten us, that He works in us to will and to do, that we are justified through the obedience of Jesus, that our sins are atoned for, that we are preserved by the triple hand of God, Father, Son and Holy Ghost; that we shall sometime overcome the world, the flesh, and the devil, as well as sin, death, hell, the grave and the law, and at last rise triumphant like the second Adam! It is great! Don't you think grace abounds much more, and that it is a grander exhibition of God's character, and that the design of God in the fall of Adam was that it might abound to the glory of God and the good of the saved more than if Adam had never sinned. "O felix culpa" said Augustine. "Blessed sin" that gave us such a Redeemer. Ring the bell. Strike the cymbals. Let the angels thrum all their harps in heaven to-night, and let the thunder intone, let the sea boom, "Hallelujah! Such honor have all saints." Praise ye the Lord.

SECOND DAY.—MORNING.

## THE HOLY SPIRIT, AND THE BELIEVER'S WALK.

PASTOR T. O. LOWE.

**GALATIANS 6: 16.** "And as many as walk according to this rule, peace be unto them, and mercy, and upon the Israel of God." What rule? The context tells us. Paul says, "God forbid that I should glory save in the Cross of Jesus Christ my Lord, by which I am crucified unto the world, and the world unto me, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." The rule of the cross, by which we see Christ the Lamb of God, the atoning sacrifice, bearing our sins and separating us from the world, making us indifferent to the approval of men, if we can only have the approval of God.

The atoning work of the cross is the first thing. Not holiness, not the extent to which we may be delivered from sin by the power of the indwelling grace, not the glorious immortality that is before us; not any of the results of salvation. The experience of eighteen centuries tells us that if ever such precious truths be put forward

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in the first place, the place that the cross should have, there can be no power either in ministry or walk.

David says in Psalm 119: 59, "I thought on my ways, and turned my feet unto thy testimonies." The first thing a man is called upon to do is to stop and think. There are millions in hell to-day who would have been saved, had they given a little time to thought. Ten minutes thought would have changed their eternity. "I thought on my ways." Consider that question, the first question asked by God of fallen man—"Where art thou?" "Who art thou?" "Where goest thou?" We are in the narrow road or the broad road. In the broad road you have elegant company, and in fine style you go marching on to perdition. Some imagine they are on the clean side of the broad road, like the young man who said, "All these commandments have I kept from my youth up." Others are entirely unwilling to admit for a moment that they are in the middle of it. We must understand that we are in peril and need deliverance. Robert Breckenridge is reported as having answered to a man who "would not be frightened into heaven." "My friend, I never knew a man who was saved unless he was first scared, and pretty badly scared. There must be the sense of need before there can be any precious sense of deliverance. He must be like David, in deep waters;

or, like Peter on the waves, sinking because he looked away from the Saviour. The first thing then for a man to do is to turn his feet to the testimony of the Lord. But when he has learned the grace of God and is forgiven, he is not yet able to do much walking. Lameness is universal. The very first miracle wrought after Pentecost was the healing of that lame man whose ankle bones were strengthened, and he leaped up and walked, and entered into the temple leaping and praising God. There are intimations in the Scripture that the condition of a man born into the kingdom, so far as walking is concerned, is that of one who suffers dislocation. Take the prayer in Heb. 13: 21. "Make you perfect in every good work, etc." Perfect is a surgical word, denoting a surgical operation. Join to that Eph. 4: 12.

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You are lame as the young man; you can be put into shape. Joel 3: 16, tells us (reading the margin), that the Lord will be "the place of repair of His people," as a ship goes into a dry dock. When they brought the lame and blind to Jesus' feet, we are told in Matt. 15: 30, "they cast them down" as if utterly helpless. They were, so far any possibility in themselves was concerned, but they left them at Jesus' feet, and He helped them up.

David in Psa. 119: 45, says, "I will walk at liberty: for I seek thy precepts."

We have just been celebrating the glorious 4th July on the other side, which Carlyle says "is the ushering in of a democracy, which shall overwhelm the world like a whirlwind." To be free,

is a deep sense and impulse, one of the deepest of our human nature. The sublimest moment in the history of Israel was when it sat upon the banks of the Red Sea, and saw the waters overwhelming all the enemies. Men have a mania for freedom. Dreadful are the crimes that have been committed in the name of liberty. Alas, they mean simply to be free from what they deem the oppression of their fellow-men. Alas, no particular enthusiasm to be free from the dominion of self and of sin. Jesus says, I was anointed to preach liberty to the oppressed. "If the Son shall make you free ye shall be free indeed." Lazarus called out of the grave is free, but not at liberty, but bound hand and foot in his grave clothes, a picture of the Christian, living and yet unable to walk. "Loose him and let him go," was the Lord's word. It is His word still. Free them from the dominion of sin. Such proclamation our Lord makes. Here's a woman who is a shrew. She's converted, and tells her husband of her salvation. He is glad to hear it, though not a Christian himself. His wife however soon loses her temper with her husband, and he goes off, he has forgotten something and turns back after a little, and going back quietly, he hears the cry of his wife on her knees bemoaning her offence before God, and afraid that she has lost the confidence of her husband, and cannot influence him for good. Confidence is restored, he believes in the sincerity of his wife. But there is something better than simply being penitent when you fall; our Lord can bridle these tongues, that is His word, and we may say as Augustine said, "Lord, give that Thou commandest, and then command what thou wilt." For we understand every command to be an enabling one. We have only to place ourselves in our walking, at the disposal of our Lord, to be used by Him for His glory: and power to walk as He would have us walk, will not be lacking. The secret of deliverance from sin, is the complete dependence of helplessness upon Jesus, because "He shall save His people from their sins." There is no perfectionism in that, and because some of our friends go into extravagances, and forget that the flesh must dwell in them until they die, the principle of sin always there, and talk about living without sin for this and that length of time, surely we who know the truth must not hesitate to proclaim it, and let it take care of itself. Our salvation is a salvation from sin; Jesus is not merely an atoning sacrifice, but a living one. "If we are saved by His death, much more shall we be saved by His life."

Free and yet a bond servant of Christ. "I will walk at liberty," says David, "for I will seek thy precepts." Said a servant to Socrates when his friends were celebrating his birthday, "I have naught else to give my beloved master, so that I am here to once more give myself." Socrates loaded him with gifts and said, "I give thee back to thyself, richer than before." "Yes, my

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master, but now I am more than ever thy servant." License and anarchy are results of liberty enjoyed without restraint. There is no bondage in obedience to Christ. There's liberty then, and only then, to eschew evil and work righteousness. There's no consciousness of restraint there. Because our Lord doesn't drive, the Spirit leads. We are sons as well as servants. The way of holiness is for free men only. Joyful journey from the bondage of earth to the emancipation of heaven. In April, 1865, Gen. Sherman with his 60,000 victorious soldiers, marched up through North Carolina and Georgia to Washington. The war is over; thirty miles a day is nothing to that triumphant host; but of course they keep their organization in that march. They don't straggle along like a lawless mob; do they recognize any restraint? No. So with our pilgrimage to heaven: we keep in the road, of course. It is simply safety and common sense to follow our Leader.

" My inmost heart is taught the truth  
That makes my children free,  
And a life of self-renouncing  
Love, is a life of liberty."

*Walk uprightly.* "No good thing will God withhold from those who walk uprightly." The poor woman in Luke 18, bound together, could in no wise raise herself. Man is the only one of the animals made to be erect. He was not to look to the earth for his resources. Animals look to the earth, and find good only beneath this. Milton says that Mammon was the least erect spirit which fell from Heaven. Even in heaven his looks and thoughts were always downward away from the rainbows about the throne to look at the gold paved streets. We are much indebted to the revisors for the changes in 22nd Job, beginning: "Acquaint thyself with God." It runs now, "Return now to the Almighty. Put away unrighteousness from thy tent. Lay thou thy treasure in the dust and the gold of Ophir among the gravel-stones." Treat earthly treasure as it deserves to be treated. Be free from it. "Then the Almighty shall be thy treasure, and precious silver unto thee, thou shalt delight thyself in the Almighty, and shall lift up thy face unto thy God." Mammon worship prevents the upright walk. "Let your conversation" says Paul in Heb. 13: 5; "be free from the love of money, and be content with such things as ye have." Those who are free from the bondage of Egypt, have no business carrying about the yokes of Egypt upon their necks. The anointing of the Holy Spirit can break that yoke, thank God, and enable a man to live with his face uplifted to Him. "I have broken the bonds of your yoke and made you to go upright," as Jesus did the poor woman in Luke 18, and the record is that she was "immediately made straight and glorified God." Yes, the touch of



Jesus will enable us to lift our eyes from the things of this earth, and enable us to keep our faces uplifted to God. Disappointment and pain is for him who keeps his eyes upon the earth; peace and triumph over sin only for him whose expectation is from God.

First, the soul is to be healed and satisfied, then the walk. You get this same idea in Ps. 23. He takes me into green pastures, so rich that my soul is satisfied, clover to my knees, then He maketh me to lie down. Ask any shepherd when sheep lie down. The answer at once is, when they are satisfied, content.

To walk uprightly, you want the feet shod. "Put shoes on his feet," are the words of welcome to the prodigal. The traveler and worker needs the shoes on the feet. Eph. 6: 15. Dr. Daniels has written a book which he calls "Four years on wings." Well, "they that wait upon the Lord, shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Walk in the Spirit and your feet will be beautiful. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." In the Southern war Gen. Cox was with his army at Smithfield, North Carolina. They were tramping along, but hoping the end was near. The surrender of Lee had taken place two days before that, but they did not know it. The soldiers were taking their usual rest after the hour's marching, and were lying at ease by the road-side. They saw an officer coming galloping, far down the line. They see the strange effects from something he seems to be telling them as he came along, waving his hat. When he came near, the word was, "Lee's surrendered." Throwing their hats into the air they cry out, "You are the man we have been looking for for three years." The very hoofs of the horse of that man were beautiful.

In Acts 9: 31, we read that "the Churches had rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Do you really know what it means to be comforted by the Holy Ghost. If you do you will find somebody else who wants comforting. Miss Ada Leigh went to Paris to look after the young English girls who go there; for a great many go there. They appreciate things that come from Paris almost as much in London as they do in New York. And many of them are betrayed there, and get into trouble. Miss Leigh has a mission work for such. On one occasion, she found a poor homeless girl on the eve of committing suicide, and took her to one of her homes, but she refused all comfort. She said she had asked God to bless her going to Paris, and He had not done so, and she would not go to Him again. Poor soul, she didn't know what God had in view for her when He led her to go to Paris. The

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children one day were singing that beautiful hymn, "I heard the voice of Jesus say, come unto Me and rest." And she asked them to tell her the rest of the hymn, and they recited it to her. She went to Miss Leigh and said, "Were you ever weary and worn and sad?" "Yes, I was." "And did you come to Jesus?" "Yes, I did." "And did He give you rest?" "Yes, thank God." "Would you mind me, getting very close to you? I want Him and I want rest, and maybe I could find Him and His rest if you let me be close to you, for you have found Him." Brethren, if ye know the comfort of the Holy Ghost, God's blessed church will be multiplied. People throughout this world want comfort, and if you say you have found it in Jesus Christ, they will want to know how you have found it.

"Gershom" (stranger) is the name of the man who walks in the Spirit, who walks with God, who walks before God, who walks after God. He has strange ways, strange conduct, strange deeds. He touches the earth very little. Seems to have little earthly ambition. Does not seem to desire to assist in making history. He is calm when all about him are agitated and excited. If invited to concern himself chiefly in earthly schemes, he probably intimates that he is only a sojourner down here, having no abiding place. He's waiting for the coming of some one to take him at any moment. He is not concerned when politics and strikes, or the treasures and pleasures of this world are the topics, but if you desire to talk of Jesus, there is a light in his eye, and a tenderness in his voice, and an enthusiasm in his address, which attends the soul absorbing topic. He talks strangely of dying and rising again, and of living here in resurrected life. He will insist that his citizenship is in heaven, and that sin does not have dominion over God's true people. In the midst of prevalent coldness, darkness and unbelief, he is full of enthusiasm, and full of light, enjoying practically unclouded, the communion with his Lord. He does not seem to be disturbed greatly by either pleasure or pain, sorrow or joy, saying simply, "I have learned in whatsoever state I am, therewith to be content." Thank God there are such. They are the salt of the earth, and the light of the world. Do you know any of these strangers, brethren? Are you one of them?



## SECOND DAY.—MORNING.

## CHRIST IN THE HISTORICAL BOOKS.

REV. H. M. PARSONS, D.D., TORONTO.

I AM to speak a little of the manifestation of our Lord Jesus Christ in the historical books of the Old Testament, and I wish to deal especially with those books which give an account of the national life of God's people; namely, Joshua, Judges, Ruth, the two Samuels, two Kings, two Chronicles, Esther, Nehemiah and Ezra. And I purpose to take up certain principal representative persons, so I just name them to you. 1. Joshua 2. Samuel. 3. David. 4. Solomon. 5. Josph. 6. Ezra. 7. Nehemiah. These are representative men, about whom centred the interests of the Kingdom of God through those times. The whole period that we survey is about a thousand years more or less. So that keeping in mind these points as to time and as to the men, you can group around them everything that you can gather in their respective periods.

Before taking up these lines I want to say two or three things preliminary, in order that we may find where we stand, putting ourselves so to speak away back there with these men, and surveying the field. We all recognize the purpose of God in reference to the earth and the race. We see that there is a vast rebellion here; that God has undertaken to overcome it in accordance with the law of His own nature, and in accordance with the law of the beings He has created, but who are in rebellion. We see the process, and the preliminary preparations, and the going forward to completion of His work. It is a very important thing for students of the Bible to notice that God does not do anything in a hurry. With Him a thousand years is as one day. And we find steady progress from the beginning, but no hurry; that He proceeds in His completing and rebuilding and re-construction very much as wise human builders, not giving it all to one man, but giving the foundation to one, the walls to another, and so on. From Adam to Noah, God had something to do; He did it. He made no mistake. Then He advances from Noah to another period, and so on. There are types spread all along in these previous ages or periods of history, which are recorded in the Bible, by which we can see the progress of God's work, and the development of His plans for the earth, and for His Church in its missionary office.

Then I want you to notice the purposes of God with reference to Israel. Any one who has read carefully, knows that God meant

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Israel to be His mediatorial and missionary nation, for the rest of the world. He expected them as you can see by the checks He put upon them for disobedience, not only to represent Him, by being kept by Him, but that through them all, these outlying nations of the world that had passed into the dense darkness of sin, would be recovered. And the history we propose to go through very perfectly illustrates that very thing. How they fell from God's purposes, and in falling, He had to use the plans that He did for keeping them alive, and recovering and carrying along His grand purpose through that nation.

The purpose of God with reference to Israel is plainly seen in the promise He made to them at Horeb. Exodus 19: 5, 7. "If ye will only obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." These are the words which thou shalt speak unto the children of Israel, and Moses came and called forth the elders of the people, and laid before their faces all these words which the Lord commanded him. And the people answered together and said, All that the Lord hath spoken we will do. They were to be a kingdom of priests, a peculiar treasure spoken of in Matthew 13, "They were to be a Holy generation," on the condition of obedience.

Now turn to Matt. 21: 43, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Jesus said this to this same people, who had broken the covenant. What kingdom? The kingdom of priesthood promised at Horeb shall be taken from you.

1 Pet. 17: 9, "But ye are a chosen generation, a royal priesthood, a peculiar people." Almost the same terms of the Horeb covenant applied to the New Testament Church. Thus we have this:—God gave the Jews the opportunity of being the kingdom of priests, of being the heavenly people spoken of by Daniel, of being separate, and over the rest of the world. That opportunity was taken from them when Jesus left them for the cross, and the Holy Ghost says that the people whom He is now engaged in discovering and bringing out from all nations, is to be the peculiar people, the Church of the living God.

Now about Israel, see Isaiah 61: 6, "But ye shall be named the priests of the Lord, men shall call you the ministers of our God, yet shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Israel has been hidden in the earth, the buried treasure for three of heaven's days, and that verse shows the future of this same Israel. They will yet be a missionary nation to all people, to bring them in to the covenant of Jesus Christ, with peace and righteousness throughout the earth, while Satan is bound for a thousand years.

I want to show you this separate people, the Jews the centre of the glory of this earth. The New Testament centre pivots in the Church. The Church is the heavenly people, the bride of Jesus on earth. The Jews are the earthly people, who hold the reigns of government and have the representative nations tributary to them. This is taught plainly in the Scriptures, and those who will not believe the literal Word, are to be confronted with God's Holy Ghost, stamping His own interpretation, on the nation, for the Jews today are back to Jerusalem in greater numbers than ever since the return from the exile of Babylon, and no one with the word of God in his hand, and the providence of God, telegraphed from the whole world, can for a moment refuse to see that he is marching in stately steps right in the course marked out in God's own word, thousands of years ago, *just as we* have read it. Another thought;—In all the history of Israel, we have a type, a model picture of the fortunes of the Church. If you want to know just what the Church has been doing in the past centuries, what it is now doing? study the dealings of God with His ancient people, while they were the only people of God on the earth, just as God has put on the Church the witness of the absent Christ, while we are passing through this wilderness dark, the world lying around us still in the arms of the wicked one, though the people of the world often would have a culture wrought into the heart, owing to the benificent blessing of the Spirit of God. We want to see this, because we often mistake the great and wonderful light of Christendom, for the great advancement of the kingdom of God according to the ancient prophecies.

The Word of God to the Jews is very clear, and as we survey that, we shall be reminded at every step of the identity of the Jehovah of Israel with the Christ of the New Testament and the Church.

Now to take up the representative men. You all know the career of Joshua; he was faithful from the beginning; he brought a true report, yet through God's grace he was permitted to be the leader unto the land, and to take the place that Moses had occupied. He had been with Moses, and had been his companion, you will see that; he was appointed by God in Joshua 1: 5. God promised that He would be with him as He had been with Moses. Moses was a type of Christ as leader and a prophet. So also we find that Joshua was a type of Christ; he was a leader of the people, and he was the one who settled in the land of Canaan. Then he was anointed of God for that purpose. See Joshua 1: 8. He took marching orders; they had been given to Moses in words; Moses had preserved the words by Divine command, and that book of the law was given for the direction of this leader of Israel when he was taking the place of Moses, the representative of Jehovah. As God in the burning bush manifested Himself to Moses,

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and Moses was then speaking to the second person of the Godhead, so Joshua recognized Him, and worshipped Him as Son of God, and not the Son of man. Joshua 5: 13, 15. Jehovah established by His authority that act—the sign manual in God's own hand, that He is the Son of God, the eternal Spirit, co-equal with God. Here God took up speech, form, vision, manifesting everything that constitutes our personal present knowledge of a person in the body, the only ways that we can know what we know concerning a being outside of us. You find the second person of God, taking up the human shape, and form, and manifestation, in every variety, all through the Old Testament till you come to the New Testament, and find the Lord God incarnate, the perfect man, the absolute man. Therefore we have the absolute harmony and unity of the whole Bible concerning one being, namely, the Son of God and the Son of man. He is the single form of God known to man, no avenue to God, no access to God, no thought of God, no revelation of God, no conception of God, except and only through that One Man. Unless we get that truth, we are nowhere. If we take up with every nonsensical idea through the country, as a manifestation of God, we are in a place without any rock foundation. God's word is the foundation, the rock, bed; God's word from first to last, because His own Son is the way, the truth, and the life,—no bridge to God through any forms of nature. Then we want to preserve the knowledge of God steadfastly, as taught by God in His human form. In these days there's a shading off from the deity of Christ, very perceptible in a great many quarters where we would fain not see it. There's just a letting down of the standard, just a willingness to think Him almost Divine, but not the absolute unqualified worship of the Son of God, Jesus the Christ, the manifestation of the mighty and invisible God.

During the time of Joshua, the people of Israel did pretty well. The law was with him and he enforced its ordinances; but when Joshua died, we find another generation who were not in harmony with these laws. Judges 2: 7-10. That is an impressive thought, the fact of a holy generation being followed by a generation that had forgotten, or had not known these things that God had manifested, and been fully held by the previous generation.

What did they do. See Judges 21: 25, "In those days there was no king in Israel, and every man did that which was right in his own eyes." You will notice that during the time of the judges, the Israelites had not obeyed the command of God with reference to the Canaanites, but had, instead of being an enemy to them and expelling them, mixed with them, and intermixed with them, and had commerce with them. Now a good many applications may be made of that. I only want to apply it in one way. Those of us who are believers, and have turned our backs on our sin, should not then have any commerce with our old

foes. We should not walk after the lusts of the flesh, but overcome in divine power, be separate according to the will of God in Jesus Christ. If we do countenance our sins, what is it but making contracts with our foes just as the Israelites did. Tolerating some on the ground, that it is nature, like tobacco; or on the ground that you can't help it, like drink. It is that kind of commerce that is filling the Church with such kind of people, as you read in Judges, filled the nation then. Israel might have excused itself on this ground. "God sent us to convert these nations. Now we have to get hold of these Canaanites and convert them." So the Church to-day. "If we don't go to the theatre with our friends, they won't come to the prayer-meeting with us." I have no doubt the Jews reasoned that way, and I have no doubt it got them into the thorns and briars and where they had to go, to be slaves to the Midianites for many years. So take the Church that tolerates dancing and card playing, and that Church has to go through the thorns and the smoke and the battle before it can be purified.

Then the Lord raised up Samuel. 1 Sam. 3: 19-21, "And Samuel grew and the Lord was with him, and did let none of his words to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself again in Shiloh by the word of the Lord." Now observe that this man was taken when he was a little boy. He was a consecrated babe so given by his mother to the Lord. He was trained up in the way of God, put into the House of God. I tell you there's a grand consideration in every one of these men I have put out before you. There was not one of that had from his earlier years been given to drunkenness, and every other sin you can think of, and finally baptized and put up for a leader. But if you run through the history of judges, you will find that God had to take any kind of a man he could find. Look at Jephtha, that old pirate robber. Look at Samson. In getting them through that period of their history, one judge was put up and another down every few years. God laid his command on any one who could take his ox goad and sweep the people away. When He wanted a thoroughly good man, He went to Samuel, who from a boy was sacred and loyal to God. I love to read that history, when I look around me and see the times, and see one after another make shipwreck of themselves. I remember that the Lord has always found a faithful one, in all the sad and dark days; and we need not fear the higher criticism, although it is dressed up in fine clothes. The Lord will fetch that down just as easily as He brought down Goliath.

Samuel judged Israel acceptably to God, but he anointed Saul and David. He was driven to anoint the King, by the clamour of the people, and made the selection by God's choice, and this brings us to the next representative man—David.

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1 Sam. 16: 13, "Samuel anointed David and the Spirit of the Lord came upon him." 2 Sam. 5: 3-5, "The elders of Israel anointed David king over Israel." We see the time of David's anointings. The first was done secretly. He had to be tested before he came into power.

The Lord has revealed this to guide us with regard to the life here. David was a type of Christ, David was a king,—a king that God would not suffer to build the temple because he was a man of war. He had been through humiliation. David said a great many things that people lay up against him now; but he said them not as David in his carnal human nature, but as the representative of perfect righteousness in God; namely, as the representative of Messiah, as he says, "The Lord said unto my Lord." David's great Lord was teaching him, and he stood before the people of that day as giving the word of the Lord.

David's sins are a great lesson to us. An infidel was talking to a circle of young men: "Look at David," he said, "a man after God's own heart, why we would have him in the penitentiary in these days." A humble Christian stepped up and said, "Look here sir, you know that you have proved God's word to these young men?" "No, I don't know it." "Well, when the prophet came to David and opened his eyes to see his sin, he said to him, this sin is very great, "because thou hast made the enemies of the Lord to blaspheme." You are blaspheming the Lord's word here to-day, when you profess to say that David's sin was pleasing to God." The man shut his mouth and walked out of the room. So the humblest believer who reads, and knows how to use the sword of the Spirit, can put to flight any argument of infidels; you have got to know how to use it though. It is the sword of the Spirit, not yours, and when the Holy Spirit fills you, there is nothing on earth but what goes down before it. The Old Testament is not a set of musty documents, but the sword of the Spirit, as much to-day as it was in the hands of the prophets.

The next man is Solomon. 1 Kings 1: 39. I refer to the covenants that God made with Solomon in the visions. You remember that God said to Solomon, "you may choose what you please," and Solomon humbled himself and asked for wisdom to govern this great people. And God was so pleased that He gave him not only the wisdom, but He gave him riches, and every thing that he had not asked for.

As David was a type of the humiliation of Christ, here we see in Solomon a type of the glorious period that shall come on this earth, when the kingdom of Jesus Christ shall overflow and fill the whole earth. Solomon's reign was the acme of the period when everything was filled with the wealth of the monarch. But alas, we find it didn't stand, because he broke God's laws, and did not make his people go under the power of the law that was given to



Moses, to Job, Josh a, Samuel and David, which he so sweetly records in the 119th Psalm.

Then we come to Joash. 2 Kings 12. He was a great reformer; he cleaned out the house of God, He got hold of the law, read it, instituted the ordinances that had been laid aside, and served God according to the law of Moses. He was commended for it, and brought Israel up mightily during forty years. From that time on until about 450 years later you find them in bondage and slavery in the land of Syria.

We find in that time, two men brought out and set before us as historical leaders. Ezra and Nehemiah. Ezra was taken up with the study of the law of God, and the law filled his heart, and he rose up, and the king granted him a decree, and he went back to Jerusalem. But after a while things got into a worse state. Then Nehemiah was stirred up. He was prostrated and laid under a deep conviction of sin, and the Lord opened his eyes, and gave him favour with the heathen monarch, and he got a decree and went with a company to re-establish the temple in the land. One can gather the history from Malachi, who was synchronous with the times of Nehemiah.

We have besides, Ruth and Esther. One shows how God went out into the Gentiles to get a connecting link, the other shows the link hidden in the world. In a recent discovery it has appeared that to people who could understand it, there is inlaid in the Hebrew writings, the word "the Lord Jehovah," in the language of that book.

What a type of the word of God open to the child by the Holy Ghost, and he sees the Father and the Son everywhere, from Genesis to Revelation. Read it, as a mechanical process and it is no use, but only hurtful to the one who is doing it.

Now three things by way of application:—

*First.*—These seven representative men were connected with their God from the time of their infancy. Also, you find this special direction to all, to open the Word of God. The people are hungry for it; there's a famine for it. And too often they are fed on the husks of rhetoric. But they take the word of God like bread.

*Second.*—The next thought is the progress of the truth to a certain point, and when it became prosperous and popular it went down. It is so in the Church. When the Church gets popular and prosperous, then the people have to have a better building, and a better minister, and by and by they lose all their power, and then comes its downfall.

*Third.*—Pride and covetousness through women, the chief cause of this downfall. Begin with Solomon because he was at the top. Solomon loved out-landish women, women from outside the land. Now God has blessed women right along this period. You all recollect Deborah's great song of victory, Hagar's song of praise

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victory and prophecy, but just the moment outside women come in, down goes the whole thing.

Now I am not opposed to women being God's best helpers, but I am opposed to women who deny God, coming in and saying, "Give us a chance and we will bring in the millennium in three months." It is like trying to establish the kingdom by carnal weapons. It is Satan's masterpiece, like his last temptation of the Lord. "Bow down to me, and I will make you king of the world." That is the temptation of the Church to-day. Why say "We will reform the world if you give us the ballot. We will banish sin of all kinds from this city. We will punish drinking, and all kinds of sin. Then you will see the Millenium." No; the Millenium does not come in that way. It is very fascinating when you see everything done by military music, and the marching processions. "Why, we can take the world with this army!" Now, we want to guard against that, because the whole of this history tells us that when they got to that point, down they went.

*The Last thought.*—Loyalty to the living Word. The power of God unto salvation through the written words of the Bible. The living Word is Christ. Christ is the image of God, and He promises to dwell within us. Let us remember that the Divine Son condescends, to inhabit me as a temple. Then let me guard it. Let me be kept by Him. Let me use Him well, and hold all my powers and attainments and conversation to His sweet and personal use, to be lifted out of the low level of my highest attainments, unto the presence of Christ, and be filled with the Spirit and knowledge of God, so far as necessary for Him to use me every way, and in every part, for His own glory.

## SECOND DAY.—AFTERNOON.

### THE CLIMAX OF PAUL'S PRAYER.

REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

I HAVE made choice of this subject this afternoon, simply in the hope that what has proved a blessing to me may be equally a blessing to you. We shall take up the third chapter of the Epistle to the Ephesians, beginning at the 12th verse. "In whom we have boldness and access with confidence by the faith of Him,"—to the end of the chapter.

There is only one way to read and study the Bible, and that is first of all to get the conception of the object, purpose and purport of each book of the bible, and then examine each book in detail in connection with this conception of the general purpose

of the book. The conception and object for which any particular epistle was written, is like a guide or map of a country in an exploration of the country. It is the clue to the mazes of the labyrinth by which you penetrate to the centre, and find your way again to the outside. The Epistle to the Ephesians is especially designed to set forth the unity that exists between the believer and Christ, and the believer and his fellow-believers. That is the unity of the entire body of Christ, of the members one with another, and of the members with their head. And as each of the epistles contains very near to its beginning the key which unlocks it, you will find the key to this epistle in the first three verses. "Paul, an apostle of Jesus Christ by the will of God to the Saints which are in Jesus and to the faithful in Christ Jesus. Grace be to you and peace from God our Father, and from the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." In the best manuscripts the words "in Ephesus" is omitted. I may be allowed also to say that the word "places" in italics, implying a word not in the original, does not add to the perspicuity of this verse. The Greek expression is "heavenlies." The apostle is not discussing heavenly places, but about heavenly experiences and privileges. This expression, "In the heavenlies in Christ Jesus" gives the purpose of the epistle, which is to show the privileges and blessedness of believers in Christ in the heavenly heights to which they are exalted. Now that phrase "in Christ" is probably the most important phrase in the New Testament. It is, in fact, the key which in a sense unlocks every one of the epistles. In Romans, "In Christ justified;" in Corinthians, "In Christ edified;" in Galatians, "In Christ sanctified;" in Ephesians, "In Christ glorified;" in Philippians, "In Christ satisfied;" in Colossians, "In Christ complete;" in Thessalonians, "In Christ vivified;" in Timothy, "In Christ qualified;" and so on.

In Ephesians, as I have said, it is the believer united with all other believers, and all with Christ, and thus sharing in Christ's exaltation and glory, lifted with Him to the heavenlies. This epistle is the Alps of the New Testament! It is full of mountain peaks, you get on the summits of all spiritual truth in this epistle, and in the epistle to the Colossians. In my opinion, the highest of all summits that we reach in the New Testament is in Ephesians. Let us look at a few of these summits. The epistle abounds in climaxes. The first is in the first chapter. The exaltation of our Lord Jesus Christ far above all principality, and power, and might, and dominion, with all under His feet, and He the Head over all.

In the second chapter we have the climax of participation even on the part of the Gentiles. They are made to partake of the nature, the blessedness, and the glory of Christ, and the middle

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wall of partition is taken away. Then we have the climax of the habitation of the Spirit in the believer, in the 20th, 21st, and 22nd verses of the 2nd chapter. Then in the third chapter we have the climax about supplication. In the 4th chapter we have the climax, I hardly know how to call it a climax, whence they grew up into all things. Put off the old man, and put on the new; renewed in knowledge and holiness. In the 5th chapter we have what we may call the climax of presentations, seven things said of the Lord and His Church. They are arranged in pairs until you come to the last one. "He loved her and gave Himself for her," &c. Then one more mountain peak, in the last chapter, beginning with the tenth verse, "Finally, my brethren, be strong in the Lord, and in the power of his might," . . . For we wrestle not against *flesh and blood*, but against *principalities*, and against *powers*, and against the rulers of the *darkness of this world*, against the spirits of wickedness in the heavenlies.

Paul has carried us up five peaks of the mountain, and now carries us up to the last, on the principle that when you are in the heavenlies, the temptations of the Devil are the subtlest. When you get above flesh and blood into the heavenlies, and feel yourself in immediate communion with God, then you have the bitterest and subtlest warfare of all.

Now I want you to notice the middle climax, the climax of supplication. "Now unto Him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

Paul climbs to this heavenly height in Christ Jesus. There are two great Alps here. The first, love, and the second, power. And it is by ascending to the height of love, that he could ascend to the height of power, and so to reach the climax of prayer.

You will notice that His prayer is that "He would grant you according to the riches of His glory, . . . *that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.*"

Love and Power unite to encourage the believer to pray. Love without power would not encourage us to pray, for that would be impotent, and helpless. Power without love would not encourage us to pray, for that would be malignant and destructive. But when you have infinite power backed up by infinite love, and infinite love working through infinite power, then you have the two grand steps by which you ascend to this climax on the subject of prayer.

Now how does the apostle seek to set love before us. He gives us the dimensions of it. He invokes the science of divine mensura-

tion to his aid. He gives us the breadth, the length, the depth and the height. He presents the love of God as a cube, which is in the Bible the type of perfect form. In the house of God you have the altar, 10 cubits long, 10 cubits broad and 10 cubits high. This figure is used in the description of the New Jerusalem, the height and length and breadth of which are square. And so the love of God is presented to us as a cube—the same from whichever way we look at it. You may turn it over a dozen times, and it still appears precisely the same as it was at first. Mr. Spurgeon says he was going along a road in the country, and over the houses of one of his parishoners was a weather vane, and under it was the inscription, "God is Love." He asked if that was there to signify that God's love was shifting like the wind. "No," the answer was, "but that 'God is Love' whichever way the wind blows." Now notice the order of the words—breadth, length, depth, height. I have heard this quoted by ministers scores of times, in this order, "length and breadth, and depth and height." The most important thing for you to know about God's love is its breadth, whether it reaches as far as you or not. Was the love broad enough to take in the Ephesians, who lived in the centre of the Diana worshippers? Paul sets forth that Christ has put away the middle wall of partition and Gentiles and Jews alike are embraced in the New Covenant, and shall be fellow-heirs in the same body, and partakers of his promise in Christ.

That is one of the seven mysteries of the Bible, that the love of God is to be preached in its breadth. It reaches to even you and me, and to the most abandoned sinners. In the second place, its beginning. It had no beginning, and shall have no end. "Jesus Christ is able to save unto the uttermost all that come unto God by Him." Next, its depth.

How deep is the love of God? It is measured by the depths to which He went to save us. He went to Hell to pluck out sinners. And the height is measured by the heights to which it raises sinners. It takes the sinner out of the mire of perdition, and sets his feet upon the rock of salvation, and puts a new song in his mouth. St. Paul tells us we are to learn the breadth of the love that reaches us, the length of the love that had no beginning and shall have no end; the depth of the love that went to hell and rescued us, and the height of the love that lifts to heavenly blessing, and makes us partakers of the things of Christ. Then he says in the 19th verse, that all we can know about the love of Christ, is, that we know nothing about it. This seems a paradox, and yet it is not so curious after all. When they were sounding for the Atlantic Cable, they came to some places where the deepest sounding line failed to touch bottom, 1,000 fathoms down the lead swung perfectly clear. All they knew about such places was that they were unfathomable, that they could not measure it. So is God's love unfathomable, cannot be

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measured. To know that is to know a great deal. When you know that you can't know the love of God, and that even the angels desire to know and cannot, you are full of the fulness of the knowledge of God.

Now you come to the power. As I said before, when love is back of power, and power is in front of love, when power and love unite, what shall we not say about the blessedness of prayer.

These last two verses are a climax, a kind of mountain peak with two summits. If you will take the phrase "Unto Him," you will notice that it begins both parts of the Doxology. "Unto him that is able," "Unto Him be the glory." You can put this phrase in the centre and read from it both ways. What is this climax? Simply piling one thought and consideration upon another, until the very apex is reached. You remember the old story of the Titans, how they piled mountains together to scale to heaven. So Paul does here. He deals with what some people call exaggerations. The word hyperbole better expresses the idea. The hyperbole is a curve in geometry, which has a definite curve and a definite centre, but the extremities of the curve go off into infinity and never meet. It is one of the mysterious curves of Geometry. The word means to throw or shoot beyond, as when you shoot an arrow over the mark. The arrow forms this peculiar curve in its course, the end of which never meet. Now the hyperbole of Paul consists in his endeavour to express divine things by heaping together the utmost possible superlatives and exaggerations of language. As an example take the 18th and 19th verse of the 1st chapter of Ephesians. "That ye may know what is the *hope of his calling* and what the *riches of the glory of his inheritance* in the saints, and what is the *exceeding greatness* of his power to us-ward who believe according to the working of his mighty power." Words cannot express the idea in any tongue. Again look in the 8th verse of the third chapter. "Less than the least," and "unsearchable riches of Christ." You cannot count His treasures.

Just so here. There are eight stages to this climax in the 20th verse.

1. "Unto him who is able to do," a simple statement of ability.
2. What we ask.
3. *All* that we ask.
4. What we *think*.
5. *All* that we think.
6. *Above* all that we ask or think.
7. *Abundantly* above all that we ask or think.
8. And **EXCEEDINGLY** abundantly above all that we ask or think.

And the more you think of it, the more wonderful this is. It is still stronger in the Greek. And I often wish our children could be taught New Testament Greek in the Schools, instead of German or French, or Latin, so that they could see the beauties of the Scriptures in that tongue. There's a word in the Greek which

means abundance, add a participle, and it means over-abundance. Add another and it means, the *excess of the superfluity of abundance*, and that is the word used here. "Now unto Him that is able to do in excess of the superfluity of abundance over all that we ask or think. Could the maddest idiot in the world add any thing to that. If you don't think that is the heavenly height about prayer, I ask you to stop and think of it for a minute.

You can *ask* great things can't you?

But what a small portion what you can *ask* is, to what you can *think*. There are longings unutterable. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Can you express hunger and thirst in words? So in Romans 8: 26, 27, the Holy Spirit "maketh intercession for us with groanings which cannot be uttered." Two things in the Bible are said to be "unutterable"; viz., the ecstasies of the third heaven to which Paul was lifted; and the groanings of the believer's soul, which only the Holy Ghost can interpret. Have you not had desires for God which you could not utter? You could only sigh and groan after God. And He can hear your groanings. He can make a little chalice of your prayer, overflowing with abundance, and with the excess of the superfluity of abundance. When I got to that, I said, look here, you have never prayed yet, and above all you have never believed yet. You can take hold of the infinite love and the infinite power of God, and God can do for you exceeding abundant above all, that you ask or think.

Now, the other climax, I shall only intimate. It starts with the same phrase, "Unto Him." The stages are:—1. Unto Him in the Church. 2. By Christ Jesus. 3. Throughout all ages. 4. World without end. 5. Be glory. 6. Amen.

Now let us look at the philosophy of this subject as brought out in this epistle. There are two things I want to speak of. First the conditions in God. Second, the conditions in the believer as to prevailing prayer.

Power and love must unite in God as I said before, before the believers can come to God with confidence.

Notice how in Heb. 4, last verse, Paul says, "Let us therefore come *boldly* to the throne of God." In the Greek that word *boldly* might be translated "*boldly*," as with uncovered head. We cannot disguise anything from Him. So let us come uncovered to Him. No thought of disguising, for He is ready to forgive.

*Throne of Grace.* There are seven thrones in the Bible.

1. The Throne of Wisdom. Psalms 11: 4.
2. " " Judgment. Psalms 9: 7.
3. " " Righteousness. Psalms 14: 6.
4. " " Holiness. Psalms 47: 8.
5. " " Justice. Psalms 89: 14.
6. " " Glory. Jeremiah 14: 21.
7. " " Grace.

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We are not told to come to any of the other thrones boldly, because His *wisdom* would penetrate all disguise. His *justice* would deal out punishment. We could not stand before His *righteousness*. His *holiness* and *glory* would smite and drive us to outer darkness. We can only come boldly to the throne of grace, because *grace* is favor to the undeserving.

Now about the conditions in the believer. "According to the power that is in us." It seems to me that that expresses the limitations in the believer, to the exercise of God's power. All true blessings come inwardly and not outwardly. The highest blessings come not as the rain upon the soil, but as nutriment comes to you through your digestive organs. If you have digestive energy, you assimilate your food, and it becomes bone, and muscle, and nerve. So with God. Let me say reverently He can do nothing for you except as your power to assimilate the good that He is ready to give you. "According to the power that worketh in us." See also Ephesians 1:19, "According to the working of His mighty power which He wrought in Christ when He raised Him from the dead." The same power must work in the believer. So the exceeding greatness of His power in the believer can only be measured by the exceeding greatness of His power in raising Jesus Christ from the dead.

In conclusion, look for a few minutes at these limitations in the believer—the limitations of faith, and the limitations of fellowship. Two things are necessary to true prayer in the believer. The operation of the Holy Ghost, and the operation of the Son of God. The Holy Ghost interceding *in* the believer, and Jesus Christ interceding *for* the believer. The true believer has the Holy Ghost praying in him, and the true believer prays in Jesus Christ.

In Eph. 2:18, we have the Trinity introduced in relation to prayer. "For *through* him (that is Jesus Christ) we both have access *by* one Spirit *unto* the Father." That is the philosophy of prayer.

Read Rev. 8, and you see the intercession of Jesus Christ for us before the throne. Prayer is an unused motor in the Church of God. The days of prevailing prayer seem to be almost gone by.

Now about the intercession of Christ. The ruling phrase of this epistle is "in Christ." In compiling the story of the four Gospels in one, a little while ago, I discovered a progressive revelation on the subject of prayer. You will find that there are three stages of prayer. The first is in Matt. 7:7, "Ask and it shall be given you, seek and ye shall find." That is simply asking and receiving. The second great lesson is in Mark, "Whatsoever ye shall ask in prayer, believing ye shall receive." Now it is prayer working in faith. But in John 16:23, we get the last great lesson of prayer, "In that day ye shall ask in My Name" &c. Here the believer is told to ask in Christ's name. This is the third great elevation



in the subject of prayer. What is it to ask in Christ's name? Christ's name represents Him. The disciples you remember were asked in whose name or power, they had done their miracles. And when Christ says, "ask in My name," they came to understand for the first time their identification with Jesus Christ. They were to be one with Him, absolutely and eternally; and now Christ says, whatsoever you ask of the Father by virtue of your identity with me, ye shall receive. When in Belfast I wanted to go through the works of Marcus Ward & Co, my host, being a friend of theirs gave me his card to present at the door, saying that they would let me in. Now when I presented that card to them, was it I whom they were obliging by letting me in? No, but it was my friend, whose name was upon the card. I was simply the bearer of the request. So with a letter of introduction, it is not the bearer but the sender of the letter, whom the recipient means to honor, when he shows kindness to the bearer. So it is when I go to the Father in the name of the Son. By reason of my identification with the Lord Jesus, it is not I that am praying, but it is the Lord Jesus Christ that prays in me. He is the suppliant, and I bear the request, and because the Father cannot refuse his Son He cannot refuse me. This conception burst upon me three years ago, and I believe has been the greatest blessing that ever came upon me in my Christian life. But let me give a word of warning. You limit God by your want of faith in Jesus, or your want of fellowship with Him. The least sin you voluntarily indulge in, the least voluntary conformity to the world, will make you lose your grasp on the faith, and your sense of fellowship with Christ, and will dim your consciousness of spiritual things. And never have I deliberately, in obedience to the call of God come into closer relations with Him, laying aside every sin that hinders my progress, but what it seemed as if the scales fell off my eyes, and I could read the Bible like a new book. We talk about the duty of living separated from the world, and maintaining fellowship with Christ. We would lose sight of the duty if we knew anything about the delights of it. Milton used to say that the burdens of the Lord were so sweet to bear as to be like the burdens that a bird carries in her wings, or a ship carries in her sails. Bonar's testimony at Northfield, was, "I have no word, except that for fifty years I have not had a day pass by without uninterrupted access to the Lord Jesus Christ at the mercy seat." Maintain fellowship with Jesus; take Him as your real Saviour, and as your only salvation, and you will find your doubts vanishing. In ninety-nine out of a hundred cases, doubt arises from the want of fellowship with God. And I think if we maintain fellowship with God, if we keep up our access to God through the closet, and allow nothing to come between us and the Lord Jesus Christ, we should then when we got into the heavenly heights, where the

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clouds and mists of doubt are far below us; be able to look into the clear blue sky where no cloud ever floats, and where the sunshine of God always shines.

SECOND DAY.—AFTERNOON.

THE SECOND COMING: IS IT PREMILLENNIAL?

REV. ALBERT B. BOMAN, D.D., MORRISTOWN, N. J.

**A**MONG a number of people presenting themselves to the session of the Church of which I am pastor, for examination for Church membership, was a little girl, about eleven years of age. I said to her, "Marion what makes you think you are a Christian, and one of God's children." "Why the more I know about Jesus, the better I love Him," she said. Well, that answer settled the matter. She gave the best possible answer. That incident came to my mind while Brother Pierson was speaking to us; "The more we know about Christ, the better we shall love Him." And then there is this other thought linking what he has said to what I am about to say, namely, the words of Jesus Himself to His disciples, as they were sorrowful in anticipation of His departure from them. "If I go to prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also." If it was a blessed thing to sit here this afternoon as our brother showed us out of the Word the deep things of God, and the privileges of the believer in Christ Jesus, what will it be when Jesus Christ comes for us to take us unto Himself that we may be with Him where He is. "O what must it be to be there." And, therefore, my topic comes in in a good place. It is almost unnecessary that I should speak, for if your hearts have been kindled, as I doubt not they have been, what do you wish for, but that the day may hasten when Jesus shall come Himself, and receive us unto Himself, that we may be where He is. I want the Second Coming to be pre-millennial. I know the Word of God says it will be so; and that is our study this afternoon.

Let me first state two or three points which are generally admitted whether men believe in the pre-millennial or post-millennial coming of Christ. First, that Christ will come again, and come in person. So few deny that, that it is not necessary to dwell upon that at any length. Some people speak of Christ's having come at the destruction of Jerusalem. Some that His coming means at the death of the believer. Some that it was in the power of the Holy Spirit on the day of Pentecost; or in certain great crises in

human history. But all these persons hold that there will be a final advent, and in person. *Second.* That there will be a period of universal blessedness for the world, which is called the millennium. Some hold that we are in the millennium now; that the Christian dispensation is the millennium promised in the Word of God. I will give one text which I think sufficiently answers that, taken with what we know about the state of affairs in the world. Isaiah 2: 2-4, "And they shall beat their swords into plowshares, and their spears into pruning hooks: Nations shall not lift up sword against nation, neither shall they learn war any more." Referring of course to the millennium. Has that come to pass? All the nations of Europe are but military camps. The whole so-called Christian world is but one great military camp and drilling ground. If this is the millennium, Isaiah must have been cruelly mistaken. And yet Exegetes and Scholars in despair at having been compelled by what they find in the Word of God, to give up the popular view that the world is to get better every day, and that by and bye all the inhabitants of the earth will be converted, have adopted this view, that the millennium means the general progress of the Gospel, and of the increasing light and intelligence of the present age, and all the time the world is full of sorrow and sighing and dying, sin and iniquity, war and bloodshed. They call us pessimists. But I don't know any theory more absolutely pessimistic than what is called the "modern view" of scholarship, viz., that we are in the millennium now, and can expect only a little bettering of this condition of things; and as for the millennium, "when the Glory of the Lord shall fill all the earth as the waters cover the sea, when all shall know the Lord," they don't believe that, because they see no signs of it. I say that is pessimism to the full. I am willing to be a pessimist on the other side, one who believes in absolute fellowship now, and glorious fulfilment of God's Word for this world in His own time, in His own way, at the coming of the Lord Jesus Christ.

It may be well to note certain points not included in our discussion; for this question should be kept distinct from a multitude of questions connected with it, which often throw difficulties in the way of one who is studying this subject: namely, as to the time of the second coming of Christ, or as to the nature of the millennium, about which we have nothing to say now. The question is simply this: Which comes first of these two conceded events? Does the millennium come before Christ, or Christ before, and to introduce the millennium?

One way I have of settling this question, is this. The Bible has a figure of speech to designate God's ecclesiastical system, and one to designate the people of the world's ecclesiastical system, namely, the bride and the harlot. The bride is the name given to God's chosen ones, Christ is the bridegroom. The harlot is the world's

system. When the bridegroom has left the bride for a season, will it satisfy her that the husband send her the title deeds of some inheritance, gifts, jewels, diamonds, and all precious things, with no mention of his coming himself? Ah! no. What does she care for all these things. What she wants is to have himself come. But the harlot does not care about any particular one, if he who wants to be her lover will simply pour into her lap, riches and silver and precious stones. She can find any amount of lovers. And that is the distinction between the pre-millennial and post-millennial doctrines.

Now the question has been stated, let us note a few significant facts. It is a remarkable fact that the Apostle of the Gentiles gives no intimation in any of his letters of a millennium before Christ's return, but rather the contrary. No single text in his writings can be taken to give any intimation of a millennium before Christ comes. We find quite the contrary in his writings. We find that the whole power and impulse in his evangelising labors were right in the other direction. His motive in preaching was "if by any means he might save some," a few to be "gathered out," that the "Gospel should be preached to all the world."

In 2 Timothy 3, he tells of the state of things continually existing, in which and through which he is preaching, and commissions others to preach, and exhorts Timothy to go on preaching. He says "in the last day," perilous times shall come, when men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, and so on. 2 Peter 3: 3, 4, "In the last day scoffers shall come, etc." This state of things is to exist until and to the end; and the Gospel is to be continually preached to the end. Now take up for a moment 2 Timothy 4: 1, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." Of course if that were the correct version, it would be a strong argument against us. If He were to judge the quick and the dead at His coming, that would of course be the end of all things. But that is not correct. The revised version and the Greek very well show the true meaning of that verse. "I charge thee in the sight of God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom," (I charge thee), making a great distinction as you at once see.

See Acts 15: 13, 14, 15, 16. Here we have given the order of events in the New Testament, but referring to Old Testament Scriptures, "Simon hath declared how God at the first did visit the Gentiles, to take out a people for His name, and to this agree the words of the prophets, as it is written. After this I will return, and build again the tabernacle of David, which is fallen down and I will build again the ruins thereof, and I will set up that the residue of men might seek the Lord, and all the Gentiles

upon whom My name is called, saith the Lord, who doeth all these things." That is the order of events we are trying to establish here. When the millennium takes place, the Lord Himself will build up the tabernacle of David, but while He is absent and until He comes, that is during the present dispensation, God is calling out a people for His name, from among the people of the earth. When the time of this calling out of this elect body, the Church, is ended, then comes the next thing mentioned there, namely, "I will return and build again the tabernacle of David which has fallen down and set up the ruins thereof," the restoration of Israel of which the prophets are so full. They are to be brought back again and made God's chosen people. Now compare this passage with what the prophet Amos said, and there you have the Divine order, first the scattering, then the restoration. Amos knew nothing of what was to take place between the scattering of Israel, and the building up of the tabernacle of David. He knew nothing of the eighteen centuries and this present dispensation. But at that council at Jerusalem, Simon tells that God must visit the Gentiles to take out a people for His name. Then He says, "after these things," after the calling out of the Church, "I will return," etc. That is the scriptural idea, that there cannot be a millennium until the coming of the Lord, for the Church is to continue as a Church, a "called out body until the Lord Himself shall come.

Now take another proof. 1 Cor. 11: 26. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." That implies: First—That the church as a suffering and a witness-bearing body, testifies to a suffering, rejected, and crucified Saviour, till the Lord come. You cannot by any possibility of language, or imagination, have the millenium or the converted world, so long as the Lord's supper continues to be observed, for as soon as the world is converted, and what we call the millenium ushered in, there can be no suffering, testifying, witness-bearing Church, to the fact of a dying, crucified and rejected Saviour.

Now let us take the testimony of Christ and His apostles. Take the parables in the 13th chapter of Matthew, concerning the mysteries of the kingdom. Whatever else they mean, they mean that He was going to tell them something of the kingdom of heaven, which they were taught to pray for. And where in these parables is the place for the millennium until the Lord comes. Take the parable of the wheat and the tares. The field is the world. The seed is sown. The wheat, God's people, the good seed, and the tares continue together until the harvest comes, when the Lord shall send forth His angels to gather the wheat into His barn, and they are the children of the kingdom, that for which we pray in the Lord's prayer. No one can read these parables and show that there is to be a millennium before Christ

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comes. In a council of ministers many years ago, before I had come to a knowledge of this truth, one of them took up this parable, and from that part of it, "and the field is the world, and the harvest is the end of the world," he pointed out to his own satisfaction that there was to be no harvest until the end of the world, as disproving this truth. But when I went home I took a Greek Testament, and found there were two different words. The field is the world, the "*Kosmos*," and the harvest is the end, *not* of the "kosmos," but of the "*Aion*," *the age*. That discovery was like a flash of light to my mind, and yet Doctors of Divinity, and makers of theology, and I may refer to the venerated and now sainted Dr. Hodge use that phrase "End of the world," in their systems of theology, as meaning just what people generally suppose it to mean, the end of the world. The harvest is not the end of the world of the material things of the world; but the end of the age.

Turn now to Romans 8: 19-23, "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God, &c." We are told that this refers to the resurrection. "The creature is to be delivered from bondage and corruption." When has that been done. Some people tell us that our telegraphs, and telephones, and electric lights, &c. are delivering the creation from this groaning condition. I tell you the earth groans more than ever to day from every fact of railroads and telegraphs and the like. If a famine or a pestilence or a war break out in any part of the world we hear of it next morning; and we must groan in ourselves if we have any feeling for our fellow-beings when we read that a whole island with hundreds of thousands of inhabitants was sunk into the depths of the sea by a tidal wave. No, no; the whole creation is groaning, waiting for the coming of the Lord. The resurrection is to take place first. When? Why when Jesus Himself comes to raise the dead, and enrapture the living. See also 2 Cor. 1: 2-8 incl.

Another great line of proof is Israel, the Jewish nation. Take Ps. 111: 16, "When the Lord shall build up Zion He shall appear in His glory." Zion has not been built up yet. Take in this connection Isaiah 25: 6-8 and compare it with 1 Cor. 15: 24, "Death swallowed up in victory." When is that to be. Turn to Is. 25, and you have the grand millenium passages there, the earthly glory of Israel, connected with that period of which he speaks. How exactly that fits in with the 24th verse, reading also the 23rd verse, (1 Corinthians), "Every man in his own order shall be raised, Christ the first-fruit, afterwards they that are Christ's at His coming, then the end when He shall have delivered up the kingdom to God, etc," and so on to the 28th. You see by Isaiah that that period of glory refers to the time of Israel's restoration. See also Zechariah 12: 9, 10; 14: 9, 16. Zechariah was not speak-



ing of the Babylonish captivity, for he lived at that end of that captivity; and in that 14th chapter he uses literal language. Speaking of the day when the Lord's foot shall stand on the Mount of Olives, and then goes on to describe what shall follow when the Lord shall be king over the earth, and Israel shall rejoice again in her temple, and holiness shall be written on the very bells of the horses. That all takes place when Jesus comes and stands on the Mount of Olives, appearing there in His glory according to the prophecies. We have the same idea in Romans, 15: 25; 26, compare also Luke 13: 35, "Your house shall be left desolate, . . . until the time come when ye shall say, blessed is he that cometh in the name of the Lord." He is coming first to pour blessing on Israel, and there can be no blessing on the earth until Israel has been blessed.

Jesus answered this very question as to the time of His coming in connection with other events in the parable of the nobleman. Luke 19: 12-27. That parable spans the whole period between the first and the second coming. The nobleman is the Lord Jesus Christ. Now notice:—

*First*, He must go away and return.

*Secondly*, He goes to receive a kingdom. That is very important. We talk about bringing the world to Christ. In Jesus' own day a crowd came, and were going to make Him king, and he disappeared out of their hands. This is the kingdom spoken of in Daniel. He receives it from God the Father, not from the Church.

*Thirdly*, Having received it, He comes back to make it a reality here on earth.

*Fourth*, Notice the condition of the world while the nobleman is away. We have the three classes of people mentioned here, the true believers who use the talents, the professed believers who bury the talent, and the citizens who said, "We will not have this man to reign over us." There can be no millennium with this last class of people in the world, but they remained till the nobleman came. This is true whether you regard unbelievers, or the Jews, as the citizens.

Then what follows His return? The setting up of the kingdom, for on His return he deals with the servants and brings judgment on his enemies and rejectors. Notice too, that this is all in the lifetime of the nobleman, all in the lifetime of Jesus. It does not refer to some system of truth, some prevalence of Christian ideas, some advance in human progress, but it is all connected with the person of Him who goes away to come back again, when the kingdom is to be established, and the servants to be dealt with, and then the enemies and rejectors to be judged.

We are left then, friends, in the attitude of servants, to be watching, and waiting, and longing. "Watch ye therefore, for ye

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know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch."

## SECOND DAY.—EVENING.

### THE SUBSTITUTIONARY WORK OF THE LORD JESUS CHRIST.

PASTOR F. E. MARSH, SUNDERLAND, ENGLAND.

THE work of the Lord Jesus Christ has three aspects. What He *has* done, what He *is* doing, what He has *yet* to do. We have this brought out in Heb. 9: 24. "For Christ has not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," and so on to the end of the chapter. You will note that the three aspects of the work of the Lord Jesus Christ as given in these verses, are connected with what is known as His appearings. We read in the 26th verse, "Now, once in the end of the world hath He *appeared* to put away sin by the sacrifice of Himself." He was sent upon this earth for the divine purpose of putting away sin, and this by the sacrifice of Himself, the only method by which it could be removed; so now it is possible for us to go to God and for God to come to us. In the 26th verse we read that "Christ now appears in the presence of God for us." He appears there in an official sense, as the High Priest with God, and as our advocate with the Father. Then we are told that, "as it is appointed unto men once to die and after this the judgment" (it does not say it is appointed *all* men, as it is often quoted, but "unto men"), so Christ was offered to bear the sins of many; and unto them that look for Him, shall He appear the second time unto salvation." Christ has died the death, borne the judgment, so that now we are looking neither for death or judgment but for the coming of Christ; and when He appears, we know we shall appear with Him in glory. So in this three-fold appearing, we have what Christ has done, what He is doing, and what He is going to do.

It is to the first of these aspects of Christ's work I call your attention this evening. Namely, Christ's work for us—His substitutionary work for us. We must distinguish between the provision Christ has made for *all*, and Christ dying *instead* of the believer. The work of Christ is only beneficial to those who receive Him as their Saviour. Once in England I noticed three little girls looking longingly at a colporteur who was selling penny testaments, and one of my friends went to him and bought three,

and left them in his hand. Then he went and told the little girls that he bought the testaments for them, and all they had to do was to go and get them. To whom did those testaments belong? To my friend for he had bought them. To the missionary because he had possession of them; and to the three little girls because they were bought for them. To whom do salvation and eternal life belong? To God, for He is the source of all blessing. To Christ, for He has purchased them; and to those who believe on Him as their Saviour. I want to take up first, Christ as the God appointed substitute; secondly, Christ as the God approved substitute; thirdly, Christ as our substitute has given perfect satisfaction to divine justice on account of sin; fourthly, Christ as our substitute protects from Divine wrath; fifthly, Christ as our substitute placed us in an unparalleled position; sixthly, Christ as our substitute has procured unlimited blessing; and seventhly, Christ as our substitute had a practical end in view in thus acting in our behalf. I want to couple these seven points with a few scriptures as we have them in the New Testament, where two words peculiar to the Epistles occur in connection with the believer, and these two little words are "*for us.*" *Christ for us.*

Turn to Romans 5: 8, "God commendeth His love towards us in that while we were yet sinners, Christ died *for us.*" Here we have a fulfilment of Elihu's words when he spoke to Job, when he said of God, that He said, "Deliver him from going down into the pit for I have found a ransom." God Himself has undertaken our case. God Himself has found a ransom. No man on earth, no angel in heaven could have ever devised the salvation that God has provided. Some have spoken as if Christ were all love, and the Father all wrath. Let us remember that God was in Christ reconciling the world unto Himself. Christ was God manifest in the flesh. Let us praise the Father that He Himself sent His Son. No less than forty-three times in the Gospel by John, is Jesus said to be sent by the Father. The Father appointed Jesus to do the work He did.

Not only is Christ the God-appointed substitute, but He is the God approved substitute. Turn to Ephesians 5: 2, where we read (for the sake of the connection taking in the last verse of the 4th chapter), "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children; And walk in love as Christ, also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." Christ hath given Himself for us a sweet smelling savour. Notice five things in this connection.

1. The surrender; "He hath given himself for us," or as the revised version has it, "He gave Himself up for us."

2. Christ as the offering; The reference is here to the meat-

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offering, which typifies Christ the perfect man, as the sacrifices were first examined and sealed as attesting to the fact that they were fit for sacrifice, so of Christ it is said "Him hath God the Father sealed." (John 7: 27). It was at His baptism that He presented himself to the Father, and when He went down beneath the waters of Jordan, and came up again, it shadowed forth His death and resurrection; and then the heavens were opened and the voice said "This is my beloved Son in whom I am well pleased."

3. Christ as the sacrifice; This refers to the burnt offering (Lev. 1), which went to God as a sweet smelling savour, and typifies Christ as the One who perfectly glorified God for us. His whole life and death went up to God a sweet smelling savour. The proof of this is His resurrection, for it is because Christ has glorified God that He has glorified Christ, crowning Him with glory, and setting Him at His own right hand.

4. He gave himself a sacrifice to God. God it was, God alone who could appreciate the value of the work of His beloved Son.

5. He gave Himself for us, as a substitute for us, and it is only as He has perfectly glorified God, that we in Him have glorified God too. His acceptance means ours, for all that Christ did for us, God reckons as though we did it, because He did it on our behalf.

In the third place, Christ as our substitute, has given perfect satisfaction to Divine justice, having been made sin for us, and borne the curse of the broken law. 2 Cor. 5: 21. "For He (God) hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Also Gal. 3: 13. "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, cursed is everyone that hangeth on the tree." The first thing we want to know is, Have the claims of God upon us been fully met, and satisfied? You remember the directions given for the sin-offerings as given to Aaron in the 16th chapter of Leviticus, how He was to offer the bullock for Himself, and the goat for the people, and then to sprinkle the blood on the mercy-seat once, and before it seven times. This typifies the work of Christ for us. He has perfectly met the Divine claims as pictured by Aaron, sprinkling the blood once on the mercy-seat, and also that we are brought into a perfect standing before God, as portrayed in Aaron's sprinkling the blood seven times before the mercy-seat, so that now we stand in the very place and glory of God's presence. Christmas Evans was once speaking on this subject, at a conference of ministers. He said, "If I was asked to describe to you the sinfulness of man and his recovery by the death of Christ, I should do it something in this way. I should imagine that this world of ours was a huge graveyard, surrounded by a high wall, and in this graveyard are hundreds and thousands of people blighted by a

terrible disease, going down to a terrible grave. And as I look upon the scene, I see Mercy, the darling attribute of God. He comes and looks upon the scene, and he is moved with compassion. And at that moment there is a throng of angels passing, and they stop and gaze with Mercy on the scene. And they say, "Mercy, canst thou gaze on that scene and not pity, and canst thou pity and not help?" Mercy says, "I can pity but I cannot help, for Justice has barred the gate, and I cannot enter." And at that moment Justice appeared on the scene, and stood in front of the gate, as if to keep Mercy out, as if to protect his rights. Just then there was another form in the midst of the angels, like unto the Son of God, and He said to Justice, "Justice what are thy claims to let Mercy enter in and relieve those who are suffering from their sorrows and give them blessing?" And Justice said, "I must have sickness for their health. I must have death for their life. I must have shame for the glory." "I accept the terms," said the Son of God. "When will you fulfil this?" said Justice. "Four thousand years hence outside the city of Jerusalem, on the Hill called Calvary I will in my own person meet thy claims, Justice." In the fulness of time Christ appeared, and Mercy hands the document that had been signed by the Son of God. And what does he do? Does he tear it up? No. He nails it to the Cross. Justice calls down holy fire to consummate the sacrifice. The sacrifice is consummated." We praise God that we are made the righteousness of God in Christ. He has borne the wrath, and we receive the blessing. He was stripped, and we are clothed. He was crowned with thorns, and we shall be crowned with glory. He cried out upon that cross, "I thirst," that we might never cry for a drop of cold water in Hell to cool our burning tongues. Those blessed hands were nailed to that accursed tree, that ours might wave the palms of victory. Those blessed feet were nailed to that shameful cross, that we might walk through the streets of the New Jerusalem. Those eyes closed in death, that we may see the King in His beauty. He cried out in the anguish of His Spirit, "My God, why hast thou forsaken me." It was that we might ask, "who shall lay any charge to God's elect. It is God that justifieth who will condemn us? Christ that died, that is risen again, that is ever at the right hand of God? No, for He was condemned for us and will never condemn us. He Himself has borne the wrath that is due to us and rendered perfect satisfaction to divine justice on account of our sin and sins. I like what the poor dying woman said when asked upon what she was relying, "I am relying upon the justice of God. Justice, not to me, but to my substitute who died instead of me."

Christ is our substitute to protect us from Divine wrath. 1 Cor.

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5: 7. "Christ, our passover, is sacrificed *for us*." Paul refers here to the passover night in Egypt, when only those escaped who had the blood of the paschal lamb sprinkled over the door-posts. Christ is ~~our~~ slain lamb. The sword of Justice struck Him, and there is no wrath for us. Thank God, the judgment for believers is behind us, Christ and glory before. See Romans 8: 1. "There is therefore now no condemnation to them which are in Christ Jesus." "He that believeth *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life." There are lots of saints who have salvation, but they have not a full joy and assurance, because they don't take God at His word, and ask no questions, and don't realize their salvation. Take a poor woman who said her son "declined to help her, but sent her some nice pictures," and when the pictures were produced they were dollar bills. She did not know she had any money, but there it was. In like manner many of God's saints do not know what they have in Christ. We stand where the fire *has* been, and it will not strike here again. The Devil said to Billy Bray, "I will have you down to hell after all." "Well," said he, "I will bring Jesus down with me, and you will soon be glad to turn us out."

Christ as our substitute places us in an unparalleled position. 1 Thess. 5: 9, 10. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died *for us*, that whether we wake or sleep, we should live together with Him." Salvation is used here in the same sense as in Heb. 9: 28. Adam's position in the Garden of Eden was *good*. The angel's position in the glory is *better*. Our position as "one with Christ," whether we wake or sleep, is best of all. There is a chain of golden links in connection with the words "*with Him*," one end of which is fixed by the staple of Christ's divinity on the cross, and the other end by the staple of His divinity, on the throne of God. We are crucified *with Him*, died *with Him*, quickened *with Him*, raised *with Him*, seated in heavenly places *with Him*, and we shall appear *with Him* in His glory. As a member is one with the head, as the branch is one with the tree, we are *one with Him*.

Christ as our substitute has procured us this unlimited blessing. Romans 8: 32, "He that spared not his own Son, but redeemed him up *for us* all, how shall he not with him also freely give us all things?" Since He has given us the greater gift, we may be sure of the lesser. Christ as our substitute had a practical end in view. Titus 2: 14, "He gave Himself *for us* that, he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Here is a threefold purpose. To redeem us from all iniquity, to purify unto Himself a peculiar people, and that we might be zealous unto good works. Turn also to 1 John 3: 16, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our



*lives for the brethren.* (It is better in this to leave out the words "of God," which are in italics). "Hereby we perceive the love because, etc." We should be willing to lay out ourselves for each other. Also I Pet. 2: 20, 21, "Christ suffered for us, leaving us an example that we should follow His steps." I Peter 2: 1, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh, hath ceased from sin, that He no longer should live the rest of His time in the flesh to the lusts of men, but to the will of God." As Christ has ceased to suffer for sin, so we are to cease from sin and as He lives to God, so should live to Him alone. A little girl come to me waiting to join the church. I said to her, "Can you tell me why the Lord Jesus Christ died?" "Yes sir" she said, "We could not be saved in any other way." "Can you give us any other reason?" Yes, "that we might have everlasting life." (John 3: 16.) "Any other reason?" "Yes, that we should not be wicked." "Any other reason?" "Yes, that we might not be of the world."

He died to bring us to God. He died upon the Cross, those blessed hands were nailed upon the Cross, that our hands might work for Him in willing and hearty service. He was made a spectacle to men, to devils, and to angels. He was made sin that you might know what sin is. You can only know what sin is as you gaze upon the Cross of Christ. He died that you might leave this world. Can you have fellowship with the world that crucified your Lord and Master, that accused your Master of blaspheming, and nailed Him to the cross. Dear friends, we must. His very love compels us, to be separate from the world. "Love so amazing so divine, demands my life, my soul, my all." Oh Lord, do thou have it. Lord take thou my life, my soul, my all. Oh, that we may ever walk in the light of Christ's death for us, in spite of what men are saying, who are trampling under foot His precious blood.

### THIRD DAY.—MORNING.

## THE POWER OF THE LORD'S COMING; ITS PRACTICAL POWER.

REV. C. I. SCOFIELD, TEXAS.

WE have already looked on the teaching of Scripture concerning the coming of the Lord, in two parts of that teaching. Brother Moreton taught us that the coming is personal, not spiritual, or something which is now being fulfilled. Brother Erdman took up another aspect of the question, and showed us that that coming is pre-millennial; and that there is nothing pre-

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dicted which must necessarily happen, between this present moment and that blessed moment, when we, who are His, shall hear His shout in the air. You know there is a teaching abroad which asserts that, before the Lord shall return, the conversion of the world must take place, that He must reign spiritually in the heart of believers, and that there must be an entire spiritual subjugation of the world, lasting for a thousand years before He comes. If that were true, my topic would have no place here. I have been asked to teach on the subject of the practical power of this doctrine. If it were that a thousand years, or ten years, or one year, or ten days, or any appreciable length of time long enough to have any bearing whatever on our conduct, or plans *must* elapse, it would be a doctrine shorn of its practical power. An event which cannot transpire for more than a thousand years, can have but a very remote and imperfect influence upon my present conduct. You see now the logic of the side in which our course of study of the second coming of the Lord, in this Conference has been planned. First, we are taught that His coming is personal; secondly, that it is pre-millennial, that it is not scriptural to say that any time must elapse before our Lord can come. Then comes the question of its practical importance, which I am now to take up. Some time ago I had the privilege of addressing a large number of ministers in one of the Western States on that subject, and after I had covered this pre-millennial ground as well as I was able, two of these ministers came to me, and said, "What of it, any way? Dear me, if He is coming He will come, and if He is not coming He won't come. Don't you think this is a very visionary and unpractical sort of thing? Could you not drop this line of study and take up something more practical with us." I told them that if they would let me show them a few of the scriptures on this point I would soon convince them that it was not very unpractical. I forbear to remark on the attitude of mind, and the state of heart in which a man must be to ask this question.

Who is this of Whom we are speaking, and of Whose return we are studying. Is it not our blessed Lord who bears yet in His human body the marks of that suffering which He endured for us? Is it not our Bridegroom who is coming back? What should we think of a wife who, in the absence of her husband, who might at any time return, should say, "Well, what of it, I know my husband is coming back, but what of it?"

I want to make another prefatory remark. When I read those Scriptures we are now to study, I am always condemned in my heart, for I must say, as before the Lord, that this hope of the personal return of the Lord is not having in my life that measure of influence which it should have, but my friends, we want to remember this—that the truth of God is never to be judged by the conduct of men. If it could be shown that there is not one life in

this world among those who believe in the personal, premillennial coming of the Lord which is influenced towards service and zeal, and all those other Christian virtues connected with it in the Scripture, by that hope, it would still remain true that He is coming, and it *should* influence the Christian lives of those who believe in Him. You would not say that the law is a very impractical, useless, and worthless thing, and that God made a great mistake in giving the law, because no man except Jesus ever kept it. No, no! Let us remember, as we go on with this study, that however humble this presentation of the proper influence of this blessed hope may be to us as we contrast the picture presented in the word of what the believer should be after the power of the truth has taken hold of him, to what he really is; let us remember, I say, that the truth of God stands on its own eternal foundation, and needs not to be advocated by any conduct of mine. I will try to show you by Scripture that this is a very practical truth.

First—Titus 2: 13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Let us note first of all the character of this hope. It is a blessed, happy hope, a joyful thing to believe that the Lord is coming back again. I believe that we pre-millennialists need to be reminded of that. We are so much called upon to give testimony against the shallow and senseless optimism which is abroad. We have so much thrown upon us, this hard task of presenting the truth of God as it is in His word, concerning the last days, and of pointing to the signs of the times all about us, the darkness and increasing apostasy which make us look for the rapid coming of that state of things that brings back the Lord, that we are apt to get our own joy clouded, and apt to merit the reproach that we are gloomy pessimists. While I hold with Carlyle, that "optimism is the philosophy of fools," for it is not taught by human history, by inspiration or by experience, yet, on the other hand, I do think that pessimism is disgraceful in the fight we have. While it is true that "the night cometh," the morn cometh also. And the very object of this hope, or one object at least, is to cheer us, to sustain our hearts as we go on into the gathering gloominess of this time. We are those upon whom that risen sun has already cast its first beams. We are to have bright faces and happy hearts. We are to be such as can discern the future, and look across the dark valley into which the world is plunging, and see that glorious coming which shall ripen all things, and we need to be reminded that it is a joyful hope. Read Acts 1: 2, where the men of Galilee stood looking up into heaven after their risen Lord, and the angels said, "Ye men of Galilee why stand you gazing up into heaven. This same Jesus which is taken up from you into heaven, shall come again in like manner"; and Luke 24: 51, 53, where it says "they returned to Jerusalem with great joy." Their risen Lord, who

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had been given back to them from the jaws of death, had been taken away from them, and yet they were the happiest men on earth. Why? Because they had received the promise. Oh how great the difference between believing a doctrine, and having a hope. I am afraid, in these days, that a great many of us believe this doctrine as we believe that two and two are four, but what a difference between believing an abstract precept, and having a hope in the heart. We are told that he "who hath this *hope* in him purifieth himself," not he that hath this doctrine about His coming. I believe, we as pre-millennialists need, to lay hold upon the joy there is in this blessed hope, and to show it forth in our lives, a continual testimony for Christ. We should be the most exultant, most joyful people in the world, for we have this blessed hope, no matter how dark the time may be, and how much grief and conflict there may be; any minute the Lord Himself may come, and take us to Himself.

Take another virtue to which we are exhorted by this hope. Philippians 4: 5. "Let your *obedience* be known to all men. Why? "Because the Lord is at hand." Yieldingness would be a better word than moderation. It is a poor thing for us pre-millennialists to be standing up for our rights and fighting for our own. Love seeketh not her own. A brother has told me since I came here, of some Christians in Canada who were "entirely satisfied." They fell out and went to law about it, and after the evidence was all in; the judge, an unconverted man, turned to the jury and said: "Gentlemen of the jury, these Christians having been unable to agree among themselves, bring their difficulties to us to settle." Is that not shameful? Should we not let our yieldingness be known to all men? The Lord is at hand, what difference does it make. Do you remember the frame of mind of the poor lame boy whom David brought up and made him as the king's son? When that little dispute about the property came about, he said, "Let Ziba take it all, inasmuch as my Lord the King is come again in peace unto His own house?" What rights had Jesus in this world? He had nowhere to lay His head. He made it. It was all His, and He came to redeem it, yet He never claimed an inch of it. Suppose we read this verse this way: "Let your yieldingness be known to all men. The Lord will come after He has reigned a thousand years on this world." I should say, "Pshaw, that's too remote. I would rather have this piece of land."

Turn now to James 5: 7, 8. "Be patient therefore brethren unto the coming of the Lord. He is also patient." That word "patience" is almost synonymous with endurance. It is something we have to endure if we are going to glorify the Lord. Even as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the

early and latter rain. Stablish your hearts for the coming of the Lord draweth nigh." See also Hebrews 10: 36, 37, "Ye have need of patience. For yet a little while and he that shall come will come, and will not tarry." Isn't it very strange that this *abstract* doctrine is coupled by the word of God with so very many *practical* things? It seems to me that joy and patience are very simple and practical things in a Christian life. I don't find anything very dreamy about them. They are far from being remote and abstract. You see we are turned away from the fret and worry, and pressure, and anxiety, and care of the present moment, and exhorted to establish our hearts and endure these things because the coming of the Lord draweth nigh. And you know that "this light affliction which is but for a moment is working out for us far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen."

1 Peter 4: 7, "But the end of all things is at hand: be ye therefore *sober*, and watch unto prayer." Now that word "*sober*" should be "*sound-minded*." I call attention to that, for sometimes we are called cranks; and that means a little unbalanced. We are exhorted to sound-mindedness, on account of the hope of His coming, and as I go about among the brethren, who are engaged in the actual work of the Lord, I don't find these "cranks" very far behind in the practical things of God's work. I don't know a more level headed man anywhere than D. L. Moody, the very incarnation of common sense, as some one called him. I believe Mr. Spurgeon is called a pretty level headed and cool man. And so are all these men at the front in the work of the Lord to-day, who have got hold of this blessed hope. I was talking with a rich man in Toronto about this thing, and he said, "Scofield, I was a worldly man till I got that blessed hope. I have all the incitements to a life of ease and self-indulgence. I am just full of it naturally; but when I got hold of that, it steadied me, and I find it a steady thing day by day. It tends towards sobriety."

Again another virtue. 1 Peter 1: 13, "Hope to the end, &c." Hopefulness. Yes, but it is getting so dark and so many an apostatising, and Christians are so little consecrated to their work; and I preach and try my best, and pray and labor, and so few are converted. "Hope to the end." I would not give much for a man who had lost his hopefulness.

Another virtue in connection with this truth. 1 John 2: 28. "And now little children *"abide in Him"*; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." Well, now, friends, if He cannot appear for a thousand years yet, what force is there in that exhortation. Why should I abide in Him, that I may not be ashamed before Him at His coming? But I am not going to be with Him for hundreds

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and hundreds of years; another exhortation would be better suited. You know what an important thing this abiding in Christ is. You all know the 15th chapter of John's gospel indicates that really everything in Christian growth and Christian service, and power in prayer, and all these practical activities and blessings of the Christian life, grow out of simply abiding in Him, and letting His words abide in us. And we have the exhortation to this most practical of the Christian virtues, abiding in Him, depending upon a certain attitude which we are to have before Him at His coming.

Take now some more references showing how practical and subjective this is. John 3: 2, 3. "Beloved, now are we sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see him as He is, and every man that hath this hope in him, purifieth himself, even as he is pure." Just recently a brother who don't see with us, said to me: "I don't consider that doctrine of yours a very sanctifying one." "Well," I said, "If you have your eyes upon me, I am afraid you have too much justification for that remark; but if you will turn to the word of God, I think you will find reason to change your views." And then we turned to a few of these passages: this is one of them, "He that hath this hope purifieth himself." What hope? Why, that when Jesus shall be manifested, we shall be manifested with Him. There is no qualification in this statement. If we *have* this hope, we *must* be purifying ourselves. It seems to me that that verse puts an end to all man's pretenses to perfection in the flesh, for who would say, "I am *now* pure as He is pure?" That coming One is our standard. We *shall* be like Him when He comes.

1 Thess. 5: 23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

2 Peter 3: 10, 11: "But the day of the Lord shall come as a thief in the night, \* \* \*. What manner of persons ought ye to be, in all holy conversation and holiness."

Titus 2: 11-13: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." With the cross behind us, and the question of sin forever settled, and the glorious hope of our Lord's coming before us, what motives we have for Christian living! In the 15th verse, Titus is exhorted to teach these things.

Colossians 3: 3-5, "For ye are dead and your life is hid with Christ in God. When Christ, who is our life shall appear, then



shall ye also appear with Him in glory. Mortify *therefore* your members which are upon the earth, etc."

Revelation 2: 25, "But that which ye have already, hold fast till I come."

Revelation 3: 2, to the same purpose. Matthew 21: 19, 21, the Parable of the Talents. When our Lord comes He will reckon with us, as the Lord in the parable did with his servants.

Luke 12: 42-44, "And the Lord said, Blessed is that servant, whom his lord when he cometh shall find so doing, he will make him ruler over all that he hath." Also Luke 19: 12, 13.

It has been said that this is a doctrine to cut the nerve of missions. Now I thought this morning of a beloved brother who sits on this platform. I have never talked with him about his motives. I don't need to; but I believe I know what it is that has made him give up his home and refuse all the charms, (and they were very great for him) of a pastorate, and let himself at large, to fire the hearts of two continents upon this subject of missions. I believe that I interpret aright the motives of my brother, when I say that it is the thought of the imminent return of his Lord that has fired his heart to do this work. We don't hear so much about this doctrine being inimical to missions as we used to do. There are too many of these men right in the midst of us.

Mark 8: 38, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, *when He cometh in the glory of His Father* with the holy angels." Here's an incentive to courage in confessing Christ.

Read also 1 Timothy 6: 9-14, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses: I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot unrebukeable, *until the appearing of our Lord Jesus Christ.* How often we stop short in that passage and don't read right down to its termination. The charge to keep all these virtues, is based upon the blessed hope of the appearing of our Lord Jesus Christ. It is in the power of that, that he is to let this world go, and to flee those things that the gentiles seek after.

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1 Peter 1: 6, 7: "Wherein ye greatly rejoice . . . that the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." Also 2 Thess. 1: 4, 7; 1 Thess. 1: 9, 10; Matt. 24: 42, "Watch therefore, for ye know not what hour your Lord doth come. Also Matt. 25: 13; Mark 13: 33 to 37.

Can that be called an impractical doctrine, a mere abstract dogma, which is made by the Holy Ghost the basis of an exhortation to the practice of the Christian graces and virtues of joy, moderation, patience, sobriety, hopefulness, purity, steadfastness, diligence, courageousness, unyieldingness, fortitude, and vigilance?

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THIRD DAY.—MORNING.

THE HOLY SPIRIT AS THE PARACLETE.

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PROF. W. G. MOREHEAD, XENIA, OHIO.

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THE topic which the Secretary announced for me yesterday is, "The Holy Spirit as the Comforter." It is the present purpose to study for a brief time what our Lord has said respecting the Comforter in the three types of the Gospel according to John. John 14th, 15th and 16th. The Comforter, His presence with the disciples, and His work in them. One or two preliminary remarks may be suggested.

The first is, that the Holy Spirit is a person. You have heard this again and again in these meetings, but it is a truth that cannot be too persistently insisted on, and kept before our minds. Take in proof of this, John 1: 32, "And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." It was John the Baptist bare this record. The person upon whom the Spirit descended was the Lord Jesus Christ. The testimony was, John saw Him. This was a sign specially given to John as indication of the presence of the Messiah, for it is written, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remain upon him, the same is he that baptizeth with the Holy Ghost."

Take also Acts 2: 1-4; the descent of the Holy Spirit on the day of Pentecost. Every circumstance of the marvellous events of that day, indicates most unmistakeably the presence of a person. 1 Cor. 12: 1-13. The gifts of the Holy Spirit, wisdom, power, speaking with tongues, healing diseases, every attribute, quality,

action, mark and sign, which can indicate personality are ascribed to the Holy Spirit in language of such precision, that it absolutely refuses to be explained away. He is no influence merely, He is no intimation, no exhibition of the Divine power, but He is a person equal with the Father and with the Son. He thinks, He wills, He purposes, He speaks, He teaches, He may be resisted, He may be grieved, insulted and questioned, He quickens, sanctifies and renews. Everything that can be predicted of personality is ascribed to Him in language that cannot be explained away. The first and important thing to be kept in mind is that the Holy Ghost is a person, real and true, as certainly as the Father or the Son.

*Second.* He is Divine. He is Lord. That is the better expression, He is God. Matt. 28: 18; 2 Cor. 13, 14. Two passages these, which set the Holy Spirit side by side in infinite power and dignity with the Father and the Son. One as you know refers to the formula of baptism, in the name of the Father, the Son, and Holy Ghost, and the second is the apostolic benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." Divine attributes are ascribed to the Spirit equally with the Father and the Son. He is infinite in power, infinite in wisdom, infinite in His presence. He fills immensity with His presence. We cannot escape from Him. Divine names likewise are ascribed to Him. He receives the same Christian titles as the Father, and the Son. These remarks, now by way of introduction. The Holy Spirit is a person, and the Holy Spirit is God.

Coming to our three chapters, note, in the third place, the presence of the Holy Spirit in this world is in consequence of the glorification of Jesus Christ. Manifestly, the teaching of our Lord in these chapters is this, that upon His going above, having finished the work on earth given Him to do, the Father and Himself would send the Holy Spirit. Now in this connection read John 7: 39, reading from the 37th. "In the last day, that great of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of His belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Also John 16: 7. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I do not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Whatever interpretation we put upon the word "expedient," one thing is perfectly clear from our Lord's words in this verse, namely, that the gift of the Holy Spirit, as He is connected with the dispensation in which we are living, was dependant upon His going on high at His

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glorification. I shall have something to say at another time with reference to the presence of the Holy Spirit in Old Testament times, and the distinction between the presence of the Spirit at that time, and the presence of the Spirit now; but what I want to insist on just now is this fact, worthy of your serious attention; namely, that the gift of the Holy Ghost, and His presence in this dark and sinful world, depends upon the glorification of the Lord Jesus. Having gone on high, as we read in Acts 2, "He has shed forth this which ye do now see and hear," and in another place it is declared that He was exalted, to give the Holy Spirit. "Having ascended on high, He led captivity captive, and gave gifts unto men." Water is by evaporation carried up into the sky, ascends, and is condensed into clouds, and poured back upon the earth in the form of rain and dew, vapor and snow. Christ is exalted to give, and exalted to give especially the Holy Spirit, thus illustrating, I think, in a very remarkable way, the typical transaction connected with the priesthood of Aaron and his sons, at the time of their consecration. Turn to Exodus 29 and Leviticus 8. The Lord directed His servant Moses to take Aaron and his sons, and wash them with water, to anoint the High Priest, Aaron, then to slay the sin-sacrifice, and afterwards sprinkle both Aaron and his sons with the oil and blood of the sin-offering compounded. Now what I want to note most especially is this; that there is a profound meaning, I think, in the order in which these sacred exercises were conducted. First of all, Aaron and his sons were washed with water. Then Aaron was anointed with oil; but the sons were not. When the sin-offering had been presented, and the blood thereof was shed, it was taken and sprinkled both on the high priest, and on his sons. I think that all of us will recognize the fact that oil in the Scripture is the constant symbol or emblem of the Holy Spirit, and I suppose in a peculiar sense Aaron was a type of our Lord Jesus Christ. I might here remark that that there are two priesthoods spoken of in the Old Testament that are centred in the one great priest of our profession—Jesus Christ; namely Melchizedek, and Aaron. Christ exercises the office of Melchizedek, and performs the functions thereof according to the pattern of Aaron. First of all, Aaron and his sons were washed with water, the intimation I suppose in the typical transaction, of baptism. Our Lord Jesus Christ was baptized, and believers in Him likewise are baptized. But after that, we find only He was anointed with the Holy Ghost. The sons were not. It was indispensably necessary that He should first of all receive the Spirit without measure, as Aaron was anointed immediately after being washed. But the sons, the members of the household do not receive the Spirit until the blood has been shed, and when shed then comes the anointing of the sons. Do you see the typical signification of the whole transac-

tion? Our Lord baptized, the Holy Spirit descending upon Him, but the Spirit not yet given to the household of faith. He offers Himself as the sin-sacrifice, ascends on high, and then comes the anointing for the household as well, the oil and blood compounded. Who taught Moses this profound significant work? I think that as strong evidence, not only of the inspiration of Moses, but of the antiquity and authenticity of the Pentateuch scriptures is found in some of these ancient types as anywhere. No one, my friends, can read them with any measure of intelligence granted unto him by the Holy Ghost, without discovering that God's hand has been in it all, and is through it all, and I for one want to announce to every believer, that I could never accept any view that would take away from Moses the authorship of the Pentateuch. Now you see, I think, in this illustration, that it was indispensably necessary that Jesus should go on high, should be glorified and honored, that we may receive the presence and the power of the Holy Ghost. "It is expedient for you that I go away; for if I go not away, the Comforter will not come."

*Another remark:* namely, The titles and names given to the Spirit in these Chapters. The first name is the Comforter, John 14: 16, "I will pray the Father and He shall give you another Comforter." John 14: 26, "The Comforter which is the Holy Ghost," &c.

John 15: 21, "The Comforter." What is the significance of this title, "The Comforter"? I suppose our modern English word "Comforter," is confined in its meaning rather to the idea of one who bestows comfort, or gives consolation and encouragement when we are discouraged, joy when we are in sorrow. But the word "Comforter" as used by our Lord, has a much wider signification than this. Take I John 2: 1, where the same name or title is found, and is given to the Lord Jesus Christ, "We have an *advocate* with the Father, Jesus Christ" &c. The word translated "advocate," is identical with the word translated "Comforter" in the 14th chapter of John. So there is the idea of advocacy in this name "Comforter" given to the Spirit. I am inclined to say in a single word, that the word "Comforter" includes in it all help that God's people may require in their pilgrimage in this world. All help,—without distinction, without exception, according to their needs in all conditions and circumstances and exigencies of life. "The Comforter,"—the one that helps, the one that guides, the one that teaches, the one that instructs. He is our Advocate. There are two that intercede for us;—the one on high, Christ, who ever liveth to make intercession for us;—the other, the Holy Spirit, our advocate, translating into the heavenly language our unutterable yearnings.

The second title given to the Spirit, is the "Spirit of truth," John 14: 17; John 15: 21; John 16: 13. Three times in these Chapters

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He is called the Spirit of truth. He is so called because He is the Author of all truth. All the truth that we have is given by the Word of God. According to 2 Peter 1:20, 21, the Holy Spirit is He who alone has given the Word of God; "Knowing this first, that no prophecy of the scripture is of private interpretation." It has not its origin in the writers of the Book. They had nothing to do with originating the contents of this book. It is not of individual interpretation. I think that word "private interpretation" also has another signification; namely, that the Scripture is not tied up to the time when the message or divine communication was given. You may know that one of the theories respecting interpretation, largely prevailing among a certain sect of men in our own country, in this day; is this, that the prophetic word is somehow bound up with the times of the prophets. As one expressed it, even a teacher in a theological seminary in this country, "Not very often does the message of the prophet transcend the horizon of his own age. The message springs out of the conditions, civil, religious or political, of the prophet's own day." Now says the Spirit by Peter, "No prophecy is of private interpretation"; that is, is not to be tied up to the time of the prophet, because, as given by the Spirit, it glances down and through all the centuries if need be, being between that time and the end of all things. And then Peter adds, "For the prophecy came not in old times" by the will of man; but Holy men of God spake as they were moved by the Holy Ghost." He is then the Author of all truth, and therefore His title of "The Spirit of Truth." I think there is another view connected with this title, namely, that He is "The Truthful Spirit"; the one who always conveys truth, that opens truth, that applies truth, that uses truth for the conversion of souls. There are two thoughts therefore lodged in this title. One is that He is the Author of truth, and the other, that He is the truth, the truthful Spirit.

Now let me digress a moment or two to talk in a practical way on this subject. Some of us have changed our minds very much with reference to teaching and preaching. There was a time in the experience of the present speaker, when he had a notion, a poor, miserable, wretched sort of notion, that his business as a preacher was to make the best sermon that he possibly could; that it was to be fine on rhetoric, if possible, that it was to abound in classical allusions, with old mythological stories now and then introduced, together with traditions and legends—in short to make an oration. I doubt not many others in this building have gone through somewhat similar an experience. The thing was to make the speech out of our minds. Now, let us not decry human learning or scholarship. I was exceedingly pleased with Brother Pierson's idea of teaching our young, Greek in our High Schools, as an aid to the study of God's word; but while we cannot get on without a measure of education and cultivation, and all that,



nevertheless in the preaching and the teaching of the Word, that which is the power of God is invariably in connection with the presence and the teaching of the truth by the Holy Ghost. It comes in demonstration of the Spirit and power of the Holy Ghost. And I think with gladness of that great word which was spoken by John Owen, of Puritan times, a man whose mind was to be measured not in feet but in furlongs, a man of whom it was once said by another, that his tread through the scriptures, and especially through the Epistle to the Hebrews was like that of an elephant, when he put his foot down, the earth shook. A man who said the Bible was like a stream with its shallows wherein a lamb might wade, and deeps wherein an elephant might swim. When he was asked one day, "How comes it that you are seen so often in the conventicles of John Bunyan listening to his preaching?" The splendid answer of that Chancellor of Oxford, at one time, was, "If I had the unction of John Bunyan; if I could demonstrate the truth in the power of the Holy Ghost like John Bunyan, I would gladly renounce all the education and learning that I have." Brethren, let us go back to the simplicity of the Gospel, and hold fast this one title of the Holy Spirit, "The Spirit of Truth." It is the experience of preachers here and elsewhere, that it is not the long sermon that effects very much, and it is not the flowers of rhetoric at all that are used for the help of souls and the conversion of sinners; but sometimes it is only a little sentence; very frequently indeed only a part of a sentence, and occasionally only two or three words; and these almost invariably out of the Bible, that the Spirit grasps and brings with power to the conscience of some hearer. I want to bear this testimony for myself, that years ago, listening to a man that has now gone, I heard him speak a part of a sentence from the Scriptures on a certain day, when one young hearer was anxious about his own soul, that has never left him from that day to this. Oh brethren, He is the Spirit of truth, the applier of truth, the user of truth.

*He is called also the Holy Spirit.* John 14: 26. He is the Holy Spirit, because the author of all holiness, because He is the source of all sanctifying power. It is by Him through the instrumentality of the Word that we are born again. James 1: 18. "Of His own will begat He us with the word of truth." 1 Pet. 1: 23. "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." It is He who originates the new life, the Divine life, the holy life in the soul of the believer, and it is He that is the author of all sanctification in the believer.

Now take the fifth point and let me give two or three thoughts very briefly. His work and His presence. His abiding presence. John 15: 16, 17, "He shall abide with you forever, and shall be in you." John 15: 26, "When the Comforter is come He shall testify of me."

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1 Cor. 6: 19, "Your body is the temple of the Holy Ghost, etc." Eph. 4: 30, "And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." I don't think there is any hint in that text about the Holy Ghost taking his final departure from the child of God who grieves Him. I can understand very well when by our unholy walk and misdemeanors we may grieve and insult Him so that He does not manifest His presence, but that is a very different thing from His taking His final and everlasting departure from us. This simple illustration may help you. I can conceive of a distinguished guest being received into a house of some of us here, into a room especially fitted for him; and we would delight in the presence of such a guest, but I can conceive also of so much confusion in the family, and so much bickering between wife and husband, parent and child, that the guest at last retires to his own room and sits there, showing himself but little in the bosom of the family, but still he is in the house. I think by our walk and conduct we can grieve the Holy Spirit so that He will not manifest His presence in us to any extent; but the promise is assured and backed by the eternal Son of God that He has come to abide with us forever.

Now I want to note another thing, which I think is taught in Romans 8: 11, that He abides with the bodies of the saints, even when laid in the grave. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." I was examining that passage before coming here, and the idea seems to be this. He that raised up Christ from the dead shall also quicken your mortal bodies through *His inhabiting Spirit*, through the abiding of His Spirit; taking up His house, as we may say, even in the body when it has been laid in the grave. I love to think of that. There is an old symbol of faith, now almost forgotten in this rapid and wonderfully cultivated age in which we are living, which seems to me next to inspiration itself. It runs in this wise:—"The souls of believers at their death do immediately pass into glory, and their bodies *being still united to Christ* do rest in their graves until the resurrection." I have rejoiced more than once when standing by the grave of friends and relations over that little word "still" in this quotation and that declaration is founded on Romans 8: 2.

2. His teaching. John 14: 26. "He shall teach you all things," and John 16: 13, "He will guide you into all truth, etc."

3. His testimony of Christ. John 15: 26. "He shall testify of me." Romans 8: 16.

4. He convices the world of sin. Thus far we have been looking at His presence and His work in connection with saints. In the last, we came to His work in connection with sinners. He convices the world of sin. John 16: 8-11. He convices the

world of one special sin—that of unbelief: “Because they believe not on me.” Luther once said, strongly, but perhaps not too strongly: “nothing now condemns but unbelief.” “He shall convince the world of sin, because they believe not on me.”

No regular meeting of the Conference was held on Saturday afternoon. An informal meeting was held, in which some elementary instruction as to the second coming of Christ, was given by Dr. Brookes and others. This meeting partook of the nature of a Bible-class, question and answer forming a large part of the exercises.

On Sunday afternoon, a communion service was held, conducted by Dr. Brookes.

### COMMUNION ADDRESS.

“*In remembrance of Me.*”—Luke 22: 19.

REV. JAS. H. BROOKE, D.D., ST. LOUIS.

WITH unutterable emotion our Lord sat down with His disciples to keep the passover. He knew the meaning of it all to Himself, “and He said unto them, With desire I have desired to eat THIS passover with you before I suffer.” Alford tells us that here we have the only instance in the New Testament in which *this* is used in an absolute sense. It was the passover for which the passover in Egypt had been instituted, fifteen hundred years before, and it was the passover which He well knew was to be linked for ever with His sacrifice for sin upon the cross. After *this* passover there was to be no other Jewish passover during the period of His absence from the earth, but a memorial feast must take its place, that points through the centuries to “the Lamb of God, who beareth the sin of the world.”

Israel, however, is not to be finally set aside, nor forgotten. Hence He said to the Apostles, “I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” So far the obvious reference is to the Jewish passover, and as it is quite certain that since that day He has not eaten of the passover, nor taken into His hand the cup of wine, the promise remains to be fulfilled. The word “until” indicates a very pleasant restored relationship to

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Israel in a time yet to come, and it is plain that He views "the kingdom of God" as in the future. At the close of the Supper, He said to the twelve, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

Meanwhile another feast, with which we Gentile believers have to do, comes before us in the words, "He took bread, and gave thanks, and brake it, and gave unto them saying, This is my body, which is given for you: this do in remembrance of Me." Likewise also He took the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you." The word rendered "testament" is twenty times translated "covenant," and thirteen times as it is here. It is a covenant confirmed by oath, and therefore everlasting and unchangeable; and then to make assurance doubly sure, to place the fulfilment of the promise beyond the possibility of failure, it is established by the death of the Son of God, who transmits in an unchallenged will, the blessings purchased with His own most precious blood. We are not surprised, then, to hear Him say, "This do in remembrance of me," while our souls exult in the truth that His blood cleanseth us from all sin.

We remember Him as our crucified Saviour; we know Him as our risen Lord. If He was bodily in the bread and wine, or bodily with them, if transubstantiation of consubstantiation were true, we could not be told to remember Him, for we remember an absent and not a present friend. But it is blessed to notice how simple is the ordinance we are gathered to observe. "This do in remembrance of me." He does not say, this do in remembrance of yourselves, but in remembrance of ME; and the best preparation for coming to the Lord's table is to forget all about self, either our fancied good selves, or our real bad selves, and to be wholly occupied with Christ. It is not an inward but an outward look we are to take this evening, and under the teaching of the Holy Ghost, to be entirely lost to our surroundings, in adoring and delightful contemplation of Him who died upon the cross.

First, we are to remember His perfect deity. There is at least a hint of this great and essential truth in the opening verse and chapter of the Bible, "In the beginning God [plural] created [singular] the heaven and the earth"; and still more freely where "God [plural] said [singular], Let us make man in our image, after our likeness." It is foolish to speak of this as the plural of official dignity, for such thought is contradicted by the statement, "The Lord God said, behold, the man is become as one of us," Gen. 3: 22. What can "one of us" mean, unless God created man spirit, soul and body, three in one, and one in three, in the divine image, and after the divine likeness? However this may be, when sin had entered into Eden, and man had fallen the

promise of a mighty Deliverer was given, who was to be the seed of the woman, but not the seed of the man.

From that time the promise grew more and more radiant, and He appeared again and again during the patriarchal age, "trying on the garments of humanity." David, like Paul, a thousand years later, was transported by the revelation that he was "a type of the Man on high," 1 Chron. 17: 17; leading him to exclaim by the Spirit, "The Lord said unto my Lord, sit thou at My right hand, until I make thine enemies thy footstool." Psa. 110: 1. Isafah cries out, as if expressing the yearning of a lost world, "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Father of the everlasting ages, the Prince of Peace." Isa. 9: 6. Micah tells us of the place of His birth. "Whose goings forth have been from of old, from everlasting," Micah 4: 2. And other prophets set Him forth as a divine prophet, a divine priest, and a divine king, the only hope of a ruined race, and the Messiah of ruined Israel.

When He appears in the New Testament He is at once introduced as Jesus, "Jehovah the Saviour," and "Emmanuel, which being interpreted is, God with us." Matt. 1: 21, 23. From that time His full equality with God the Father is everywhere proclaimed and recognized. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: All things were made by Him; and without Him was not anything made that was made." Jno. 1: 1-3. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 16, 17; "Who, being in the form of God, thought it not robbery to be equal with God." Phil. 2: 6. Well, then, may we remember Him in His divine nature, and with Thomas fall at His feet, saying in profound reverence, and without a moment's hesitation, "My Lord and my God." John 20: 28. He declares that He is the I AM of the Old Testament, and if men believe not this, they shall die in their sins, and whither He is gone, they cannot come. John 8: 21, 24.

Second, we are to remember Him in His incarnation. "The Word was made flesh, and tabernacled among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth." John 1: 14. It is deeply interesting to notice how the glory of His perfect humanity, and the glory of His perfect divinity, shine out side by side from His birth to His death. To the Virgin the angel said, "Thou shalt conceive in thy womb, and bring forth a Son:" there is His humanity. "He shall be great, and shall be called the Son of the Highest:" there is His divinity.

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Luke 1: 31, 32. "She brought forth her first-born son, and wrapped him in swaddling clothes:" there is His humanity. "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord:" there is His divinity. Luke 2: 7, 11. "The child grew, and waxed strong in spirit, filled with wisdom:" there is His humanity. But He said to Joseph and Mary, "How is it that ye sought Me? Wist ye not that I must be about my Father's business?" There is His divinity flashing forth even in His childhood. Luke 2: 40, 49.

Jesus was baptized, and prayed: there is His humanity. "And the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice came from heaven, which said, Thou art My beloved Son; in thee I am well pleased:" there is His divinity. Luke 3: 21, 21. "Being forty days tempted of the devil:" there is His humanity. "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God:" there is His divinity. Luke 4: 2, 41. A sinful woman "stood at His feet behind Him weeping, and began to wash His feet with tears:" there is His humanity. "And He said unto her, thy sins are forgiven:" there is His divinity. Luke 7: 38, 48. "His sweat was as it were great drops of blood falling down to the ground:" there is His humanity. "Hereafter shall the Son of Man sit on the right hand of the power of God:" there is His divinity. Luke 22: 44, 49. "Jesus wept:" there is His humanity. "He cried with a loud voice, Lazarus, come forth:" there is His divinity. John 5: 35, 43. Thus it is all the way through His astonishing career upon the earth; and we remember with gratitude that He "who is over all, God blessed for ever," Rom. 9: 5, became a man for us, so that we can lean in our weariness upon a human breast, and in our sin and sorrow listen to the throbbings of a human heart.

Third, we are to remember His holy life. To the Virgin it was announced, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God" Lu. 1: 35. Of no other child of woman could this be said, "The Father hath not left me alone; for I do always those things that please Him," Jno. 8: 29. No other man could affirm this of himself. "Which of you convinceth me of sin?" No other man would dare send out such a challenge. "The prince of this world cometh, and hath nothing in me," Jno. 15: 30. No other man could utter such a boast. "I have glorified thee on the earth; I have finished the work which thou gavest me to do," Jno. 17: 4. No other man would make such a declaration in the presence of death; and He who could say these things of Himself was infinitely more than man, or He was insane.

precisely the same things are said of Him by His Apostles, who record their own failures, and who testify, that "all have



sinned, and come short of the glory of God," Rom. 3: 23; "In many things we all offend," Jas. 3: 2; "Humble yourselves therefore under the mighty hand of God," 1 Pet. 5: 6; "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 Jno. 1: 8. Here is the one illustrious exception to the universal defilement of sin, for the same apostles describe Jesus as the One "Who knew no sin," 2 Cor. 5: 21; "Without sin," Heb. 4: 15; "Who did no sin," 1 Pet. 2: 21; and "in Him is no sin," 1 Jno. 3: 5; "holy, harmless, undefiled, separate from sinners," Heb. 7: 26. Remember that as the Son of God He must be holy, for we can see the sun in the heavens only by the light of the sun, and we could never see a holy Father except by the light of a holy Son, who is the outshining of the Father's glory, Heb. 1: 3. Hence it is impossible for an uninspired pen to write the life of such a person as Christ. The attempt has often been made, and as often resulted in a pitiful failure. Men can never paint the flash of a diamond.

Fourth, we are to remember His death. Here He was no less unique than in His spotless life. It was a death which formed the theme of Old Testament prophets, although Israel overlooked the suffering in longing for the glory, as the Church now overlooks the glory in exclusive attention to the suffering. It was hinted in the first promise to guilty Adam and Eve; it was shadowed in the coats of skins which the Lord God made for them; it was proclaimed at Abel's altar; it was typified in the passover lamb; it was set forth in every bloody sacrifice under the law; it was sung in most pathetic strains in many a Psalm; it was boldly announced by Isaiah, when he wrote of the "man of sorrows, and acquainted with grief," who "was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors," Isa. 53.

It was a death ever before Him, and understood in all of its dread significance, while He walked His lonely way here below. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Matt. 16: 21. Many times He referred to His approaching death with its attendant mocking and scourging, for the cross was in full view at the end of His pathway, in its horrid meaning of shame and torture, causing Him to recoil for a moment, and cry in anguish, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name," John 12: 27. When at last He was nailed to it, amid the scoffs of the un-

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able, the wail of abandoned woe, "My God, my God, why hast thou forsaken me?"

It is safe to say that there is but one rational, as there is but one  
Scriptural way of explaining such an awful death of such a sinless  
sufferer. To claim that He died as an example, or as a martyr, is  
nonsense, for no believer and no martyr ever dies in that manner;  
and we would be struck into speechless amazement and terror by  
the scene, were it not written, "Christ died for our sins, according  
to the Scriptures," 1 Cor. 15: 3: "God made Him to be sin for  
us," 2 Cor. 5: 21. "Who gave Himself for our sins," Gal. 1: 4.  
"Christ hath redeemed us from the curse of the law, being made  
a curse for us," Gal. 3: 13. "Who His own self bare our sins in  
His own body on the tree," 1 Pet. 2: 24. "Christ also hath once  
suffered for sins, the just for the unjust, that He might bring us to  
God," 1 Pet. 3: 18. Ah, brethren, as you gather about His table  
this evening, let each of you whisper with adoring gratitude, and  
with a heart full of love, "He died for me."

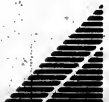
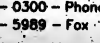
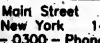
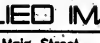
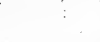
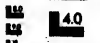
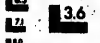
Fifth, we are to remember His triumphant resurrection. Keep-  
ing in mind His transcendently glorious life in heaven from eter-  
nity, and His perfectly sinless life on earth, we are not surprised  
to read of Him, "Whom God hath raised up, having loosed the  
pains of death; because it was not possible that He should be  
holden of it," Acts 2: 24. The most helpless thing in the universe  
was that pierced and mangled body, when it was taken down from  
the cross, and laid in a sepulchre of stone, which was securely  
sealed, while a band of trained Roman soldiers stood on guard.  
But behold the energy of the might of God's power. "The angel  
of the Lord descended from heaven, and came and rolled back  
the stone from the door, and sat upon it. His countenance was  
like lightning, and his raiment white as snow. And for fear of  
him the keepers did shake, and became as dead men," Matt. 28:  
2-4. What are sepulchres and stones and soldiers where the  
strength of God is put forth to vindicate and honor His beloved  
Son who came to do the Father's will?

There are thirteen different witnesses, and classes of witnesses  
who testify to the reality of His resurrection; and it is not strange  
that the philosophical historian, Arnold of Rugby, deliberately  
wrote, "I know of no one fact in the history of mankind which is  
proved by better or fuller evidence of every sort, to the under-  
standing of a fair inquirer, than the great sign which God hath  
given us, that Christ died and rose again from the dead." We  
have (1) Mary Magdalene, Jno. 20: 11-17; (2) the women return-  
ing from the sepulchre, Matt. 28: 8-10; (3) the two Emmaus dis-  
ciples, Lu. 24: 15-31; (4) Peter, Lu. 24: 34; (5) the eleven, Thomas  
being absent, Jno. 20: 19-24; (6) the eleven, Thomas being present,  
Jno. 20: 25-28; (7) the eleven on a mountain in Galilee, Matt.



# MICROCOPY™ RESOLUTION TEST CHART

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(716) 482-0300 - Phone  
(716) 288-5989 - Fax

28: 16-18; (8) above five hundred brethren at once, the greater part of whom were living twenty-five years afterwards, 1 Cor. 20: 6; (9) James, 1 Cor. 15: 7; (10) all of the apostles, including the seventy, 1 Cor. 15: 7; (11) seven apostles at the sea of Tiberias, Jno. 21; (12) all of the apostles on the Mount of Olives, Acts 1: 1-12; (13) the apostle Paul, as one born before the time.

But besides all this, it is a fact vitally connected with the whole of our redemption. (1) Without believing it, salvation is impossible, Rom. 10: 9. (2) Without it there is no regeneration, Eph. 2: 4-6. (3) Without it there is no justification, Rom. 4: 25. (4) Without it there is no sanctification, Rom. 7: 4. (5) Without it there is no constraining principle of life, 2 Cor. 5: 14, 15. (6) Without it there is no comfort at the grave, 1 Thess. 4: 13-18. (7) Without it there is no resurrection of our own bodies, Rom. 8: 11; 2 Cor. 4: 14. Indeed, the apostle shows the frightful results of denying the fundamental truth of the gospel in such a startling manner, that those in the church, who are beginning to question it, may well tremble. If Christ be not risen, (1) our preaching is vain; (2) your faith is also vain; (3) the apostles are false witnesses of God; (4) your faith is deceptive; (5) ye are yet in your sins; (6) our friends who have fallen asleep are perished; (7) we are of all men most miserable. "But now IS Christ risen from the dead, and become the first fruits of them that slept," 1 Cor. 15: 14-20. "Remember," says Paul to his son Timothy, "remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel," 2 Tim. 2: 8.

Sixth, we are to remember His intercession. Of this He gives us a beautiful sample, when He said to poor Peter, "Satan hath obtained permission to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Luke 22: 31, 32; and also in his intercessory prayer for His disciples. "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are thine . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17: 9, 20. Blessed Intercessor! Who knows the fierce temptations that assail us, and sees the storms of sorrow through which He Himself has passed, that sometimes almost beat down our spirits into despair. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted," or "to run on the occasion of their cry to their relief." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 2: 18; 4: 15. Be assured, tempted and troubled soul, that He can respond to your groans along the sensitive link of a personal experience.

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sion for them." Heb. 7: 25. No wonder the apostle breaks forth into the joyous exclamation, "We have SUCH an high priest. Heb. 8: 1. One who knows all about us, and the worst about us, and loves us still. "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24. We may fail, and do often fail, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. It is Ambrose, I believe, who tells of a loving mother carefully picking out the weeds and worthless grass from a bouquet, which a child has gathered for the father; and this is what our loving High Priest is doing for His poor people, that their unworthy prayers and praises may be presented acceptably before the throne.

Seventh, we are to remember His second coming. This thought is involved in the very nature of the ordinance, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 10: 26. The preacher may never proclaim it, and the communicant may never think of it, but, thank God, no man, nor woman, nor child, ever sits at the Lord's table without being a silent witness to the fact that He is coming again. It would almost seem as if the Holy Ghost, foreseeing how this glorious truth would be neglected, and how this blessed hope would be obscured, so ordered it that a speechless testimony should be borne to the greatest fact that yet remains in the history of the Church and the world. Believers are not permitted to slight it, even when they are so disposed, but are compelled at every communion season to certify that Jesus is coming again.

Thus they are brought sweetly, although unconsciously it may be, into sympathy with His mind, when He says, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning." Mark 13: 35. Thus they are made to listen to the message of the two men in white: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 2. Thus they are one in spirit, at least for a time, with the Thessalonians, "who turned to God from idols, to serve the living and true God; and to wait for His Son from heaven; whom He raised from the dead, even Jesus, which delivered us from the world to come." 1 Thess. 1: 9, 10. Thus, when our absent Lord closes the canon of Scripture with the bright promise, "Surely I come quickly," they respond in a measure down in their hearts to the cry of the venerable apostle, "Even, so, come, Lord Jesus." Rev. 22: 20.

If there are any here who are disposed to ask, of what practical value is the truth of the Lord's second coming, let me answer briefly: (1) It has a direct bearing upon creation, which not



until then shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. "We know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirits, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. 8: 19-23. Every one knows that the redemption of the body is only at the second coming of Christ, and therefore the groaning and travailling throes of creation will continue "till He come." But then the rush of the cyclone shall no more be heard, and the pestilence shall no more walk in darkness, and the arid wastes shall no longer be scorched under the burning sun, for He will arise to muzzle the storm, and "the desert shall rejoice, and blossom as the rose." Isa. 30: 1.

(2) Only then "the inhabitant shall not say, I am sick," Isa. 33: 24; "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," Isa. 65: 22. Christian science, and faith healing, and all manner of devices may be adopted to arrest the disorderly march of disease, and to elude the ruffian grasp of death, but our children will still be torn from our grasp, and the infirmities of old age will still cause our limbs to totter, and intolerable pains will still be the dissolving frame, and graves will still be dug, and hearts still break "till He come." Faith anticipates with exceeding joy the overthrow of the foul monster that has made havoc in so many happy lands, and shouts with gladness when assured "that death and hades shall be cast into the lake of fire." Rev. 21: 14. But never will the destroyer of the race lay down his sceptre, until the King of Kings returns from heaven, and the devil is cast down into the bottomless abyss.

(3) The poor dumb beasts wail for deliverance, which shall be achieved only when the King is reigning in righteousness, and faithfulness is the girdle of His loins. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11: 4-9. One might suppose that kind-hearted Christians would long for the coming of the Lord, if for nothing else than to see the hard yoke of man's cruelty and oppression lifted from the necks of suffering brutes.

(4) When Christ comes a second time, "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks:

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nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2: 4. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth," Jer. 23: 5. But that day shall not dawn until great voices in heaven are heard, saying, "The world Kingdom of our Lord is come; and He shall reign for ever and ever," Rev. 11: 15. He therefore who longs for the cessation of war, and for the universal brotherhood of man, which is an idle and mocking dream in the present dispensation, must also yearn for our Lord's personal return.

(5.) Israel will never be restored until that return. But when all nations are gathered against Jerusalem to battle, and the time of unparalleled tribulation has arrived for the Jews, His feet shall stand in that day upon the Mount of Olives, and they shall look on Him whom they pierced. Zech. 11: 10; 14: 1-5. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God." Amos 9: 14, 15. This is but a specimen of an hundred similar passages, declaring in the plainest and most explicit terms the restoration of Israel to their own land at the second advent; and he who prays for the peace of Jerusalem ought to pray that the Lord will hasten His coming.

(6.) Never until then will our beloved ones, whose bodies slumber in the tomb, be given back to us in bodies glorious, powerful and immortal. But "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. Blessed words! Sweet comfort! How can any Christian, along whose path ever lies the shadow of a grave, refuse to join in an eager cry for the speedy coming of our Lord?

(7.) Not until then does the Church enter upon her glory. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3: 4. "Know ye not that the saints shall judge the world?" 1 Cor. 6: 2. But when? Let scripture answer: "At the coming of the Lord Jesus Christ with all His saints." 1 Thess. 3: 13. He has gone into heaven, but left His Church behind, a Church so dear to His heart, He gave Himself for her. Eph. 5: 25. And He can never be satisfied until He has

her with Himself in the glory. An old writer says, "if a man goes away, and takes his wife, and children, and household goods with him, we do not expect him to return. But if he leaves them behind him, he is sure to come back." At all events Christ is sure to come for His Church, and after the tremendous judgments of the tribulation period shall have burst upon an ungodly world, He will appear with her, and she shall reign with Him a thousand years, yea, for ever. Rev. 20: 6; 22: 5.

Having such hope, none should be surprised that we who assemble at this Conference gather around the table of our Lord, gladly to share His death till He come. We believe that "the time is short," that we should be filling sail, as the word means, for we are nearing the harbour after a long and stormy voyage, and can almost hear the voice of the approaching Bridegroom on the shore, "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spices; I have eaten my honeycomb with my honey; I have drank my wine with my milk: eat, O beloved," Song of Solomon 5: 1. "O Lord, let it please thee speedily to accomplish the number of thine elect, and to hasten Thy kingdom."

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#### FIFTH DAY.—MORNING.

### CHRIST IN THE PSALMS.

PASTOR T. O. LOWE.

I WANT to ask your attention only to one name of Christ, and to trace that name, only through the first book of the Psalms; that is, chapters 1 to 40 inclusive.

Luke 24: 44, 45, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures." May we have our understanding opened this morning by the Holy Spirit. Then only can we understand the Scriptures. Some say that we must read the Bible just as we would any other book. Well, possibly if a man have an intelligent idea of how he should study other books, that rule might apply; but many a man will pick up a Bible having no preliminary preparation and read a few chapters, or a few verses, and throw it down, without having got any intelligent idea of what it's about. There must be a preparation for intelligent study of the Bible. Just as there must be in other ranges of life. The inventor of Nitropyrine who made a fortune out of his concoction during the ravages of La-Grippe would be per-

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fectly safe in giving his secret to a lawyer or a carpenter, but he would not impart it to a Chemist for anything. You know Theodore Thomas came to Cincinnati, four or five years ago to instruct the people in music. He introduced to them the Passion Music of Sebastian Bach and at his first introduction, the people listened with ill-concealed weariness; and before he concluded, one-third of his audience had disappeared. Going home with a friend of mine, and going up to his room, he brought his hand down upon the table, and said, "Nevertheless they have got to stand it." He knew there was something worth listening to, but that a process of instruction was necessary before the people could understand it. And at the last May festival, he produced this same music, to a packed audience in the largest hall in Cincinnati, and for three hours the people listened with rapt attention, and many of them with tears. Their understanding, so to speak, was opened to understand Bach. So with reference to this book. There must be an opening of the understanding.

If you have been regenerated by the Holy Ghost, if you have been made partakers of the Holy Ghost, if you have been illuminated by the Holy Ghost, then this precious book is luminous with God's truth, and there is no trouble about finding Christ in every page.

Our brethren who are familiar with the Hebrew tell us, that wherever in a properly-printed Bible we find the word "Lord" (Capital L, small ord, and GOD (small capitals) that word is Adonai in the Hebrew; and that the signification of that word is "Master and Lord"; that is, that the attitude to that person is either that of a servant, or a wife. You see Hebrew Scholarship is needed to put us in possession of that truth. "Ye call me" said Jesus, "Master and Lord, and ye say well, for so I am." There are six words which are translated "Master" in the New Testament. 1. *Despotes*, which seems to signify the head of the family. An example of this word is in 2 Peter 2: 1, "Denying the Lord that bought them." 2. *Didaskalos*, which signifies a teacher. John 13: 13, "Ye call Me Master and Lord." 3. *Epistates*, which means One in office, as the captain of a ship. This occurs five times in the New Testament, and only in Luke. Luke 8: 24, "Master, we perish." 4. *Kathegetes*, that is, leader. Matthew 23: 38, "But be ye not called Rabbi, for one is your Master (leader) even Christ." 5. *Kurios*, which is a name given to a Master by a servant. Matthew 6: 24, "No man can serve two Masters." 6. The sixth word translated Master is "*Rabbi*," very similar in meaning to the word *Didaskalos*, teacher, instructor. Jno. 3: 2, "We know that thou art a teacher come from God." The Syrophenecian woman called him "Lord." That poor adulterous woman in 8th John called him "Lord." Judas never did, "If thou shalt confess with the mouth," (not the Lord Jesus but) "that Jesus is Lord and shalt believe in

thine heart that God hath raised Him from the dead, thou shalt be saved." You see thus, the variety of ideas expressed by these words "Master and Lord."

He is the Head of the house ; the Husband of the wife ; the Master of the servant ; the King, who has the right to demand and insist, "Choose ye this day whom ye will serve." Leader of His people. That is a beautiful name. When Napoleon was in Spain, he wished to cross a high and rugged pass, to concentrate his forces at a certain place. So against the advice of his officers he set out. When the troops were struggling through the snowy drifts of that high pass, and ready to drop with fatigue, word came down the line, "The Emperor is at the head of the column and on foot." The Emperor was undergoing the same hardships as they were, and they were getting the benefit of his footsteps as he trod down the snow. So with an enthusiasm, victorious over even human durability, the army went on following their leader to a glorious victory. So our leader has trod over every step of the way, and He simply calls upon us to follow in His steps, to the blessed fruition, victory, triumph, heaven.

Now we know that Jesus not only claimed this designation and character, but He claimed the identical word, "Adonai" as His own. Look at John 12: 37, 41, and compare it with the opening verses of the 11th chapter of Isaiah. In John 12: 41, the Holy Ghost said through John, "These things said Esaias when he saw his glory and spake of him," referring to Isaiah 6: 1. When did Isaiah see His glory? "In the year that king Uzziath died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple." That word Lord is the Adonai, the "Lord God, our Jesus, sitting on the throne, high and lifted up." In the 8th verse also, "I heard the voice of the Lord (Adonai) saying, whom shall I send and who will go for us? Then said I, here am I, send me." So also the 11th verse, "Then said I, Lord, (Adonai), how long?" just after the verse which John quotes in John 12: 40. So the Holy Ghost instructs us through John, that the glory that John saw on this occasion, was the glory of the Adonai; and John was speaking of our Lord Jesus Christ. Also, in Matthew 12, when Jesus was surrounded with the Sadducees and others, and they asked Him that question concerning the resurrection of the dead, He answered them, "Ye do err, not knowing the Scriptures, nor the power of God." Meaning the Holy Ghost's interpreting power. Then He asked them a moment or two after, "What think ye of Christ, whose Son is he? They say unto him, the Son of David. He saith unto them, how then doth David in Spirit call him Lrd, saying, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." (Quoting from the 110th Psalm). And when you look back into your proper printed Bibles, Oxford or Bagster, you

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find it Lord, capital "L," lower case "ord, which means "Adonai." The LORD, (signifying Jehovah,) said unto my Lord, (Adonai), sit thou on my right hand. Brother Erdman says that he once had a conversation with a young Jew, and he pointed out this 110th Psalm; and asked him "What does Adonai mean?" "Oh," he said, "It refers to the supreme being." "What does Lord Jehovah, mean?" "That also refers to the supreme being." "What does it mean when it says, 'Jehovah said to Adonai, sit thou on my right hand, until I make thine enemies thy footstool?'" The young Jew turned and went away. He caught the idea, and could not stay. The argument that had the approval of our blessed Lord when He was upon the earth, was more than that Hebrew boy could stand. And a few days after, he bowed his head in worship to the Adonai. Now then, if our Master appropriated to Himself the name Adonai and the character of Lord and Master which it signifies in the 110th Psalm, we are on perfectly safe and sound ground when we look into this first book of the Psalms for Christ in the light which that fact affords us. Adonai occurs fifty-eight times in the Psalms, and it is always applicable to Christ as Master and Lord. To-day we will only look at a few of the Psalms in the first book.

Psalm 2, "Why do the heathen rage, etc." We are taken up into the very atmosphere of heaven; one of the speakers looks down upon this earth and he says, "Why do the heathen rage?" "He that sitteth in the heavens shall laugh, and the Adonai shall have them in derision." This first reference to Christ in the Psalms, then, is as the Anointed, the Messiah, and then as the Adonai, and in the sixth verse as my King. God's first word to this world is this: "Oh earth, earth, earth, hear the word of the Lord. Every knee shall bow, and every tongue confess that Jesus is Lord." The Adonai exalted.

Psalm 8. Our Lord is presented to us in this Psalm, as He is in Heb. 1: 2, 3, and in Col. 1: 15, as the Creator of all things. "By Him were all things created that are in heaven and in the earth." "I believe in God the Father, maker of heaven and earth," as the Apostle's Creed runs. True, but more accurately, we might say, "Who made the heavens and earth by His Son?" "Oh Jehovah, our Adonai, how excellent is Thy name in all the earth, who has set Thy glory upon the heavens," as an artist puts His name on the canvas. He has exalted man, and made him a little lower than the angels, to have dominion over the works of God's hands. As I rode up Missionary Ridge a few weeks ago, in the electric car, up a hill that the boys of the Northern Army found it almost impossible to climb, I had an illustration of how even the lightning had been placed under the dominion of man. Ah, this world knows little about it. He has made the world under us. Men of science and manufacturers are using the powers which He



has placed under man's dominion, even these wonderful forces of nature.

Psalm 22: 30, 31, (Revised Version). "A seed shall serve Him. It shall be told of the Lord, (Adonai), unto the next generation, they shall come and shall declare His righteousness unto a people that shall be born that He *hath* done it"

Done what? He hath been "obedient even unto death, the death of the cross." He has had "laid upon Him our iniquities of us all," and the chastisement of our peace. He has placed Himself in the position of a worm and not of a man; the reproach of one, compassed about by the bulls of Bashan; His bones out of joint, His heart like wax; dogs compassing Him, His garments parted among many. He suffered to put away our sin, and the culmination of our joy will be, when in that scene depicted in the 12th chapter of Revelation, it shall be declared that He was worthy, because He "Was slain and hath redeemed us unto God by His blood, out of every nation, and kindred and tongue, and hath made us kings and priests unto God."

Turn to Psalm 25, and you have the picture of a faithful servant in distress; 7th verse, "Without cause they have hid for me their net in a pit, which without cause they have digged for my soul." See also 11th verse, "Uurighteous witnesses rise up." False witnesses did rise up against Him, malignant, cruel and hateful. They tore Him and gnashed upon Him with their teeth, 16th verse. And the true soul, suffering for righteousness sake, calls out, 17th, "Lord, Adonai, how long wilt Thou look on? Rescue my soul from their destruction." 24th verse, "Judge me, O Lord, (Jehovah), my God, (Elohim), according to Thy righteousness. His Lord, His Master, is also the Jehovah, the Elohim. 27th verse, "Let them shout for joy, and be glad that favor My righteous cause." And Adonai's answer on another day, is found in the sermon on the mount, Matt. 2: 12, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

In the 37th Psalm, 11th verse, we have the fulness of Adonai, "The meek shall inherit the earth." Our Lord declares that also in the Beatitudes, "Blessed are the meek, for they shall inherit the earth." The faithful servants are to be rewarded at the time of the Lord's coming.

Psalm 38. Here we see the servant of God astray, and enduring chastening. "There is no soundness in my flesh, no rest in my bones, because of their indignation." What can he do in that condition? Nothing but just come to his Lord, his Adonai. "This is the Lord" in the 9th verse, "Lord, (Adonai) all my desire is before thee, and my groaning is not hid from thee. 15th. verse;

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"In Thee O Lord, do I hope. Thou wilt answer; O Adonai, my Elohim." My covenant-keeping God. 22nd verse, "Make haste to help me, O Lord, my salvation."

In the 40th Psalm, we have, "But I am poor and needy, yet the Adonai, thinketh upon me." Thou art my helper and my deliverer, make no tarrying, O my God.

To go back again to the 16th Psalm 2nd verse, in conclusion, "I have said unto Jehovah, Thou art my Adonai." I feel that we have here the very spirit of the bride. The husband and the wife, the scriptural illustration of the relationship which exists between Christ and His Church. See Eph. 5: 23. "The husband is the head of the wife, as Christ also is the head of the Church."

The Lord cherishes the Church as the husband cherishes the wife, members of His body, and of His flesh, and of His bones. Now taking the marginal reading of this Psalm, we have the Church of God speaking of herself as the beloved one. "Thou shalt not leave my soul in hell, nor wilt Thou suffer Thy Beloved One to see corruption." She calls herself His beloved wife. The Psalm throughout is the utterance of a devoted and happy heart. Verse 2nd, in the Revised, "I have no good beyond Thee." Christ is *Summum bonum*. She delights herself in her husband's friends. The saints and the excellent of the earth are her delight, and as for His enemies, she will not even take their names upon her lips. In the 5th verse, she goes on to speak of her possessions. The Lord is her inheritance, her portion.

In the 6th verse, she expresses her satisfaction for what He has done for her. Her lines have fallen in pleasant places. In the 7th verse, she is faithfully instructed as she lies wakeful and attentive in the night. In the 8th verse, her Lord is always present at her right hand, where the husband should be, to be leaned upon when fatigued. In the 9th verse, her heart is glad and her glory rejoiceth. Her soul will not be left in Sheol. It will not see the pit. In the 11th verse, He will show her the path of life. In His presence there is fulness of joy, and there are inexhaustible treasures still to be found. You see there the all-sufficient Christ; loyalty to Him; rich possessions in Him; complete satisfaction in Him; faithful instruction from Him; all, by the *Adonai* of the Psalms. Bless His name.

FIFTH DAY.—MORNING.

## PARABLE OF THE TEN VIRGINS.

W. A. PARLANI, ESQ., COLLINGWOOD, ONT.

Matthew 25: 1-13 inclusive.

OUR Armenian brethren look upon this parable, as one of their great strongholds, and it must be admitted that if the common interpretation is correct, a great deal may be said on their side of the question; for here we have the whole company of virgins, alike in all respects except one. They all slumbered and slept; they were all looking for the bridegroom; they all went out to meet Him; they all had oil in their lamps, and their lamps were lit, for the real meaning of that word "Gone out," is "going out." The only point of difference is that the wise had oil in their vessels, and the foolish had not oil in their vessels. And the Armenian brethren say, "Well, you admit that the bridegroom is the Lord Jesus Christ?" "Yes." And that the ten virgins represent the Church? "Yes," and yet you see they were virgins, and part of them were lost; and our Calvinistic brethren are sometimes driven to their wits end to answer them. If you regard this parable as simply a vehicle for conveying a moral teaching, the position of the Armenian is a strong one; but if you recognize the fact that it is designed to teach certain truths, in connection with the character of this age at certain periods of its history, we shall find that the contradiction between the supposed teaching of this parable, and the doctrine of Calvinists is only an apparent one.

In this parable, there are three prominent questions suggested to us. First, what is meant by the true kingdom of Heaven. Next, what period of time in the age is indicated by the word "then." Third. What company of persons do the Ten Virgins represent.

It is clearly necessary to speak on what the Kingdom of heaven is, as doubtless many of you here are unfamiliar with the meaning of that term as used in the word of God. The kingdom of heaven and the kingdom of God, are not synonymous terms. This term is used in a two-fold sense in the New Testament. It is spoken of the kingdom waiting in patience for the Lord Jesus Christ, the age in which we now dwell, and as the kingdom and glory of our Lord Jesus Christ, the age for which we are waiting. In the former aspect, it is the kingdom of ministry; in the latter aspect it is the kingdom of manifestation, when the Lord Jesus Christ will be revealed from heaven, and the church will be caught up to meet Him. When the kingdom of heaven is spoken of in connection

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with a parable, it is as man has made it. When it is spoken of without a parable, it is as the kingdom is in the purposes of God. Now people speak of the kingdom of heaven and the Church of God as being one and the same thing. This is the common teaching of the day. The word of God never confounds the two. Men speak of the visible and invisible church. The word of God never does; and the word of God never confounds the kingdom and the church together. If the kingdom of heaven and the church were the same thing, you and I would be Roman Catholics; for we are indistinctly told in Scripture that the keys of the kingdom of heaven were given to Peter, and if the kingdom of heaven and the church are the same thing, then Peter is the church, and our position is a wrong one.

They are distinct because they commence at different times. The kingdom commenced with the ministration of the Lord Jesus Christ. He said, "The kingdom cometh not with outward show, but the kingdom of God is among you." "The law and the prophets were till John, since that time the kingdom of God is preached, and every man presseth into it." The word "into" should be "against." "The law and the prophets were till John." The kingdom commenced with the ministry of the Lord Jesus Christ. But the church didn't commence there. It was still in the future, when he said, "Thou art Peter, and upon this rock, I will build My church." The church of God commenced when the Holy Spirit came down at Pentecost.

They are distinct not only as to the time of commencement, but as to the extent of the gospel they proclaim. Turn to Matthew 10, for a minute. It is important to get this distinction clearly in your minds. Here we see Jesus sending His disciples to preach, saying, "Go not into the way of the Gentiles, and into any city of Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." That was the extent of the gospel of the kingdom,—to Israel, and Israel only. What is the extent of the gospel now? "Go into *all the world* and preach the Gospel to *every creature*."

They are also distinct as to the character of the gospel they proclaim, "As ye go," says the Lord Jesus, "preach, saying, the kingdom of Heaven is at hand;"—the testimony to Israel of the coming of the King. John the Baptist proclaimed the gospel of the advent of the King, the Messiah; and Christ showed his character as the Messiah by the miracles he did in the sight of the people, proving that he was the Messiah and the King. The gospel of the kingdom was proclaimed to Israel, but they refused it. Now is the Gospel to the Church, the same? "Through this man is preached unto you *the forgiveness of sin*. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." This is the proclamation of salvation

to a lost world, the gospel of a crucified Saviour, to Jew and Gentile alike.

They are distinct also as to the position they occupy in this age. The Church is the bride of Christ, called out of the world by the Holy Ghost, baptised by the Holy Ghost, sealed by the Holy Ghost, kept by the Holy Ghost, and looking for the Lord Jesus Christ; but the kingdom of heaven is as to three parts of it, seed sown and fruitless. It is ruled by the fowls of the air, the children of the wicked one; and in it there are bad fish, and things that offend, which the Lord Jesus Christ will cast out when He comes again. The kingdom of God and the kingdom of heaven are distinct then, as to the time of commencement, the extent of the Gospel they preach, the character of the Gospel they proclaim, and as to the position they occupy in this age. The kingdom of heaven being that portion of the world which professes to acknowledge the authority of the Lord Jesus Christ, which age we call Christendom.

You have the idea brought out in this diagram, consisting of three concentric circles, the illustration applying equally as well to the Jewish dispensation, and to the present. As to the Jewish dispensation, we have outside, in the first ring, the Gentile nations living in darkness without the knowledge of Jehovah. Inside that, was Israel nationally, according to the flesh, into which men entered by the outward rite of circumcision. Inside that was the Israel of God, into which men entered by the circumcision of the heart. Apply the same figure to this age. Outside we have the Pagan world, without the knowledge of Christ. Inside, we have Christendom, professing to have a knowledge and belief in Christ, nominally Christian, into which a man comes by an outward form; but he may be only a tare or a bad fish. Inside that we have the Church of God, into which a man enters by the baptism of the Holy Ghost.

There are different stages in this kingdom. There is a time in the kingdom when it is going to be likened to ten virgins. Now, what time is that? What time in the age is represented by "then"? Find out that, and you will find out what the parable means, and never till then. Turn to Matthew 24 and 25, which forms one connected discourse. The disciples came to Christ concerning these great stones of the temple, to show them to Him. and He says, "Verily I say unto you, there shall not be left one stone on another that shall not be thrown down." And as He sat upon the Mount of Olives His disciples came unto Him, privately, saying, "tell us when shall these things be? and what shall be the sign of the end of the world," *i.e.* the consummation of the age. Recollect that they who asked this question were Jews, who knew nothing of the Church of God in the way we understand it. They could not comprehend a Gentile Church. And

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Jesus Christ, of the seed of David, a Jew, answered these Jews the question they asked Him, and the thought of their heart, "When shall these things be? What shall be the sign of their coming"? In these two chapters, the first of which, at least, has nothing to do with the Church, we can see by looking at a few passages that Christ says to them, "Pray that your flight be not in the winter, neither on the Sabbath day." That has no meaning to a Christian, who regards the Sabbath of the Jews—Saturday—the same as any other day. Again, "If any man shall say unto you, Lo here is Christ, or there believe it not." That has no meaning to us, for we know that Christ will appear in the air when He comes; but it is a warning to men who were looking for a Messiah, and might be carried away by a false Messiah. Then He gives them the point of time we are looking for. "There shall be great tribulations, such as was not since the beginning of the world." When is this great tribulation going to take place? Immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven: And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Find out when the tribulation takes place, and you will find out all about the parable of the Ten Virgins. Now turn to Old Testament prophecies. Jer. 30: 6-8. "Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hand on his loins, as a woman in travail, and all faces are turned into paleness? Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of Him. But they shall serve the Lord their God, and David their king whom I will raise up unto them." The dreadful time is the time when Israel is to be delivered. Read also Daniel 12, and the last part of Daniel 11. At the time of the destruction of the Antichrist, "Shall Michael stand up, the great Prince which standeth for the children of the people . . . and at that time thy people shall be delivered. After a time of trouble, such as there never was a time like it, thy people shall be delivered." See also Zechariah 14, "Behold the day of the Lord cometh, &c." Zechariah 12: 10, "As one mourneth for his only son, &c." In all these, the time of tribulation is connected with the time of deliverance. About the time of tribulation, the Son of Man is to appear in the heavens. That is the "then." And where is His Church then, when the Lord Jesus Christ shall come in glory? With Him. "And



He shall send His angels with a great sound of the trumpet, and they shall gather His elect," who are now in the Church. Isaiah 65: 9, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." Not the Church, but the Seed of Judah, the seed of Jacob.

Now learn the parable of the fig-tree. "When the fig-tree," a perfect picture of the Jewish nation, "puts forth leaves ye know the summer is nigh." When the Jewish nation is putting forth leaves, as it is now, in arts, in politics, in science, then know ye that summer is nigh. Now turn to Revelation 6: 13, "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, &c." In the next chapter you get the sealing of the 12,000 of each of the tribes of Israel, and "these are they which came out of great tribulation." The order of events is always the same.

What period of time is indicated by "then"? Immediately after the great tribulation. The great tribulation is connected only with the Jewish people, and not with the Church. Since the Church is to be with Christ at His coming; immediately after the tribulation comes the deliverance of Israel, and the destruction of Anti-christ, and the opening up of the millennial reign of the Lord Jesus Christ. At the beginning of that missing link of Daniel, that seven years, the Church of God is caught up with the Lord Jesus Christ in the air. At the end of that seven years that awful tribulation takes place. That is the "Then."

Third. Who do the virgins represent? Not the Church of God, for the church has been with the Lord Jesus Christ in the air for seven years. Christ has expressly told us that "when He shall appear, we shall appear *with Him*" in glory. When He comes in glory, His church is with Him. The church is the bride of Christ, and the bride and the virgins are distinct people. See Psalms 45: 13. "The King's daughter is all glorious." Here we have the bride; the virgins are the companions of the queen. There's a little bit missing in that parable. It should be as it is in a great many manuscripts, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom *and the bride.*" Trench says that it should read in that way; and it is that way in Cromwell's Bible, in the French Bible, and in the Douay version, and others. When I was in England a few years ago, I had an opportunity of examining some manuscripts of the Gospels: the Coptic, the Persia, the Syria and the Arabic, of great antiquity, with Latin translation in parallel columns. Two of these, the Persian and the Syrian, had it "The bridegroom and the bride." Then we have the virgins going out to meet the bridegroom and the bride. The bridegroom coming *from the wedding* not to it, and to understand this, we must understand the Jewish

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custom. Ten is the number used in the Jewish ceremonies. When a man amongst the Jews married a maid, the marriage festivities lasted for seven days. They commenced with a feast on the first day, at the house of the bride's father, and ended with a feast at the end of the seventh day, in the house of the bridegroom; and his friends went forth to meet the bride and bridegroom, and conveyed them back to their own house. Here we have the return of the Lord Jesus from the wedding.

I think we see conclusively from the Old Testament prophecies the time. Now let me show it from the New. Luke 12: 39 "And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." 42nd verse, "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season." This is substantially the same as what is said in Matt. 24: 42, 43, is it not? If I can show what time this in Luke refers to, I can show the time to which Matt. 24 refers to. Turn to Luke 12: 36, "And ye yourselves like unto men that wait for their lord, when he will return from the wedding, etc." It is the return of the bridegroom *with the bride* at the end of the missing week of Daniel at the time of the great tribulation, when the Jew is delivered, when the Church descends with the Lord Jesus Christ; and at that time, the kingdom of heaven, the elect Jewish remnant of the Jewish race looking for the Messiah, shall say, "Lo this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." They are the Virgins. Israel, not the Church, is to be "likened unto ten virgins who went forth to meet the bridegroom and the bride."

Perhaps some of you would like to know who the foolish virgins were. I can only say as to that, that God has given me no light, and I am not ashamed to say, I don't know. I can only give you a conjecture. Some of you have had daughters married, and a lot of her friends went to the Church to see her married, but you had invited some to your house, who went in and enjoyed the marriage feast, but the companions who went to the Church, didn't go to the house. But they did not cease to be the friends of your daughter. This is all I can say about it.

FIFTH DAY.—AFTERNOON.

## CHRIST IN THE MINOR PROPHETS.

REV. W. H. BATES, CLYDE, N.Y.

THERE is a book with which you ought all to be familiar, namely, "Progress of Truth in the New Testament." The idea of this book is taken from Acts 1: 1; "The former treatise have I made O Theophilus, of all that Jesus began both to do and to teach," and it treats of progressive revelation in the Word of God. Three years ago, Dr. Pierson gave a reading here, "The Eternal Life in the Gospel according to St. John," and he showed us that at each successive mention of that word life there was an added idea, a progressive revelation. And last Friday he told us that in the compiling of the "Four gospels into one," he found a new thing to him, viz., a progress in our Lord's teaching in regard to prayer. This idea of progressive revelation may be applied to Messianic Prophecy. If we begin with the prophetic promise made to our first mother in Genesis 3: 15, and from that down, we will find that at each prophetic utterance concerning the Messiah, there was something added; and tracing from Genesis down to Malachi, taking all these prophetic utterances, we can make a complete picture of the Messiah. A few weeks ago, sitting at Clifton Springs with the author of that beautiful hymn "He leadeth me," he told me that when he was a theological student, one of the professors asked him to go to his house once a week and study Hebrew; and he was asked what part of the Old Testament he wanted to study, and he said, that he would like to study the Messianic prophecies. And he says that in looking through these prophecies, one could read the complete life of Christ.

A prophet is one who speaks for another, *pro*=for, *phanai*—to speak. A true prophet is one that speaks for God. So that the common idea that a prophet foretells future events is only true in part. At first the prophecies were unwritten. The first prophets were more like political reformers. But as the darkness began to deepen over Israel, the gaze of the prophets was more toward the future. The star of Jacob began to rise upon their vision, and as the darkness increased, they saw more and more of its light. And in this period of darkness they began to speak more and more of the Messianic times, and the Messianic person, and the prophetic utterances began to be more often written. Some one has said that our prophetic books are placed in the Bible in such a way as to make it almost impossible to read scriptures intelligently. I think that is true. I think, then, that we will make

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better progress in this study, if I first indicate the chronological order in which these books are written. With reference to the exile in Babylon they may be divided into pre-exilic, exilic, and post-exilic prophecies. They are as follows with their dates:—

1. Jonah, B.C. 862.
2. Joel, B.C. 800.
3. Amos, B.C. 787.
4. Micah, B.C. 750.
5. Hosea, B.C. 740.
6. Nahum, B.C. 713.
8. Zephaniah, B.C. 630—Pre-exilic (232 years.)
9. Habakkuk, B.C. 626.
10. Jeremiah, B.C. 588.
11. Obadiah, B.C. 587.
12. Ezekiel, B.C. 574.
13. Daniel, B.C. 534.—Near to or during the exile (92 years.)
14. Haggai, B.C. 520.
15. Zechariah, B.C. 520.
16. Malachi, B.C. 397.—Post-exile (123 years.)

Of these, three belonged especially to Israel, the northern kingdom—Jonah, Amos, and Hosea. All the rest belonged to the kingdom of Judah. Now, some of these prophets spoke only of the Messianic times, and the others spoke of the Messianic times and of the Messianic person. We may divide them as follows:—

- Prophets of the Messianic times:—1. Jonah. 2. Joel. 3. Amos. 4. Hosea. 5. Nahum. 6. Zephaniah. Habakkuk. 8. Obadiah. 9. Ezekiel. 10. Haggai.

Prophets of the Messianic times and persons:—Pre-exilic—1. Micah. 2. Isaiah. Exilic—3. Jeremiah. 4. Daniel. Post-exilic—5. Zechariah. 6. Malachi.

I shall have time only to treat of the minor prophets who spoke both of the Messianic times and persons, namely, Micah, Zechariah, and Malachi.

Let us now turn to Micah, one of the Pre-exilic prophets. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah. Contemporary with him were Amos, Hosea, and Isaiah. The Book divides itself into three parts, each marked by the opening summons, "Hear ye." For the first division we have chapters 1 and 2. For the second division, chapters 3, 4, and 5. For the third, chapters 6, and 7. Chapter 4, and the first verse of chapter 5, gives an illustration of what I mean by the term "Messianic Times." "In the last days it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it, etc." We have another illustration in Joel, where he speaks of the Spirit being poured out, which was quoted by Peter at Pentecost.

I wish to call your attention especially to a passage in the fifth chapter of Micah, 2nd to 5th verses. In these verses, we have seven points concerning the person of the Messiah:—1. His birth-place, verse 2. 2. His eternal generation, verse 2. 3. His office, verse 2. 4. His administration, verse 4. 5. His divine character, verse 4. 6. His dominion, verse 4. 7. The efficacy of His reign.

1. If you look at the second verse, you will find that His birth-place is to be at Bethlehem. Turning to Matt. 2:6, you will find that

when Herod summoned the priests together in his trouble at the announcement of the birth of the Messiah, and wanted to find out from them where this would take place, they referred to this prophecy, and told him that He should be born at Bethlehem in Judea.

2. In that same verse it is said, "Whose goings forth have been from of old, from everlasting." This could not be said of any mere human being.

3. His office. We are told He is to be a ruler. 2nd verse.

4. His administration. In the fourth verse, we are told that "He is to stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide: for now shall He be great unto the ends of the earth."

Then in the 4th, as to His divine character "He shall stand in the strength of the Lord."

In that same verse we have the teaching as to His dominion. "For now shall He be great unto the ends of the earth." Now look at the fifth verse, please put a period after "peace." "And this man shall be the peace."

Now turn to Zechariah. Zechariah was called to his prophetic office in the second year of the reign of Darius, in the eighth month, B.C. 52, two months after the call of Haggai. His office was to encourage the Jews in rebuilding the temple. This book has three divisions, which I will briefly denote. First division, chapter 1-8 inclusive. Second, chapters 9-11 inclusive. Third, chapters 12-14 inclusive. Now while the prophecies of Ezekiel had reference to the times then existing, into the times he interjects portrayals of Messianic times and persons. The later school of critics tries to confine all the words of the prophets to the times of their existing; but as Dr. Brookes told us last week, so far as these times did not cover the utterance of the prophets, they looked on and on into the future, in accordance with the law of prophetic development, from the beginning. The then-present external circumstances supplied the mould into which the prophecies ran. So while the prophecies all were for the times then existing, they were not for those times only, but ran on into the future.

In Zechariah 10, the Messiah is spoken of as "The Branch." Zechariah 3: 8, "Behold I will bring forth My servant, the Branch." Zechariah 6: 2, "Behold the man whose name is the Branch." This is understood by the Jews to be the Messiah, the shoot that shall grow out of the root of Jesse and out of the stock of David.

Secondly, He is to be king. Zechariah 6: 13. "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne." Zechariah 9: 9. "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem; be-

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hold, thy king cometh unto thee." Now, you will find that scripture quoted as fulfilled, in Matthew 21, where Jesus made His entry into Jerusalem. Three things are declared of this king in this verse, first, He is just, and second, He is lowly, third, He brings salvation. These things, brought out clearly in this passage, are fulfilled in subsequent scriptures.

The third thing declared concerning the Messiah is that He is a priest. Zechariah 6: 13. "Even he shall build the temple of the Lord; . . . and he shall be a priest upon the throne."

Now take up the eleventh chapter. This chapter may be called the mission of the Messiah. In the first three verses we have portrayed the storm preceding His coming. Then from the 4th to the 14th, we see Him assuming the pastoral care of His people. Let me read verse 12 in connection with Matthew 26: 14, "And I said unto them, if ye think good, give me my price, and if not, forbear. So they weighed for my price, thirty pieces of silver. Matt. 26: 14, 15. "Then one of the twelve called Judas Iscariot went unto the chief priests, and said unto them, what will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver." See how perfectly these two correspond. So also correspond the 13th verse of this eleventh chapter with the 27th chapter of Matthew. "And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the-house of the Lord." Turning to Matthew 27, you find that distinctly fulfilled, when you are told that they purchased a potter's field.

The fourth point is, that He was betrayed.

The fifth point is, that He was slain. Zechariah 12: 10. "They shall look upon me whom they have pierced." Read with this, John 19: 37. "Again another scripture saith, they shall look on Him whom they pierced."

Sixthly. This Messiah was to be flockless. Chapter 13: 7. "Awake O sword against my shepherd, and against the man that is my fellow saith the Lord of Hosts: Smite the shepherd, and the sheep shall be scattered: and I will turn My hands against the little ones." Read now Matthew 26: 31. "Then said Jesus unto them, all ye shall be offended, because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

In the seventh place, we have Messiah as victor in the second advent. Chapter 14: 3, 4, 9. "Then shall the Lord go forth and fight against these nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the moun



tain shall remove toward the north, and half of it toward the south, and the Lord shall be king over all the earth. In that day shall there be one Lord, and His name one." Thus we have these seven points as to the Messiah, in Zechariah:—Branch, King, Priest, Betrayed, Slain, Victory and the second advent.

Now let us turn to Malachi. "Malachi" means Messenger of Jehovah. He prophesied much later than Haggai or Zechariah, belonging to the post-exilic period, and during the time Nehemiah was gathering together the people of Judah, and aiding them in the work of reform. The first thing to which I wish to call your attention is, that Malachi refers to Messiah as "The Lord." Chapter 30: 1. "And the Lord, whom ye seek." Brother Lowe told us this morning about the word "Adonai," Master and Lord. In verse 3 we have the article "The" with it. And we are told that with the article, that word is never used except with reference to Jehovah. Secondly, He shall come suddenly, verse 1. Third point, He shall come to His temple, verse 1. Fourth, His work is purifying, verses 2 and 3, and also saving, verse 17. Fifth, He is judge, verse 5. Sixth, He is the sun of righteousness. Chapter 42.

In studying the prophets, I was very much struck with the names "Lord of hosts," "Lord of Sabaoth." These are the last names that were introduced into the Old Testament. There were times when the different names were first used, and in that order of time, these were the last introduced; and out of fifty-five verses in Malachi. I found that this term is used twenty-five times. Now, it is a strange thing that this term, "Lord of hosts," is not used in the Pentateuch at all, neither in Joshua, Judges, or Ruth; and it does not appear until you come to the books of Samuel, and in the two books of Samuel it is used eleven times, in the two books of Kings only three times; but as you get on into the prophetic period, its use is much more frequent. I found that in Jeremiah it is used the greatest number of times, seventy-eight. Now according to the higher critics, the Pentateuch was written much later than it professes to be, and Deuteronomy is assigned by them to the times of Jeremiah, and they claim that it was written by him, or by his amanuensis. Now, if that was so, how happens it that this term, "Lord of hosts," which appears in the prophetic book of Jeremiah seventy-eight times, does not appear in the book of Deuteronomy or in the Pentateuch at all? That should be accounted for. And I think that in accounting for it they will have a labor which they cannot accomplish. I think this term as used by Malachi is used in a higher and broader sense than it is by the other prophets. I think it is meant to show to the idolators who worshipped the hosts of heaven, that the Lord of hosts is greater than the hosts whom they worshipped. Look at Malachi 1: 11, "For, from the rising of the sun even unto

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he going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

In the last chapter of Malachi, we have Moses the representative of the law, and Elijah the representative of the whole Prophetic period introduced. There prophecy closes, and the voice of God is silent to His people for over four hundred years. In the interval between the times of Malachi and the advent of the Messiah, the person of the Messiah dropped out altogether, and the mass of the people were looking for the times of the Messiah, and only a few were looking for the person of the Messiah. That is a perfect picture of the present time. According to the common interpretation of these Old Testament prophecies, the Millennium before Christ, the great mass of the world is simply looking for the Messianic times, and only a few, as in that period are looking for the person of the Messiah. But it did come, and in the darkness and silence of that long period, at last a voice sounds from the lofty mountain peaks of the wilderness of Judah, heralding the Sun of righteousness. The star out of Jacob was found to be a fixed star. The Sun of righteousness has arisen and will shine on through this day of the Lord, and will shine on forever.

#### FIFTH DAY.—AFTERNOON.

### CONTINUAL NEED OF THE HOLY SPIRIT FOR SERVICE.

REV. F. E. MARSH, SUNDERLAND, ENGLAND.

**T**HE Holy Spirit works in connection with us as believers in Christ, in a three-fold way. He works upon us as sinners, and leads us to believe in the Lord Jesus Christ, simply resting in Him as the finished work for salvation. This is illustrated in Ezekiel 30 where we find that when God began to deal with the house of Israel, it was represented as a valley of dry bones, and when the prophet preached to the dry bones, the breath, the Spirit of God came upon the dry bones, and caused them to revive. In like manner the Holy Spirit comes upon us, and quickens us from the death of sin, and unites us to the Lord Jesus Christ, and makes us one with Him, so that we participate in the perfection of His work, in the completeness of His atonement, and in all that He is, and in all that He is yet to be as the glorified Son of man. Then the Holy Spirit works in us as saints. We have this illustrated in the first chapter of the book of Ezekiel 12th

verse. "And they went every one straight forward: whither the spirit was to go they went; and they turned not when they went." Here we are told that the living creatures were moved by the Holy Spirit; and as the Spirit moved these living creatures, so the Holy Spirit is to live in us, and to move in us. Paul in summing up his experience as a child of God, speaks of the working that works in him in power, and in writing to the Philippians, exhorting them to work out their own salvation in fear and trembling, he gives them the reason why they should do this, "For it is God that worketh in you to will and to do of His good pleasure." In the third place the Holy Spirit works through us as servants. Turn to Ezekiel 1: 19. "And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheel." Note this verse. "When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels." The Spirit moved the living creature, so a consequence, the living creature moved the wheels. And in like manner, if we would move men, it is only as we are moved by God; then, of course, it is not we at all, but the Spirit of God that moves them. These three stages of the work of the Holy Ghost in connection with us are further illustrated and brought out in the Gospel of John, chapter 3. Here we have the beginning of the Spirit in implanting new life in salvation through faith in Christ. "Unless a man be born of water and the Spirit, he cannot enter the kingdom of God." We know that this is brought about by believing on Christ. For when we believe that Jesus is the Christ, we are born of God, and the Holy Spirit is poured upon us. Just as at first, when this earth of ours was a chaos, the Holy Spirit moved upon the waters, and brought order out of disorder, so the Holy Spirit has brooded over us whom He first quickened from the death and the darkness we were in. He has implanted in us a new nature quite distinct and opposite to the old nature, "for that which is born of the Spirit is spirit."

In chapters 14, 15, and 16 of John, we have the bestowal and interlaying of the Holy Spirit, impregnating our being in sanctification, and this by abiding in Christ. You remember how the Lord Jesus Christ again and again in His parting words to us, promised that His Holy Spirit should be in His disciples, in His followers,—that the Holy Spirit should be in them forever. And He goes on in the 15th chapter to illustrate the result of the indwelling Spirit of God, in the fruitfulness that is manifested in the life. Christ is the vine, we are the branches. May we not say

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hat the Holy Spirit is the living sap that produces in us and through us the fruit, which is the result of the indwelling of the Spirit of God? How do I know that a man is full of the Spirit of God? Because He says so? No. I only know: as I see the fruit of the Spirit. In the first and seventh chapters of John we have the baptism of the Spirit in influencing and impressing the worker in service, and this baptism is to be received from Christ. You remember John's testimony was this: He said, "I baptize you with water, but there is another coming who shall baptize you with the Holy Ghost." And Christ, in speaking on the last day of the feast, exhorting the people to come to Him, said, "Come to Me and I will give you living water, and from you shall flow rivers of living waters. "This spake He of the Spirit, for the Spirit was not yet given, because Jesus was not yet glorified." And this living water flowing out from the believer simply refers to the power of the Holy Spirit as He operates through us; and as we live in the Spirit, we find that we are not only receiving blessing ourselves, and bringing honor to God, but others are receiving blessing too. You have this illustrated in Ezekiel 47, where we read, "Wherever the living waters come they bring life." So it should be with believers; wherever we go, we should bring life and gladness. Wherever we are, there should be felt the power of the Spirit of God. As we know that the Holy Spirit quickens with Christ, and as we know that the Holy Spirit produces a likeness to Christ, so we know the Holy Spirit to be continually used by Christ. The truth about the Holy Spirit has been called the lost gospel. And is it not true that we hear very little about the Holy Spirit? Is it not true that if we had to depend upon the teaching of many preachers, we would be inclined to think that there were but two persons in the Godhead? When we come to think of it, how the Lord Jesus is dishonored in this our day, by men who ought to know better, who speak of Him merely as a good man, and how grieving it must be to the Holy Spirit of God when He and His work are simply ignored? And more than that, we find many to-day who speak of the Holy Spirit, if they do speak of Him at all, as a mere influence, nothing more; not a person, as is the Father and Son, but a mere influence proceeding from the Father and Son. Have you ever thought of the consequence of denying the personalty of the Holy Ghost? You generally find that those who deny the personalty of the Holy Ghost, deny the personalty of the devil as well. Deny the personalty of the Holy Spirit, and then follows inevitably the denial of the personalty of Satan. What does the denial of the personalty of the Holy Spirit and the personalty of Satan involve? The throwing overboard of all that we hold to be essential to salvation, and sanctification. We have no hesitation in saying that the cause of all the declination in spiritual life is the

departure from the truth, and the truth as to the Holy Spirit and Satan in their personality. For there is a triple consequence, a three-headed monster in the denial of either the one or the other. Let one deny the personality of Satan, and the account of Satan's temptation in the Garden of Eden is a myth, and its insertion is a mistake. The decadence of Adam does not involve the human race. The effectual headship of Adam is gone. His act was not a representative one, and so the scriptural statements, "As by one man sin entered into the world and death by sin, and so death passed unto all men for that all have sinned."

For as by one man's disobedience many were made sinners," may be cut out by the knife of rationalism. Following this, the natural depravity of man vanishes; and the trenchant words of Christ to Nicodemus, "that which is born of the flesh is flesh," and "except a man be born again," are delusive and misleading. As you have got rid of these two old fashioned truths, you can work away on the sinfulness of sin, until it becomes almost holiness, and at the worst, a slight misfortune. The sacrifice of the Saviour is therefore unnecessary, and therefore not vicarious; and to put it at its highest, is but a model of devotion, and an ideal martyrdom. Punishment for sin is out of the question, for sin is not sin, Satan is not Satan, hell is not hell, justice is not justice, and punishment is not punishment. These expressions are only figurative and mystical. Thus the denial of the personality of the devil goes more or less to the root of the following three things—first, the identification of the sinner with the fall of Adam; second, the depravity of man, and as a consequence, the necessity for future punishment. As there is a triple consequence in denying the personality of Satan, so there is in denying the personality of the Holy Spirit:—First, the divine inspiration of the Bible as the Word of God is gone, for holy men could not be moved by the Holy Spirit to influence and direct them. Second, the miraculous conception of Christ as to His manhood could not be, as there is no Holy Spirit to beget Him. The words of the angel to the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Lord shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God," had no meaning. Consequently, the divine sonship is destroyed, and His deity gone. Therefore, third, Christ's death has no value for others, as He was only a man. His sacrifice was not an atonement for sin, neither was it substitutionary, but only virtuous in that He suffered as a martyr. As the trinity leaf of the shamrock withers and dies when it is plucked from the stem whence it derives life and support from the root, so the denial of the personality of the Holy Spirit destroys the three truths already referred to. The Bible as the revelation of God is gone. Hence we are

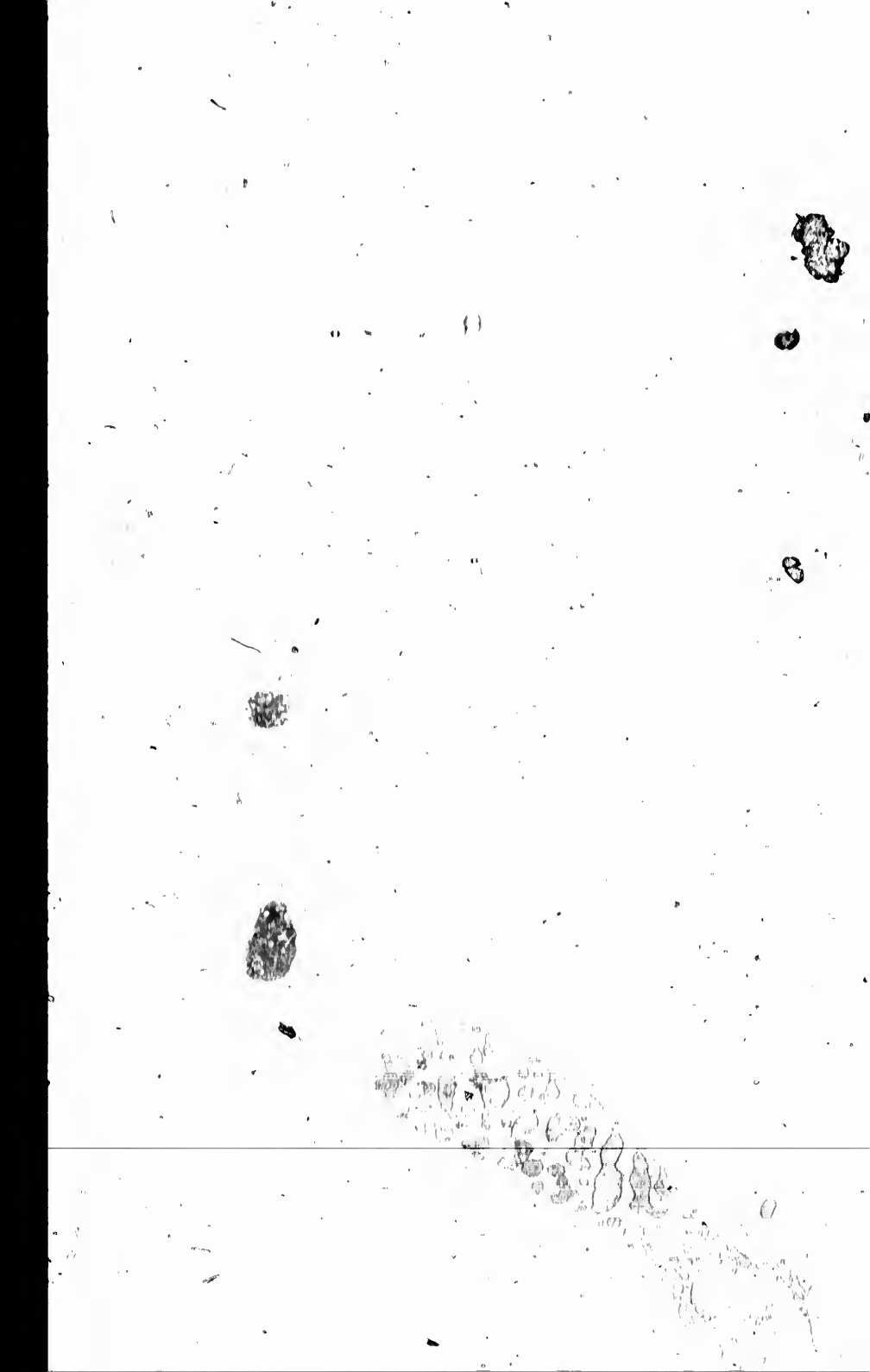
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in the Egyptian darkness. The deity of Christ was a mockery; therefore He was an impostor, and the death of Christ is useless; for no mere man could atone for the sins of others; only as the Son of God could He bear the sins of many; hence we are forever lost. That is the consequence of denying either the personality of Satan, or of the Holy Spirit. But we who are here, do not so believe. I only refer to it to show the evil it would work, and the end it would arrive at, if you begin to trifle with the word of God to us as a revelation of Himself, as to His character, as to the Holy Spirit, as to man, as to sin, as to the future, or as to God in any sense of the word.

The Holy Spirit, we read in John's Gospel, shall not speak of Himself; or better, as in the Revised Version, "He shall not speak from Himself." He does speak of Himself again and again in this inspired Word. He speaks of Himself in creation, in prophecy, and in redemption.

I want now, as the Lord shall help me, to give you a five-fold consequence of being filled with the Holy Spirit. First, one who is filled with the Spirit of God, is full of faith to convict a sinner of his sin of unbelief. In John 16: 7, you have the proof of this, "Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you, and when He is come He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; and of righteousness, because I go to the Father, and ye see Me no more; and of judgment, because the prince of this world is judged." Now, note the connection in which these words occur. The Lord Jesus Christ, in John 14, had been speaking of the Spirit of God as dwelling in the believer. He shows, in John 15, the result of that indwelling Spirit, viz., fruitfulness in the life; and in John 16 he shows the result upon the world: that is, that the world shall be convicted of unbelief through the faith and the life of those who are believers in Christ. One writer, speaking upon these words, says this (I will quote it, for it bears out the thought I have in my mind on this point): "What is here promised is such an outpouring of the Holy Spirit as shall not only reveal itself in the consciousness of believers, but substantiate itself as an undeniable and wonderful fact to the onlooking world. Is not this the great thing wanted; that the Spirit should be so poured out on Christ's people that men should be made aware of His presence with them, and of His presence at the right hand of God?" Have we not illustrations of this in the Gospels? We read of Stephen and of Barnabas that they were men full of faith and of the Holy Ghost; and they were full of faith because they were full of the Holy Ghost. Look at Peter as he stood up on the day of Pentecost, he was full of faith, and as he testifies of Christ, as he speaks of





of Christ's work and resurrection, what is the consequence? Three thousand are pricked to the heart, and cry out, "Men and brethren what shall we do?" Look at Stephen before the council, a man filled equally with the Holy Ghost, and filled equally with faith. What is the consequence of his testimony? Did the council receive his words? No. They were cut to the heart, and they gnashed on him with their teeth. They rushed on him in their wrath, cast him outside the city and stoned him to death. Mark this, if a man is filled with the Holy Ghost, he will be full of faith; and men will be either pricked to the heart to their conversion by his life and testimony, or they will be cut to the heart to their condemnation. People will either receive you and believe in Christ through your testimony, or they will want nothing of you, and will seek to do with you as they did with the Master, crucify you.

In the second place:—One who is filled with the Spirit of God will be full of the truth in testimony. You remember Elihu's testimony in Job 32: "I am full of matter; the spirit within me constraineth me." As the cistern is full of water from the reservoir by means of pipes connected with it, so the Spirit comes to us through the truth. Christ, so to speak, is the great reservoir, and the Spirit comes to us from Christ through, if I may so speak, pipes connected with Him, and it is as the truth of God lives in us in power, and as we testify of the truth that we have power in our testimony. Friends, we have a message from God, and we are responsible to Him as to the way we give out that message.

If you turn to the Acts of the Apostles, you will find one truth very prominent there, through the whole book just as there is a distinguishing cord running through all the ropes sent out from all the dockyards in England, for a scarlet cord runs through all the ropes sent out from Plymouth, and when you see a rope with a scarlet cord running through it you know that that rope came from Plymouth dockyard, so we find running through the Acts of the Apostles a connecting word, and that word is "Word." Turn to Acts 2: 41, "Then they that gladly received the Word were baptized." That word as we know was about Christ. Chapter 4: 4, "Howbeit, many of them which heard the Word believed." Same chapter, 29th verse, "And grant unto Thy servants that with all boldness they may speak Thy word." In the 31st verse, "They spake the word of God with boldness." Here you have their prayer answered "They were filled with the Holy Ghost, and they spake the word of God with boldness." Chapter 6: 4, "But we will give ourselves continually to prayer, and to the ministry of the word." So in chapter 8: 4, "Therefore they that were scattered abroad went everywhere preaching the Word. Satan made a mistake when he caused these Christians to be scattered through all the world. Instead of quenching them, he only spread

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the truth farther. 14th verse, "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." In the 35th verse, Philip preaches the Word to the Eunuch. You find this word also in chapters 10: 44; 11: 19; 12: 24; 13: 7, 26, 44, 48; 14: 3, 25; 15: 7, 35. And so on right through the whole book, we find that one word "Word." There is nothing like the word of God to stir peoples' hearts. Some men are always preaching for money, and never get what they want. I went to a pastorate, a church burdened with debt; dissension had got amongst the people. After the truth, the word of God had been preached faithfully for some time, we began to pray that we might get the debt paid off. We didn't have a bazaar, we didn't have a collection. We simply got on our knees and prayed to God for the money, and we got sixty pounds more than we wanted.

People who have the truth will say, "We must carry the truth to other people, and you will find a missionary spirit cropping up, and the people of that church will begin to say, "we must have our missionary in Africa, or Japan." You preach the truth, and you will find the people stirred up. The ungodly will hate you. Give me a man that is faithful to Christ, and you will find that man hated by people. Shall the servant be greater than his master. How is it that the Church of God has such an easy time of it now. It is because it is unfaithful. Let the Church of God rise up and be true to her Lord. Let her set her face against the customs in the churches; let her set her face against the spirit we find cropping up among the young people; and you will find that she has her enemies. What we want is men and women who will live true to their Lord, faithful to their Master; for it is the faithful servant that gets the reward and hears from the Master's lips, "Well done, good and faithful servant." It is the word of God that is able to build us up. It is the word of God that will give us spiritual life, and build up our spiritual frame so that we shall be giants in the truth, and bold in the name of the Lord. Let us see to it, dear friends, that we keep to the truth. Let us use the word of God in its naked simplicity, its convincing might, in its arousing energy, in its enlightening power, in its rugged strength, in its asserting knowledge, in its purifying and peaceful joy, in its Christ-honoring theme, in its God-glorifying teaching, in its Spirit-given utterances. And then, freely will we have our Master's blessing. Never mind if the people say you are too straight, too scriptural. Let us remember in this Conference, that we not only come here to hear the truth, but we want that that truth should get such a hold upon our lives, that it shall so dwell in our hearts, that it shall have a sanctifying effect upon us. O let us remember that "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the word." Let

the word of God dwell in us mightily. Then we shall be able to give it out to others. Let us hide the truth of God in our hearts, then we cannot possibly sin against God. Let the truth of God, have such a power upon our whole being that we shall be indeed, as it has been said every true Christian should be, walking Bibles. If we are not walking Bibles, then we are walking libels; because, as Christians, we should be true to our Master.

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FIFTH DAY—EVENING.

INSPIRATION.

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REV. JAS. H. BROOKES, D.D.

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**T**HE subject this evening is one of vast importance. It may be stated in these words: In what respect and to what extent is the Bible inspired? If there is a single error or inaccuracy in this blessed old book, infidelity is the logical and inevitable result, because no one can tell what is true and what is false. If the writers were mistaken in one statement, they may have been mistaken in every other statement, and you have no foundation for your faith in the Bible as the revelation of God. My purpose is not to advance any theory about it. I have no theory. But it is simply to call your attention to the testimony of the book about itself. My argument is not with the infidel, to prove to him that God has revealed His will from heaven. My argument is with the professed Christian to prove to him that when he reads the sacred Scriptures, he is reading the words which God directed His servants of old to record. It is needless to say that we are not speaking now of any translation of the Scriptures, King James, the Revised Version, or any other version; but we take the position without a moment's hesitation, that every one of the original scriptures from the first verse of Genesis to the last verse of Revelation was given by inspiration of God. And now for the plain proof of the proposition.

OLD TESTAMENT SCRIPTURES.

In 2 Timothy 3: 16, 17, having special reference to the Old Testament of course, for the New was not at that time completed, though the New is obviously included in the statement, as I shall presently prove, the apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

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may be perfect, thoroughly furnished unto all good works.' What is the meaning of the word "Scripture"? It means writing. Therefore we have Paul's testimony that all the writing known as Scripture from first to last is given by inspiration of God. Mark it, not that the men were inspired, for it is a very common mistake with people who are considering this question, to speak of the apostles and prophets as inspired men; that is not the point Paul makes. The *writings* are given by inspiration of God, and not only so, but *all* of them. Men can raise a great many objections to this doctrine; and imagine a great many difficulties in connection with it, but I am appealing to Christians to-night, and I ask you if you are not bound to believe the testimony of the Bible concerning itself, as you believe the testimony of the Bible concerning the Deity of Jesus Christ, His death upon the cross, or any other truth this blessed Word contains? What do your difficulties amount to in the presence of a plain and positive statement like that of Paul's? Sometimes people say, "How are the Scriptures inspired?" I don't know, and I don't care. That is my answer to the question. How did the eternal God become a babe upon a virgin's breast? I don't know. How did Jesus walk upon the raging waves? I don't know. How did He raise Lazarus from the grave? I don't know. If you wait to know the how of all truth before believing, you had better die right now, for there are a thousand things occurring every day which you are compelled to believe without understanding them.

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The Revised Version makes the verse just quoted, read, "Every Scripture inspired of God is profitable," but Paul never wrote it in that way. How do I know? Because Paul was not a fool. A fool knows that every Scripture given by inspiration is profitable for doctrine. The revisers probably made the change as a compromise with certain men on the committee, and so put the little word "is" in the wrong place. But they are inconsistent with themselves, for we find precisely the same form of expression in Heb. 4: 12, "The Word of God, quick and powerful," &c. Here they say, "the Word of God *is* quick and powerful." Why did they not say, "the Word of God quick and powerful *is*"? So they render *pas graphe* "every Scripture," but they render *pas oikos* in Acts 2: 36, "all the house." However, it is fair to add that the learned chairman of the Revision Committee defended the change on the ground that it gives a more emphatic testimony to the inspiration of every portion of Scripture.

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2 Peter 1: 20, "No prophecy of the Scripture is of private interpretation." That is, the meaning, the vast scope of the prophecy did not fall within the range of the prophet's own vision, since these men are represented by the same apostle as searching diligently into the significance of their own writings, 1. Pet. 1: 11. "For the prophecy came not in the old time by the will of man."

If therefore, the will of man determined the character of the writing as to its expression, the testimony of Peter cannot be true. Man's will had nothing to do with it either in thought or language; "but holy men of God spake as they were moved by the Holy Ghost." It does not say that holy men thought, but holy men *spake*. I would not give a baabee for what Moses thought, or what Paul thought. I don't care what they thought; I want to know what they *said*. They *spake* as they were moved by the Holy Ghost. Now then we have two apostles certifying to the fact, first, that all the Old Testament was given by inspiration of God; secondly that the holy men God employed, *spake*, being borne along by the Holy Ghost.

Now look at the Old Testament for itself. Exodus 5: 10, 12. Moses was of course the holy man of God employed by the Holy Ghost to write the words given by inspiration of God. God sent him to Pharaoh with a command to let His people go. Moses replied, "O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech and of slow tongue." The Lord's reply was, "Who made man's mouth?" He didn't say, "Who made man's mind?" God doesn't care about a man's mind. It is too pitifully little to be of any consequence. "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say." God did not promise that He would be with his head and teach him what he should *think*, but to be with his mouth, and teach him what he should *say*. And from that time on, Moses comes before the people again and again, even 560 times in the Pentateuch, with the formula, "Thus saith the Lord." When Moses said, "Thus saith the Lord," "the Lord spake, saying," was He deceiving the people? Or was he telling the truth? Unquestionably he sought to make the impression that the very words he delivered to them were the words of God.

Exodus 32: 16. The tables which Moses had in his hand when he came down from the Mount "were the work of God, and the writing was the writing of God, graven upon the tables." Now what are you going to do with that? Seven times the phrase, "the writing was the work of God on the tables," occurs. If that be untrue, then there is no truth anywhere in the Pentateuch. But it is true. God not only spake, He wrote with His own hand in letters, on tables of stone. That is what the book says, and I believe it. If any do not believe it, fairly and logically, they are infidels.

Now take Leviticus 1: 1, 2. "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation, speak unto the children, and say unto them;" and nearly the whole book professes to be the words which God communicated to Moses, and which Moses communicated to the people. Did

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Moses tell the truth, when he said to the people that God had directed him to proclaim these words? If he did not, we cannot believe anything he wrote.

Wellhausen, it is said, was informed that his admirers and imitators in America accepted his theory concerning the post-exilic date of Leviticus, but still claimed that it belonged to the Canon of Scripture. The arch heretic was silent for a moment, and then replied, "I have proved the book to be a forgery, but I never thought of making God Almighty a party to the fraud." If Moses did not write the book, the Forger was not only a liar, but a very irreverent liar.

Deuteronomy 4: 2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Did Moses say that about his own words? Why, he was the meekest man on the earth. Would he dare to warn redeemed Israel, if the words had been his own, that they were not to add one word, or one syllable to them nor diminish ought from them? Is not this a strong proof that the very words of the Pentateuch were given by inspiration of God?

Now let us go to the second part of the Old Testament; the division of the Jewish Scriptures into the law of Moses, the Prophets, and Psalms, being recognized by our Lord Himself in Luke 24: 44.

In that large section embraced under the general title of the Psalms, David was the principal actor and agent, as Moses was in the first. Let us look at his testimony in 2 Samuel 23: 2. "These be the last words of David. The Spirit of the Lord spake by me, and His word was in my tongue." He does not say, that the Spirit of the Lord thought by him, but *spake* by him. He does not say that God put ideas into his mind, but His word was in my tongue. Here you have David joining Moses in declaring that the words which he had proclaimed and recorded were communicated to him by the Spirit of the Lord; and if he is not to be believed in this testimony, neither is he to be believed in any statement he uttered and wrote. Whatever objections may be urged against verbal inspiration, they should all disappear before the force of such positive evidence as this.

Psalms 119: 160. Here is a psalm with 176 verses, and every verse but one, exalts the word of God, under one or more of its seven great names. When you get to the 160th verse you read, "Thy Word is true from the beginning: And every one of thy righteous judgments endureth forever." As Dr. Clark translates it, "Every word from the first word is true." Here again is the testimony of David, that there are no inaccuracies, no mistakes, no errors; and this would be absolutely impossible unless the very words were given by inspiration of God. Even Dr. Farrar,

who has written earnestly against the verbal inspiration of the Bible, tells us that not one demonstrable error in the Scriptures has ever been discovered by the widest learning or the acutest ingenuity of criticism: and this admission, in the light of all human history, proves the truth of the doctrine he assails.

Proverbs 30: 5, 6. "Every word of God is pure: He is a shield unto them that put their trust in him. Add thou not unto his words, lest He reprove thee, and thou be found a liar." I fear there are many professing Christians who are calling down upon their heads this judgment and shameful epithet. They attempt to tamper with this blessed book of God as if it were a human production. They add to it, and take from it, as they please. They bring to bear upon it their so-called "higher criticism," and tear it to pieces, as they would some ancient tradition or heathen manuscript. They seem to have high conceit of their intellectual acumen and learning; but the time is coming when they will be found liars, and shrink in confusion and shame, "From the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Now let us turn to the prophetic books. Jeremiah 1: 6, 9. There the young prophet recoiled from going upon the service of the Lord, just as Moses had done. He says, "Ah, Lord God, behold I cannot speak, for I am but a child." Now, what was the reply? "Say not, I am but a child, for thou shalt go to all that I shall send thee, and whatsoever I shall command thee, thou shalt speak. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, behold, I have put My words in thy mouth." The Lord did not say, I put my thoughts in thy mind, but my words in thy mouth. From that moment the timidity of the young man was gone. He could speak with authority, because he spoke the words of God. Hundreds of times there rolls the solemn refrain through that sublime prophecy of Jeremiah, "Thus saith the Lord"; "The Lord said"; and when people and kings threatened him with death, back he fell upon "Thus saith the Lord," and he held that word boldly and steadily in the face of all foes, because he knew that it was not his word, but the word of the Lord. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces. Jer. 23: 28, 29.

Zechariah 7: 12. God says of Israel that they hardened their hearts, "lest they should hear the law, and the words which the Lord of hosts had sent in His Spirit by the former prophets; therefore came a great wrath from the Lord of hosts." Thus it is down to the close which contains the phrase, "Thus saith the Lord" twenty-four times in four short chapters. This or some equivalent phrase occurs at least twelve hundred times in the

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prophets, every one of whom begins his message by announcing that he was sent to make known the word of the Lord, not one of whom said that he was uttering his own word.

Now, let me call your attention to one fact. There are a great many doctrines, against which there may be brought some text in apparent contradiction. Take the doctrine of justification, or sanctification, or election, for example. But if any one can find a verse or a line from the first of Genesis to the last of Revelation, that even seems to set forth any other doctrine than the complete, plenary, and verbal inspiration of the Bible, those who teach in this Conference will promise never to speak on this subject again. We challenge investigation, and defy contradiction. You know one theory is that the thoughts are inspired, but not the words. There never was as great a mass of nonsense put into one short statement as that. As Dean Burgon says, "You might as well talk about a sum in arithmetic without figures, or of music without notes." The thing is absolutely inconceivable; nor would such a theory have been invented except to account for supposed errors and mistakes in the Bible. Even if it were true, it would be a theory absolutely worthless. If God inspired the thoughts of these men, and then left them to men's notorious ignorance and weakness, to express their thoughts through the medium of blundering human language, the Bible would be of no real value to us. It would be as though God had sent down from heaven a beautiful casket containing the secret of eternal life, and thrown away the key, so that we could not be able to open the box.

But, in the second place, let us see how the Old Testament is quoted in the New. Matt. 1: 22, "That it might be fulfilled which was spoken by the Lord through the prophet." The Lord did the speaking. How? Through the prophet. That is, the prophet proclaimed the word the Lord told him to utter.

Matt. 2: 5, 15, 17, 23. Here again, we have exactly the same expression, so that four times in the first two chapters of the New Testament we are informed that it was the Lord who spoke, and the prophet was His mouth-piece. When we get to the 23rd verse, we find a remarkable change, and it shows that every letter is inspired and worthy of notice. You will discover that most important doctrines sometimes depend upon the difference between the past and present tense, and upon the difference between the singular and plural of the words. If expositors had remembered this they would not be wondering what prophet wrote the words of the 23rd verse. It does not say that any prophet wrote them, but that it might be fulfilled which was spoken through the prophets. There is a difference between prophet and prophets, and the sum of all the Old Testament prophets was that He should be called a Nazarene.

Luke. 1: 68-70. Here we have the prayer and thanksgiving of

Zecharias. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began." Who did the promising? God. How did He promise? Through His prophets.

Acts 1: 16. Here we have the disciples met together in prayer, waiting for the fulfilment of the promise of Jesus that He would pour upon them the Holy Ghost, and Peter said, speaking of Judas, "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Who did the speaking? The Holy Ghost. How did He speak? Through David.

Acts 3: 20, 21. "He shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." It was God who spoke.

Acts 4: 24, 25. "Lord, Thou art God, . . . who, by the mouth of Thy servant David, has said, &c." Who said? The Lord God. How? By the mouth of His servant David.

Romans 1: 1, 2. "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He had promised afore by His prophets in the holy scriptures." Who promised? God. How? Through the prophets. Where? In the holy scriptures. My friends, why should they be called the holy scriptures? Because they are stamped with the authority of God's word and with the impress of God's presence. Is there any other reason for calling them "Holy Scriptures"? Take the best book man ever wrote. Could you call it a holy book? No. But if verbal inspiration is not true, why not continue the Bible indefinitely? Why not add to it every book that is published? If it is not true, what is the difference between the Scriptures and any other book that aims to do good?

Galatians 3: 8, 16, 22. "The scripture foreseeing that God would justify the heathen through faith." What, Scripture foreseeing! Why, Foreseeing is a divine attribute. How could scripture foresee, unless God is in the scripture, not only speaking through it, but imparting to it by His abiding presence something of His own divine perfections? 16th, "He saith not, And to seeds as of many, but as of one, And to thy seed which is Christ." Here Paul rests a great and vital truth on the difference between the singular and the plural numbers of the noun. 22nd verse. "The scripture hath concluded all under sin." The Greek word is "shut up, or imprisoned," again making the Bible a personal, living power.

Hebrews 1: 1, 2. "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets,

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hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also He made the worlds." Who did the speaking? God. How did He speak in old times? Through the prophets. How does He speak now? Literally in the Son, that Son being the effulgence or outshining of the Father's glory, the exact impress of His substance, God manifested in the flesh, and still speaking to us by His Spirit in the Word. As with the incarnate Word, so with the writ en word; there is a human as well as a divine side; but the human is perfect because the product of the Holy Ghost.

Hebrews 3: 7. "Wherefore the Holy Ghost saith unto David." It was the Holy Ghost, therefore, who said what David was used to record. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken." Hebrews 12: 27. Here Paul goes back to Haggai and borrows this word "once more" from him, and he lays the word down as the foundation of a most important doctrine. Are all the words of Scripture given by inspiration of God? Paul evidently treated them in that way, led by the Spirit to regard every word and every letter of every word with reverence, as communicated by the Lord to the prophets.

3rd.—The use our Lord made of the Old Testament.

Matthew 4: 1-11. "Being filled with the Holy Ghost, he was led by the Spirit into the wilderness to be tempted of the devil." The three-fold temptation that came upon Adam and Eve in the garden and that still assails the sons of men, He met, not by overwhelming Satan with the manifestations of His majesty and power, but by falling back upon the words, "It is written." Each time also He quotes from the book of Deuteronomy—a book the higher, or rather lower, critics tell us was not written by Moses at all, but nearly a thousand years later, and therefore was a base forgery. But the Lord of Life used no other defence against the attacks of the devil. To the Son of God "It is written" was invested with Supreme authority.

Matthew 5: 17, 18. "Think not I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot is like an English comma, a little bit of a thing. A tittle is a little bit of a twist in one of the Hebrew letters. Now says Jesus "Heaven and earth with all their boasted stability shall pass away before a jot or tittle, before the least particle or point of a word of Scripture can fail. With Him it is obvious, not only that the thoughts were inspired, that the book was in a general way superhuman, but the words were sacred. These words He links

with His own words, which out-last heaven and earth. Matt. 24: 35. Matthew 22: 29-32. The Sadducees came to talk about the resurrection. They didn't believe in it. They speak of a woman who had been married seven times, and at last she died: whose wife should she be in 'the resurrection? "Ye do err," said Jesus, "not knowing the Scriptures, nor the power of God, for in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I *am* the God of Abraham, and of Isaac, and of Jacob? God is not the God of the dead, but of the living." Observe, it was God who spoke, according to our Saviour's testimony, and He did not say, I *was*, but I *am* the God of Abraham, and of Isaac, and of Jacob. Hence our Lord shows the importance of noticing the difference between the past and present tense of a verb in Scripture.

Matthew 26: 53, 54. Peter had been asleep, and like all sleeping disciples, he did not have full possession of his senses when he woke up. He fell to slashing around with his sword, and cut off the ear of the High Priest's servant. Jesus says, "Put up again thy sword into his place: . . . Thinkest thou not that I cannot now pray to my father, and He shall presently give me more than twelve legions of angels? The Roman legion of that day consisted of six to eight thousand men; twelve legions, seventy-five or a hundred thousand angels. One angel came down from the battlements of heaven, and killed one hundred and seventy-five thousand Syrians in one night. One hundred thousand angels were standing on poised wing, gazing at the trials of their Lord, and they could have taken up Jerusalem and all the forces of the Romans, and hurled them into the Dead Sea. "But how then shall the scriptures be fulfilled"? The scriptures must be fulfilled in the minutest particular, even at the expense of His own life. What a lesson to those who trifle with the scriptures now!

John 10: 35. "The Scripture cannot be broken." Thank God for that. In these days of infidelity in the church, of men departing from the faith, I have comforted my heart many a time with this sweet thought of Jesus. "The Scripture cannot be broken." Men may assail it, and the devil rage against it, but the Scripture cannot be broken.

John 17: 12. "None of them is lost but the son of perdition, that the scripture might be fulfilled." Thus He associated the Scripture with every event, and exalted the Scripture at every step, but treated no other book with this constant and deep reverence.

John 19: 24, 28, 36. Why did the soldiers gamble at the foot of the cross? Why did they cast lots for the garment of the Lord Jesus Christ? "That the scripture might be fulfilled." Again,

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"Jesus, that the scripture might be fulfilled, saith, I thirst." He was hanging there in the agonies of death, and glancing across the vast field of ancient prophecy, having absolute control of His own life, for He laid it down of Himself, and no man took it from Him, He would not bow His head until a little bit of a Scripture consisting of two words, "I thirst," should be fulfilled. He held back His life-blood and groaned, filling to the brim the measure of predicted suffering, that the Scripture might be fulfilled.

36th verse. "That the scripture should be fulfilled. A bone of Him shall not be broken." Turning back to Psa. 34: 20, we read, "He keepeth all His bones; not one of them is broken"; and back of that to Ex. 12: 46, we read of the passover lamb, "neither shall ye break a bone thereof." Thus we see that all Scripture bears upon the person and work of our blessed Lord, that all Scripture is linked together, and that all Scripture is worthy of the most devout attention and study. A little sentence, easily overlooked, comes to light fifteen hundred years after it was written, and is made to do homage at the foot of the cross to the divinity of Jesus Christ our Lord, and to the verbal inspiration of the Bible.

Revelation 22: 18 19. "If any man shall add unto these things, God shall add unto him the plagues that are in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." We began in the Old Testament with the solemn admonition, "Ye shall not add unto the Word which I command you, neither shall ye diminish from it, and we close with the same words. As a final proof of the verbal inspiration of the Old Testament take 1 Peter 1: 10, 11, where the prophet's are represented as searching diligently what, or what manner of time the Spirit of Christ, who was in them, did signify, when He testified beforehand the sufferings of Christ, and the glories that should follow. They were like amenuenses studying the Master's words when He has withdrawn. Brethren, it is a complete and perfect book. Let those who think that it is not, try to improve its phraseology. Let them take any verse they please, and undertake to express the same thought in better language. If they do not abandon the attempt in despair, they will only illustrate the truth of the Scripture, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," Prov. 27: 22. The inability of man to write the Bible is proved by the fact that the italicised words which are found in it, which do not belong to the original, and which were placed there by godly men, nine times out of ten mar the sense. Cling to the book as it is, and refuse to give up a jot or tittle of it at any man's order.

## NEW TESTAMENT.

Matt. 10: 20; Mark 13: 11; Luke 12: 12. On three different occasions, mark you, our Lord Himself solemnly told, the apostles that when they appeared as witnesses in defence of His truth, they were not to premeditate or think beforehand what they were to say. He positively forbade them to arrange their speech, or to prepare in any respect their answer to the indictment. What reason does He give for this strange command? "It is not ye that speak, but the Spirit of your Father which speaketh in you"; "Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost"; "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." If this is not verbal inspiration, it is impossible to teach the doctrine in human language. The thoughts of the apostles were not inspired, for they were forbidden to think at all; but their words were given by inspiration of God.

Acts 2: 1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Here are eleven illiterate fishermen who had never been to school, perhaps had not read anything outside the Bible, and who knew nothing about foreign tongues. All of a sudden they stand in the presence of a great crowd, and speak in sixteen different languages, and the people who came crowding around them "were confounded, because that every man heard them speak in his own language." It is manifestly impossible to deny verbal inspiration in this instance, because the very words were given by the Holy Ghost to men who had not previously known the meaning of the words. If any deny that here at least the words were given by inspiration of God, it is a waste of time to argue with them.

1 Cor. 2: 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here Paul says he is speaking the things which the Holy Ghost revealed, and in words which the Holy Ghost taught him. Do you believe him, whether you can or can not understand how he received his words from the teaching of the Holy Ghost? If you do not, then do not believe anything the Bible says. It is ridiculous and contemptible to pretend to believe the book, and to believe it only in part.

1 Cor. 7: 10, 12, 40. The Corinthians had written to the apostle Paul about the marriage relation. He replied that when

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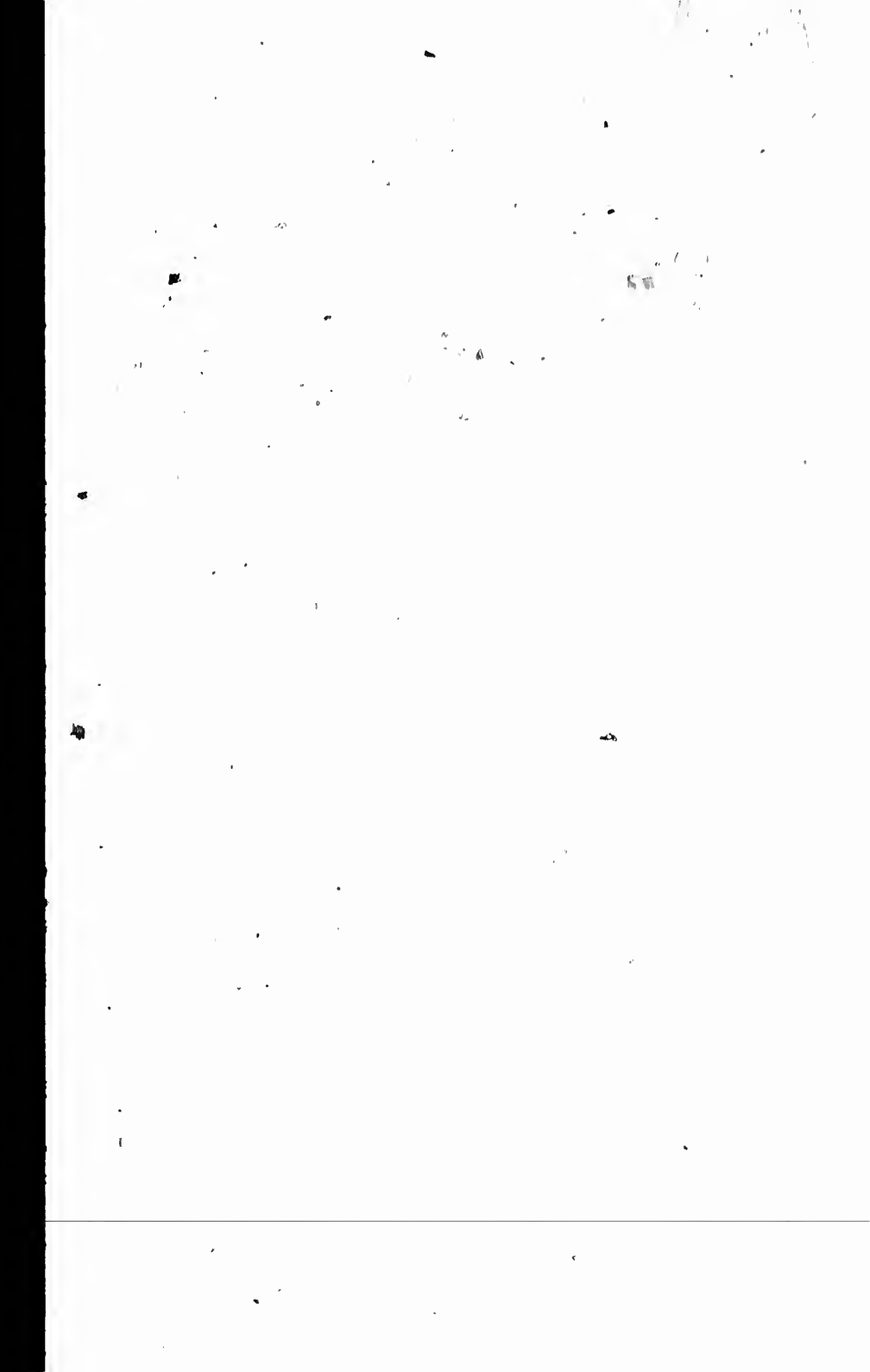
the Lord Jesus was down here, He taught them certain things about that. But at the time Jesus was on the earth, no such questions had arisen, as were then disturbing the conscience and peace of believers. Therefore the apostle says, "To the rest speak I, not the Lord." But observe, you are just as much bound to obey my command, as the command of the Lord Jesus. That is what Paul says. But doesn't the 40th verse show that he was uncertain about his inspiration? No sir, it does not. There were false teachers in Corinth, who claimed that they were inspired in opposing the doctrines of Paul. Referring to these he says in tones of biting sarcasm, "I think that I also have the Spirit of God." They assert that they have the Spirit of God; I think, or as the emphatic Diaglott renders it, I am certain that I also have the Spirit of God. The common version has it, "I think also that I have the Spirit of God." The revised properly reads, "I think that I also have the Spirit of God." There is a vast difference between the two. If these false teachers boast that they have the Spirit of God, how much more have I who speak in words which the Holy Ghost teacheth?

1 Corinthians 14: 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Doesn't that settle it? The false teachers claim that they are prophets, or Spirit taught; they will make good their claim by acknowledging that the things I write unto you are the commandments of the Lord. They will see that my words are given by inspiration of God, and possess the authority of Christ Himself.

1 Thessalonians 2: 13, "For this cause thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." So in 1 Thess. 4: 8, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit." In view of these statements, it is difficult for the imagination to soar to the height of combined ignorance and impudence, attained by so many who say that they do not agree with Paul.

James 4: 5, "Do you think that the Scripture saith in vain, The Spirit that He placed in us jealously desireth us?" Here the Scripture is represented as *saying*, thus again giving to it the authority and attribute of God.

2 Peter 3: 2, 16, "That ye may be mindful of the words that were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." In this did not Peter take up the writings of the apostles and raise them to the same high level of divine authority which he had given to the words of the prophets, of whom he says, "they spake as they were



moved by the Holy Ghost"? "As also in his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction." Doesn't Peter take up Paul's writings and place them side by side with the other Scriptures, which he says were spoken by holy men of God? By the way, Peter settles the authorship of the epistle to the Hebrews, for he says that Paul wrote it. Peter's epistle was to "the pilgrims of the dispersion," the elect and believing Jewish remnant; but Paul wrote nowhere to the Jews, unless he wrote the epistle to the Hebrews. But apart from this, Peter links Paul's writings and the writings of the other apostles with those of the Old Testament prophets, whose will had nothing to do with the prophecy, being borne along by the Holy Ghost.

1 John 4: 6, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." If a man did not hear the apostle John, he was not of God. Every one of the apostles was placed side by side with the prophets without a single exception. Every one of the apostles comes along and says, "As the words of the Lord came unto the prophets, we, too, are uttering the very word of God."

John 3. He speaks of the faith delivered once for all time to the saints; and in verse 6 bids us remember the words—mark it—"the words which were spoken before by the apostles of our Lord Jesus Christ."

#### TESTIMONY OF UNWILLING WITNESSES.

Numbers 22: 38. Balaam came to Balak to pronounce a curse upon Israel. He was to get money as the price of his unrighteousness, and he was anxious to do as Balak wanted him to do. But when he came to Balak, he said, "Have I now any power at all to say any thing? The word that God putteth in my mouth, that shall I speak." And the result was that he pronounced a blessing upon Israel instead of a curse. When Balak reproached him for it, he said that he could not do otherwise, for God put the word in his mouth, and he had to speak it. Now, here is a wicked man, who wanted to make money at the expense of truth, and God's Spirit made him utter words that he did not wish to utter at all.

Again and again he attempted to please the king, but the Lord met him, and put a word in his mouth, which he was forced to utter, whether he would or no. This surely was verbal inspiration.

1 Samuel, 10: 10. Here we find Saul uttering prophecies because the Spirit of God came upon him, the meaning of which he did not understand. He did not care to speak them, but the Spirit of God put the words into his mouth, and he had to say them. This surely was verbal inspiration.

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1 Kings 13: 20-24. Jeroboam had set up an altar to an idol, and the Lord had sent a prophet of Judah to denounce the wrath of God against the idolatrous king. Jeroboam was so angry that he was about to seize him, when his hand became paralysed, and he was frightened, and begged the prophet to pray for him, and the hand was restored. Then he begged the prophet to eat that day with him. "No," said the prophet, "God commanded me not to eat bread, or drink water in this country." Now there dwelt an old prophet in Bethel, and his sons came to him, and told him what they had seen of the prophet Judah, and he went after the prophet to cause him to return. But the prophet refused to go. "But I am also a prophet, and the angel of the Lord told me to bring you back." Brethren, though an angel from heaven says anything contrary to the Word, let him be accursed. The foolish prophet went back, and while he was seated at the table, the old prophet of Israel burst out on him, "Thus saith the Lord, because thou hast not obeyed the voice of the Lord commanding thee not to eat bread in this land, thou shalt die and not live." The host was commanded and compelled by the Lord to denounce his guest. A lion met and slew him on the way home. And the prophet sent his boys down to look after him, and they found him dead by the road, and on one side stood the lion, type of the devil, and on the other side stood the ass, type of the theological professor, who denies verbal inspiration.

Mark 3. When unclean spirits fell down before Jesus, and said, "Thou art the Son of God." Surely the words were given to these wretched creatures, forcing from them an unwilling recognition of our Lord.

Luke 4: 41. Demons came out of many and cried, "Thou art the Christ, the Son of God." In Luke 8: 28, a man with a legion of demons ran to Him with the cry, "What have I to do with Thee, Jesus, Thou Son of God most high? I beseech Thee, torment me not." If God could put his word into demons, why could He not put them into the mouths of His prophets and apostles?

John 11: 49, "And one of them, Caiaphas being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this he spake not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." What made Caiaphas testify of Christ? The Spirit of God.

In all these instances we have verbal inspiration. "But," you say, "are not some of the things in the Bible unpreachable? Dr. Dodds a theological professor, says so." Well, he had better



quit preaching, and go at something else, when he finds anything in the Bible unpreachable. Let us see what is said about some of the unpreachable things, as they are called by the smart ones.

Matthew 12: 40 They do not believe the story about Jonah and the great fish. Jesus Christ says that story is true. "As Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth." Either Jesus Christ did not tell the truth, or Jonah was really swallowed by the fish. Prof. Oken informs us that an entire horse has been found undigested in the stomach of a shark; that a sailor, leaping from a British vessel, was swallowed by a shark, but a well directed shot having killed the monster, the man was rescued alive; and people believe that, because it is told by a scientist. They will believe any absurdity that is backed by science, but they will not believe the Lord Jesus Christ, simply because the mind of the flesh is enmity against God.

Luke 4: 22, 23. Here are some marvellous stories about Elijah and Elisha from the Old Testament, and Christ comes forward to declare that they are true.

Luke 17: 26-30. The scientists as a class ridicule the story of the deluge. But what does Jesus Christ say? "As it was in the days of Noe, so shall it be in the days of the Son of Man." "As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." These skeptical scientific gentlemen do not believe in fire and brimstone. They will believe in it however, in a day that is not far off.

Many do not believe the story about the magicians of Egypt. Well, the Holy Spirit says that it is true. 2 Timothy 3: 8.

And how about those three young men that walked in the fire, and nothing was burnt except the cords that bound them? Is that true? What about Daniel in the lion's den? Is that true? Heb. 11: 33, 35. "Who through faith . . . stopped the mouths of lions, quenched the violence of fire?" What about Balaam's ass? 2 Peter 3: 16. "The dumb ass speaking with man's voice forbad the madness of the prophet." After all this is not stranger than to see thousands of educated and scientific men opening the mouth to speak like an ass.

Only bring God into the scene, and all the pitiful objections of ignorant unbelief will vanish like the mists of night before the splendors of the rising sun, while the happy soul will emerge into the brightness of everlasting day. It is blessed to see how our Lord Jesus Christ and the Holy Spirit by the apostles take up the very narratives of the Old Testament at which unbelief sneers, and boldly announce to all ages and all lands, "We stand or fall with the truth of these." It was my purpose to call your atten-

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tion to the names and titles of the Bible, and to the manifold service it renders, as still further proving that "all scripture is given by inspiration of God." But my time is up, and you will let me close with the earnest, tender exhortation given by the apostle in his last epistles, "Hold fast the form of sound words." 2 Tim. 1: 13; "holding fast the faithful word." Tit. 1: 9.

## SIXTH DAY.—MORNING.

## THE BELIEVER'S TRIALS.

BY PASTOR E. P. MARVIN, LOCKPORT, N. Y.

**T**RIALS are the common lot of all mankind. No wisdom, virtue, nor fortunate set of circumstances can exempt us from trials. All must be tested, proved and disposed of through trials and afflictions. These may prove blessings and elements of success. "Man may rise by stepping stones of their dead selves to higher things." Yet we naturally shrink from these and pray the sixth petition of the Disciple's prayer: "Bring us not into trial." Matt. 6: 13.

There is a solemn mystery in the sanctuary of suffering. No theology can explain the permissions of moral evil. This is the great original mystery of the universe. Paul indeed, tell us in Rom. 5, how sin and death entered, but not why God permitted them. Many trials are common to saint and sinner. Poverty is the common lot, especially of the saint.

Cherished plans fail. God leads in a way that we know not. We are tried by the unfaithfulness of friends and the hatred of enemies. Death lacerates our affections, breaks up our homes, and we bear the mortal part of our loved ones away to "the land of the enemy." The sweetest, truest affection is here insecure. "It here is tried and purified, then finds in heaven its perfect rest." We wrestle in sickness with flesh and blood; we groan in our mortal body until our great enemy death claims his victim. Man mourns and creation groans. Pagans regard existence as a curse, to be escaped through transmigrations into *Nirvana*, or individual nothingness. The Paganism of Boston and other American cities, which is the "bright consummate flower of culture," wails out the pitiful question, "Is life worth living?" and seeks answer in the writings of Confucius and the Shastus of Hindustan.

The supernatural trial of the Christ-rejecting world is yet to come. 2 Thess. 1: 6, 7. Believers have many peculiar trials, Ps. 34: 19. They are saved through temporal troubles and spiritual conflicts. 1 Pet. 4: 18.

A trinity of old, changeless, and relentless foes confront us—the world, the flesh, and the devil. As soon as we really come out from the world's system of men and things opposed to God, like Noah, Heb. 11: 7, we condemn the world and the battle is on. All who are decided must suffer persecution. They must have *tribulations*, that is, a *thrusting out*. 1 John 3: 16; 2 Tim. 3: 12; John 16: 33. This is the conflict of ages, and there can be no peace until the Prince of Peace shall take the throne.

We breast and stem the current but we cannot turn it. We live in contradiction of the philosophy of the natural man, "out of correspondence with our environments"—an immortal spirit in a mortal body and a citizen of heaven on earth. But this involves trials.

We pitifully seek to save the world and are resisted; God's merciful counsel is rejected, and like all the godly of former ages, and Christ himself, we are tired and grieved. Ps. 119: 136; Ezek. 9: 4; Rom. 9: 1-3; Luke 19: 41. Like our Master, we are often rejected, hated and persecuted. John 15: 18-21. Still the coquetry and smiles of the world are far more dangerous than its rejections or frowns.

The Smyrna church was purified by its ten great floods of persecution, but Laodacea in its worldly prosperity and blindness is really "the poor one, etc.," and is spewed out with utter abhorrence! Even families have internal foes. It is seldom that all are agreed in a consecrated life. Matt. 10: 35, 36.

But our severest trials are with the "Religious world"—those who have only the form of godliness. In 2 Tim. 3: 1-5, we have a mirror of the professing church in the last days. The times are specially perilous, difficult, grievous. Study this striking prophecy and behold its graphic fulfilment, and you can see occasion enough for trials. Paul wept over Philippi on this account. Phil. 3: 18, 19. Paul even appealed from the judgment of the priestly religionists of Jerusalem to the tender mercies of a Pagan monster at Rome. Bigoted religious formalism crucified Christ.

Like Christ and the Apostles, we must expect the bitterest hatred, the hardest names and the worst heresies to come from eminent religionists. Let a faithful witness stand up and testify that the great formal church, numbered in pride, is failing in corporate testimony, and a ruin—that it is filling up with baptized worldlings—that though nearly all of God's dear people are in it, "an Israel within its veil," the majority mind, the controlling spirit is worldly—that it is more Apostate than Apostolic. Let him expose the confusion, ignorance, error, and immorality of these formalists. Let him testify that the popular religions of the day is not Christianity according to Christ. Let him unmask the "fowls that have lodged in the branches of this great tree," and endeavor to spear the cat-fish that have been gathered into this drag

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net, let him condemn those who like Demas, "love this present world," and do not "love His appearing," but are with us for business, society, pleasure, or insurance against the peradventure of fire and brimstone, and it is manifest how great a conflict he must have. None but "dead men" will give such testimony. Ring out the New Testament watchword, Maranatha! and call for separation from the world. Delusion, as at some former periods, is almost universal. The Pellagianlu "*vox populi, vox Dei*," and the syren song of "peace and safety," charm the ear of the people. Boasting of a "Christian state," an absurdity until the crown rights of Christ are acknowledged; glorying in material progress and proclaiming "the glorious march of liberal ideas around the globe, pleases the masses better than the gospel, and brings a larger revenue. Men ignorant of the existence, abode, and power of satan, tells us that the promise and potency of this "good time coming," is in the air. Eph. 2: 2.

In vain do we come with our Bibles, opening and alleging from almost every page, the character of the Church and of the world, the duty of separation, the eclectic purpose of God through this dispensation, and the duty of watchfulness for that great event on which the age hinges—the coming of the Lord! In vain do we point to graphic signs that fill the earth, and cloud the heavens! Our God-sent testimony and warnings are treated as Jeremiads and pessimism, and we are often met with pity, ridicule or persecution. Our ecclesiastical relations enkindle a burning question, Where can we find good fellowship? As pioneers and heroes of a coming age, we must fight, and yet we must keep patient and sweet. We are not to "run the world," but to run men out of it to the Gospel refuge. 1 Thess. 5: 14; Jas. 5: 7.

More briefly let me speak of the flesh, our internal foe. The flesh and spirit, the two natures are engaged on the internal battle-field. Gal. 5: 17. For a full account of this, study Rom. 7. A boy theologian said, "At first I was one, and a tough one. When I got converted I was twins. But the good fellow has got the bad one down, and he means to keep him down." A vile progeny of Satan lurk and nestle in the flesh; pride, envy, malice, selfishness, appetite, anger, etc. See the works of the flesh in Eph. 4: 22-32; and Gal. 5: 19-21. Then our great and malignant personal enemy is the Devil. Matt. 13: 28. God put enmity between us at the beginning; and it never will diminish. We battle with a host of unseen foes in the air, and even in the heavenlies. Gen. 3: 15; Eph. 6: 12. Wisely and well do we constantly offer the seventh petition of the disciple's prayer, "Deliver us from the Evil One." Matt. 7: 13.

Satan has always acted a prominent part in the history of the world. He beguiled Eve, provoked David to sin, tempted Jesus, hindered Paul, and sifted Peter. We should not be ignorant of

his devices. He is the head-center and the source of evil thoughts and evil deeds, in both good and bad men. Though men are depraved, it is not in fallen human nature itself to commit the awful crimes reported in the papers. The devil and his angels are increasingly active. Demonology is evidently reviving in various forms, Satan rages because his time is short. Mr. Spurgeon likens him to a tenant who begins to break down the hedges and tear down the gates because his lease is nearly out. The strongest delusions ever known are now prevailing. Perhaps the most foolish, absurd and baseless is the champion delusion of "Christian science," and its victims are found largely among church members! Probably never before in this gospel dispensation had Satan such a fatal spell on the minds of sinners. The saving fruits of preaching by even the most faithful pastors and evangelists are actually meagre. You must discount the usual newspaper reports of revival converts from one to ten hundred per cent.

It is safe though sad to say, that there have never been one thousand nor even five hundred souls converted in any revival in America the last twenty years. Never before was preaching so powerless. It seems as if real converts are like the few grape gleanings after the vintage is done. We seem therefore to many to be pursuing a forlorn hope, going down with a lost cause, and the truest and sublimest faith is needed to endure the trial. And now, what of the original source, design and antedote of our trials? We may at times grieve and wonder, "If I am His why am I thus?"

1. First let us be assured that all our trials are ordered by the Lord in infinite goodness, wisdom and power. We are not victims of cruel fate, nor the sport of fickle chance. Job 5: 6; Rom. 8: 29; Amos 3: 6; Psalms 31: 15. Men and devils indeed act freely, but in a limited sphere as in Job's trial. God has no uncontrollable or uncontrolled creatures, but all are subject to His efficient or permissive will. How sweetly we are taught God's special providence, in His numbering the hairs of our head, marking a sparrow's fall, and controlling wind and storm. Matt. 10: 29, 30; Psalms 148: 8.

"Howl winds of might, your force combine,  
Without His high behest;  
Ye shall not in the mountain pine,  
Disturb a sparrow's nest."

Every consecrated life is projected on a perfect divine plan, and it is symbolized properly, not by a broken but a complete shaft. Every consecrated Christian is immortal here until his work is done. He has a safe conduct from heaven through this pilgrimage. Whoever touches him touches the apple of God's eye. Our trials come not from an enemy, but from a friend. John 18: 11:

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Psa. 145: 9. They are sent to chasten and not to punish. They are tokens of love, sonship, and family discipline. Heb. 12: 5-8. In Hebrews 11, we have a list of God's suffering and tried favorites God never loves us more tenderly than when He is chastening us. Lam. 3: 32, 33.

2. The Lord provides a blessed comforter. In the same farewell address spoken at His heavy parting, when He forewarns us of these trials, He also promises a personal, beloved, true and abiding comforter, the Holy Spirit, the second Jesus. He is to comfort, teach, help and energise us as our "Ever-present, truest friend." John 14: 16; 17; 16: 7; Rom. 8: 26; Acts 1: 8; 4: 19, 20.

3. These trials are all intended especially for our supreme and everlasting good. Rom. 8: 28; Heb. 12: 11. God sends conflict to strengthen, pain to bless, sickness to cure, and poverty to enrich. Happy parting with earthly good for heavenly gains! He often, unknown to us, keeps us from straying, by trials. Prevention is better than cure. How much better to be prevented, like Paul, by a thorn in the flesh, than to be cured like David. 2 Cor. 12: 7-10; Psa. 51. How often we are reclaimed like Manassah and the Prodigal, in the same way. 2 Chron. 33: 12; Luke 15.

Afflictions like the shepherd's dog, bring back the wandering sheep. Then how many of the best lessons are learned in the school of affliction—of the vanity of the world, the evil of the heart, the sinfulness of sin; the need of grace, and the riches of glory. How we are tested, and proved, and made acquainted with ourselves, and with God, if we only "bear the rod." Micah 6: 9; Psa 119: 91; 1 Kings 17: 18; 2 Kings 8: 13. Hazael spurned the prophet's prediction of his dog-like meanness, but went home and acted meaner than any dog. Who would have suspected so much unbelief, idolatry and disobedience in Israel, except for the wilderness proof? Who would have expected the failing of Noah, Abraham, Lot, Job, Moses and Solomon, even in their strongest points? How these trials confirms the Word. The heart disturbed, like the troubled sea, casts up mire and dirt.

Says Berridge, "O heart, heart, what art thou? a mass of fooleries and absurdities—the vainest, wickedest, craftiest, foolish thing in existence." The furnace of affliction is a moral refinery. Fire does not injure gold, afflictions burn away the corrupt flesh and purify us. There is more evil in a drop of sin than in an ocean of affliction. The head suffers for atonement and the body for sanctification. The blood cleanses judicially, and afflictions ethically Job. 23: 10; Isa. 48: 10; John 15: 2.

Fire, file and hammer are needed to develop character, and fit us for usefulness and glory. All the graces of the Spirit are thus developed, Rom. 5: 3-5; Cor. 16: 13. We have too many, waxy, willowy men with no more back bone than an angleworm. God does not want soldiers always on parade, marking time and



singing songs, but brave, active, fighting men, Eph. 6: 10-18. Enemies were left in Canaan to keep Israel in militant practice, as now we contend against a host of mighty foes in "the heavens." Then we may b. stle and buz about too much and meditate and pray too little. We need many still hours with God, and the exercise of the passive virtues in affliction. It is easy to be good natured in prosperity, but how adversity tries the temper. It will be easy to sing in heaven, but God is far more glorified by our songs down here in this night of trial and sorrow, like those of Paul and Silas in prison. We are in a thoughtless, vain, frivolous world, averse to serious and needful things. We need to be weaned away from it, and to "Walk thoughtfull on the solemn silent shore of that vast ocean we must sail so soon." Trials remind us that we are in a dying world, and a groaning creation, and they develop the kindest, best, and the most useful characters, 1 John 2: 15 Jas. 1: 2. Phil. 1: 29.

4. Our trials are mingled and tempered with many mercies. They are never so bad as they might be, and our remaining mercies always far outnumber them. Count them up and see. Peculiar trials are coupled with peculiar mercies. Special grace is given, and seasonable grace. He gives grace and then tries it. Study Isa. 27: 8; 42: 3; John 16: 33; Deut. 33: 25. When sorely tried, fall into grace and not from grace. Go out like the poor washerwoman and "hang yourself on a promise."

5. Trials are the common lot of all saints and even of our Saviour on earth.

God is not partial in singling out a few to suffer alone. We have fellowship in this sacred cup. It is no strange thing. We struggle and weep together, and so follow on in the footsteps of our Redeemer, who trod the way of sorrows, and climbed on the cross on His way to the throne. None suffer as He did, and none of us suffer as much as we deserve. Study 1 Pet. 4: 12; 1 Cor. 10: 12; 1 Pet. 5: 9; Acts 14: 22; Heb. 2: 10; 12: 3; 2 Tim. 2: 12; Col. 1: 24. We should not shrink from this fellowship. We should rejoice to be permitted to partake of Christ's sufferings. No cross, no crown. We should even leap for joy with the cross on our back!

6. In all our trials we have the presence, fellowship and support of the Master; we never suffer alone; we always have a companion in the furnace, "Whose form is like unto the Son of God." Our afflictions and persecutions are His. The treatment we receive is personal to Him. The battle we wage is His, and He is our invisible leader, as at Jericho. How foolish and wicked then, to complain or rebel. Matt. 28: 20; Heb. 13: 5; Isa. 63: 9; Acts 9: 4; Isa. 32: 2.

7. And finally, our trials are limited in degree and duration. We shall not suffer long, 2 Cor. 4: 17. These afflictions are light

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compared with the glory, and but for a moment compared with eternity. 1 Cor. 7: 29. The time is short, It is furled up like a sail for an approaching storm, or a quiet haven. We shall be through with life almost before we know it. We can bear almost anything for a little while. When going home, we do not much mind the trials of the way, rough roads and disagreeable company.

“Haste thee on from grace to glory,  
Armed by faith, and winged by prayer;  
Heaven's eternal day's before thee,  
God's own hand shall guide thee there.”

Study the prophecies, and be wise. Study the Book, and go by it. Lay no long plans “under the sun.” Yet a little while, how short, how short, the coming One will come, and will not tarry. Heb. 10: 37. Be patient. We may like Enoch go without dying, in the highest form of redemption. Peace, righteousness and glory will come when the usurper Satan is bound and cast out, and the crown rights of Jesus Christ be acknowledged. On His coming hinges the age. Glory crowns the action. Saints as His fellow heirs shall have millions of ages of bliss and glory for every moment of trial and suffering. Earth itself shall be regenerated and put on her bridal robes. As the unsightly charcoal is transfigured into the marvelous diamond that blazes from the diadem of the queen, so earth shall be purified, and glorified, and shine forth with uncreated splendor forever, as Redemption's Witnessing Star. Lift up your heads, tried and suffering saints. You need not live comfortless and hopeless. Your redemption draweth nigh.

Put on a shining morning face and be watching for the morning of joy and glory. “Weeping may endure for a night but joy cometh in the morning.” Pray on, toil on, hope on, sing on.

“In the lonely night of sorrow,  
Hide thou me;  
Till in glory dawns the morrow,  
Hide thou me.”

SIXTH DAY.—MORNING.

## CHRIST IN THE GREATER PROPHETS.

REV. PROF. W. G. MOREHEAD, XENIA, OHIO

**T**HE topic which will occupy us for a brief time, is “Christ in the Greater Prophets.” Christ in the prophets Isaiah, Jeremiah, Ezekiel, and Daniel. In the opening of the study of Christ in the Minor Prophets yesterday afternoon, it was properly re-

marked that a certain progress seems to be indicated as to the revelations contained in the Scriptures, and that this progress is more particularly observable in what are usually termed the Messianic prophecies. It would appear from the opening of the inspired letter to the Hebrews, that God Himself purposely, at various times and in a variety of ways, communicated His will unto men. At first, the promise of a deliverer was general. It was announced that he should be a descendant of Eve, the mother of us all. But from that first great announcement onward, a series of limitations were introduced whereby the predictions about the coming deliverer became more specific and distinct. It was foretold that He was to be of the descendants of Abraham, of the tribe of Judah; that He was to be of the family of David; that He was to be the Son of a virgin; the very place where He was to be born was mentioned, and the time likewise specified, namely, at the close of the sixty-ninth of Daniel's mystic weeks.

Two things, I think are observable in the progress that seems to mark the Messianic prophecies. One is, that with every added line and touch to the great portrait of the coming Messiah, the probability of His advent increases. For proof of this I would refer you to Dr. Pierson's book, "Many infallible proofs." The second is, that so clear and distinct becomes the portrait of the promised Messiah, that God's people waiting for Him can recognize Him when He comes; for all His lineaments are given to them in the Old Testament predictions.

Now, we are about to enter upon the study of Christ in the major prophets. About four years ago, my two little girls were about to begin the study of geography, and as sometimes happens with children, after looking somewhat at the map that had been purchased for them, they became a little discouraged, and announced to their parents, that they thought that it would be wise for them not to study geography at all. By good fortune, it happened that I secured for them a dissected map of North America. This map was cut into a number of pieces, differing in size and shape. They were thrown promiscuously into a box. There were probably thirty or forty pieces, and as you can readily perceive, the skill and ingenuity of the little ones were taxed considerably in forming the map. With a good deal of interest I sat down beside them the first day that they poured the pieces out on the floor, and began to work on the map. The interest on their part gradually increased to enthusiasm when piece was joined to piece and the continent began to appear; but very soon they were puzzled over a certain river, and then by a lake, and finally by some mountains; and they made a discovery that I had not seen when the box was first bought. On the other side of the pieces was a majestic portrait of a nobleman, reaching almost the entire length of the map, and one little girl said to the other, "Let us

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turn it over, and get at that man and see if we can't form the outline from him," and they got the hand, and they got the foot, and they got a portion of the body, and at last the head, and then they turned it back again, and behold all the mountains and the streams, and the lakes had come into their proper places. Just so, there are facts, transactions, circumstances, predictions connected with the times of the Messiah; but lying underneath these topographical and chronological lines, there is always outlined the portrait of the great man, the coming man, the Messiah of God. And let me exhort you here at the outset when you get into trouble in studying the prophecies, seek the pieces that belong to the man; for Christ Jesus is the centre of all prophecy, as He is the centre of all Scripture. I only pretend now very humbly to pick up, as God may help me, little pieces here and there in these four major prophets, and try with you to put them together. And may God help us to see the portrait even if it only be brokenly, the blessed portrait of our Lord Christ.

First, the name and titles that are given to the Messiah in these four prophets. There are about forty-five distinct names and titles given to the Messiah in these four prophets. Of course it would be impossible to refer even to a portion of them this morning, and so I have selected a group of fours or rather four groups of titles.

1. He is called the King. Isaiah 32: 1. "Behold the King shall reign in righteousness." Jeremiah 23: 5. "Behold the days come, saith the Lord, when I will raise unto David a righteous branch, and a King shall reign and prosper and shall execute judgment and justice in the earth." Jeremiah 30: 9. "But they shall serve the Lord their God and David their king whom I shall raise up unto them." Daniel 9: 5. "Messiah the Prince." Daniel 8: 25. "The Prince of Princes." Ezekiel 11: 27. "I will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is." Now, I want you to note that the coming one is King. Every attribute, every title that belongs to a Messianic monarch, that belongs to an eternal monarch, a righteous monarch, is ascribed unto him in language that cannot be mistaken.

2. He is called a servant. Isaiah 42: 1. "My servant whom I behold." It is the servant, the Jehovah. No mere man, as you will find by reading on. It is Jehovah that is coming, and yet one that does the Lord's will perfectly here on the earth. Ezekiel 24: 23. He is there called the Shepherd. He is a Shepherd who gives His life for the sheep. Isaiah 43, is a chapter made up of the fulfilment of the Divine will, the meeting of Divine claims on behalf of all God's people by this great servant.

3. He is the Son of man. Isaiah 7: 14-16. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." I want to make one remark here. A good many have doubted

about the translation here, and have thought that it must have been a young married woman, and after a careful survey of all the passages in the Old Testament where that Hebrew word is to be found, Delitsch has made this statement, that invariably it must mean an unmarried girl, a virgin. Looking over the translation of the seventy, the Septuagint, as it is called, made probably some two hundred and fifty or sixty years before the advent of the Lord Jesus Christ, I was astonished to find that these ancient translators had inserted the definite article before this word virgin, not the indefinite as we have it, "a virgin," but "the virgin," as if she were already known in the divine mind, and was sealed with it. Here you have His incarnation,—born of the flesh, to appear in the likeness of flesh, He is to be one with us, He is to claim kindred with us,—the Son of man, Isaiah 32: 2. In the first verse in the chapter, He is described as a King. Here as man; "And a man shall be a hiding place from the wind, a covert from the tempest." Daniel 7: 13. "And I saw in the night visions, and behold one like unto the Son of man came with the clouds of heaven.

4. God. He that cometh is God, Isa. 9: 6. Here we have a wonderful group of names given to Him. "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah 42: 3, There He gets the two great divine names, Jehovah, Elohim. Jehovah God is He that cometh. Isaiah 47: 4. There He is called Jehovah of hosts, a title as we were told yesterday, that belonged to later prophecies, and not found at all in the Pentateuch; and here I want to say that if you want to see the beauty of this, read a little book by Matthew R. Miller, one of the best Hebraists in this country to-day, called "Luminous Unity." In reference to this title, Jehovah of hosts, he says this—"That as the Old Testament dispensation neared the shore where it was to be arrested, the lights thickened; and when the last prophet came, Malachi, the title of "Jehovah of hosts" was given more frequently to the same number of verses than in any prophet preceding him. Amidst the blazes of many lights, that dispensation went out with a good-night. A few centuries wheel around, the shore of the new dispensation appears, and the evangelists, and the apostles and the Lord Jesus Himself cry out, 'Hail to the morning,' and the 'Hail to the morning' on this shore is the answer to the good night on that other shore." Jeremiah 23: 6, Here the Messiah receives the great name. "Jehovah our Righteousness: "Jehovah Tsidkenu."

Now that we have our four groups of names, King, Servant, Son of man, and God, turn over to the four gospels. Matthew is the gospel of the kingdom. Mark is the gospel of the servant of God, Luke is the gospel of the Son of man, and John is the

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Gospel of the Son of God. Here you have the Portrait of the great coming man in the four great prophets, here you have the portrait of Jesus in the four gospels. Match the one with the other, and they fit with infinite exactitude. He that is promised to come, the king, the servant, the son of man, the Lord God of hosts, is none other than Jesus of Nazareth, who gave Himself for us, that He might redeem us unto God."

Secondly, the offices of the Messiah in these four great prophets. I belong to an old-fashioned folk, so you must allow me to give you the old-fashioned division of the offices of the Messiah, Prophet, Priest and King.

1. He is the prophet. Compare Isaiah 61:1-4 with Luke 4:16, 19. "The Spirit of the Lord God is upon me because he hath anointed me to preach," &c.

Jeremiah 31:31-34, is an announcement of the coming of the deliverer, of the restoration and redemption of Israel. Also in this connection, you might study Ezekiel 36, 37, 40-48, inclusive. You might say that throughout all these four prophets, Messiah is the prophet who speaks through them by his Holy Spirit. Read also Daniel 2, 8. And I might say just here to those of you who not yet received light on the pre-millennial coming of the Lord Jesus Christ, that if you read carefully these two chapters in connection with Matthew 24, 25; I think you will get the light.

2. He is Priest. I want to dwell a little on Isaiah 53. It is a wonderful chapter. There are three things in this chapter that may be briefly mentioned. First, He is a suffering Messiah, a suffering priest. Read verses 1-3 inclusive; also verse 14 of chapter 52: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Delitsch often rendered this passage, "He was so disfigured, his appearance was hardly human." And then take the latter part of second verse, fifty-third chapter. "There is no beauty that we should desire him." The same translator renders this, "Like one from whom men hide the face, He was." Second, Messiah's suffering was vicarious. If there be any truth taught in this chapter, it is that of a vicarious suffering, the substitutionary work of the Messiah, the priest. This is taught thirteen times in twelve verses: 1. Borne our transgressions, v. 4. 2. Carried our sorrows, v. 4. 3. Wounded for our transgressions, v. 5. 4. Bruised for our iniquities, v. 5. 5. The chastisement of our peace was upon him, v. 5. 6. With his stripes we are healed, v. 5. 7. The Lord hath laid on him the iniquity of us all, v. 6. 8. He was bruised and afflicted, yet he opened not his mouth, v. 7. 9. Transgression of my people, v. 8. 10. Hath done no violence, vs. 9, 10. 11. Made his soul an offering for sins, v. 10. 12. Bore the iniquities of many, v. 11. 13. Bore the sin of many, v. 12.





As a Priest, the Messiah's sacrifices were not only vicarious, but propitiatory. This truth is found in four statements: 1. Jehovah has caused the iniquities of us all to fall upon Him, verse 6. 2. His soul was made a sin-offering, verse 10. 3. He took upon Himself our iniquities, verse 11. 4. He bore the sin of many, verse 12.

No other way could one bear the sin of many, than by suffering that which others deserved. Throughout the book of Leviticus we have the word "Bearing sin," and it is invariably in the sense of a propitiation; any fair principle of interpretation must lead us to that conclusion. I want to say a few words with reference to the sign of putting the hand on the head of the victims by the officiating priest in the Old Testament ceremonies. I was much astonished a few months ago in studying the Old Testament ceremonies, to discover that it was not merely touching the victim that is meant by laying the hand on the head, but it means to bear down the weight upon the head of the victim. This enables one to understand Psalm 88: 7, where it says, "Thy wrath lieth hard upon me," which is the complaint of the Messiah, and this word "lieth" is identical with the one used in the ceremony, "He shall lay his hand on the head of the victim," and Bonar makes this wonderful remark about this, "That we lean our souls hard upon Him, upon Whom the wrath of God leaned hard."

3. He is King. Isaiah 11: 11, "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people." You will have a serious time trying to make that prophecy square with the return from Babylon under Ezra and Nehemiah. Also read Jeremiah 30: 1-3; Ezekiel 17: 22-24; Daniel 12: 1, 2.

Third, Messiah's qualifications for His work in these prophecies. Isaiah 11, 1-3. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord, &c." Isaiah 42, 1-4 "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles &c."

LASTLY, His identity with His people,—sympathy, love, pity and infinite help. The king, the servant, the Son of man, the Son of God the Prophet, the Priest, the King, fitted and qualified by the indwelling Spirit, by the might of Almighty God, by the complexity of his awful person, God and man in one person, He shall not fail, he shall sit in judgment in the earth. Our king, the coming king. Our priest, who died for us. Bring those seven sayings on the cross, face to face with the fifty-third chapter of Isaiah, and I think you will understand something of the agony that He passed through that we might be saved. I think it is David Brown who once said, "At the opening of his utterance on

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the cross, he could say, 'My Father,' for matters had not reached their worst: and when the climax was past, he could say, on the other side of the acme of suffering, 'Father, into thy hands, I commend my spirit.' But, in the very consummation of the wrath bearing; and the propitiation for sin, he dropped the title of Father; and fell back on naked faith, 'My God, My God, why hast thou forsaken me.' That is the fifty-third of Isaiah."

## SIXTH DAY.—AFTERNOON.

## CHRIST IN THE GOSPELS.

REV. W. J. ERDMAN.

IT is very evident, from these studies of Christ in the Old Testament, that one could begin at the beginning of Genesis, and noting down all the predictions concerning the Messiah, form before the eye of the mind the complete features of the Lord Jesus Christ. The subject of this hour is, Christ in the four Gospels. Time forbids me to go into the subject very fully, I can only give an outline of the truth concerning Christ in these four Gospels. In approaching this subject, I will divide it into three heads:—First, the theme of each gospel; second, the symbol of each gospel taken from the four cherubic forms; third, the writer of each gospel as corresponding exactly in his preparation and education to the characteristics of the subject of his writings.

**FIRST, Matthew.** The theme, the Son of Abraham the source of universal blessing, Son of David, source and centre of universal rule, Galatians 3: 15: "The king," Revelations 5: 5; "The heir," Matthew 21: 38. Jehovah Jesus the great fulfilment of law and prophecy, the witness of the rejection of Jesus the Christ, the Son of David, the Son of Abraham. That is the gospel according to Matthew. The symbol of Matthew is the lion of the tribe of Judah, the king who came to claim his throne.

**Mark.** The theme of Mark as we find it in Phillipians 2: 7, is the Levite, the priestly Christ. See also, 1 Cor. 9, and Proverbs 14: 4. The symbol of Mark is the ox, ready for service or for sacrifice.

**Luke.** The theme is the Son of man, Savior of men, the Healer, the works of God, the man of God. Hosea 11: 4; Hebrews 5: 1, 2. The symbol of Luke is the cherubic form,—the man.

**John.** The theme,—the only begotten of the Father, the first born son, the prophet as the revealer, not as the speaker simply, the Witness of God, the Sent one of God. The Epistle of life eternal, the glory of God. The symbol of Luke—the eagle.

Now for the writers. Matthew the writer of Matthew's gospel was a Publican, an official of the empire. Matthew 10: 3. Mark, a minister, who tells us of Jesus the minister. Acts 12: 12; 13: 5; 15: 37, 39; 2 Tim. 4: 11. Luke wrote Luke. What was He? He wrote this gospel of the great healer. He was the beloved physician. Galatians 4: 14; 2 Timothy 4: 11. I think that Luke was a Gentile proselyte, the only Gentile of all the writers of the Bible, who, by obeying the Bible, became a Jew. He didn't become a better Gentile, he became a Jew. So when a man is born again, he doesn't become a better old Adam, he becomes a new Adam. The writer of John,—John the beloved disciple, who lay on the bosom of Jesus. He was the only one fit to write of "the only Begotten Son who was in the bosom of the Father."

Turning now to another line of thought, let me call your attention to the order of these four gospels. Matthew treats of Jesus the king. Mark treats of Him as the Priest; Luke treats of Him as the prophet, and John, as the person. I might remind you of the old dictum in philosophy, "That which is first in idea or purpose, is last in execution." The far-off end has a great many preparatory steps before you reach that far-off end. Now Matthew comes first, but the far-off end, and goal of God, is the incarnation of His Son as a king, and the kingdom, and preparatory thereto. He was a Prophet, and a Priest, and He is coming again as king. That is the key to the interpretation of the prophetic scriptures. It is very marked in the Apocalypse that that which is to be at last wrought, is mentioned first. So we have the same law prevailing in the arrangement of these four gospels.

Another remark I want to make, is that the Gospel of the Son of God is the gospel for the sons of God. The gospel of the head is the gospel for the body. I have an idea that at some time or other, the saints will be grouped in accordance with the cherubic forms. Some will belong to the eagle group; some will belong to the ox group, some to the man, and others to the lion. We see a man here, and we say, he is kind of a John; or, he is a kind of a Peter. That one is like an ox, patient under his burden. This one is like a lion, royal in his bearing. And so on.

Turning to Matthew, the first division of Matthew begins in chapter 4: 12. The next division begins in chapter 16: 13. These are divisions made by the Holy Ghost, as you will notice when you look at it. I will now give an illustration of what I call symbolic inspiration. Why was Matthew written as it was written, so far as these different parts are concerned? We heard last night of the inspiration of the Scriptures to their very words and letters; but I go further and say that there is what might be called a structural inspiration. The different books of the Bible have just as many parts as they have, and these parts are arranged as they are, with an intent and purpose which is very

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clear when you see it; like Brother Morehead's illustration this morning of the man on the reverse side of the map. It reminds me of something that happened to me last winter. A post-millennial friend asked me if I still held that old view of the second coming. I didn't answer him, but I ran into the house and brought out a picture, and showed it to him. I said, "What do you see?" "I see trees, animals, rocks, and buildings there." "Don't you see a man?" "No." Well there was a picture of George Washington there, outlined by the branches of two of the trees. I pointed that out to him, and said, "Don't you see that now?" Of course he couldn't help but see it then. So it is with the Lord's coming. When you once see the structural arrangements of the divine books of the Bible, you see the divine arrangements. The critics who speak of the second part of Isaiah do not seem to see that the first part is separated from the second part by four historical chapters. The first two of these chapters face back to the time of Ezra, and the other two face forwards to Babylon. In other words these historical chapters are the bridge by which the prophet moves from the first part to the second part. Now these are the divisions of Matthew. The king is born—is hidden from the world power—is hailed—is tempted—He preaches—He works miracles—He sends forth apostles—He foresees His rejection by Israel—He steps out of Israel on to the sea of Galilee and there foretells a world-wide preaching of the Gospel while Israel is blinded, and the mysteries of the kingdom are historically realized—He hides then from unbelieving Israel—He is confessed of the Church—is transfigured before the Church—He leaves the mount of transfiguration—departs for Golgotha—offers Himself, a few days before Golgotha, as the King of Israel and is finally rejected—foretells the time of the end of the age and of His return to Israel—then fulfils the types and shadows of sacrificial suffering—dies—rises again—but there is no record that He ascends. What you do find is that He sends Jewish apostles to preach the Gospel to the Gentiles. The stamp of Matthew is that of Israel from the beginning to the end, though the Church comes in just before the Transfiguration.

To prove His mission, to confirm His preaching, He works miracles. The first miracle He is recorded as having wrought was the healing of the leper, a remarkable fact. Israel was a leper. The last miracle recorded in Matthew is the withering of the fig-tree. There, on the horizon of human history, cut out against the sky in clear outlines, is the withered fig-tree of Israel, not to bud again until about the time He returns. Time forbids to enter into the other miracles and parables, but all of them tell the double story, on one side, concerning the Messiah, on the other side, Israel and the Gentiles. I turn to Luke, and I find that the first miracle is that of the casting out of the unclean spirit. In other

words, Luke is the gospel of the Gentiles, and the Gentile world had till then been under demoniac power. Christ is spoken of in Luke as praying more often than in any other gospel. It is the gospel of Him as a man. That which is hinted at in Matthew, is universal in Luke.

Now taking these keys to the four gospels, namely, in Matthew He is the king; in Mark the servant, and so on, one can tell in which one of the gospels to find any given miracle. For instance I was asked yesterday where the miracle of the fish bringing money to the disciples was to be found. Why, I thought, that was a royal act on the part of Jesus, the comma ding of the fishes of the sea, and I knew that that miracle was to be found in Matthew.

Now turn to John. The second chapter and twenty-third verse begins the great central division of John's gospel. "Now when He was in Jerusalem at the passover, on the feast day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men; and needed not that they should testify of man. *And there was a man of the Pharisees named Nicodemus, whom he knew thoroughly,*" I have added a few words there, but I didn't add the word "And," for it is found in the Greek. This is the beginning of a series of illustrations to show that He did know what was in man. This division ends in John 12: 50. To prove that, I will read what is an apparent contradiction. I read in John 12: 37, "But though He had done so many miracles before them, yet they believed not on Him." At the beginning of this division, it says that many did believe on Him. Here it says they did not believe on Him. The whole section of John is engaged with just one act of our Lord Jesus Christ. He is trying men, searching their hearts for faith. In the sixth chapter, we find many of His disciples leaving Him. They said, "this is an hard saying; who can hear it?" He was testing them. After getting to the thirteenth chapter, after having put Judas out, He opens His heart to the disciples whom He had tested, and discloses Himself to them. There He makes the wondrous revelations to them of what He is in so many ways.

There are three passovers in John. At the first passover, Jesus appeared as the prophet. When the next passover was nigh He appeared as the priest. At the last passover, of John, Jesus is the king. And you can make these five statements concerning each passover. *First*, Jesus appears at each one of these passovers in some official character. He appears in the office of a prophet at the first one, in the office of a priest at the second one, in the office of a king in the third one. As prophet, He cleanses His Father's house. As priest He fed the five thousand, as He afterwards gave His life, His flesh, for the life of the world. As

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king, He rides into Jerusalem on the colt of an ass. *Second*, He is asked for a sign each time, and gives the same sign each time. His sign is "Destroy this temple, and I will build it again." "I give Myself for the life of the world." "I will raise him up at the last day." "Except a grain of wheat fall into the ground." And again, "If I be lifted up." It is all about death and resurrection. *Third*, He speaks a word perfectly in keeping with the occasion. *Fourth*, You might write over John's Gospel two other statements. The first is, "I am that I am," and the second is, "I know whom I am." Every chapter of the whole gospel is sprinkled over with "I's". "I know whom I am." Again and again did they challenge Him to tell who He was, and at one time He says, "If I bear record of Myself, My record is not true." That is in the fifth chapter. Now, in the eighth chapter, He says, "If I bear record of Myself, My record is true." Why the apparent contradiction, and why the difference in the statements? In the fifth chapter He places Himself in a very lowly position to their view. He says, I am not bearing testimony about Myself now, I let these witnesses bear testimony of Me." But when you reach the eighth chapter, then the Pharisees say, "Thou bearest record of Thyself, Thy record is not true." Now an appeal was made which we can all understand. Suppose somebody comes to you and says, "What is your name?" And you tell him; and they should say, "You are not that person," what would be your method of proof? Why, you would fall back on your self-consciousness. We ought to give Christ the same privilege. When He was challenged with the denial "Thou bearest record of Thyself, Thy record is not true," He says, "I bear record of myself, my record is true; though I go away I come again, and ye cannot tell where I go, or whence I come. Ye are from the earth, and from below; I am from heaven, and from God. I can never deny My self-consciousness; I am before Abraham became; I know who I am."

*Fifth*. Three words from John are the key to all John's writings:—Life, Light, Love. I am the life, I am the light, I am the expression of God's love to sinners. John pens the gospel of the person. Not only should every son of God be able to say, "I know whom I have believed," but every son of God should be able to say, "I know who I am, whence I came, and where I go. I am born of God, and am going back again in due time to God."

SIXTH DAY.—AFTERNOON.  
 THE DOOM OF THE UNBELIEVER.

REV. W. H. RATES.

WHEN the great Dr. Payson once preached from the text, Matthew 33: 23, "How can ye escape the damnation of hell," he prefaced the announcement of his text thus, "My hearers, I am not without apprehensions that the passage which I have chosen for the subject of this discourse will sound harshly in your ears, and that the first effect will be to incite in many breasts feelings by no means favorable to the reception of the truth; but it is a passage which was uttered by the compassionate Saviour of sinners, and I cannot, I dare not, pretend to be more merciful than He. I cannot suffer either a false tenderness, or a fear of giving offence to prevent me from calling attention to His words, words which, if properly regarded, cannot fail to produce the most salutary effect." It is with feelings of such compassionate tenderness that I approach the theme at this hour. I wish from the bottom of my heart that some of these truths that are to be represented were not truths. But all we know of the future is what is revealed in the word of God; and so I think this appeal to human sympathy is unworthy of us. Let God be true, and every man a liar, and therefore let us not take counsel of the tender sentimentality of our perverted nature, but attend to the testimony of God's word. I have five points to make in the discussion of this subject.

First. The state into which unbelief brought all mankind. Gen. 2: 17. "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. 3: 3, 4, 6. "But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it; neither shall ye touch of it; lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye do eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil. And when the woman did see that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat." Here we have the command and the breaking of it. And the penalty "Thou shalt surely die," or, as the margin has it, "Dying thou shalt die," was passed on them. I refer to this expression "Dying thou shalt die," for there was a present beginning of death, swift and instantaneous. When Christ

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was nailed to the cross His death began, but the dying process continued for hours. And the moment the visitation of death began, there was spiritual death. If that command had not been violated, man would not have died physically; and so, as it was the whole man that was involved in this transgression, the penalty of death is visited upon the whole man, body, soul, and spirit.

Romans 5: 12. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned,"—universal death the state into which disobedience brought upon all mankind. Ephesians 2: 1, 2, 3. "And you hath he quickened who were dead in trespasses and sin. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others,"—dead in trespasses and in sin. John 3: 18. "He that believeth on Him is not condemned, but he that believeth not is condemned already." Condemned already. Verse 36. "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."

Second. The provision which God has made to rescue men from that state. Isaiah 43: 6. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all,"—hath laid on Him the iniquity of us all. John 4: 42. "Christ the Saviour of the world." 1 John 2: 2. "And He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Romans 1: 16, "The Gospel of Christ is the power of God unto salvation to all that believe." 1 Timothy 4: 10. "The Saviour of all men." I have had that last text quoted to me in favor of universalism. He is all men's Saviour, of course. "There is none other name under heaven whereby men may be saved." But you want to notice even the little participles in getting at the meaning of the Bible. Now notice the little word 'for' in this text. If by that, "Christ died for all men," you mean that He intended thereby to make a propitiation sufficient for all men, He did die for all men. If you mean that He died for all men in the sense that He intended to save all men, the answer must be, no; for the assurance that some must be lost denotes a condition upon which this provision becomes available.

Third. The condition upon which this provision becomes available. Acts 16: 30, 31. "Believe on the Lord Jesus Christ and thou shalt be saved." Romans 1: 16. "Salvation to every one that believeth." John 3: 15, 36. "Whosoever believeth," John 11: 25, 26. "He that believeth in me shall live." Acts 10: 43.

The simple condition then, is that of faith, and that word faith has in it much that is mystifying to those who don't understand it. I remember how in boyhood, when this matter came home to me, "Have faith—believe." Well, I thought I believed, and yet I did not get the relief that my heart was craving. Let us look for a moment at what is contained in that word 'believe.' We are told in the second chapter of James, that "the devils believe and tremble." It has been said that the devils are the most orthodox people in the universe of God. But their belief is simply a belief of the intellect, an assent of the understanding, and they believe, and are devils still. That is not enough. Now, we are told in Romans 10: 10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." That is something more than intellectual belief. In John 1: 12, we are told that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." In addition to the assent of the intellect, there must be the heart and the affections. That is a second element of faith. But there is a third. We are told in James 2: 22, "Seest thou how faith wrought with his works, and by works was faith made perfect." What was faith in the head and the heart, must take hold of the will and lead to works. Faith, true saving belief, involves these different elements in a man. Teachers of psychology divide man into these three parts, 'the intellect, the affections, and the will.' That is true faith then which takes hold of the heart, the affections, and which takes hold of the will, commanding obedience. In the fourth chapter of Romans, Abraham is quoted as an Old Testament illustration of justification by faith, and in Hebrew 11: 13 he is referred to again. We read that in regard to those things which God had promised him, he was persuaded of them, that was of the intellect; he also embraced them, that was the assent of the affections; and in the eight verse, that Abraham obeyed. Had Abraham stopped short of that, his faith would not have been a true faith. Let us remember that the faith which is the condition of rescue from the state into which death has brought all mankind, is that faith that takes and carries along the whole man, mind, heart, and will. In looking up that text Romans 10: 10, "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation," I was referred back to Matthew 10: 32, where Christ says, "Whosoever shall confess me before men, etc." I found that 'confess me' was in the original, 'Confess in me.' We are to have complete identification with Christ. And He will confess us to the Father, and the angels.

Fourth. The condition unfulfilled, a man continues in the state into which unbelief brought him. The reason he continues there, is because there is no other way for him to get out. He is impotent to bring himself out. Romans 5: 6. "We are without

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strength." Ephesians 2: 1, "Dead." Titus 3: 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." There is a query that might be raised just here, that is, who are unbelievers? I think that, in view of what has been said, it ought not to be difficult to answer that question. Every person who has not been out of this state is an unbeliever. And so, looking over the vast mass of humanity, we must say that every person who is born into the world is an unbeliever. He has not the faith of which the exposition has been given here, and so he must continue in that state until, by the grace of God, he is brought out of it.

Fifth. The unbeliever's doom. This has been called an unpreachable doctrine. It has been said that our churches will not endure it. Dear friends, this is a preachable doctrine, and as servants of God we must preach this truth whether men will hear or forbear. And if we preach it as our Lord Jesus Christ has taught it, and preach it in the spirit of the gospel, I believe that the hearts of men will be touched; and that those whose hearts, when addressed in a different spirit, rise in rebellion against the truth, will be touched by that tender spirit which was so exemplified by the Lord Jesus Christ. Webster defines the verb "doom" as "To pronounce sentence or judgment upon." He defines the noun "doom" as "A judicial sentence." Now, given this I have six points to make.

First. Who dooms? John 5: 22. "He hath given judgment unto the Son." 2 Cor. 5: 10. "The judgment seat of Christ." Christ is on the judgment seat, and pronounces the sentence.

Second. There is a time when doom shall be pronounced, Romans 11: 16. "In the day when God shall judge the secrets of men by Jesus Christ." Matt. 7: 23. "Then." Matt. 12: 36. "Give an account thereof in the day of judgment." 2 Peter 2: 9. "Unto the day of judgment." [I refer you to two articles in the fifth volume of "Truth," one by Brother Erdman, headed, "The Great Day," the other by Dr. Brookes, called "The Day of the Lord."]

Third. The doom is hell. Psalm 9: 17; Luke 16: 23; Matt. 23: 33; 5: 22; Luke 16: 26; 12: 25. "The wicked shall be turned into hell," "And in hell he lifted up his eyes." "How can ye escape the damnation of hell"?

Fourth. The doom is irreversible. Luke 16: 26. "There is a great gulf fixed which cannot be passed." Luke 13: 25; 16: 28; Matt. 8: 12; 12: 32; Rom. 1: 20; Jude 6, &c.

Fifth. The doom is to conscious suffering. Luke 16: 28. "This place of torment,"—conscious suffering.—Matthew 8: 11. "Weeping and gnashing of teeth." Rev. 14: 11. "The smoke of their torment ascendeth for ever." It seems to me that these texts can-



not possibly be construed into annihilation. A clergyman some time ago brought this question to me, and brought up the word '*ap-ollumi*;' to destroy, in favor of annihilation. I used this illustration to answer him. I said, I may shy a stone at that electric light globe, and break it into a hundred pieces; I have destroyed that globe, but I have not annihilated it. Its substance still exists. It is destroyed for the use for which it was made; and so every sinner in his destruction is destroyed for the ends for which he was made, the glorifying of God. It seems to me impossible that the soul should be annihilated. Science says that nothing can be annihilated. Things may change their forms, be put into different shapes, but that annihilation is impossible.

Sixth, The doom is eternal. Matthew 12: 32. The sin against the Holy Ghost certainly is eternal, "It shall not be forgiven him neither in this world, neither in the world to come." Matthew 25: 46. "And these shall go into everlasting punishment; but the righteous into life eternal." There the length of punishment is determined by the length of the reward. If the one is eternal, the other must be, as the same word is used to denote the duration of each. Romans 1: 20, "Eternal power and Godhead." The same word here translated eternal, is the word in the expression "Everlasting chains." This seems to me a perfect proof of the eternal doom of the wicked.

In conclusion there are some objections we may consider. The first one is, That a finite sin cannot deserve an infinite punishment. That is not a fair statement. What we say is that endless sin deserves endless punishment. How can man in this state in which unbelief has brought him ever be otherwise than sinful? Will he not be in a state of endless sin unless brought out of it by the atonement, and when doom is once pronounced, certainly all opportunity for rescue is past. Endless sin deserves endless punishment.

Another objection is that God is too benevolent to doom to endless punishment. After the assassination of Lincoln a deputation from the South came to Andrew Johnson, and fearing that they would receive severe treatment from his hands, remembering how he, as a unionist had been treated by the Southern people, asked him to deal in mercy. And here, in his reply, is an expression which seems to me to convey a most important truth. He says, "Sometimes the severest justice is the highest mercy." And I think that we must believe that Judgment, as dealt out by God, is not only consistent with mercy, but is the highest mercy.

The third objection is the appeal to natural affection. How can we be happy in heaven in the consciousness that some of our loved ones are lost. I think that we ought to rise to a higher plane than this objection of tenderness. Says the Lord Jesus Christ "Whoso loveth father or mother more than Me, is not

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worthy of Me." I believe that in the future, when we see life in God's light, we shall see that God has done right in the punishment of sin and of the sinner; and we shall be so at one with Him, that we shall say, "Even so Father, for so it seemeth good in Thy sight."

Now, having seen what the doom of the unbeliever is, and who the unbeliever is, it seems to me that we should give ourselves no rest day or night, until we have done all that we can to give this gospel of the grace of God which saves from such doom to those who know it not.

#### SIXTH DAY.—EVENING.

### THE ALLEGED DISCREPANCIES OF THE BIBLE.

REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

WHEN I undertook to prepare an address on the discrepancies, so called, of scriptures, I supposed I should been able to complete the work in about a week, or less; I have been at it now about six weeks, and I finished it, so far as I could finish it, about ten minutes before I came here. This is a very dry subject, but I have never prepared a paper with more benefit to myself, and it may be possible that it may be of equal benefit to you.

When I use the term discrepancy, it is only by way of accommodation; for after thirty years of constant study of the Word of God I must confess that I have not found any contradictions or real discrepancies. All the difficulties are due either to the imperfection of the medium of translation, or of human language, or secondly, to the imperfection of the human mind itself. Our limited capacity, or point of view, or range of vision will account for all the apparent imperfections in the word of God. My present purpose is not so much to reach cavillers and rejectors and assailers of the Bible, as to help believers, by removing unnecessary stumbling blocks, by enabling them to understand what is now obscure, by laying down certain laws of interpretation, by exposing certain devices of Satan and his agents, the adversaries of the truth; and by showing the entire self-consistency of the truth, for where real contradiction exists error must be present; either the error lies in what we mistake for the truth as when we mistake a mirage for reality, or the error lies in our vision,—our eye, being diseased sees double where the object is single. The believer risks nothing by looking squarely in the face any alleged difficulty, and in walking up to it as I walked up to a supposed ghost once, on a dark night. If you flee from the supposed apparition, you are always in-doubt whether the ghostly illusion which, upon a touch would

disappear, were not a reality. We have only to wait patiently, and to search patiently, to find our difficulties vanish, and the error, one of our own comprehension.

Now, the discrepancies may be arranged into four classes for convenience. First, verbal, having reference to the words or letters of scripture; second, historical, numbers and dates; third, the moral effect of the ethical principles laid down; and fourth, doctrinal, having to do with doctrinal teaching. In what follows, I group them together, and offer some general suggestions in connection with each class. You know the books on this subject are very numerous, some fifty or sixty, and one of these books covers 500 pages, so you will see the difficulty I had in condensing what is to be said on the subject into what I will have time to say tonight. Now, I want to speak first of the sources of these discrepancies, then a few laws of interpretation, and then I want to say something about the purposes which these discrepancies serve.

First, the sources. The first source of error is mistakes in transcription. In the absence of the printing-press all copies had to be made by hand. Professor Norton estimates that 60,000 manuscript copies of the Gospels existed at the end of the second century, while millions of copies have been made in the course of the ages. We have from 700 to 1,000 existing Greek manuscripts. Fifty of them are over 1,000 years old, some of them 1,500 years old, while the oldest classical manuscript, I believe, is less than 900 years. The original manuscripts have of course disappeared. There would have been a very idolatry of them had they still existed. In producing copies, exact accuracy would be impossible without a perpetual miracle. Even in printed books we find it quite impossible to avoid typographical errors. In one case a book was read over 250 times, and rewards were offered for the discovery of mistakes, and I think that it was never carefully read over, but some mistakes were found. Matthew 17: 9, refers to the prophet Jeremiah, and it should be Zechariah. If these names had been written in the crude Hebrew form, there would have been only a single letter of difference between the two, and a scribe could easily make a mistake of one letter in a word. Mistakes are inevitable in manual transcription. The Hebrew letters closely resembles each other. There are pairs which are very nearly like 'b' and 'd' and the old-fashioned 's' in English. The copies from which others were made were blurred and faded, which made the difficulties greater, and errors in names easily arose in this way. Then, again, letters are believed to have been used for numerals in both the ancient Hebrew and Greek. Probably the numbers from 1 to 10 were represented by the first ten letters, the numbers 10, 20, 30, &c., to 100 by the next ten letters, the numbers 100, 200, 300, 400, and 500 by the last five letters,

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the numbers from 500 to 900 and the thousands, by marks or points to the units. All sorts of mistakes might easily occur. In the first place, one letter might be mistaken for another of different value, and secondly, writing the full word instead of the letter might cause blunders. For instance, in Greek, 666 may be represented either by words embracing some nineteen letters, or by a single word of three or four letters. In a few cases copyists may have been intentionally guilty of changing the text, as in Judges 18: 30, where Manasseh stands in the place of Moses, for it is supposed that some copyist wished to prevent disgrace to Moses by recording the idolatry of his grandson.

2. Some discrepancies come from words supplied by transcribers and translators, or words omitted by them which should have been supplied. You know there are no punctuation marks in the original manuscripts. Words have been supplied to complete the sense, and punctuation marks have been inserted to make the sense obvious. Supplied words are always indicated in our version by italic. I remember a man that thought that all the italics should be emphasized. I suppose that when he read 1 Kings 13: 17, "Saddle me the ass, and they saddled *him*," emphasized the italicized word. In Matt. 20: 23, the italicized words possibly interrupt the sense. Christ says to James and John, "To sit on my right hand or on my left is not mine to give, but *it shall be given to them* for whom it is prepared of my father." Leave out the italicized words, and it reads, "To sit on my right and on my left is not mine to give, but for whom it is prepared of the Father," which makes quite a different sense. Of course all this punctuation and supplying of words belongs to the fallible and uninspired part of the Scriptures. I have been accustomed to think that Luke 13: 24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," should not have a period after it, but should read, "And many shall seek to enter in and shall not be able when once the master of the house is risen up and hath shut to the door." John 12: 27, "And what shall I say, Father save me from this hour:" should probably be, "And what shall I say? Father save me from this hour? But for this cause came I into the world." But the most important is the 109th Psalm. You know this is the most difficult of what is called the maledictory or imprecatory Psalms. It begins, "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue." Then at the sixth verse, it reads, "Set thou a wicked man over him, and let Satan stand at his right hand," and then follows a series of fearful imprecations until you come to the 20th verse. Now I want to suggest to you, that from the sixth to the nineteenth verses should be put in quotation marks. It is

not David's prayer, but the prayer of David's enemies for him. Let me read, "Hold not thy peace O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. (But I prayer). And they have rewarded me evil for good, and hatred for my love, (saying,) 'set thou a wicked man over him, and let Satan stand at his right hand,' &c. You see, he has been speaking of the plural number, and suddenly changes to the singular number, which would not be the case, if he was uttering a prayer with regard to these enemies, but would be the case, if they were drawing imprecations upon His head. Then if we suppose the quotations to cease at the end of the nineteenth verse, David resumes at the twentieth verse, "Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul." I never had anything make the Psalm clearer to me than that did.

3. A third point is, that infelicities and inaccuracies of translation present difficulties. The word "prevent" in 1 Thess. 4: 15, of course you all know means to "go before." The word "let" means "to hinder." The word "strive" in Luke 13: 24, means "to endeavor," and in 2 Timothy 2: 24, it means "to quarrel." In Daniel 12: 2, probably the translation should be 'The many' meaning the multitude.

4. There is a necessary imperfection in all human language. The Holy Spirit was compelled to use this imperfect medium, hence, we see spiritual and Divine things inadequately conveyed. In fact, if a new set of terms had been invented to express spiritual ideas, they would have been unintelligible to us. In the first place, material terms are used to express spiritual things. Take the word "spirit" from "spiro" (I breathe). In Hebrew and Greek the word for spirit means breath as well as spirit. We must not infer from that that the spirit means breath. That is simply the best word to convey the thought.

The Bible is written to a great extent in figurative language, and care must be taken not to construe it literally. The oriental languages are peculiarly emblematic and figurative, and to construct sharply-defined doctrines and dogmas out of them would be like building a palace out of sunbeams and flowers.

Again, each language is either anthropomorphic or anthropopathic. The former means according to the form of man, the latter according to the feelings or passions of men. For instance, we read of the fingers of God, the eyes of God, the nostrils of God, the feet of God. These are anthropomorphic forms. Metaphors are often mixed, because one figure is not enough to convey the full meaning, and the writer leaps from one figure to another

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as, "The Lord is my rock, and my fortress, and my deliverer, my shield, my high tower, and my refuge, my Saviour." Paul, the great rhetorician, as well as logician, prayed that the Ephesians might be strengthened by the Spirit, and rooted and grounded in love; or he tells us that "invisible things are clearly seen." Or we are told to "look at the things which are unseen." Of course the word "see" and "look" are used figuratively. We are told that the Lord standeth up to plead, and sitteth in judgment. There is not a wretched caviller but brings that up as an instance of inconsistency in the Bible. How foolish such an objection is will appear at once if I say this—"If that man stood before me, I should accuse him of sitting in judgment on the Bible." No contradiction there, is there? Such expressions as these may refer to the moral elevation of the subjects to which he turns his attention, according as to whether they refer to holiness or sin.

5. My fifth remark is, that the same words are used in different senses. God is said to rest, though He never is weary, for rest may mean either repose, if fatigued, or merely a cessation from activity. The presence of the Lord is omnipresent, yet there is a manifested presence of God in the sanctuary. We are told God was not in the storm but in the still small voice. That is, He did not speak to man's conscience through the earthquake, but through the still small voice.

We are told that Christ was made sin for us; that is, He suffered the penalty of sin for us. We are told not to covet, and again to covet the best gifts; but of course the words are used in different senses. I want to call your attention to a few very important discriminations. Take the phrase 'righteousness of saints.' Sometimes it refers to justification, sometimes to sanctification, sometimes, perhaps, to resurrection life; and it is of great importance that every believer should know the difference between these things:—Justification is an act; sanctification is a state. Justification is an imputed righteousness; sanctification is an imparted righteousness. In justification I have a righteousness which is complete, but not inherent; in sanctification, I have a righteousness which is inherent, but not complete; but in resurrection life I have a righteousness which is both inherent and complete. We must make these discriminations if we are going to understand a great deal in the Scriptures. We are told in Proverbs, that "they that seek God early shall find Him," and again in another place we are told, "they shall seek Him early and not find Him." 'Seeking early,' is a phrase used in different senses. In the one case, it denotes the earnestness of pious love, and in the other case it is the earnestness of despair. Suppose I told you that if you come to my house early and visited me, you will find me waiting: if you come at three o'clock in the morning, you will not find me waiting. It is the same phrase, but means two different things.



6. Terms are used, sometimes absolutely, and sometimes relatively. For instance, Christ claims equality with God, Phillipians 2: 2, 9. But He says, "The Father is greater than I". In the one case He refers to His mission as the Messiah, and in the other to His absolute and essential equality. We are told He could do no mighty works in Nazareth, because He chose to be limited by human unbelief; He could do no mighty work except as He disregarded the limits he had adopted for His works. We are told that God who changes not, still repents. This is because God changes not absolutely, though He does change relatively. If I go around a fixed point, that point, because it is a fixed point, is now on my right hand, and now on my left, now east, and now west. It is because it is fixed that it changes relatively, when I changed. And just so it is with God. We say the sun shines, or does not shine. The sun always does shine, it is the earth or clouds that effect its position or relative shining.

7. Words sometimes describe the intent, sometimes the effect of an act. Thus Christ says, "I come not to send peace, but a sword." He speaks not of the object, but of the effect of His mission. There is a beautiful example of this in Roman 12: 20, "Thou shalt heap coals of fire upon his head." Some cavalier has said, "That is a pretty motive to put before a man—to do kindness to his enemy for the sake of heaping coals of fire on his head." It is patent that this figure is taken from the habits of the silversmith in refining silver. He cannot melt the silver simply by putting fire underneath the crucible, so he takes the coals from the fire and puts them on top of the silver, and the silver between the two fires is melted. And all that Proverbs means to say is, that the effect of doing kindness to an enemy is to melt him down; for he will have the fire of his own conscience underneath, and the fire of your tenderness over him.

8. Words are often interpreted in a mistaken way. For instance, we are told that God is angry with the wicked; and we are told that anger is a sin, *per se*. But it is not. I am tired of these unregenerated notions of benevolence. I heard a mother say, "I don't punish my children, I love them too well." I am very much of the mind that she didn't love them enough. Now we all ought to understand that there is such a thing as holy anger. We ought to know the difference between vengeance as a public judicial act, and revenge as a personal act of retaliation. We must distinguish between the verbs avenge and revenge. God is never vindictive but always vindicative. He hates the sin but loves the sinner. Wrath is ascribed to him. Benevolence is an attribute of His. They are as the two poles of the magnet. By one pole it attracts, and by the other it repels, and it is the same principal both that attracts and repels. Such is God's infinite benevolence. He loves holiness but hates iniquity; and

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you can no more get rid of wrath than you can of love in a holy God. The word "hate" is often used in the Bible for a less degree of love,—“Except a man hate his father and mother,” that is, “Love them less than God.”

9. There is a great freedom in the use of names in the Bible. For example, Peter has seven names given him in the gospels. Names of places and persons are often interchanged. I think we should understand this principle. In the ancient deficiency of other methods of recording history, oftentimes a man's own name or the name of a place became the memorial, the monument, the mark of the crisis or turning point in his history, as Abram and Abraham, Jacob and Israel.

10. There is a singular usage in writing numbers. Hebrew allows of the units being written first, then the tens, and the hundreds, and thousands or the order may be reversed. This is apt to lead to error.

11. Again, discrepancies sometime spring from the difference between dates. The disagreeing statements refer to different periods. What was true when first spoken is not true when the other statement is made. For instance, Gen. 1: 31, and Rom. 8: 22, When God made creation originally, He pronounced it very good. But Paul tells us that the whole creation groaneth and travaileth in pain together until now. That is after the blight and curse of sin came upon it.

12. There are different modes of reckoning the sacred and civil years of the Hebrews. Thus Abib, the first month of the sacred year, was the seventh of the civil year. You remember the old style and new style that prevailed in history, with the eleven days between them. Again, round numbers were used for convenience or simplicity. The week was called eight days, as in John. 9: 20. Fractional days and years were reckoned as whole ones. Christ was three days in the grave, that is, a part of the sixth, all of the seventh, and part of the first, reckoned as three days. I want you also to notice that in the Bible, history is oftentimes subordinate to prophecy and symbolism. Israel's history for instance, is not counted in the prophetic scale, when Israel was in apostasy. Dr. West explains this in his book on “The Seventy Weeks of Daniel.” The computation of the fourteen generations in the genealogy of Christ, may have to be explained by some reference to this law, that history is subordinate to prophecy.

13. The same truths may have different aspects. We need to get at the speaker's point of view. Every truth has two sides to look at; look at only one side and you only, see half the truth, which is, if we consider that the truth, a half error, opposed to truth and the opposite of truth. The two sides correspond as do my right and left eye, or as two hemispheres that make a globe.

Hence truths which at first sight seem to conflict, have the highest harmony, as when we say, man is mortal, and is immortal. When we say "we buy this man," or as Socrates said, "you may buy me if you can catch me."

Characters have different representations: Christ is Tiller of the field, Pastor of the flock, Shepherd of the sheep. Different experiences may pertain at the same time to the same person, as when Christ was sweating great drops of blood, His peace was the peace of God, that passeth all understanding.

Again, the same subject may be treated from different points of view, for different ends, as when Matthew, Mark, Luke and John, each looked at the Lord Jesus from a different point of view for a different class of readers.

Again, the Bible is remarkable for dealing in no half truths. Take the parables of the pounds and talents. One of these parables illustrates the half truth, that when gifts are equal, and their improvement is unequal, the reward shall be unequal, and the other teaches us that when gifts are unequal and their improvement is equal, the reward shall be equal. Put these two truths together, and you get God's administration of rewards. In the same way Paul's and James' utterances on faith and works are reconciled. They are confronting different errors. Paul confronts Pharisaism that depends on works, James confronts Antinomianism, which depends on faith without works. In Paul, faith justifies the soul, in James, work justifies the faith, that is they prove their faith by doing. These two Apostles do not stand face to face beating each others, but back to back beating their foes.

14. The condensation of narratives accounts for many incongruities. For the sake of brevity, or to serve some special purpose, the salient points of a narrative only are given, and the narrative becomes fragmentary. If the missing links were in, the difficulties would cease.

Again, different events or persons may also wear similar features, so as to cause confusion. History has a way of repeating itself on a smaller or larger scale. Did you ever notice that case of the two Jonathan Edwards, both Clergymen, father, the other son, both pious youths, famous scholars and teachers for equal periods, both succeeded their maternal grand-fathers, both employed their leisure in favorite studies, both were college presidents. Both preached on the first Sabbath of the year in which they died from the same text, "This Year thou shalt die." It would not be surprising if some critic would rise up some day and prove that there was never but one Jonathan Edwards. We happen to know that there were two. With coincidences far less numerous and striking, people have tried to make out that narratives of persons and events in the Bible could not have been true. In prophecy too, as in nature, we have the phenomena of perspective, by which things

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seen at different distances seem in one straight line, and foreshortened, by which objects far separate appear near to each other, and it is only by experience that the eye learns to correct these errors. So in prophecy we find two or more events of similar character outlined as one thing, as the destruction of Jerusalem and the end of the age. Again, events which are at a distance in the field of vision, because they are future may prove to be very different from what we expect. In the third place, future events are so mingled in prophecy as to appear near to each other, though actually separated by years, centuries, or ages. In the fourth place, history may be written prophetically, or by backward visions. I want you to notice that there is a progress in revelation, from Genesis to the last book of the Bible. Things veiled at first, though revealed in form, were unveiled as revelation became clearer. Now there is a good deal said about quotations from the Old Testament in the New Testament which have sometimes been called inaccurate. The changes might have been explained on the idea that the words were not inspired but on y the thoughts, and that the New Testament writers may have given the sense of the quotation, as I might give a passage from Milton or Shakespeare. But let me venture the suggestion that, where in the New Testament writers in writing, changed the language of the Septuagint Version, or of the Hebrew, they were guided by the same Spirit that inspired the original utterances. Take for example, Hebrews 10: 4-10 and Psalm 40: 6, 7, 8. In the Psalm it says, "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin-offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God." In Hebrews there is a strange expression introduced, which is not in the Hebrew original. "But a body hast thou prepared me." I wonder if we can see no reason why the Author of the Epistle to the Hebrews was guarded to introduce that phrase. The incarnation of Jesus Christ had shewn how He was to come in a prepared body. And that modification of the quotation helped to make it far more comprehensible to those to whom He wrote.

17. There is a progressive revelation of morality. For instance, the ethical standard of the gospel age is in advance of the Levitical standard. There is no doubt about that, and the rule of doing must be guided by the fuller revelations of duty. "To him who knoweth to do good and doeth it not, to him it is sin." The object of knowledge is practice, and the scope of practice is knowledge. The rule of life, then, is relative. Patriarchs, then, in their practice of polygamy, etc., must not be judged by New Testament principles, now clearly revealed. There is also a special progressive revelation as to Missions. In Old Testament days, all outside nations were simply regarded as so many

obstacles to the existence of the one chosen people, and the one chosen religion; and even Peter had to have a vision on the house-top three times to enlighten him on this point. And these imprecatory Psalms which seem to us as breathing the spirit of revenge, in fact simply breathe the spirit of jealousy for God and a desire to have the foes of the true faith scattered and destroyed.

Let us turn to a few general suggestions and causes of criticism. One cannot say that in the Bible it is imperial in source, Divine in charity, original in content, infallible in teaching; but the Bible abounds in metaphysical truths and is full of paradoxical statements. Both are necessary features for the Word of God as the Book itself stands. Discrepancies are inseparable from God's Word, using the word in a general sense. The sovereignty of God and the freedom of man; the unchangeableness of nature and yet the power of prayer to move God. Paradoxes like these are inherent in the natures of birth, and the limited faculty of men. The God who began to be is Himself an inconceivable thing: the God who had no beginning is an inscrutable mystery. If He had no beginning, how did He become to be, and if He had a beginning, why may He not have an end. You see this subject is infinitely above our comprehension. God's thoughts are not as our thoughts. We must adopt certain laws and courses. In the first place, consider the limit of inspiration. I cannot assume to settle these limits here. Much of the word of God simply consists of inspired narrative, in which all that inspiration covers, is the veracity of the record. This is so obvious, that, like an axiom, it has only to be stated to be conceded. Suppose we give a truthful statement of what takes place in this hall. I may still disbelieve what has been said here; but my record is true. We must examine the authorities of all statements even in the Bible. For instance, it is quite true that Job said many things that he is stated in the Bible to have said, but that does not make Job's words true. It is only what God speaks through His inspired agents that is to be taken as infallible.

Again, current popular phraseology, known to be scientifically inaccurate, may find its way into the Bible, simply as a part of the form of speech, as we speak of the Battle of Bunker Hill, although we know that the battle did not take place there, some miles off. We speak of the sun rising and setting, although we know that these are not accurate statements, they are simply forms of speech.

In the third place, we must come to the Word of God with clear discriminating minds. We are told in Hebrews 11:1 that it is impossible for God to lie. "Well then, He is not omnipotent, there are some things He can't do." How foolish that is! Power can only be tested in the range of power. The impossibility of God's lying is only a moral impossibility, not a physical impossibility;

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and I would to God that the same moral impossibility were true of some of these cavillers. God knows all things, and yet he says of Abraham, "Now, I know that thou fearest God, seeing that thou hast not withheld thy son." That means simply that he verified His knowledge by experiment.

Again, we must learn to discriminate between what is literal and what is spiritual. Many errors arise from a neglect of this principle. For instance, Israel is often understood as the Church of Christ. Paul distinguishes between the two in 1 Corinthians 10: 32, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." We must distinguish these three things if we would read the New Testament with intelligence. An example of literalizing what should be taken spiritually is when Christ says, "Call no man father on earth." Literally considered that would forbid the child to call his father, "Father." Examples of this can be multiplied.

There is an extreme liberalism, which leads to a *reductio ad absurdum*. For instance, suppose we literalize the statement that God only is immortal, as those do who make man's soul mortal, as well as man's body. That would imply that even the angels are mortal, and even our Lord Jesus Christ Himself was mortal. Again we are told God is wise. That, considered literally would mean that He was the only wise being in existence. Take the phrases, "Feed My sheep," in John 10: 11, and "Arise Peter, kill and eat," in Acts 10. It was argued by one Cardinal that these meant, first, to feed the Church, and then to kill the heretics. Why did He not continue His literal construction, and eat the heretics?

Again, we must admit that a part is not the whole. For instance, notice that in the inscription on the cross, neither Matthew, Mark, Luke, or John gives the whole inscription. Mark gives five, Luke seven, Matthew eight, and John eight of the ten words that seem to me to constitute the whole inscription. The whole inscription seems to be, "This is Jesus of Nazareth, the King of the Jews." Thus each of the evangelists takes such words of that inscription as were especially adapted for the purpose of His gospel narrative.

Again, it is especially necessary to understand the effect, nature and use of paradoxes. Seeming contradictions behind which there is a real harmony. There are three sorts of paradoxes, the verbal, the doctrinal, the prophetic. An example of a verbal paradox is when we are told to "Answer a fool according to his folly," which is one in term only, and again "Answer not a fool according to his folly." A doctrinal paradox is where two apparently opposite precepts are made on the same doctrine, as "Work out your own salvation," and "For it is God who worketh in you." There are also prophetic paradoxes, the fifty-third chap-



ter of Isaiah contains twelve of them. There are apparent contradiction in terms which are only to be understood when the event occurs. History alone can unlock prophecy, and interpret its symbols. For instance, we are told that Christ died, and yet He is to rule. He dies without offspring, and yet it is intimated that He had a numerous seed. These were so understood by the Jews that one old Rabbi said, he thought there must be two Messiahs, one a suffering dying one, the other a triumphant reigning one. We see in the life of Jesus how all these contradictions are harmonized.

Many so-called discrepancies are due to the disposition of unfair critics who are bound to find them, or if they cannot do that, to make them. It has been said, that any fool can ask a question, that a wise man cannot answer, but no wise man can ask a question but some fool will try to answer it. In Voltaire's library, a traveller found a commentary with slips of paper introduced between the leaves on which Voltaire had recorded any objection and difficulty that was treated of, without noticing in any case any of the answers or solutions that had been suggested.

I have a few final remarks. These discrepancies are not wholly accidental. In the first place, they show that the author of the Bible has guarded even the text from seeing corruption. What do the discrepancies amount to? We have extant manuscript from all parts of the world, and the text is essentially unimpaired. The variations are numerous, but all very slight. They consist of variations in the selection of words. Some hundred of thousands of variations have been found in the various manuscripts, but none of them of any vital importance. All of them do not together materially affect the substance of scripture. Not an article of faith nor a moral duty, nor a theological doctrine is in the slightest degree affected. No known book has come down to us with the text so pure as the Bible. The text of every verse is so firmly settled that there is no reasonable discussion as to them, except as to the meaning of words.

In the second place, these discrepancies serve to awaken intellectual inquiry. The study incurred by reason of them has led to the discovery of the purest text. The result of this search has led to a new science, known as the genealogy of manuscripts, in which the origin of the texts are traced, as a man's legal descendants are traced.

Again, they teach us that, valuable as the letter is, the knowledge it conveys is of a higher importance.

These discrepancies also establish the independance and integrity of the sacred writers. There may be such a thing as too close a testimony. The absence of collision establishes collusion. Evidence from different parties which exactly and minutely agrees in every particular is taken as presumptuous proof of a previous agreement. You remember the celebrated will case in

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New Bedford. The signatures, one in the will and one in the codicil were exactly alike in the most minute particular, and the decision was that they were so much alike, that the signature in the second was a forgery of the first.

These discrepancies stimulate thought. They also test the character and sincerity of the student. Christ presented truths in forms so as to repel insincere followers. His teaching was a kind of sifting process, and when His disciples stumbled at His sayings, He never retracted or qualified His statement, but rather repeated them. He seemed to give those who wished it an opportunity of finding fault with Him. When we, modern teachers find a statement, such as that of God's sovereignty, offensive to the hearer, we make haste to qualify it or take it back. Just now the Church seems to have adopted the plan of making certain concessions to the unbelievers; but each concession renders the caviller bolder. The same doctrine that is a stumbling block to the unbeliever is a stepping-stone to the believer. Take the doctrine of election, for instance.

I think that the obscurity of Scripture often serves a judicial end. The captious and cavilling critic is punished by finding the snares he seeks to find in it. He tries to make faith impracticable in others sometimes, and finds that his own mind is in such a mist of doubt that he cannot believe.

Investigation into discrepancy has led to the discovery of the most wonderful agreements which otherwise would not have been detected. The Bible has been decreed as opposed to science; but the farther investigation is carried the more it is found to agree with true science. For instance, the word "firmament" in the first chapter of Genesis was believed to be a crystalization of the old error that the heaven was fixed-set in the sky, as a solid dome above us, but investigation has shown that the Hebrew words mean an expanse of space. Astronomy teaches that the number of the stars is infinite. At a time when stars were supposed to number 3,325, it was stated in the Bible that the hosts of the heavens cannot be numbered, even as the sand of the sea shore cannot be measured, and it was not till Gallileo turned his telescope to the heavens and discovered that stars never seen by naked eye were in the field of vision. Not until Lord Rosse found four hundred millions of stars, not until Herchel found that the Milky way was made up of infinite groups of stars did we know how truly Jeremiah wrote thousands of years ago.

There are some wonderful facts in physiology brought out in the Bible: In Psalm 19: 32, "I will run the way of thy commandments when thou shalt enlarge my heart." Scientists recently called my attention to the fact that the stag-hound which is noted for its enduring running powers, has the largest heart in proportion to its body of any animal known. So in Proverbs the junction

is given, "Go to the ant, consider her ways, and be wise." Now you know that the intelligence of the human being or animal is in proportion to the proportion of ~~the brain~~ matter in the brain. There is one little insect whose brain is entirely composed of grey matter and that is the ant. This had not been discovered in the time of Solomon, and yet you find that he sent the men of that age to that one animal whose brain is entirely composed of grey matter. We are told also in Proverbs that the ant prepareth her meat in summer, and some have said that Solomon had mistaken the ants' eggs which he saw them carrying in, for seed, as I supposed they were laying up a winter store. But Science has proved that there is a species of ant in Palestine that does precisely what Solomon says it does. We are told that men was made of the dust of the ground, and within the last 50 years it has been discovered that the elements in man's body are precisely the elements of the ground on which we tread. A great many other examples can be given. The higher critics some years ago said that the governor of Cyprus should not be called proconsul, but proculator. That the governor of Cyprus would never be called a proconsul. But they found a coin in that island. On one side was the head of the Caesars, on the other they found the image of the reigning governor, and that the very word corresponding to proconsul, and not proculator was used, in describing the governor.

It is marvellous how the enemies of the Cross of Christ can find no discrepancies in the Bible which cast the slightest doubt upon its truth, but students of the Word of God can find agreement after agreement which attests to its truth.

#### SEVENTH DAY MORNING.

### THE HOLY SPIRIT AND THE BELIEVERS' CONFIDENCE.

REV. H. M. PARSONS, D.D.

**W**E have either made progress in the truth since we came here, or we have gone the other way. We cannot handle any truth of our blessed Lord, without having ourselves quickened and increased, or else hardened and decreased. I don't believe we think enough of that in our study here of God's word. Another thought, just as we open. The power of this testimony of the Holy Spirit has been seen and felt by us who are here—strangers as we came, but now united more and more into a fellowship of saints. The variety of truth that has been given here by different brethren in the testimony from the Word, has served to draw toward Christ,

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and as in Christ to each other, the whole body of believers that have been here for some days. Andrew Murray said in one of his books, and I want to repeat it as a preface to what I have to say on this subject, "The only way in which the blessing of Con-ference, and spiritual revival can become permanent, can flow ever fuller and deeper, is that each individual believer should know that what he has received in the fellowship of the saints can be secured and increased to him personally through the blessed ministry of the Holy Spirit, whom he has dwelling in him, but whom he knows but too little." I think it has been the experience of all of us, who have felt the great presence of the Holy Spirit here, and have felt a profitable increase of knowledge while together, to say, if we could only stay in this place could only abide on this mountain-top, how we should grow. But let us remember that, we carry within us as the temple of the living God, the person of Him; and by Him, as our faith rests upon Him, everything we have received shall be personally increased, enlarged and magnified. Thus we shall grow in grace and in the knowledge of Christ Jesus, our Lord, which is eternal life.

There are seven points I wish to take up: *FIRST--The promise of the Spirit to all believers.* John 14: 16, 17. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." I call attention here simply to two thoughts, He dwelleth with you, and shall be in you. Jesus says, I am the comforter here present, and the Spirit now fills me, and you behold the living presence of you behold me, but not only shall He the Spirit be with you, but He shall dwell in you, as He dwells now in me.

It is a great thing to be conscious of the truth, from the testimony of the Holy Spirit to you; far greater than the testimony of mere words to be confident of the truth of the words from the consciousness of the living presence that is behind the words, and not because you have been instructed by father, mother and minister, as a part of your education. "He shall abide with you forever." It is not a fleeting presence. It is not come alone in times of necessity and difficulty. It is not an unveiling of the Spirit, to fill you with the Holy Ghost, for you to use up that which He gives you in that unveiling, and to be filled again. But He is to dwell in us continually, forever. When we pray for the Holy Spirit, we are not to pray for Him as absent from us, He is not; He is dwelling in us, and the prayer for enlargement of vision and the revelation of the risen glorified One more completely, is the prayer He breathes through our faculties and organs, and that we consent to with our will, and he draws us on to the infinite One on the throne of grace in Heaven.

SECOND.—*"The source of this object of our faith."* Galatians 3: 13, 14. "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith." Observe how it is stated by the Spirit Himself, that the redemption of the Lord Jesus Christ was to bring two things to the Gentiles,—the blessing of Abraham and the promise of the Spirit. And the source of the promise is the sacrifice on the cross. The redemption of Jesus is the inexhaustible fountain and source of this promised gift, and in the receiving of it, we are drawing directly from the inexhaustible fountain God intended. The Holy Spirit all through His teaching testifies only of Christ, and this testimony is only received by faith. If you wish to know anything—for instance, at what time the train leaves, you ask some person if he knows anything about it. If you find he does not, you know that you can get no information from him. You must be satisfied that this person is worthy of your confidence before you can take anything he tells you. The moment you find out that you believe him. So you must know and trust the living presence speaking, before you can believe the word he says. We often hear people say, "Yes I believe every word of the Bible." But they know nothing about the Person speaking. Why you believe, simply because some person told you that the Bible is true, and you believed him. That is only a part of your education, and only in the natural man. It may have no relation at all to the person of the blessed Holy Spirit, and that is just the point. First, we have to touch by contact, just as we do one another here with the living person, the Holy Spirit, before we can believe a word He says. Testimony is received by faith, and faith is the spiritual organ of the soul, through which we apprehend a person. Faith must have some person outside of itself on which to rest, or there can be no faith. It is only one element of faith that we shall believe. We must have confidence in the person that gives the testimony. Suppose you say, "I believe that there was such a man as Napoleon." It is because you believe the testimony of some one who saw Napoleon. All history, all geography is based upon faith,—confidence in the person reporting these things, and we have them by believing their testimony. Just so in the Holy Spirit, we have a present Person who must be recognized before we can have confidence in what He says.

THIRD.—*The object of our faith as revealed to us through the living presence, and therefore through His words.* Genesis 17: 1-3, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before Me and be thou perfect. And I will make My coven-

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ant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him," &c. I want to call your attention to two things: Abraham met with God and saw him, and fell on his face and listened to Him. I want you to get that thought, that Abraham knew just as certainly that he was in the presence of the living person, the Lord God, the manifested Jehovah, so that he fell on his face and heard His voice, as you now hear mine. So every believer who is the temple of the Holy Ghost is privileged by the promise of God to know from the beginning, by his own conscious experience, that he meets with God and listens to God; that he enjoys the words of God. John 6: 63, "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life." "I" is a person. The Lord Jesus Christ, the Man manifested in His earthly life, in His death, in His revelation of Himself in His glorified body, gives us the assurance that the Spirit which was in Him, is the same Spirit which He has placed in the believer, taking possession of all the machinery and power and form of the believer, and using it. Faith is often called taking God at His word. Too often we think that that means taking the word we see in the Bible as God's. But that is not the meaning at all. The first act of faith is to take God. Take in the living presence, the Person: and then, because we have the Person, we know and understand His words. To take the words, and work away at them with intellectual and mental strain and agency of the will, in order to get to the Person, is reversing God's order. Only know in God's Word the living presence, the living Person, and then God is always alive. That is the way we know each other.

Fourth.—*In this attitude we are fitted to receive the promise, the blessing of Abraham, that is to come on the Gentiles through faith.* "That ye might receive the promise of the spirit," etc. Put the stress on "might receive." Now we all hold the promise objectively. Every one of us has laid that promise thousands of times before the Lord in prayer. But what we want is *to receive Him*. No prayer is ever complete without receiving. "Ask and receive." We have asked often enough; but have we received? We dishonor the Holy Spirit when we go and lay one of His promises before God in the name of Jesus, and pray and pray, and never take what He gives: never know when we receive it. Such a multitude of true Christian people are walking faithfully and yet often mournfully; and clouds and darkness fill their minds, for they say they have asked, and God in His pleasure and in His will has not answered them. We want to remember that there is no access to God except through Jesus, who is in a present human body, and we may pray all eternity unto blank space, and never once be heard, because we don't come in the way revealed.



that is, through the Man, willing to take the prayers and hand them in. We leave Him out, in the supposition that it is sacrilege to have any form before the mind; but it is God's express image, the human man described by the Holy Ghost, so that no one who can read can miss the description; and that human body in glory is capable of being seen by the mind's eye of every poor sinner on earth, that can look on Him. That is the manifestation of God. We want to see the presence, the form, the shape, Jesus standing at the right hand side of God and looking us in the face. Is it not strange that Satan should have made such a blurr and fog in the atmosphere over every believer, to blind him to the person of God, to the Man who stands between God and man? You find there a perfect man, a perfect God, a full divine nature, a full human nature, in that one person, Jesus, the Son of God and Son of Mary. Without this conception we are like one in the whirlpools of Niagara, with nothing to support us. We go whirling about and striking against the rocks, unable to keep our course. But when the child of God is filled with the Holy Ghost, he breathes another atmosphere. The Spirit is here to testify of Christ. In this attitude we are fitted to receive the promise. He has inspired the words of the Bible. The same one illumines these words for us: Galatians 1: 15, 16, "It pleased God to reveal His Son in me," etc. This is interpreted by 2 Cor. 4: 6, "It is the Holy Spirit that testifies of Christ, and makes Him visible to the believer, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In the 4th verse we are told that the "God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them."

Two things the Holy Spirit imprints on the one that is willing to receive Him. When a thing is written in your English Bible and you can read it says, "God saith" so and so, for you to doubt that in any form is just as blasphemous as if you got up and swore like a pirate. So many profess to be in doubt about these things and say that they haven't had time to look them up. If they looked them up the way they said, they would land in infidelity. There is no looking up about it; it is a question of believing what God says. You can know whether you receive or not. You know when you receive in your heart that which a person says to you, just as well as you know whether you are alive, and it is all nonsense for any one to say, "Well I haven't examined this question." You don't want any examination. God has made it clear that the fool can read it, if he can read. The mental power to get confidence in Christ, and the Spirit, is very desperately affecting many godly people. They say "how do you get it?" showing that they

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deny the Holy Spirit. They are looking for something in themselves to see if he is doing you good. That contradicts every order that we have from the Holy Spirit in the word. We are to be in this attitude, that we are to stand before the living person, and He will be a living presence speaking to us through His words, and we shall have contact with, and be taken up with the person. Then we get His meaning just the same as you get the meaning of the words I am speaking to you; and when you are thus in contact with God, there can be no doubt about His words. But you say, "We are so apt to be deceived. We think we are with Christ, and God, and the Spirit, and it may be the devil." But we have got through with the devil. Just recollect that when you are in Christ you are sheltered and protected. He has fixed Satan for you. He says so. He says, "I have overcome." Now when you are in such contact with Him that you find it out from personal communication, and from the testimony of the word, and the consciousness of the speaker in the word, the question of danger of deception and all that is settled for you. What do we mean by saying that the believer is through with the Devil? Why Christ was tempted in the wilderness with every temptation that can come upon us, and He overcame for us, and that is just as much a part of His finished work for us as was His expiation on the cross. Satan still gets at us through the body by sickness and suffering, as he got at Christ in the garden, when he said "my soul is exceedingly sorrowful even unto death." But if God wants us any longer here, He hears and answers prayer, and blesses, the means used to cure us. When Christ died on the cross and was buried, the devil, death, and the grave got hold of Him, and tried to hold His body in the ground and they could not do it. He triumphed over death, the grave and Satan in that last struggle. He rose and ascended up on high as a man, the God-man. He has triumphed over everything, and triumphed for us. We can go in through the avenue that He has made so plain, which the Holy Spirit blesses, and we can have all that He has purchased for us. We have got to be like little children, put all our wisdom behind our back, and let the almighty God teach us. I don't disparage learning and philosophy, but I do say that the philosophy of this book is put behind the door in our colleges, and the philosophy of the Pagans is exalted, and our ministers and teachers come out so thoroughly saturated with their philosophy that they don't thoroughly understand God's word, even when the Spirit is with them.

Fifth.— *The fulness, the power and the blessing of this promise when received.* John 7: 38 and 39, "He that hath believed on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet

given, because that Jesus was not yet glorified." Looking at the glorified Christ, the stream begins to flow. Mark that it is not looking at the Christ on the cross. A great many people are floundering along in the past, looking at a dead Christ. You cannot do anything with a dead Christ. "The Spirit did not come, because Christ was not yet glorified." When He was glorified He took His seat in power, and there He is seated, and you can see the Divine Man, with the eye of the mind, just as plainly as you can see me, when you get away from me; and even if you had never seen me, but had heard my name, you would still think of a man. You can think of a human form without any definite features perhaps, but with a certain expression, that would hold the spirit of that man. And it is the human form of Jesus that holds the whole of God in glory for us to see. That is the manifestation of God. Some people say, God is everywhere. But you use the human intellect in that way, and you worship immensity. When ever Satan finds anyone who is trying to form a conception of a living Christ, he tries his best to cause a mist to come over the mind of that person, so that he cannot see Christ.

Sixth. *This confidence in the Holy Spirit, though attacked and opposed, the stronger it grows.* Romans 4: 20, 21. Abraham's persuasion rested upon his intimate acquaintance with the living presence of God. He spoke to him. When God promised him a son, he did not stagger at the age of his wife, and the age of himself, which according to human calculation rendered it impossible for the promise to be fulfilled. He was so well acquainted with God from personal communication with Him, that no matter what that Person said to him, he believed Him. He staggered not at the promise, and in due time Isaac was born and grew up. Then he received the command to offer up his son. That was a staggering thing to a father, if he was a natural man. But Abraham was so confident in God that he obeyed Him, and took Isaac to the altar, and then he had resurrection life. He had Isaac given back again as if he received him from the dead. And so just as you get this confidence in the Spirit, and go forward to one blessing, you will find some great mountain peak rising before you, and imagine that you can't get over it; but just go forward in this confidence in the living manifested God, and He will take you up over peak after peak of these obstacles.

Lastly.—*This confidence of the Holy Spirit creates power in prayer.* Faith is a full holding to God as to another person, waiting on the living God manifested in Jesus Christ, listening to Him, and receiving His words. There comes then a power and confidence that leads you to earnest importunate prayer. Notice 1 Peter 1: 2, 3. "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and

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abideth for ever." The Spirit is then called the incorruptible seed. James 1; 18, tells us that the Father begat us with the Word of truth. The seed of God abideth in the believer, and therefore he cannot sin. That is, that seed of God in him cannot sin. The Spirit abides in Him and points to Jesus. The whole presence, the beginning and end of the Holy Spirit in this dispensation is to make him look upon Christ and abide in Him. Abiding in Him, he has everlasting life and resurrection life, He looks for the hastening of the day of the Lord, because he is waiting and ready; because he is obedient; his hands and his feet are ready to do the will of God. The Spirit leads him on and upward in the paths of righteousness. All the time the road becomes clearer, and the heavenlies become more and more absorbing. Truly, that is the confidence we all want in the Paraclete, Who is here to create within us the very words of power from God Himself, to keep us alive, keep us humble, and keep us on our way upward. We are to work out our salvation with fear and trembling, for it is God that worketh in us. We are in the presence of God and not of man. We are to be humble, and fearing and trembling in His presence. God calls us to trust in the Holy Trinity, and hath sent the Spirit, Who, in His separate work is present, ever willing to take each one of us and work in us until the work is finished for us in glory.

## SEVENTH DAY.—MORNING

## CHRIST IN THE EPISTLES.

REV. A. ERDMAN, D.D.

WE are gradually drawing to the culmination of one line of Bible study. We have had Christ in the Pentateuch, Christ in the historical books of the Old Testament, Christ in the Greater and Minor Prophets, Christ in the Gospels. It belongs to me to occupy the time in speaking of Christ in the Epistles. To-morrow we shall have the culmination and climax of this study, when one of the brethren will present to us Christ in the Apocalypse. We must remember that if anywhere the person and work of the Lord Jesus are made manifest, it is in the Epistles. I heard of a minister who had been telling his people for a long while very little of Jesus, and one day, on entering the pulpit he found on his pulpit a note with these words from John 12, "Sir, we would see Jesus." He took the hint and preached Christ to his people. Now, it is one of the grand features of the pre-mil-

ennial doctrine that it magnifies the person as well as the work of Christ. And I would say just here, that if there were no other reason for emphasizing this and proclaiming to all around us the doctrine of the pre-millennial coming of Christ, this one reason would be sufficient. Remember that Christ comforted His disciples with the words, "I go to prepare a place for you, and if I go, I will come again, and receive you unto Myself, that where I am there ye may be also." Remember that it is the climax of the believer's hope, the blessed hope of being with the person of Jesus, when He shall come to take us to Himself.

I will first call your attention to three texts. In 1 Titus we have a three-fold division of the New Testament. "The grace of God," (which means the suffering divine Redeemer), "that bringeth salvation hath appeared unto all men," (we are told of that in the four gospels), "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present age." (That is the burden of the epistles). "Looking to the blessed hope of the appearing of the great God and our Saviour Jesus Christ," (which is the burden of the last book of the Bible). There you have the division. The grace of God, the Jesus, the Christ, whom we have in the three departments of the New Testament. Christ in the Acts and the Epistles, where He is the one who is teaching, and Christ as the blessed hope of His people. In connection with that, take Mark 16: 19, 20, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following," and Acts 1: 1, 2, "All that Jesus began both to do and to teach until the day in which he was taken up." Thus we have the record of what Jesus began to do and to teach until He was taken up, and then we find what He carried out after He had been taken up into the glory. The emphatic word in this 1st verse of Acts, is "*began*," which is emphasized in the Greek. This verse therefore is a kind of link between the four Gospels and the rest of the New Testament. The book of the Acts is a background we may say to the Gospels. All that follows after Christ's ascension, is the continuation of them. This also, secondly, gives equal importance to the writings of Paul and Peter, and John and James, and Jude, as to the writings of Matthew, Mark, Luke and John. One of the exponents of the higher criticism, in objecting to the Westminster confession of faith, bases his arguments upon the fact that of the proof texts given, those taken from Paul's epistles outnumbered those taken from the rest of the New Testament, and says, "The Calvinistic doctrine, the confession of faith of Westminster, is founded more on the words of Paul than on the words of Jesus, or the rest of the Bible." Now the poison in that is, that he affirms that all parts of

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the Bible have not equal authority. He does not recognize the progress of revelation, that some truths were not so clearly or fully set out at first, and afterwards had to be corrected in a measure. I was told by a young graduate of a theological seminary, that Paul in his first letter emphasized the second coming of Christ, because he was a young man then, and all alive with the hope of His coming; but that afterwards, when he wrote the other letters, he didn't emphasize that doctrine so much. Such criticism as this, tending to the disparagement of the doctrine of inspiration of the whole Bible, is dishonoring to Christ and the Holy Ghost. For every word that *Jesus Christ has recorded through the Spirit moving upon those writers after His ascension into the glory, He is just as much responsible as for anything you find in Matthew, Mark, Luke or John.* This makes the New Testament a divine unity, the teaching of one man, the man Christ. Let us see how that is secured.

In John 16: 13, 14 we have the promise, "He (the Spirit) will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." In the seventeenth chapter we have Christ's prayer, "As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." You see the Lord promises to His disciples that they should speak His words, consequently He is responsible for the results.

In the second place He secured this by His own personal administration in the founding and the spreading of the truth. This we have in the Acts, which is included in our subject. Acts 5: 19, 20. The Apostles had been testifying at Jerusalem, and were arrested and put in prison, and the angel of the Lord opened the prison doors, and let them out, and to'd them to preach.

In Acts 8: 26, it was the angel of the Lord who came to Philip, and directed him. The Acts is often called the epistles of the Holy Ghost. That is true. The Holy Ghost is mentioned some fifty times in the Acts. And you may see in the Acts of the Apostles, as the acts of the Holy Ghost, the equal truth that the book of the Acts of the Apostles is the book of the Acts of the Lord Jesus Christ, glorified through the presence and power of the Holy Ghost. For example, in Acts 9: 5. It was the Lord Jesus who appeared to Saul of Tarsus, and gave him his commission and fitted him for it. In Acts 11: 8, the Lord's voice spake to Peter in the vision. So also in Acts 16: 10; Acts 18: 9, 10; Acts 22: 18; Acts 23: 11, we have the same thing. In Galatians 1: 12, Paul says that *Christ* revealed the doctrine to him, and not man. In Ephesians 3: 3, He spoke of the revelation of the Lord Jesus which was given to him.

Another line of argument to prove that Christ is responsible



for the language of the apostles. If you gather together from the Acts and the Apostles, the sum and substance of their teachings you will find that there are five great topics which include everything, viz.:

1. Jesus Christ, the Son of God, incarnate.
2. Jesus Christ suffering and dying as a vicarious sacrifice.
3. Jesus Christ, the incarnate Son of God raised again from the dead.
4. Jesus Christ, exalted to the right hand of God, sending down the Holy Ghost upon His people, to dwell in them, and gather them into the Church.
5. Jesus Christ coming again in personal and visible majesty and glory to receive His own with Himself, and set up His kingdom over the renewed earth, and redeemed nations. We see that the epistles are directly concerned with the person of the Lord Jesus Christ, based upon what He is, and what He has done.

Another line, is the frequency and use of the titles of our Lord in the epistles. Leaving out the personal name of Christ, "Jesus," which, of course, occurs the oftenest in the gospels, we find that the other titles of Christ super-abound in the epistles. "Christ," or "The Christ" occurs fifty-eight times in the Gospels and the Acts; in the epistles, upwards of two hundred times. "Christ Jesus," or "Jesus Christ," will be found in the Gospels five times; in the Acts fifteen times; in the epistles fifty-two times. A very significant fact is, that in the Acts we have "Jesus Christ," in the epistles "Christ Jesus." "Christ Jesus" is the resurrection title, the one who is ever above teaching, and guiding, and directing. Again you have "Christ Jesus our Lord," or "Lord Jesus Christ," the full title, thirty-two times in the epistles, elsewhere only six times, and that is in Acts. We have "Lord Jesus" in Acts eight times, in the epistles eleven times. That is to say, that out of nearly four hundred texts in the New Testament, where these several titles are, about three-fourths of them are found in the epistles. Are you going to tell me that Christ is not in the epistles?

Again, all the epistles are connected with Jesus the Christ, risen and exalted. Of course, Paul never saw Christ in the flesh, but only in His glory. Christ appeared to him at his conversion, and again afterwards. It is very significant that the most of the epistles to the Gentiles were written by the Apostle who had never known Christ in the flesh, but who knew Him as the glorified and exalted one.

Again, a key to some of these epistles will show us how Christ is found in them. The great key to Romans is Christ the righteousness of God; contrasting text, Christ the wisdom and power of God with the wisdom and power of the world. The key to Galatians is, Christ the efficient justifier of the sinner, and his

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freedom. Ephesians, Christ and the Church, or the headship of the Lord Jesus Christ. Colossians, Christ and life, and its completeness. Philippians, Christ our model, or mould, into which the believer is run, and takes his shape and character, and the motives that actuate his life and his service. The key to Thessalonians is, Christ the coming one. In Timothy and Titus, Christ is seen among the Churches, keeping them, and arranging for their administration. Hebrews speaks of the superiority of Christ—greater than Moses, or Aaron, or Joshua, or any of the great men of the Old Testament. James speaks of works and overcoming, evidencing faith in Christ. Peter has Christ coming, and the kingdom.

Another line of thought—The fundamental idea underlying all the Epistles is that all truth, all spiritual experience, all life, hope, joy, wisdom—all things are in Christ. You will find it a delightful study to go over the Epistles and just look for the phrase, "In the Lord," "In Christ." And you will be astonished to see what we are in Christ, and what we have in Christ, and in the Lord. It occurs more than one hundred and fifty times in the Epistles. It is found fourteen times in the first chapter of Ephesians. The Churches are in Christ, believers are in Christ; they are found in Him, preserved in Him, saved and sanctified in Him. Built up in Christ: their conversation, their thoughts are in Christ: they walk, they labor, they suffer, and rejoice, they conquer, they triumph in the Lord. They do all things in the name of the Lord Jesus Christ, coming thus to the Father in Him. This being in Christ leads also to the conquest over death which conquers everything else, for we find that they who die in the Lord, sleep in Jesus: they are dead in Christ, and when He comes again they rise in Him, and they shall appear in Him, and reign with Him. Everything the believer has or hopes to have, is in Christ Jesus.

Again, the person and work of Christ is very distinctively seen in the Epistles. Creation is there, by Christ. Colossians 1: 16, **v**, "For by Him were all things created," &c. In Hebrews 1: 2, and John 1: 3, we see all things made by Him. His essential divinity is taught in Philippians 2: 6, "Who being in the form of God, thought it not robbery to be equal with God." He was God. Colossians 2: 9, "For in Him dwelleth all the fullness of the Godhead bodily." Then the divine purpose, salvation in Christ, is seen in the Epistles. 1 Cor. 1: 21, "For it pleased God by the foolishness of preaching, to save them that believe." He preached Christ and Him crucified. In the second chapter of Corinthians Paul says, he "determined to know nothing among men, save Jesus Christ and Him crucified"—that is, that Jesus was the Christ, the Messiah of the Old Testament, and that He was the Crucified One. Ephesians 2: 10, and Ephesians 3: 2, and Hebrews 5: 9, give us the same thing.

Again, the incarnation and humiliation of Christ are seen in the Epistles. Romans 8: 3, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Philippians 2: 6-8, "Who being in the form of God . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in the fashion of a man, he humbled himself and became obedient unto death, even the death of the cross." Also 1 Timothy 3: 16, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Compare John 3: 16; 1 Timothy 3: 16, and 2 Timothy 3: 16. His High Priestly work is spoken of in the Epistles. First, His sacrifice as victim. Rom. 5: 6-8, tells us Christ died for sinners. "For while we were yet without strength, in due time Christ died for the ungodly. . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Also read Ephesians 5: 2; 1 Peter 7: 19, where we find Christ spoken of as the sacrifice and the victim. In the second place, He is our mediator and reconciliator. "He was made sin for us." Ephesians 2: 13, 16, "But now in Jesus Christ ye who sometimes were far off are made nigh by the blood of Christ. . . . He hath broken down the middle wall of partition, etc." 1 Tim. 2: 5, "For there is one God and one Mediator between God and man, the man Christ Jesus." 1 Peter 3: 18, Christ as intercessor. We find Him under this head in Hebrews 4: 14, where we have the sympathy of an High Priest who sympathizes with all our infirmities. In Hebrews 7: 25, we have the phrase, "Seeing he ever liveth to make intercession for them." Hebrews 9: 24, "He appears in the presence of God for us." In these texts you have a progress of pleading. Appearing in the presence of God is more than interceding for us. That means that He is our representative, our head. When we are persecuted He is persecuted. If we are touched in any way, He is touched.

In 1 John 2: 1, He is called the Advocate. We have two advocates, one here, the Holy Spirit, who makes up the case and knows all the circumstances, and gathers up all the facts, and each weakness and sin, then the other advocate, Christ, lays it before the Father and says, "Father for my sake."

His exaltation is made manifest in the Epistles. Eph. 1: 10, 20, 22. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in Him." In the latter part of that chapter you have Christ exalted over all things:

His headship over the Church. Eph. 4: 15, 16, gives us this idea of Christ as the head of the Church. Ephesians 5: 23. "The husband is the head of the wife, even as Christ is the head of the Church. In the 25th verse, "Husbands love your wives even as Christ also loved the Church and gave Himself for it."

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The future glory in Christ, and Christ Himself appearing in glory. Romans 8: 17. "If so be that we suffer with Him, that we may be also glorified together." Our glory will be with the person of Jesus, when He receives His glory. When He appears, the Church is to be manifested in glory with Him, Christ also is to be glorified in His saints. Everything endured for Jesus Christ, every sacrifice made for His sake, will in some way add to the glory of Christ in that great day. I don't wonder that Paul says "I want to have the sufferings that Christ had. I want to endure all things for Jesus Christ, not that my crown may be brighter, but because He is going to be glorified by it." Christ's own royal glory is connected with the Church.

In conclusion, Christ is presented to us in the Epistles, in all the completeness of His own person, His humiliation, suffering and death, His resurrection, ascension, exaltation and coming again, He is our redeemer, our ransom, our life, our wisdom and strength, our resurrection, our glory. All this in the Epistles. There is no other theme in these writings. All are strung on a golden cord like a succession of brilliant Jewels strung on a golden thread. All I have to say in conclusion is, Hallelujah. What a Saviour!

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SEVENTH DAY.—AFTERNOON.

MISSIONARY MEETING.

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The Missionary Meeting on Wednesday afternoon was addressed briefly by Mr. Frost, Secretary-Treasurer of the China Inland Mission, Dr. Pierson, of Philadelphia, and Mr. Blackstone of Chicago.

Mr. Frost very briefly touched upon the events which led to his removal to Toronto, and to some of the trials and blessings he had experienced in that city.

Dr. Pierson said that he could not begin to say anything about missions in the short time at his disposal. It would take that long to lay the foundation. He gave a few incidents in connection with his tour through England and Scotland, where he had been sent to speak upon the subject of missions.

He was satisfied that the methods of the China Inland Mission were apostolic; that the undertaking of work for God in faith and in dependence, and immediate looking to God for answers to prayer was the apostolic mode; and that was becoming more and more in favor of that way of doing things.

He said that the Church as yet had not begun to give as they should. While in Scotland he saw the magnificence of the states that

had formerly belonged to Robert Haldane, when he became interested in missions. So much was this gentleman interested, that he had sold his estates for £35,000 sterling, and had offered that money for the establishment of a mission in the City of Benares, the centre of Hindoo idolatry. The mission was not established, for one of the directors of the East India Company having control then, had said that he would rather a band of devils should come there than a band of missionaries. The plan had been defeated, but the savor of that splendid gift was still in the nostrils of Scotchmen as a sweet savor. At another of his meetings he noticed an old man leaning upon the arm of an attendant, and upon enquiry was told that he was David Paton, who had given £200,000 to missions, his whole fortune, equal to \$1,000,000. He had mentioned the needs of the McAll Mission at the meeting, and he was afterwards told by Dr. McAll, that David Paton had sent him £250 sterling, which he had saved up out of a small annuity which his lands had secured for him lest he should leave himself destitute. In Glasgow, he heard of a man by the name of Hamilton, who died recently, seventy-three years of age. He was a clerk in a water supply office, and had never received more than £75 a year, out of which he had given £20 a year to various benevolent purposes, having lived in the cheapest manner possible in order to accomplish this. When he heard this, the tears ran down his face, and he felt, he said, that he had never given anything to missions. Christians should not say, "How much can I give to the Lord and satisfy my conscience," but "How little can I keep for myself to satisfy my actual necessities." There are £6,000,000,000 in the coffers of British and American Christians, and out of that stupendous amount only £2,000,000 are given for missions.

The China Inland Mission proposed with God's help to give the gospel, once at least, to every Chinaman, within the next five years; and he thought their plan was feasible, and might be done with a little consecration. And yet they were in the 19th century, in the last years of the 19th century, and the gospel has never yet been preached to all the world. If they should get to the centre of Africa to day, from Liberia, and descend the eastern slope of the Guinea mountains, they could pass over 3,000 miles, with a breadth of 400 miles north and south, and they would not find a single missionary for the 93,000,000 people there. They could go south of that line into the Congo, and east to the great lakes, and pass over 1,200 miles north and south, over a country containing 40,000,000 people, who never heard of Christ. He wanted to see the day when the Christian Church would get down on their face before God, and repent for their abominable iniquity regarding the heathen world. If the people of this world since the year one, to the present time, who have lived, and suffered and died, were to pass

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by at the rate of one a second, day and night, for 1,200 years for them to pass, and the great majority of them went down to the grave and never heard of Christ. What a precious and borne testimony of Him to all nations.

## PALESTINE—THE LAND AND THE PEOPLE.

BY WM. E. BLACKSTONE, ESQ., OAK PARK, ILL.

IT may be assuming to make the article so emphatic, but we believe it is quite proper. It is so used in the Scriptures.

The land was given to Abraham. Daniel calls it, "The Pleasant Land," (8: 9,) and "The Glorious Land," (11: 16). God says it is, "The Land which He espied for Israel." "The glory of all lands." Ezek 20: 6 So the people of Israel are called the "Chosen ones." (1 Chron. 16: 13). "A Holy people unto the Lord." "A peculiar people above all the nations of the earth." (Deut. 14: 2).

It is said of Israel, "The people shall dwell alone and shall not be reckoned among the nations." (Num. 23: 9).

All ante-diluvian history, and for four centuries thereafter, altogether nearly twenty-one centuries are disposed of in the first eleven chapters of Genesis. All the rest of the Bible history pertains principally to Israel, or, to Gentile Nations, because of their relation to Israel. Surely we have a scriptural foundation for saying, "*The Land and the People.*" Their history embraces millenniums. Over thirty-eight centuries ago God called Abraham and said, "I will make of thee a great nation." They were hoary with age when Rome was born. They have seen Babylon, Egypt and Greece pass away, and other Western Nations are to them as only fleeting ephemera.

Israel has been a superior nation in material development. In riches, she has surpassed all others, proportionately, especially under David, Solomon and Herod.

Her palaces, and, notably her Tabernacle and Temple have been the marvel of the world, furnishing in their symbolism deep mines of truth, food for the closest student. Her political economy providing an inalienable inheritance for every family, is, to-day, the very best basis of true government.

The Theocracy furnished a perfectly infallible executive. Lacking this, all modern socialistic schemes can bring nothing but chaos.

But it is in her religion that Israel stands pre-eminent above all other nations. Her Divine oracle with its revelation of truth, its

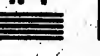
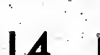
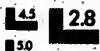






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forecast of the future, its ceremonials, types and moral teaching, is without a peer.

"What advantage then hath the Jew? Much everyway, chiefly because that unto them were committed the Oracles of God."

We despise the Jew, call him old rags and iron, forgetting that through him and him alone, we have received the Word of God.

All our consolation and hope for happiness, beyond the grave, comes through God's revelation made to the Jew.

No nation has suffered like Israel. Proud and haughty in their prosperity they were constantly falling into the most grievous sins of idolatry and unbelief, for which war, pestilence and famine came frequently upon them.

Often in the siege of their cities, have they become so crazed with hunger that they would eat human flesh. Jerusalem, their capital, has more than once been swept clean with the besom of destruction amid woe and carnage that make the ear tingle.

Twice have they been altogether emptied out of their land, millions slaughtered and the remnant scattered to the four winds of the earth. And now after eighteen centuries of this latter dispersion, behold this astonishing anomaly in the the earth. A Land without a people! A people without a land!

Once in A.D. 135, they made a desperate effort to regain their land. But their seige and overthrow was a scene of fearful carnage.

With occasional respites their history since, has been one long era of persecution. They flourished in Rome somewhat, even joining in the persecution of Christians, up to the time of Constantine. Since then for 15 centuries Isreal has truly been "the Wandering Jew," with garments torn and feet unshod." In the 6th & 7th centuries they suffered fearful persecutions at the hand of the Franks and Visgoths. In 627 the Mohammedans overthrew their Kingdom of Homeritis in Arabia. In 1020 Canute banished them from England. In 1096 the Crusaders began their "Holy War" by trying to murder all the Jews in Europe who would not submit to baptism. 200 who had thrown themselves into the Rhine were dragged out and butchered. In 1146, the second Crusade began in the same manner. Financial injustice, was heaped upon them. Louis 7th, released Crusaders from debts to the Jews. Henry 2, of England ordered them to leave, to extort money. In 1118, Philip Augustus seized the Jews in their synagogues, imprisoned them, cancelled debts due them, confiscated their property, and ordered them to quit France immediately. Henry 2 levied 60,000 pounds, to defray Crusade expenses. At the coronation of Richard 1, the populace slaughtered every Jew they could find, and after plundering them set fire to their houses. The Governor of York Castle offered them protection; here they were besieged, and rather than fall into

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the hands of the Christians they slew their wives and their children, burned their property, drew lots and killed each other. Edward 1, of England decreed that the Jews and all they possess belong to the King, and said he would take out half and leave them the rest. About this time it was a general law in Europe, especially in England, that if a Jew became a Christian his property was confiscated to test the sincerity of his conversion. King John imprisoned them to discover their possessions, then by cruel torture extorted enormous amounts of money. One man at Bristol was ordered to have a tooth extracted every day until he had paid 1000 marks. Pretexts were sought against them, namely, accusing them of some crime. In 1220 the body of a girl was found in the Rhine. The Jews of Cologne were accused and the Bishop fined them 4200 pieces of silver. John of Portugal had a Jewish physician. He was accused of poisoning him; and the Jews had to pay a fine of 50,000 crowns. In 1215 the Lateran Council ordered the Jews to wear a distinguishing mark, and it was a death penalty to marry a Christian or have a Christian servant. In 1492, the same year in which Columbus discovered America, the most fearful calamity came upon them. Ferdinand and Isabella banished them from Spain. The edict read as follows:—"Seeing that the Jews of our cities induce many Christians to embrace their religion, particularly the nobles of Andalusia, for this they are banished under the severest penalties."

It was death if found in the kingdom after four months, unless they embraced Christianity. A Jew offered 600,000 crowns in the name of his nation for the revocation of this edict. The sovereigns were inclined to relent, but the inquisitor, Torquemada, with crucifix in hand, advanced into their presence saying, "Behold Him whom Judas sold for thirty pieces of silver. Sell ye Him now, for a higher price, and render an account of our bargain before God"? The Sovereigns trembled before the Dominican. Nothing was left for the Jews but baptism or exile, and 800,000 of them left home, country, synagogues and graves of their kindred rather than abandon their religion. The world's sympathy was aroused when 100,000 people were made homeless by the Chicago fire, but in Spain 800,000, with a lofty spirit of devotion, went out, not knowing where. Their property was sacrificed, many sold as slaves throughout Christendom. Many were lost on the way to Africa, "like lead in the sea." A plague broke out on one ship, and the captain ascribed it to them and set them on a desert shore. Some got to Genoa where, famine-stricken, they were met by priests on the shore, with crucifix in one hand and bread in the other. Portugal allowed them to enter under poll tax, and a new king, called Emanuel, was inclined to protect them, but he married the daughter of Ferdinand and Isabella, and became, under her influence, more barbarous than her parent

had been. A day was set for their expulsion. A secret order was given to seize the children under fourteen. Ports were named and then suddenly changed. All this was done to the Jew in the name of Christianity. Pope Alexander VI. conferred the title of Catholic on the Crown of Spain for this monstrous cruelty. So the story goes on, banishment, extortion, and murder. In 1545, 5,000 Jews and their houses were burned at Salonica. 3,000 houses were burned and 50,000,000 crowns of property obtained in Constantinople. It was no better in Protestant countries. But time fails to narrate the tale of woe. Surely Israel can say in the words of the prophet, "Is it nothing unto you all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me." Lam. 1: 12. "For under the whole heaven hath not been done as hath been done unto Jerusalem." Dan. 9: 12

God said of Israel "Ye are My witnesses." In all of this history they are the living evidence of the truth of God's word, and a more faithful portrayal of it cannot be found than is given by the prophets, notably Moses in Lev. 26, and Deut. 28. Their indestructibility amid all the persecution is another evidence of the truth of God's word. They were to be scattered throughout all the land as corn is sifted through a seive, Amos 9: 9; but not utterly destroyed. All the way through Scripture there is a carefully preserved remnant of Israel. Isa. 1: 9; 11: 12; Joel 2: 22; Micah 2: 12; Rom. 9: 10, 11, etc.

The persecutions began to abate in the 17th century. In 1655, Cromwell permitted some to return to England. In 1670, Toleration was granted in Persia. The real Renaissance began in the 18th century. In 1723, Louis XV. gave them permission to hold real estate. In the same year Britain recognized them as subjects. In 1738, all the trades were opened to them in Denmark. In 1750, Toleration came in Prussia. In 1753, came the Naturalization Bill in England. In 1780 the first real emancipation was granted by Joseph II. of Austria. In 1776, the United States Constitution, declaring that all men are created free and equal. The reformed Jews of America considered this to be their long looked for deliverance. They call the 18th century their Messiah, and the United States their promised land. In 1858, they became eligible to British Parliament. In 1860, was formed the Universal Israelite Alliance. In 1867, Turkey granted right to hold real estate in Palestine. In Bavaria, Italy, Roumania, etc., the emancipation has gone on, and the climax is coming rapidly. Israelites have always been prominent in the land of their enemies. With a free chance they outstrip all competitors. Joseph, Daniel, Mordecai, and Esther are only notable examples. They were counsellors, secretaries, astrologers, or physicans to

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the Moorish rulers. They preserved classical literature and philosophy. They were high in position and authority in Babylonia down to A.D. 1000. In Africa and Europe they have been foremost as Poets, Literati and Musicians. The Jew, Baruch Spinoza, 200 years ago founded the rationalistic movement which has been so generally accepted in Germany, and which "Reformed" Jews are carrying on to-day. Moses Mendlessohn was a Prince of Philosophers. His grandson, Felix Mendlessohn Bartholdy, was a Prince of Musicians. Johann A. Wilhelm Neander was a Prince of Historians. The list of their great men is too long to give here. Seventy Professors chairs in Germany are held by Jews. The Jews have in proportion as scholars in all the higher institutions of learning in Germany of one to ten, while they are not one in 100 of the population; 21 of 23 Liberal papers in Berlin are in the hands of Jews. In Lower Austria, out of 370 authors, 220 are Jews. The Rothschilds, Baron Hirsch, etc., are the bankers of Europe. The lands in Upper Silesia and Posen are passing into their hands by foreclosures. At an inquest in Germany, the Judge, the Solicitors, the Officers and the Jury were all Jews, while, as Pastor Stocker said, the only German present was the corpse. A Jew named Abasse is at the head of the Mohammedan University at Cairo, with 300 Professors and 10,000 Students. A Jew lately deceased owned nearly all the railroads in Russia. Of sixty-two convicted Nihilists, nineteen were Jews. Lasalle, Mar, Bebel, the great Socialists leaders are Jews. As Political leaders, we have Disraeli, Gambetta, Jules Simon, Castelar, Lasker, etc. Untrammelled, the Jews naturally rise to their level of leadership in every nation. Are we to believe then that the mission of such a people is finished? Thus far they have literally fulfilled prophecy. But there is nothing more definite in Scripture, nor more frequently repeated, than the prophecy of their final restoration to their own land, and their crowning glory as the center of a world empire. At the first council of apostles in Jerusalem to hear what God had done by Paul and Barnabas for the Gentiles, James said, "God at the first did visit the Gentiles to take out of them a people to His name, and to this agree the words of the prophets as it is written, After this will I return and will build again the tabernacle of David which is fallen down." Acts 15.

In the prophet Amos from which this is quoted, we find it followed by the promise, "And will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them. And I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." This was the Apostle's conclusion. Hundreds of prophecies emphasize and elaborate this grand dispensational truth. Shall these prophecies be literally fulfilled?



The ordinary interpretation makes the curses literal to Israel and the blessing spiritual to the Church. I once heard a Reverend gentleman tell a class of young ladies that to aid in the interpretation of Scripture they should study the Zend Avesta, the book of the dead, the Vedas, and the writings of Confucius. It made me wonder when those young ladies would be able to know the Scriptures which are able to make us wise unto salvation. I could but sympathize with the little girl who, asked "If Jesus didn't mean what He said, why didn't He say what He meant?" We believe that God will yet surely fulfill His promise of blessing to Israel.

There are from six to eight million Jews in the world. Possibly about a million are what are called the Reformed Jews, the rest are Orthodox, and still inspired with hope in the prophecies. But the Reformed Jews have given up their expectation of a coming Messiah and their return to Palestine. Also, their faith in the Inspiration of Scripture, the keeping of the seventh day, and indeed almost everything except the right of Circumcision. Rabbi Wise, of Cincinnati, says of Reformed Judaism, "We do not wish to return to Palestine, nor do we pray for the coming of Messiah. An American Israelite, who trusts in God, and believes in the Divine Truth of the Bible, needs no King to Govern, no Messiah to redeem, and no Miracles to demonstrate the truth of Religion."

But this reformed (or deformed) Judaism is all modern, and only a scriptural evidence that the prophetic fulfillment is near at hand. See Ezek. 20: 32, &c., where it is said, "And that which cometh into your mind shall not be at all."

Rabbi Adler, of Chicago, in 1887, said to me of the 53rd of Isaiah, "If I could accept Christ this would be a picture of Him." In 1888 I asked him, "If it should prove that Jesus is the Messiah, and He should come again in glory and power, would not the attitude of the Jews be just what is described in Zech. 12: 10-14?" After some hesitation he answered, "that he thought it would." Yes, even these reformed Jews, with all their rationalistic bravado, have an undercurrent of faith in the literal fulfillment of the word of God. Rabbi Felsenthal once said to me, "Sometimes I think so myself." It cannot be that these prophecies were fulfilled in the restoration from Babylon, for He says in Isa. "Yet again the second time will I set My hand to gather My people," &c. And this second restoration shall be permanent. "They shall no more be pulled up out of their land." "Israel shall blossom and bud, and fill the face of the earth with fruit."

A journey to Palestine has some pleasure to the ordinary traveler. Viewed historically there is much satisfaction and profit. But with such a prophetic conception of "the people," a journey to Palestine becomes intensely interesting. And "the land" itself is just as fully a subject of prophecy. Ezekiel was com-

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manded to prophecy unto the land of Israel, unto the mountains, the rivers, the valleys, and say—"Because the enemy hath said against you, Aha,—therefore thus saith the Lord God,—ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel; for they are at hand to come. And I will multiply men upon you, all the house of Israel, even all of it, and I will settle you after your old estates, and will do better unto you than at your beginning; I will cause men to walk upon you, even My people Israel—and thou shalt no more henceforth bereave them of men." Ezek. 36. Let us take a journey to this wonderful land. We might stop in many of the cities in Europe and find the Jews, with their ancient synagogues and cemeteries, to be an interesting study, notably in Prague and Rome.

We must at least take a glance at the arch of Titus, with its *bas reliefs* of the golden candlestick and vessel of the holy place, erected beneath the palace of Cæsars, and overlooking the Roman Forum, as a monument to that General, who destroyed Jerusalem and brought Israel to Rome. You pass under it, but never a Jew will do it. Just beyond is that mighty Colosseum, still grand and imposing, though half destroyed, a wonderful testimonial to the labor of 12,000 Jewish slaves. But we hasten over the Mediterranean, stopping just a moment at Athens to ascend Mar's Hill, where the Jew Paul confounded the followers of Plato and Socrates. We notice the geographical situation of Palestine to be the natural centre of the earth's surface. The physical features make it a miniature world. The variety of climate embraces the torrid and frigid zones. On the coast we have the beautiful plain of Sharon, and within is the deep valley of the Jordan while between is the rocky back-bone of the land.

A peculiar feature of Palestine is the harborless shore. Ships anchor in the roadstead and you must go ashore in small boats, often a dangerous undertaking. Joppa is the seaport of Jerusalem and many a serious experience have travelers had in landing there. In the rear of the city, I saw a low, marshy spot which I was told was Solomon's harbor. It is said that anchors have been found there, 40 feet below the surface. There is a natural depression out to the sea, so it would seem that an easy excavation will open a beautiful landlocked harbor. But the Mohammedans have a cemetery across the neck, and so God's providence has shut it up till He shall give it again to His people.

As one lands in Joppa, he is at once struck with the peculiar and varied oriental costumes. The loose flowing robes and the long girdles, the wooden sandals, red fez, the turbans and coffers, the veiled women and the bright colors, all are an enchanting medley to a western eye. Vast orange groves surround Joppa, and in the market I bought seven large oranges for 10 paras = 1 cent.

visited the traditional spot where the Jew Peter, had that wonderful vision of God's acceptance of us Gentiles; also the house where Tabitha was raised. In the evening we took a ride on the plain of Sharon to one of the nine Jewish colonies, called Rishon le Lion, (the first in Lion.) Oh! it was an enchanting ride. Many flowers were in bloom, and we thought of Him who is "the Lilly of the valley and the Rose of Sharon. Next morning we were off early to Jerusalem. Seventeen years ago there was only a miserable donkey path, now there is a magnificent road like a boulevard, the whole distance of forty miles.

There is a net work of these roads projected all over the country and much work done on them already. Why the Turk should have undertaken such an enterprise is a perfect mystery. The whole is done by taxation, compelling the villagers—fellaheen and bedouin—to work so many days. In the valley of Ajalon I saw hundreds of them carrying, in little baskets on their heads, the earth for the embankments, and the stone for the macadam. As I saw the toiling multitude of men, women, and children I thought of the passage "And the sons of strangers shall build up thy walls." Who are these beautiful roads being built for, if not for returning Israel. And now the railroad is begun and will probably be finished in two years. Is not this a sign of the last days. See Nah. 1: 4, etc. A little further on is the brook at Colonia from which the Jew, David, gathered the stones, to slay the gentile Goliath. Up! up! we went, passing the German Orphanage where children make beautiful work in olive wood. And now we catch glimpses of the Mount of Olives, and at last we see Jerusalem. Its white domes, hining in the rays of the setting sun, framed in that great dark wall, with its picturesque towers and battlements made a picture never to be forgotten. We could shout with the psalmist "Beautiful for situation, the joy of the whole earth is Mount Zion . . . the city of the Great King."

We drove to the Damascus gate where friends awaited us, and passing through the "three leaved gate" and up the winding narrow street, we were soon in the house on the wall. It is in the Mohammedan quarter of the city, and just opposite, on the outside of the wall, is the grotto of Jeremiah, which is part of the great quarry where Solomon procured the stone for the building of the city. The quarry extends for 600 feet under the city. Down in this cavern the stones were all prepared before being lifted to the surface, and noiselessly put in their places in the Temple. So we are hewn and fitted in earth's quarry as living stones for the spiritual temple which God is building in the heavens.

The speaker next took his audience up on the housetop for a view of the city, the surrounding mountains, and a glimpse of Moab. Also for a walk on the walls around the city, then in through the narrow streets with their jostling crowds of people, donkeys, and camels,

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into the bazaar, the mill, the shops and the wheat market, where he saw literally the good measure, pressed down, shaken together heaped up and running over. Also into the Convents and Hospices, the newly discovered pool of the five porches, the Temple area and dome of the Rock, Solomon's stables, the altar, the ash heap, showing a bone which he took from it, and was once, doubtless, an offering to the Lord. Into the Church of the Holy Sepulchre, the Serai or Government House. An excursion to Jericho, with many incidents of the lamb in the shepherd's bosom. The Oriental dance, showing that sexes do not dance together; a bath in the Dead Sea with its awful salt bitter water, which holds one up like a cork.

An excursion to Rachel's tomb, Bethlehem and Hebron, where lately a photographer has taken views of the tombs of Abraham and Sarah, so that now gentiles can see these pictures though they can not enter the mosque. But he hastened back to Jerusalem—The Salem of Melchisedak, the Jebus of the Jebusites, the Greater David where among Jews the Church of Christ was established. He noted that the rapid growth of the City is principally within the line mentioned in Jer. 31, 38-40 and Zech. 14, 10: That the French and Russians are running a race for the possession of the land. That the Jews are coming in great numbers, all restriction having been now removed. He also read a letter from his Mohammedan friend which spoke of wonderful improvements about Jerusalem, and that the Jews were flocking into the colonies and that they have nearly all the business of Jerusalem. He spoke of the wailing place of the Jews, where young and old, bow and lament in the words of the Psalmist, and kiss the great foundation stones of the temple plateau. Then he spoke of the place just opposite, on Olivet, where Jesus wept and showed His great love for Israel and Jerusalem. He spoke of the Jewish graves which cover the lower side of Olivet, and gave an incident of a Jewish woman who starved to death that she might be buried there. He said there were 50,000 Jews in the United States, 50,000 of whom are in Chicago, and spoke of the Mission work being done for them there as well as by Dr. Freshman in New York. The speaker closed with the words of the prophet Jeremiah. "Hear the word of the Lord O ye nations and declare it in the isles afar off, and say, 'He that scattered Israel will gather him and keep him as a shepherd doth his flock.'" (3, 10.)

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SEVENTH DAY.—EVENING.

## THE RESTORATION OF ISRAEL.

REV. N. WEST, D.D.

I AM to talk to you to-night about the restoration of Israel. If I could succeed in getting into your minds the clearness of the conception I have in my own, of the development of the plan of God upon earth, throughout all history, and of the eternal purpose of God, I should be more than satisfied. But the trouble is, that those subjects are so great, that you do not know where to begin, and you do not know where to end. That pre-millennialist of the second century, Tertullian, exclaimed, "*Adoro plenitudinem Scripturarum* (I adore the plenitude of the Scriptures), in which every letter is a word, and every word is a verse, and every verse is a chapter, and every chapter is a book, and every book is the Bible; in which every twig is a branch, and every branch a tree, and every tree a forest; in which every drop is a rivulet, every rivulet a river, every river a bay, every bay the ocean, every ocean all waters," and he who has had his eyes anointed with eye salve, to see, and to whom the Lord has spoken, opening his understanding to see the things written of Christ in the Scriptures, will feel very often, as he goes to the study of the Word and goes away from it, to appear before his fellow-men to address them, as though he were powerless, and struck dumb, for want simply of capacity to state what God has shewn him.

Now there is nothing in the Bible about the restoration of Israel that does not begin at the garden of Eden. There is nothing in the Bible that is not a development from that germ, that seed, the first promise in the garden. The whole Pentateuch is a development of that. You have the whole fortune of Israel for good and for evil depicted in the book of Genesis, and especially in the blessing of Jacob. You have it also in the book of Leviticus, in the 26th chapter, in the Lord's statutes and ordinances given at Sinai. You have it also in the remarkably condensed prophecies of Balaam. There is nothing that Daniel has in his twelve chapters that is not in Balaam's prophecy. You have it in the dying scene of Moses in the 33rd chapter of Deuteronomy. Pentateuch prophecy has Israel for its centre, and of the nations in relation to Israel. When you come down to the canonical prophecies, as they are called, they are nothing but the development of Pentateuch prophecy, whether pre-exilic or post-exilic. Israel is the centre. After you have got by the Babylonish and the Syrian captivities and the return from the Babylonish captivity, which

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was the first restoration of the people, or of the tribe of Judah, and come down as far as Malachi, we find that prophecy is still concerned in Israel, that its beaming influence on the Gentiles is the subject of prophecy, and the promise of God, made in him is to be shared among the Gentiles. This is a threatening to Israel and of Israel's fall, and the times of the Gentiles, until again the day of the Lord appears, when Messiah is seen to restore Israel and Israel turns, though under the clouds of assailing powers, like a frisky calf let loose from the stall, gambols upon the sunlit pasture after the storm is by. When you get to the New Testament, it is the same. The hope of Israel stands foremost. Now comes the Messiah, partly fulfilling the Old Testament predictions. As you read the four gospels you see Israel as the basis of the Christian Church. When you read of the passage of the Gospel from the Jews to the Gentiles, you find that Israel's disgrace is only for a time, until the gospel goes for a testimony to all nations; and the end of our age heaves into sight, as the end of the Mosaic dispensation hove into sight and terminates with judgment on Christendom, even as that age terminated with judgment on Judaism. And you read on still farther until you come to the Apocalypse, and find that Israel is the centre there. From first to last it is that chosen nation for whom Christ came, which is the everlasting people and the everlasting nation before Him. It is of that people I am to talk about to-night.

Make a little circle here the size of a mustard seed, and another 20 times the size and another 20 times that, and keep on enlarging and expanding as you go forward, developing in time, and expanding in extent, and you have the idea of the evolution of the kingdom of God. If you could look prospectively from your standpoint, and see all the intervening horizons, and the ends, and ages between, you would see Jerusalem everywhere until you found it pictured as the holy city gleaming in the glory of God in the glories. The antithesis between the Jew and the Gentile is forever and ever in the kingdom of God. It remains in that far-distant landscape that we have set before us in the Apocalypse, the Holy City, the New Jerusalem of a new earth. That division of the human race which God made, in order that from one side of it, the Jewish side, Messiah might come, shall be perpetuated forever and forever. Therefore, my friends, Israel is of some moment to us. We only know where we are in history, by knowing where Israel is in history.

Now, as to how to read prophecy, that is a very important thing. A celebrated professor has said that prophecy is a hind light, or a stern light, that is hung out at the hind end of the ship, which we cannot discern till the ship is past us; thus we don't know anything about prophecy until it is fulfilled. That is post-millennialism. Pre-millennialism regards prophecy on the other



hand as like the head-light of a locomotive, throwing its light before us to enable us to see, but you cannot see all, to what we are coming, but only as you move on in history. They say that we know nothing of prophecy, only as history interprets it. On the contrary, we know nothing of history only as prophecy interprets that history. History is like the statue of Memnon, cold and unspeaking, yet full of great possibilities; but let only the beams of the morning sun strike it, and it gives out harmony and song. So when history has become a fact in the development of the ages, and prophecy strikes it, then you understand history. Let me illustrate that. Was not the crucifixion a history? Was not the resurrection a history? Was not the life of Christ a history? Were not the sufferings, the history, the character of the Jewish people at that time, the triumph of Pontius Pilate, of Herod, and of the Gentiles. Was not the gloom and despondency of those who were on the road to Emans on that first great Sabbath afternoon, matters of history? And yet they knew nothing about these. When asked about it, did they not tell of this One, mighty in word and deed, and how the people thought much of Him, and supposed it had been He that should redeem Israel. How He had been crucified; how some women had gone to the sepulchre and could not find the body, and they did not know where they were. All this was history, but they did not understand it. Christ said to them, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory? and beginning at Moses and the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Then they understood the history, and not until then. Now prophecy gives us light for the future, and although we may not see its fulfilment, yet we may rejoice in it, long before the generations which witness it. The nature of prophecy is this:—The prophet speaks beforehand what is to happen afterwards, and he looks always to the end of God's ways through time; as we stand at the front of a house, and look through it to the back door. That limit, that back door, is what we call the eschatological horizon, the time when the Lord comes and the time beyond it. No prophet even spoke of Messianic times, when he was not a seer, a looker, a beholder, from the point where he stood in history to that back door. Always to the end-time. There may be a dozen intervening ends between, there may be a dozen intervening stadia between, all illuminated with the colors of that end-time. If it is the destruction of Egypt, it is illuminated with the colors of that end-time. Is it the destruction of Babylon? It is illuminated by the colors from that end-time. All things, all the great events, the crises in history, are illumined by the light from the end-time, but still there is an evolution or development along the path of history, each end develop-

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ing into another age, each age terminating in an end, that end developing into another age, that age terminating in another end. so that we have relative ends, all looking to the absolute end. There was an end to the ante-diluvian age, an end to the Mosaic age, there will be an end to this age, and an end to the millennial age, which is the last age of which we have any revelation. Eternity may consist of ages and ages and ages, and ends and ends ever rolling on, world without end, amen. I want to say a word as to the difference between apocalypse and prophecy. Prophecy is meant for the ear. It is simply a naked statement of what is going to happen; but apocalypse puts that naked statement into symbols or pictures, or figures; while prophecy has to do with many things which relate to the times of the prophet, apocalypse has always and only and forever to do with the end. There are four things in which apocalypse differs from naked prophecy: Firstly, Apocalypse is always given in visions; secondly, it is of the last things always; thirdly, it is set forth in a series of images, symbols or pictures; and fourthly, it is separated by regular stadia in the development of the end.

There are two grand specimens of apocalypse in the Bible, Daniel's visions in the Old, and John's in the New Testament. Now I come immediately to the question of Israel's restoration. I will speak of the pathway of Israel's development, and the glorious end, and what that end is. The first passage of Scripture I will take up is Daniel 2: 31-35, Nebuchadnezzar's dream: "Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron and clay, the brass, the silver and the gold, broken to pieces together and became like the chaff of the summer threshing floors: and the wind carried them away that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth." That was the dream of Nebuchadnezzar's, who had consolidated his empire by the conquest of Palestine and the Subjugation of Israel, and whose kingdom was great as that of the whole earth. This is the dream God sent to him; and that image is what we call the "Monarchy Colossus," and represents the Gentile powers. Now for the interpretation. Daniel 2: 35-45, "This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the



heavens shall be given into thine hand, and hath made thee ruler over them. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth, and the fourth kingdom shall be strong as iron: inasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break to pieces and bruise. And whereas thou sawest the feet was part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron forasmuch as thou sawest the iron mixed with miry clay, they shall mix themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of their kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass and the clay, the silver and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." That monarch colossus which represents the succession of the empires from the destruction of Jerusalem by Nebuchadnezzar, outlines the whole course of history with respect to Israel. Israel is to be under the Gentile feet until that Colossus comes down. That head was Nebuchadnezzar and the kingdom of Babylon. After it was the kingdom of Darius and Cyrus. After it came the kingdom of the Greek Alexander. After that the Roman Cæsars. That kingdom was developed into two legs, as you know, by drawing a line north and south from the centre of the Mediterranean Sea, giving you the Eastern and the Western empire. These were divided into the ten European nations, in the West and that part yet to come out of the desolated East, which shall take place in the next great conflict that goes on in this world. Now, if you take that great Monarchy Colossus, which stand erect, and lay it down, it represents the various stages of history. This end is Nebuchadnezzar, and at the other end is the second coming of Christ, and Gentile supremacy over Israel is to continue until Christ comes. The height of the image is the measure in history.

Now turn to Ezekiel 37: 1-10, "The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones; and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the

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Lord. Thus saith the Lord unto these bones ; behold I will cause breath to enter into you, and ye shall live ; and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them and the skin covered them above, but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." That is the slaughter of the house of Israel by Nebuchadnezzar, that is their graveyard. Now have you got these two pictures clearly in your minds? National Israel was prostrate, under the supremacy of the Gentiles, represented by the monarchy Colossus. Israel full of dry bones, to remain so until the time when Christ shall restore it. At about the same time time when God caused this Nebuchadnezzar to dream this dream, and raised up Daniel to interpret it, and gave Ezekiel this vision of dry bones, He says, "O Son of man, can these dry bones," prostrate Israel, "live? Lord God thou knowest" The time will come when they shall live again. Now these two pictures, that graveyard, and the monarch Colossus standing in the midst of it put together, represent Israel, national Israel to-day, prostrate, and in their grave, the monarch Colossus, Gentile supremacy over them. So it shall stand until the times or the Gentiles are ended, and then the kingdom will come. Read Jeremiah 31: 38-40. "Behold the days come saith the Lord that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the Hill Gareb, and shall compass about to Goath and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." There you have foretold the restoration of Israel spiritually and nationally ; the restoration of the people, and the restoration of their city, geographically foretold. Read Zechariah 14: 4-11. You see the country is to be changed. The high places will be brought down, the mountains will be brought low, and the low places will be lifted up. And the Lord's house will be established at the head of the mountain, and exalted above everything. And all the peoples of the earth will say, "Come let us go up to the mountain of the Lord, and He shall teach us all His ways, and we will walk in His paths." In that day the sword and the spear will be broken,

and the council of arbitration will take place of the council of war, and the glory of the Lord shall cover the earth as the waters cover the deep. As there was a deluge once before of destruction, there will be a second deluge of salvation, but connected with Israel, and the geographical centre of that mighty movement will be Jerusalem.

Now let me leave this part of the subject, and go to Daniel 9: 24, where you see the end. "Seventy weeks are determined upon Thy people, and upon thy holy city," &c. This is the most difficult part of both Testaments. This is at the close of the seventy years' exile. Daniel is enquiring after the complete Messianic restoration of Israel. The seventy years of captivity have expired, and the Jewish people are hoping that with the end of the captivity, the glorious promises, and magnificent future of glory predicted for Israel will come with the return from the Babylonish captivity, and Daniel is praying as the end draws near. And the angel of the Lord tells him that not merely seventy years of captivity have been determined upon them, but seventy-seven of Gentile supremacy have been decreed and determined upon them, and upon their holy city. In that time six things are to be accomplished. 1. To finish the transgression of Israel, his national apostasy. At the end of these seventy weeks, Israel's apostasy shall cease. She will no more reject Messiah, but will be a righteous nation, and be saved from apostasy forever more. This finishing the transgression is often referred to the cross of Christ and His atoning sacrifice. True, He did make an end of sin by the sacrifice of Himself, but that is not what this means. You cannot find a reference to this prophecy in any of the gospels, or the epistles, or in the words of Christ, as having been fulfilled in His crucifixion. It relates to the ultimate return and conversion of Israel, and the cessation of Israel's national apostasy. 2. To make an end of sin, Israel's national sin. 3. To make a reconciliation for iniquity. To make a change in their relation towards God on account of their iniquity. 4. To bring in everlasting righteousness in a people that shall abide with them for ever. 5. To seal up vision and prophecy, that is, to verify by history all that has been spoken in prophecy, and lastly, to anoint the Most Holy. To anoint the Christ. To consecrate another sanctuary to God. Now go on and read the remainder of that prophecy of what is going to take place at the end of the seventy weeks (Revised Version), "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem into the anointed one, the prince, shall be seven weeks; and three score and two weeks, it shall be built again with street and moat, even in troublesome times. And after three score and two weeks shall the anointed One be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the

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city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and for the half of a week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate: and even unto the consummation, and that determined, shall wrath be poured out upon the desolator."

The revisers have done good work in the translation of this great post-exilic prophecy. The King James version says: "Messiah shall be cut off, but not for Himself," which is rendered in the Revised Version by "The Anointed One shall be cut off, and shall have nothing." It does not refer to the substitutionary sacrifice of Christ at all. It refers to His rejection by the people. "And the end thereof shall be a flood." That means the end of the coming prince, the end of the Antichrist. His end shall be in the flood, or overflowing. You have in your Bibles, "And unto the end of the war, desolations are determined." Throw out "of the." There is no genitive there. Read, "And unto the end shall be war." "He shall confirm the covenant" should be, "He shall cause to prevail or grow strong the covenant," or treaty. That means, that the coming prince, the Antichrist, shall cause to prevail the treaty with the many, or masses of the Jewish people. "In the midst of the week," throw out, and read, "half of the week." "He shall cause sacrifice and oblation to cease;" that means the cessation of the Jewish established worship, caused by the Antichrist. It has nothing to do with the sacrificial death of Christ in the midst of the 70th week, because His death occurred before the 70th week begins, a long time as you will see. The 70th week has nothing to do with Christ. The middle of that week does not refer to His crucifixion, but to the time when Antichrist breaks the covenant which he makes with the Jews. "The overspreading of abominations," the figure is of a vulture swooping. "The desolation shall come invading the land," Antichrist in the saddle with his forces. What you have in that great prophecy, is a prophecy of Messiah, and a prophecy of anti-Messiah. You have a prophecy of the first advent, and a prophecy of the second, the first prophecy reaching to the first advent, of the Prince Messiah, and the second reaching to the end of the 70th week, or Antichrist's destruction. You have also the restoration from the Babylonish captivity, and the re-building of the second Temple again. You have the destruction of the second Temple, but only when Messiah is cut off. You have then *an interval* after Messiah is cut off, "and unto the end shall be war." "Desolations are decreed upon your city and upon your people," and 1,800 years of these are in history now. Unto the end of that 70th week, war, desolation, from the Roman, from the Saracen, from the Turk, from the Russian perhaps, from the European nations, until

the time comes to settle the question of who shall possess that land when Turkish dominion is gone. Now, the Saviour took that prophecy of Daniel and interpreted it for us. He said precisely two days before His crucifixion, that Messiah was to be cut off, and He took up that prophecy at that point and predicted His own death, then the destruction of Jerusalem, then up to the end. Daniel's prophecy was unfulfilled at the time of the Saviour's death. The destruction of the city, Jerusalem, was still before Him, and in the 24th and 25th chapters of Matthew, He takes up this unfulfilled part of the prophecy of Daniel and carries it on to the end.

Now as to the special designations of time. 70 weeks of years. Now these are not to be counted continuously, unbrokenly, consecutively, without intervals. I have spoken about an interval between the 69th and 70th week, measured only by "Unto the end shall be war," from the destruction of Jerusalem to the restoration. Our Saviour in Matt. 24, interprets that Jerusalem shall be trodden down under the foot of the Gentiles, until the times of the Gentiles be fulfilled. That "unto the end" means the Roman times, and the ages in which we now are; 1800 years of which have now passed away. Therefore the 70th week does not follow the 69th immediately. The weeks are periods of sevens therefore the 70th week could not have immediately followed the 69th. The destruction of Jerusalem was in 70 A.D. That is more than one week, that is ten weeks. That seventieth week lies still before us, and how near none of us can tell. If I could give you the exact measure of that interval until the end was, I could tell you when antichrist would jump into the saddle, and appear in history; but I can't do it. You can not tell how soon it may be. Now there is trouble in connection with the other calculation, from the going forth of the commandment to restore and build Jerusalem to the rejection of the Messiah is 69 weeks, that is,  $7 \times 69$  years = 483 years. Now the going forth of that commandments was in 536 B.C., and you cannot make 483 years equal 536 years. I spent weeks in trying to arrive at a solution of this difficulty. The whole solution will be found in the 7th chapter of Ezra. The last part of the sixth chapter gives you an account of the dedication of the second temple after the return of the Jews from the Babylonish captivity. Read from the 19th verse, "And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the levites were purified together, all of them were pure and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves." Just before that you will find that the sixth year of the reign of Darius spoken of as the time when the temple was finished. That makes it 21 years from the time they returned until that temple was finished. That is  $3 \times 7$ . Very well. Now it was a tremendous work they were in, and they got tired, as a

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great many of God's people do sometimes, and there is a period of time following those 21 years, or three sevens, that it is not decreed upon the city and upon the people, to build and restore Jerusalem. It is a period of apostacy. After fifty-four years the Lord sent up Ezra to begin a reformation; then follow 28 years of reformation work, and then the 62 weeks. Now take these interval periods, first, the three sevens, then the interval of fifty-four years, and then the four sevens of reformation, and then the sixty-two sevens, and it gives you the period of 536 years. Then if the weeks are not counted successively, but with an interval between the third and fourth week that would be a solution of the difficulty.

Now if anybody can tell you anything about these weeks, Ezra can, for he worked in these weeks. Now you find that the next date given after this sixth year of Darius is in the seventh year of the reign of Artaxerxes who was the second king after Darius, when Ezra went up to Jerusalem: "Now after these things in the reign of Artaxerxes, Ezra went from Babylon," and between these intervals is a period of 54 years not counted in the history of Jerusalem as given by Ezra, and therefore not counted in the seventy weeks. Thus the chronology is complete, being an interval between the third and fourth week, and an interval between the 69th and 70th week. The interval between the 3rd and 4th week is given us by Ezra, and the interval between the 69th and 70th week is given us by our Lord. Now eighteen hundred years of that second interval have passed, and how long do you suppose it will be? There are to be signs of the times as the end draws near, which will indicate to us when God's purposes draw near to accomplishment. One of the signs is the enormous missionary activity of the times. "This gospel shall be preached for a witness to all nations, and then the end shall come." Another sign is the enormous activity of increasing corruption and apostacy and unbelief in the bosom of Christendom. When you see enormous missionary activity and missions almost universal, together with increasing apostacy, you are near the end of the times of the Gentiles.

The seventh chapter of Daniel gives you the description of Antichrist, the little horn. The Colossus of Empires gave us ten toes. Here we have ten horns instead. And out of the ten horns comes the little horn out of the fourth horn, the horn out of the fourth empire. The whole interest of prophecy is centered on that little horn and his doings in relation to Israel. It is the prince to come, mentioned in the 9th chapter of Daniel. The wilful king of the 11th chapter is the Antichrist with whom Israel is to contend at last. The strategist, the diplomat, the intellectual genius, a man who will say to the Jews, "Come under my flag and I will restore Jerusalem to you." Napoleon saw that the solution

of this Eastern question was the Jew, and offered them his assistance, but the time had not come. But the time is coming when Antichrist will be in his saddle, and will make his covenant with the apostate Jews. They will follow his flag, and he will violate his treaty with them: their eyes shall be opened, and Jesus, the Messiah, will come back once more to the people that rejected Him; and they shall be able to sing Hosannah! blessed is He that cometh in the name of the Lord! All wars and false religions and superstitions shall be put down, and peace shall come upon all mankind.

Now, as to the last part of Daniel, in the 12th chapter. "In the last half of the 70th week, the 1260 days, Israel shall be delivered and many of them that sleep in the dust of the earth shall awake, and the righteous shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." When He sees that Israel's power is gone, then shall He delay no longer, but the crisis shall be precipitated and the end shall come, in the blare of the last trumpet, which will bring deliverance to Israel from the power of the Antichrist. His feet shall stand on the Mount of Olives, and He shall make a way of escape for His people. Go, Daniel, man beloved of God, anxious for the future of thy people; longing for the Messianic redemption for them, and the glory of the nations with Israel as the centre. Be assured that no man can hinder God in His purposes for them, and rest till the end come, when Israel for whom thou hast wept and prayed and groaned and gone into exile, shall be saved with an everlasting salvation, never to be ashamed or confounded, world without end.

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EIGHTH DAY.—MORNING.

## THE MILLENNIAL REIGN.

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REV. PROFESSOR MOREHEAD.

**T**HAT this kingdom is to embrace the entire race of men, that the very earth itself, the animal and the vegetable kingdom, are to share in this blessing, is beyond peradventure. It is predicted in the songs of the Psalmist. The prophets rapturously announced its coming. It is a portion of the glowing picture which glows and sparkles as if lit up by the smile of God Himself. Our Lord Jesus Christ fixes the seal of His inevitable and infinite authority to the prophecies about His coming kingdom, and the apostles longed for it with an increasing yearning. Some events

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preliminary and introductory to the establishment of the kingdom must be briefly alluded to, not strictly observing the order in which I believe these events are to succeed each other, but only in the broadest way indicating them.

First then, the kingdom of God is established, according to scripture, upon the overthrow of the world powers as they were named last night by Dr. West. The times of the Gentiles began, I think, with Nebuchadnezzar. These times expire upon the establishment of the kingdom of God by the personal return of the Lord Jesus Christ from heaven. There are three prophecies that are specially connected with the overthrow of the Gentile powers and the establishment of the kingdom. These are, Daniel 7; 2 Thess. 2: 1-8, and Rev. 19. That these prophecies refer to the same events I think can be convincingly shown. The time notes in each of them are the same. Daniel's last, fourth hideous non-descript beast, with the ten horns, with the iron teeth, himself is destroyed by the coming of One like unto the Son of Man. The man of sin appears in 2 Thess. 2, and is destroyed by the coming and manifested presence of the Lord Christ Jesus. The beast of the apocalypse is destroyed by the heavenly victor with the sword of the King. The fourth beast of Daniel is fierce, persecuting, relentless, blasphemous. The man of sin exalteth himself against God. The beast of the apocalypse blasphemes God and persecutes His saints. The doom of the adversary in each instance is identical. The first beast of Daniel is destroyed by One like unto the Son of Man, coming in the clouds of heaven. He is committed to the flames. The man of sin is consumed by the breath of the Lord, and is destroyed by the parousia of His epiphany, and in the book of Revelation, the beast and his prime minister, the false prophet, are hurled into the lake of fire. That friends is the end of the Gentile dominion in this world. For a long while that dominion has been flourishing on this planet with all its boasted civilization, with its progress, with its tremendous inventions, with its hopes, and its bravadoes. In connection with that peculiar expression of John, in his first letter, "The whole world lieth in wickedness." I find that John, the last apostle, standing as he did in the days of Trojan, looking out on the great Roman Empire around him, declared it to be lying in the lap of the devil. At that time, James Hamilton says, "the Roman could writhe in graceful agony at a false note in music or a wrong accent in the recitation of poetry and history; and go down to the Colliseum and clap his jewelled hand in ecstasy at the death struggles of the murdered victims"—as highly a cultivated an age as the one we live in, and as brutal. It is a remarkable thing that in one of the most cultivated cities of this continent, a brutal pugilist was received by the acclamations of the multitude, and given a reception with the mayor at the head.

The world lieth in the lap of the devil, and by and by there will be a closing crash, according to Daniel and 2<sup>d</sup> Thessalonians. And I want to ask my post-millennial friends how they are going to get a millennium between this day and that crash.

Secondly, resurrection is anticipatory and preparatory to the Kingdom. Daniel 12: 2 says, "And many from among them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." 1 Thess. 4: 10 to the end, gives us, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, And the dead in Christ shall rise first." This word translated "shout" seems to be in the original a naval term. When at sea, you sometimes see an officer strolling backward and forward. There may be grouped about the deck a large company of passengers. When a shout from the officer on the deck is heard, no one among the passengers makes any response, for the shout is addressed exclusively to the seamen. Such is the shout of the Son of Man from heaven, and it is addressed exclusively to the sleeping saints, and will stir them into life and bring them to meet Him in the air. Revelation gives us the same thing. We heard about Israel's restoration and conversion. Just take the 11th Romans which contains three infallible proofs of their restoration and conversion.

Again, At the establishment of the kingdom upon the earth, Satan is to be bound, Revelation 1 to 3. The old serpent, Satan, is to be arrested by the heavenly victor, and flung into the abyss, and sealed and fastened there for a thousand years. If I had time I should speak a little about the impossibility of having a millennium while the devil is loose. Suffice it to say, that there is an admirable sequence in connection with the true prophetic scriptures.

First, there is the coming of the Lord; then the overthrow of the world powers; after that, the arrest and binding up the Devil, and the whole terminates by the return of the Son of God from heaven.

Upon the establishment of the kingdom, universal peace shall prevail. Ps. 72; Zech. 14; Isa. 11: 6, 9; Isa. 2: 4; Mic. 4: 1, 4, all speak of universal peace. The throb of the war-drum about which so much has been sung, shall only cease when this kingdom of righteousness is established upon the earth. I was much struck with the expression at the end of the 72nd Psalm, "The prayers of David, the son of Jesse, are ended." That is a millennium Psalm unquestionably, and the full outcome, the answer of that prayer of David the son of Jesse will be had when that which is predicted in that Psalm shall have fulfilment in universal peace, unbroken peace.

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that of the Lord Jesus Christ, shall prevail. Isa. 45: 23; Isa. 52: 1, 7, 10; Zech. 14: 12; Zech. 8: 23; Zeph. 3: 9. In that day the Lord shall be King in all the earth. The Lord shall be one, and His name one.

Furthermore, in the millennial reign, creation is to be delivered. Romans 8: 10-23, "The whole creation groaneth and travaileth in pain together until now." I remember of hearing Coleman, the musician, who died at Worcester Heights not many months ago, give expression to a thought of this sort. There is hardly a solitary wave that breaks on the shore that to his ear was not keyed in the minor; and that most of the winds likewise are keyed in the minor; and that the sounds made by the animals are likewise in the minor key. There was an artist in England some years ago who undertook to represent his conception of the suffering creation, and he did it in this fashion. He painted a scene, a caravan passing through a desert in the East. One of the men had fallen sick. Delay was dangerous. They stopped the caravan only long enough to tie up the foreleg of the camel of the sick man, and set a bottle of water by his head. In the meantime the man has died, and the poor camel, unable to move, throws his head backward, looking towards the horizon where there is a long line of vultures swooping forward to the carrion and the prey. That was his conception of the groaning of creation: and one says who saw the picture, that the expression on that poor camel's face was almost, if not altogether, human in its agony and its trouble.

Again, there will be prolongation of human life, in the millennium. Isa. 65: 20-22. "The child shall die at an hundred years." "The sinner being an hundred years old shall be accursed." The life of the people in the millennial age is to be like the life of a tree.

I want to say finally, let it be in the minds and hearts of all of us here that our Lord God has promised and pledged His own inviolable word in connection with the promise that He will fill this earth with His glory; that He will clear this creation at last of every vestige and trace of human sin; that He will restore this planet unto Himself; that He will swathe it around with His own glory, and you and I who wait and watch for the coming Lord, must remember that this brings deliverance to the entire creation. Yonder in the glory, we shall be, and it is quite possible in the ultimate consummation of the redeeming work of Christ, that some of us, perhaps all of us, may gather on this re-union in the new heavens and the new earth, and talk over the days we enjoyed together in this place.

## CHRIST IN THE APOCALYPSE.

REV. N. WEST, D.D

**D**EAR FRIENDS, I think we are all perfectly persuaded that we must have a body spiritual, or something wholly stronger than this flesh and blood, when we inherit the Kingdom of God, and listen to the hallelujahs of the redeemed. The thought unstrings me; it unnerves me; it takes away all power of speech from me; and I thank God that when we get into the glory, the one song, the sound as of living waters, not sung to the minor but to the major key, will be of the glory of God in Jesus. Christ in the Apocalypse is my theme. You have had a view of Christ in the Scriptures down to this point. This Conference has taken Christ in both Testaments from beginning to end.

Do you know what the Apocalypse is? Perhaps some of you have not forgotten the name Kalypso, in Homer's *Odyssey*. Kalypso, the veiled nymph on the island. Take away the veil and she is, "Apo-Kalypso." That is the Apocalypse, the lifting up of the veil. Now this book of Apocalypse is said to be the Apocalypse by revelation of St. John, but it is not. It is the revelation or Apocalypse of Jesus Christ. It is not John the Divine who is apocalypsed or manifested or revealed; but it is Jesus Christ the Son of God. And it is the apocalypse which God the Father gave to John, and it has come to us through John. The substance, root and stem, of that Apocalypse is what we call the Christo-phane in the first chapter, the glorious appearing of the Son of God to John when he was in the spirit on the Lord's Day. He heard the voice as of a trump behind him, and turning round he saw a person with hair as white as snow, and as wool, and eyes as flames of fire, and girt about the paps with a golden girdle, his feet like unto fine brass, as though shining in the fire, and his voice as the sound of many waters; out of his mouth proceeded a two edged sword; with judicial robes in token of the purpose for which he appeared. That Christo-phane is all there is in the book of Revelation. All the rest is the development of that being. It is Christ appearing in the day of judgment; the Son of Man exalted, the Lamb of God executing judgment upon the world. The time has come for the reception of His people Israel, the gathering of His Church, and for the judgment of the nations, and He appears in glory, clad in these various attributes. "Write the things thou hast seen, and the things thou shalt see, the things that are, and the things that will be"; write them for the comfort of the saints, write them for the discomforture of the wicked. He walks in the midst of the golden candlesticks, which

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symbolize the churches, and He gives to John, first of all, the things that were in the seven epistles: the things that shall be—the rest of the book. These seven epistles are historic and refer to the seven literal churches at the time of John. They also describe the history of the Church in this dispensation, and the condition of the churches in the eschatological horizon, more particularly in the two last letters to the Philadelphians and Laodiceans. The little suffering church, looking, watching, waiting for the coming Lord, compared with the grand large, boasting, egotistical, and wealthy Laodicean Church, increased in goods and thinking she is in need of nothing, knowing not that she is spiritually blind and miserable, poor and naked, and needing many things.

When heaven is opened, and John's standpoint is removed from Patmos to above, he sees the Lamb of God seated on the throne, with the book of God's eternal decrees and established judgments in His hands, and all the interest of heaven fixed upon one single transaction. The mighty tall angel crying "who is able to open the book." The Lamb alone can open it, because the Father hath committed all judgment to the Son, and because He is the Son of man. The Lamb slain, being at the same time the lion of the tribe of Judah, is about to open that accounted to His people. As the seals are opened, you see the preliminary judgments in the day of the Lord, the first part of that 70th week of Daniel. You come to the sixth seal, and you see Christ in the apocalypse again, the day of the Lamb's wrath having come, and the kings of the earth, and the great men, and the rich men, hide themselves in the dens and rocks of the mountain, and cry out, "who can stand in the day of the wrath of the Lamb," which is answered in the 7th chapter. Only they are able to stand who are the sealed of God—the special Jewish remnant in the first place, who in spite of the tribulation following shall survive to see the advent, and look on Him whom their fathers, and they as a people crucified, as He bursts in their sight,—and the martyrs in heaven who are coming in long procession, appearing spotless before the throne, having washed their robes in the blood of the Lamb, singing the song of the Lamb. You go still farther in this apocalypse, and the next you have of Jesus as seen in the Apocalypse, is in the 8th chapter. You pass along to the trumpets, the second series of sevens. The first series close with the sixth seal. At the opening of every seal there's a great image or figure. When you come to the seventh, there is no concrete image at all. Last the seven trumpets blow. The seven trumpets belong to the seventh seal, and are the seventh seal, just as the seven vials belong to the seventh trumpet, and are the seventh trumpet. At the sixth seal you get to God's wrath, you get no further in time, except the development of things in the day of the Lord. You get a further development of that in the judgments of Christ upon

Christendom and upon the blaspheming apostacising world. You find Him here represented by His angels, the censor bearing angels. It is when the prayers of the saints, suffering here the will of God in the last tribulation, have gone up through the censor-bearing angels to the throne, that there are thunders and lightnings, and voices, and great earthquakes, and soon the shout comes, "The kingdoms of this world are become the kingdoms of our Lord." The beginning of the trumpets, has the prayers of the saints calling on God for deliverance, the end of the trumpets is Hallelujah, the Lord God omnipotent reigneth. It is Christ in His administration of the affairs of this world.

You go on still further, and you find Jesus represented, again in the 10th chapter, as the rainbow clad, and solar-faced angel, the mighty angel coming down clothed with a cloud, and a rainbow on his head, and his face like the sun, and his feet as pillars of fire. The cloud on the shoulders, and the feet of fire remind you of the pillar of cloud by day and the fire by night, that led His people through the wilderness. He has come to enter into lasting relations with His people, and to restore Israel to their inheritance. He appears crowned with a rainbow like an emperor. He appears with a solar-face, to show that He is the sun of righteousness. He appears with a cloud on his shoulders representing His coming in a cloud. He appears as one whose feet are pillars of fire to tread down his enemies, and His voice is the voice of many waters, because He is to stand one foot on the sea, and the other on the land.

As you read still further, you come to Him in the 12th chapter as the One caught up to heaven, when the Jewish Church is represented as clothed with light. "That vision of Isaiah in prophecy. "Arise, shine, for Thy light and the glory of the Lord is risen upon thee." The Jewish people is represented in that figure in their eschatological attire. Messiah in his birth, and as the ruler of the nations is represented in that figure, even as the Jewish Church, the Mother of Jesus is represented back yonder in archæological or Old Testament times, and also in our New Testament or eschatological times. This symbol shows the use of prophecy, the manly child being Jesus, the Messiah, and the one in Israel who is to rule the nations. You know if you have studied prophecy, that Israel is called by the name of Christ, and Christ is called in the name of Israel. That Christ does nothing without Israel, and Israel does nothing without Christ in the development of the great plan of salvation, and they stand the one for the other as it were in prophecy. So it is here in the Apocalypse.

In the 14th chapter you find Jesus standing with the Jewish remnant on Mount Zion. "Lo a Lamb stood on Mount Zion having a hundred and forty and four thousand, bearing his Father's

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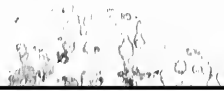
name written on their foreheads." Paul tells you that "There shall come out of Sion the deliverer, and shall turn away unrighteousness from Jacob." Opposed to these are those with the mark of the beast on their foreheads.

You continue through the book and you come to the vision of the Son of God at the time of the harvest of the earth. "I looked, and beheld a white cloud, and upon the cloud one sat, like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap, for the harvest of the earth is ripe." That is Christ in His relation to the harvest from the world. The other was Christ in relation to the Jewish remnant. You will find Christ again in His relation to the anti-christ. The Apocalypse is one book of the one act of the Lord Jesus Christ, with many Epiphanies, each Epiphany in his relation to a particular transaction that is to be carried on in that great day of the Lord. Here we have Him reaping the earth, separating the wheat from the tares, and gathering the wheat into His garner.

Go on still further, and you come finally to the grand scene in the 19th chapter, where all the Old Testament symbolism is crowded into the magnificent description and picture of the diademed warrior, the Bridegroom coming from heaven: Antichrist has done his work. The 1,260 days, or 3½ years that I spoke of in speaking of Daniel's prophecy, are about to expire. The times of the Gentiles are ending, and the seventieth week is about to close, when all that is in Daniel's prophecy is to be fulfilled and Israel's transgression exist no more forever. Reconciliation and atonement with God, and the turning away of iniquity, and the bringing in of the everlasting righteousness of that people, to the sealing up of vision and prophecy, and the consecration of a new sanctuary to God. Christ comes from heaven as a diademed warrior, the King of Kings and Lord of Lords. And the issue of the final battle that is to be waged, when the affiliated nations gather around Jerusalem for the destruction of His chosen ones, the ancient people whom His blood had ransomed, is told in the brief despatch, "And the beast was taken."

In the 20th chapter you find our adorable Redeemer represented as a strong angel, that binds Satan for a thousand years. Contemporaneous with that, the voice of the Son of God is heard, and the dead in Him are resurrected. I thought as brother Morehead was speaking of that shout, when only His own shall hear it, that every man shall hear his own name called by the Son of God. Then in the millennial age is pictured the great white throne where the wicked shall be judged, and given to their doom. The New Jerusalem, the Holy City, like a bride on the arm of her

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husband, shall descend to a new earth filled with the glory of God, and the names of the apostles on her foundation, the city where the franchise is held by the uncounted millions of the nations who shall bring their wealth and glory to her. That is the last vision of Jesus—with His Bride in a new Paradise—where sin and death are forever impossible.

This blessed Apocalypse winds up with three-fold utterance; "Behold I come quickly." Keep this in mind. There will be a reward according to works. "I come to give to every man according as his work shall be." We shall stand before the judgment seat of Christ, not to have the question determined whether our souls should be in heaven between death and the resurrection, or whether our bodies and souls have a right to be with Christ in the kingdom of glory hereafter, but to hear the words, "Well done good and faithful servant; enter thou into the joy of your Lord, have rule over ten cities. For according to your works shall be your reward." Don't be afraid. You died in Christ. Don't think you shall be tried for sin at the judgment seat of Jesus. That was settled 1800 years ago. The judgment was passed upon you in the old, the first Adam, and the acquittal passed unto you by the justification in Jesus upon the cross. You are safe in His arms forever by a sovereign decree, by an unconditional predestination, by a gracious calling, by a glorious justification, by a triumphant glorification, by the death, the resurrection, the ascension, and the coming of Jesus. You are safe, and do you not want to see Him? Do you not want to see the Man who died for you? I feel in the presence of that coming, that I am all unworthiness and wickedness, and I want to keep away somewhere on the edge of the kingdom, if only I can get one glimpse of my glorified Redeemer. When He says, "Come ye blessed, inherit the kingdom prepared for you." When He says, "I was an-hungered and ye gave me meat." When He tells us to come and take that glorious reward for our works done for Him, I am dumb and amazed. Grace abounding from God, first wrought in us to do and to will, and yet He rewards us for the same. Oh, it is grace, grace amazing, that sweet word. "Behold I come quickly, even so, come Lord Jesus." Amen.

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## LAST DAY.

## THE BELIEVER'S REWARD.

REV. J. H. BROOKES, D.D.

**B**ELOVED friends, the closing words of our Brother West lead to the subject of these last words of our Conference. It is with mingled gladness and sadness that these words are now spoken. There is gladness in my heart, and I am sure in the hearts of my brethren, that we have been permitted to meet here through these precious days of communion. It has been, to me at least, the best and the most profitable Conference we have had through all these years. We should go away with devoted gratitude to God for the precious revelation of His love to us in these meetings. There is a sadness too, to think that we, all of us, will probably never meet together again in this world. And hence it seems to me that God's providence directed Brother Erdman in his selection of this topic, the Believer's Reward, as the last to be presented to you on this occasion, and let me in a few brief moments indicate from the sacred Scriptures what are the rewards of the believer. Often discouraged, often sorely tempted, often feeling the burden of life lying too heavy to bear, how it should cheer our hearts, that our gracious Redeemer has held up the assurance of precious reward to those who look for Him.

The first reward mentioned in the Scriptures is—the Lord Himself. Gen. 15: 1. After the battle of Abraham with the four kings, who are manifestly types of the four worldly powers, and after the warrior was refreshed, by the appearance of Melchizedek, king of righteousness, and king of peace, who brought forth bread and wine and gave to him, and after Abraham refused to receive from the king of Sodom, even so much as a shoe latchet, the Lord appeared to him and said, "Fear not Abraham, I am thy shield and thy exceeding great reward." It is the privilege of the Christian to know that Christ Himself, the personal Christ, is the great reward, that is waiting him now. What have we in Christ as our reward. 1 John 2: 12. tells us, "I write unto you little children because your sins are forgiven for His name's sake." Now it is not respectful to say, I do not know whether my sins are forgiven or not. If you believe that God tells the truth is it not right and reverend to say, I know that my sins are forgiven because God says so? Not because you deserve it. No; but for His name's sake. That is the first reward of the believer in Christ.

Secondly, He has justification. Romans 5: 9, "Being now justified by His blood, we shall be saved from wrath through Him."



4, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because He trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." John 5: 24, "He that heareth My word and believeth in him that sent Me hath everlasting life," and shall not come into condemnation; but is passed from death into life. John 1: 12, "But as many as received Him, to them gave He power to become the sons of God, even to those that believe on His name." Suppose you meet a beggar on the street, and say, "Here's a quarter," What is he to do? To receive it; that is all. All we have to do to become sons of God, is to receive Christ. Acts 10: 43, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sin." Acts 13: 39, "And by Him all that," What? Turn over a new leaf? No. Do the best they can? No. Keep on trying? No, but: "All that *believe* ARE justified from all things." Acts 16: 31, "Believe on the Lord Jesus, Christ and thou shalt be saved." Romans 4: 5, "To him that worketh not, but believeth." Many people read that hurriedly and get into trouble with it. Suppose I take up my watch, or move my hand to the head, have I not worked? "But to Him that worketh not." Don't move, but sit right still, "but *believeth on Him* that justifieth the ungodly, his faith is counted for righteousness." There is not one sinner in a million believes that. He wants to make himself a little bit more godly, to do a little bit to merit the blessing. But God says, "No, I am not going to give you a bit of merit. It has got to be all Christ or it will not be at all." All a man's works, his tears, his missionary zeal will not do anything to secure his salvation. Faith is the only thing we must have. Some years ago a doctor from Burlington came where I was holding some meetings. He said, he had been a member of the church for a number of years, but had got no comfort out of it. Said he, I cannot stand it any longer, and thought perhaps I might get some help here." I said, "My friend, the trouble is, you don't believe the Bible." "You are mistaken, I believe every word of the Bible." "Then open it at Romans 4: 5, and read it." He read it out rapidly. I said, "That is not the way to read the Bible. Read it slowly." He did so. "Now read it again, and again." Again he read it, and marked the punctuation. "To him that worketh not." I asked him what it was to work. "Why," he said, "It is to do something." "But believeth on Him that justifieth the ungodly, his faith is counted for righteousness." And turning to his friend, he said, "I declare, I never saw that before, and the tears rolled down his face, and he rose off his chair, and began to pray, and thanked God for what he had found. 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." That is a grand text for an enquiry meeting. Make the enquirer read it for himself. Ask him, "Do

you believe that Jesus is the Christ"? "Yes," he will say, "I believe it." "Are you born again"? "I don't know." "Well then what do you make God? Don't you think you are a great sinner? The worse thing about you is that you don't believe God." I love this simple text, I like the gospel that comes down to little children.

Turn to the next head—keeping the Word. Psalm 19: 11. The word is described in this Psalm as finer than the finest gold, sweeter than the sweetest honey. "Moreover by them is Thy servant warned; and in keeping them there is great reward." Do not be diverted from the Word of God. Don't let any so-called science or any pretensions of human learning shake your confidence in the Word of God for one moment. Now take Psa. 17: 4, "Concerning the works of men, by the words of Thy lips, have I kept me from the paths of the destroyer." Do you want to know what the Word of God does for you? 1 Peter 1: 23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1 Peter 2: 2. "As new born babes desire the sincere milk of the Word, that ye may grow thereby." John 17: 17, "Sanctify them through Thy truth: Thy word is truth." Acts 20: 32, "And now brethren I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Eph. 5: 25-27, Christ sanctifies the Church by His word, that "He might present it to Himself a glorious Church without spot or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. 6: 17, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." And remember there is never going to be any other revelation, and when people come to you telling you they have another revelation, which is not according to the Word. Don't believe them, because this revelation is complete. "Thou shalt not add to it nor take away from it." John 12: 48, "The word that I have spoken, the same shall judge him in the last day." Now, brethren, this Word that we have been studying, is divinely inspired, a perfect rule of faith and practice. Keep it if you want the reward. Cling to it, refuse to depart from it.

There is a reward for persecuted Christians. Matt. 5: 11, 12, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Isn't that marvellous? If we go through all the persecution that our Lord endured, do we just calmly endure it? Do we summon up our strength and resolution, and say, "I will stand and fight it out?" But Jesus says, "Rejoice and be exceeding glad; for great is your reward in heaven." Luke 6: 22, 23, "Blessed are ye when

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men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven, for in like manner did their fathers unto the prophets." How many Christians here ever jumped for joy because they were persecuted. Do we who believe in the Second Coming of the Lord, when people lie about us, and say we are cranks, and don't do our work for the Master, and tell all manner of false things about us; do we get angry, or do we leap for joy on account of this persecution? John 15: 19, 20, "Because ye are not of the world, . . . therefore the world hateth you. . . . If they have persecuted Me, they will also persecute you." Also see John 16: 33; Acts 14: 22; Romans 8: 17; Philippians 1: 29.

Next, there is a reward for the self-denying Christian. Matthew 16: 24-27, "Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 20: 27 and 28, "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matthew 19: 27, 28, "Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Think of it. What could Paul say? "I am crucified with Christ: nevertheless I live, yet not I but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Just like a graft which has been inserted lives in the branch of a tree. That graft may say, I live, yet I do not live, but it is the tree which gives me life. Paul says in Galatians 6: 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Oh, Paul! what mean the scars on your brow and face? Looks as though you had been in the hands of a mob. Yes, I have. What mean those great welts on your back? They are the marks of my Lord I carry about in this body of mine.

The next reward is connected with humble service. Mark 9: 41, "For whosoever shall give you a cup of water to drink in My



name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." People in these days try to do too many great things. Are you willing to do the little things? The Lord will remember it. It is a small service to hand a cup of water to a poor disciple. You would forget it. But Christ says He will not forget it. Matthew 25: 40, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Mark 14: 8, "She hath done what she could." Are you going home to practice that? Luke 21: 2, "He saw also a certain poor widow casting in to the treasury the two mites," equal to two-thirds of a cent. Jesus commended her above the rich men who cast in far greater gifts.

Now finally. I beg you to think of it. Rev. 12: 12, "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be." What shall be the test? Faithfulness to Him. Read the parable of the talents in Matthew 25. When the Master called upon His servants to account, one said, "Master, thou deliverdest unto me five talents, behold I have gained besides the five talents more." The one that had two talents, said "Master, I have gained two other talents besides this." And he addressed both servants in the same words, "Well done good and faithful servants. . . . enter thou into the joy of thy Lord." Here are different degrees of gifts, but equally cultivated, the rewards are equal. In Luke 19: 10 to 25, the parable of the ten pounds, the gifts are equal, but they made unequal use of them. One gained ten pounds, and him He made ruler over ten cities. Another gained five pounds; he was made ruler over five cities. But the one who made no use of his gift, it was taken away and given to him who made use of His gift. When our Lord descends from heaven with the shout of which we have been told this morning, and as His saints respond to that shout, and rise up and appear before Christ, to be seen in the air, He shall apportion our rewards according to our relative faithfulness to Him. The poor washer-woman yonder, in that little hut, standing all day over the wash-tub, with all the burdens of poverty, but saying meekly from day to day, "Lord Jesus, I do this for Thee," will be made ruler over a great many more cities than some of the most eloquent pulpit orators and the biggest theological professors in the country. Fidelity to Him is the rule and the measure of our reward. Now I want you to think of what sort of work you are doing. 1 Cor. 3: 11-15, "For other foundation can no man lay than that is laid, which is Jesus Christ." Now you are to put some sort of work on that foundation. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire."

If your work for the Master has been such that it has resulted

in the real conversion of men, in their real regeneration, it will be gold, silver, and precious stones, and will stand the test of fire. If you have been unfaithful in your testimony, your work is of wood, hay, stubble ; it shall be burned. If you are on the foundation, you shall be saved, yet so as by fire. Have you ever seen the people rushing out of a burning building, when startled by the peal of the fire bell, and they dash from the door, saved, but scorched by the heat ? Would you be saved that way ? If you are faithful, there shall be abundant entrance into the joys of your Lord. You do not want to come in like some poor demasted, half-wrecked ship, but come in with full spread sails, and a great crowd on the shore to greet you. Do not come home like a cowardly soldier that skulked out of the battle and slipped back lest his neighbours should see him, but with head erect like a triumphant conqueror to receive the reward of your Lord.

2 John 7, 8, "Many deceivers are entered into the world?" Are they? Yes. How do I know this? "Who confess not that Jesus Christ is come in the flesh. This is the deceiver and the Antichrist." They do not confess that Jesus has come. If anybody declares that Jesus Christ has not come in the flesh, he is a deceiver and antichrist. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

My final message is this : As Dr. West showed us a little while ago, the Bible closes with the thrice solemnly repeated promise, "Behold, I come quickly." "Behold, I come quickly, surely I come quickly." You ask me why I believe it? Because Christ says so. First He says, "Behold, I come quickly : blessed is he that keepeth these sayings of the prophecy of this book." And when He says it the second time, He says, "My reward is with Me, to give every man according as his works shall be." In the last He gives the single thought, "Surely I come quickly," and that makes John's heart leap. "Even so come Lord Jesus." O, my brethren, look for that coming. Live in the power of it ; I've in the practical realization of the truth that before we are permitted to meet here another year, the blessed Lord Himself may come, and the toil will be over, and the persecutions will be over, and the sin will be over, and the dying will be over ; and no more shall the grave receive our darlings, and no more shall our heart-strings be torn by the ravages of death ; but we will be with Him and like Him, and the witnesses of His redeeming grace, while eternal ages roll.

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