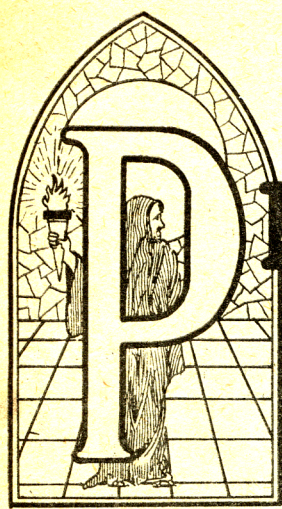


E. M. Intosh

MARANATHA! 316 15 Ave W January, 1925

Calgary



The

PROPHETIC

VOICE

A MONTHLY JOURNAL
FOR THE CAUSE OF
Evangelical Christianity
And the FAITH, Once for ALL
DELIVERED UNTO THE SAINTS

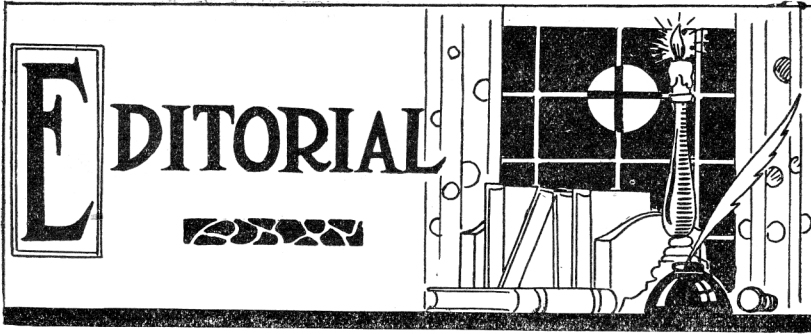
PUBLISHED BY THE
Calgary Prophetic Bible Conference

Vol. 1 No. 2
JANUARY
1925

THE PROPHETIC VOICE

CONTENTS

	Pages
EDITORIAL -----	1-3
He's Counting On Us—The Promises of the Word Are Sure—The Man That's Stubbed His Toe—Another View-Point—The End of It All (Poetry)—Strange but True.	
SCRIPTURAL EXEGESIS FOR BIBLE LOVERS -----	4-8
The Gospel of John, Lecture 2.	
CLIPPINGS FROM HERE AND THERE -----	8-10
Going to Sleep with Eyes Open—Monkey or Mud—In Darkest Russia—Are We the Only People Right?—Rumblings from the East—The Other Direction.	
THE BOOK OF ACTS -----	11-17
(Mabel C. Giles, B.A., Calgary)	
VIEWS FROM ROCKY PEAKS -----	18-21
(Criticism from the Critics)	
Are You Spiritually-Minded?—Who Will Be Responsible?—A Lesson from Nature—What Is the Matter with Our Homes?—Wee Hughie (Poetry)—Profanity vs. Intelligence.	
THE CONFERENCE DEVOTIONAL -----	21-22
The Spirit of Prayer—Our Prayer List—A Sonnet on Prayer—Pray with Us.	
THE TABERNACLE IN THE WILDERNESS -----	22-24
Lecture 2 (W. P. Harvey, D.D.S., Calgary)	
SEARCHLIGHT IN STORY -----	25
How Science Has Changed—Modern Method of Concealing.	
THE HEATHEN ARE "WITHOUT EXCUSE" -----	26-29
(by H. B. Scrimgeour, Treasurer Prophetic Conference)	
CHRISTIAN STEWARDSHIP -----	29-30
Money and Missions—An Envious Record—Another Side of the Question—Giving Is Getting—Had to Die to Live—Do You Envy the Prince?	
OUR PROPHETIC MESSAGE -----	31-41
The Latest of Modern Movements or What About the Revised Versions?	
(by William Aberhart, B.A., President Prophetic Conference.)	
QUESTION COLUMN -----	41
FINANCIAL STATEMENT -----	41
Be Sure To—	
1. Read Our Policy, p. 43.	
2. Send us the Coupon, p. 43.	
3. Secure some of our Literature, see Back Cover.	



In presenting this second issue, we hasten to express our appreciation of the many kind words of approval that have reached us regarding our first issue. The fact that our initial effort has been well received and financially supported has encouraged us to attempt another. We hope we may be able to please our friends even more than the first time. Do not hesitate to advise us helpfully if you see the need of it.

In one of his books S. D. Gordon pictured Gabriel as asking Christ, when he reached heaven, what recognition the world had given of His divine suffering for its sake. In reply Christ is supposed to have said that only a few in Palestine knew of it. Then Gabriel who felt that more ought to know—that the whole world ought to know—continued, "What is your plan, Master, for telling it?"

"Simply this; I have asked Peter, and James, and John, and Andrew, and a few others, to make it the business of their lives to tell others, and those others, others, until the last man in the farthest circle has heard the story and has felt the power of it."

"But suppose they do not tell others—what then?" Gabriel asked. And Jesus answered quietly:

"Gabriel, I have made no other plans. I'm counting on them."

He is counting on us to tell others. Shall we do it?

The printed page is the most potent and extensive way of broadcasting God's GREAT TRUTHS. If we can express in our Journal ideas that are fundamental to the best in life, we feel sure, you will find it to your advantage to secure a share in the work by your moral and financial support.

If some one were to offer you a newspaper plant through which you could reach an audience greater than any of the largest churches, with truth that is most important for this day, would you be anxious to secure a share in it?

Dearly beloved, should we not show at least as much zeal as those zealots that steadfastly and persistently leave their literature on our doorsteps.

Now is our time for seed sowing. Many minds are today aware that they must distinguish between the good seed and the spurious. The day will come when the world's winter will be on. We cannot wisely expect to sow seed when the freezing blasts of the North, chill the hearts of mankind. Should we not always keep in mind the promises of the LORD?

Psalm 126:6—"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

Isa 55:10, 11—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall prosper in the thing whereto I sent it."

The promises of the Word are sure. Depend upon that. The seed has life in itself. You need only to scatter it and it will grow. The harvest will not only be sure but rich. The Word of God has been tried and has stood the test.

Friends and boosters of the "Prophetic Voice," you are sowers of this seed. Make wise use of your opportunity. Mother says, "Some folks will throw a big opportunity out the window, if it isn't labelled, while others will take a lemon and make it into a pie."

An eastern fable is told of a Sultan of India who sent his Grand Vizier with millions of money to erect the most beautiful palace ever seen.

When the Sultan, Ahmed, came to see it he found that Yakoob had spent the treasure upon the famine sufferers and there was no palace.

Thereupon Yakoob was at once condemned to die. However, that night Ahmed had a dream. He thought he was summoned before a great tribunal, and entering a palace more brilliant than the sun, he asked, "Ah, what palace is this?"

"This," replied the Guardian-spirit, "is the palace of wise deeds, built for thee by Yakoob, the merciful. Its glory shall endure when all earth's palaces have passed away."

In the morning when Ahmed awoke he revoked the sentence.

This is a Hindu parable, but we can apply it safely.

Many souls are spiritually starving today for the bread of life. Shall we not be compelled by compassionate love to forget the palace on earth and spend our time and substance in broadcasting the bread of life?

George McDonald once said, "Hold fast upon God with one hand and open wide the other to your neighbor."

THE EDITOR.

Life is like an empty lamp without the oil of love.

The Bible promises no loaves to the loafer.

The Lord loveth a cheerful giver but not one who only gives a cheer.

'Long the road of human life, you see a fellow travelin' slow,
An' like as not you'll find he's some poor chap that's stubbed his toe.
He was makin' swimmin' headway, but he bumped into a stone,
An' his friends all hurried onward, an' left him here alone.

He ain't sobbin' or ain't snifflin'—he's too old for tears and cries—
But he's grievin' just as earnest if it only comes in sighs,
An' it does a heap of good sometimes to go a little slow,
An' say a word of comfort to the man that's stubbed his toe."

HERE'S ANOTHER VIEWPOINT ON LIFE

A clergyman not long ago received the following notice regarding a marriage that was to take place:

"This is to giv you notis that me and Miss Jemima Brearily iz comin' to your church on Saterdag P.M. next to undergo the operation of matrimony at your hands. Pleas be prompt as the taxi is hired by the hour."

Josh Billings says:—

"Phools are alwus awishing fur sumthing for themselves.

"Men in luv akt like phools—or luniticks—accordin' tew the amount ov their branes."

THE END OF IT ALL

I kept all my wealth—and I mourn my loss
 For gold, in a skeleton hand, turns to dross.
 Love, friendship and gratitude might I have bought—
 But I kept my wealth till it mouldered to naught.

I spent all my gold—I danced and I sang—
 The palace I built, with hilarity rang;
 Plays, revels and frolics, from even to dawn—
 But I lie here with nothing—I spent it; it's gone.

I loaned my good money—at grasping per cent.—
 'Twas I who got all that you kept and you spent;
 While I counted my millions, Death plundered me bare—
 And this grave that I sleep in, belongs to my heir.

It was little I had but I gave of my store
 To that which would help those who needed it more;
 And I came to Death laughing, for here at the grave
 In riches unmeasured, I found what I gave.

“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.”—1 Tim. 6:10.

STRANGE BUT TRUE

You, who are familiar with Bunyan's Pilgrim's Progress, recall that when the little company, under the lead of Great Heart were entertained at the house of Gaius there was a good deal of innocent hilarity at the dinner table. The travellers were tired; their appetites were keen; and so much comfort—and so much rest—coming at once put them in the best of spirits.

After a few old-fashioned jokes and their sage attempts at pleasantry, good Mr. Honest gravely announced his intention of propounding a riddle. They were very merry at this time but of course quite well in hand and they waited with much respect for the old gentleman's effort. He put it in a quaint rhyme, thus:

“A man there was, though some did
 count him mad,
 The more he cast away the more
 he had.”

Their most respected host Great Heart understood at once that the puzzle was aimed at him and that everybody listened anxiously for his reply. He paused a while, however, but whether to guess the answer or

to frame the couplet into which he put it, we are not informed. It is not everybody in the world who can make poetry to order. But Gaius offered this solution:

“He who bestowed his goods upon the
 poor;
 Shall have as much again and ten
 times more.”

At this juncture one of Christiana's boys impulsively broke in:

“I dare say sir, I did not think you could have found it out.”

The genial old gentleman answered:

“I have been trained up in this way a great while. Nothing teaches like experience; I have learned of my Lord to be kind and have ever found I gained thereby.”

Then he went on to clinch his remark with an apposite verse from scripture:

“There is that scattereth, yet increaseth; and there is that withholdeth more than is meat, but it tendeth to poverty.”
 (Prov. 11:24).

Never sidestep an opportunity to shoulder responsibility; it will develop the only backbone that can support you in the next struggle.



 SCRIPTURE EXEGESIS FOR BIBLE LOVERS

 THE GOSPEL OF SAINT JOHN

 Lecture 2.

In the previous lecture I called your attention to the necessity of securing the exact theme of this Gospel, and asked you to distinguish carefully the content from the purpose. The purpose is to convince men that Jesus is the Christ of God and thereby to regenerate their souls (John 20:21), but this is not the theme. It is the glory of the Only Begotten of the Father. Thus the prophetic importance of this Gospel is at once apparent. If some Jew had said, in the days of Christ, "Where is the promised glory of the Father (Isa 66:1-3) that was to return when the Messiah came?" the disciples would have answered: "We beheld His glory, the glory of the Only Begotten, full of grace and truth."

The Gospel of John, therefore, is essential to establish the Messianic claims of Christ, and at the same time prepares us for the new dispensation, which was to follow. The Shekinah glory returned, not to the temple in Jerusalem, but to the temple of the human body (John 2:19-21). They destroyed this body and then the glory came, through and in the Holy Spirit on the day of Pentecost. This is the setting of the Gospel.

With this in view the first chapter contains an introduction to this wonderful Person, in a threefold way—

(1) A Striking Contrast (vs. 1-18):

The Eternal Word, in which was life, which produced the marvellous light, which came into the world, shone into the midst of the dense darkness of humanity. This is the light that lighteth every human being. Apart from it there is no life or knowledge but dense darkness. Hence the human race, of necessity, falls into two classes, not according to their birth,

or peculiar tendencies, but according to their relationship to this glorious personage.

John 1:11-13—"He came unto His own and His own received Him not.

"But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name;

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

(2) The Witness sent of God.

(vs. 19-34)

In this section we are told who the witness is; what his message was; and how he knew.

(a) The witness was not Elijah, who had been promised by Malachi (Chap. 4:5). He was not that other prophet also promised. He was the voice of one crying in the wilderness, who baptized people to prepare them to receive the Shekinah glory, the one, whose shoe-latchet, man was not fit to unloose.

(b) His message was strikingly and distinctly declared as connected with the greatest problem of human life, the problem of sin. Here was the solution of this grievous matter—

John 1:29—"Behold the Lamb of God that taketh away the sin of the world."

(c) The explanation of the source and authenticity of his message is given in connection with the Baptism of the Christ. He had been told that on whom he saw the Spirit descending in the form of a dove and remaining, the same is He. This was his record.

(3) The gracious effect of this Light upon mankind (vs. 35-51).

Two classes of men are introduced here, (a) the earnest, enquiring type, and, (b) the skeptic, cynical type.

(a) John and Andrew after listening to the Baptist's message follow the Lamb of God, and, upon invitation, remain with him a day being thus easily convinced by his matchless

superiority. They then get Simon, Andrew's brother, a rough, blaspheming fisherman, who was of the same kind, and the Lord bespeaks for Simon a glorious future.

(b) In the second instance we find Nathaniel, a shrewd, unbelieving fellow, who must be shown before he will believe. The Revelation of the incident under the fig-tree was a blow that shattered the dullness of his mental conception. Instantly he recognized the person with whom he had had the communion.

The closing verses are full of the effulgent glory. If the recognition of the Messiah is able to produce such an effect, what will the conditions of the New Heaven and new earth do for us?

The full force of this passage will not be felt until we take time to study out in the three references the significance of Jacob's dream.

CHAPTER II.

The Outline Summary of the Gospel

Before entering the second chap. it seems important that I should call your attention to two striking features of the form of the Gospel.

(1) Did you ever notice the peculiar numerical divisions of the Gospel, a system of twos and threes that are amazing? Two stands for testimony, and three, for trinity, or in combination, the testimony of the Trinity.

(a) The Gospel is divided into 3 parts, viz: 2 chaps. and 18 chaps. and 1 chap.

(b) The 18 chaps. of the body are divided in 3 sixes representing the Trinity viewing mankind. Again each chapter is divided into 2 parts.

(c) The first two chapters are divided into 3 sections each. The first chapter we have already outlined. Our task is with the second.

(2) The second feature about this Gospel that must be recognized is its illustrative form. If we are not careful we are apt to get the idea that the Gospel is merely a biography or record of events in the life of the Lord Jesus. Assuming this attitude of mind will immediately place one in a position where he will miss the significance of the incident. For example if he reads the incident of the

marriage at Cana, with the biographical attitude he may say, "Oh! just think Jesus was able to turn water into wine." Then he reads the next paragraph, where the Master drove out the money-changers and another exclamation might be, "Serves 'em right, the rascals, to desecrate thus God's temple with their graft." Now where will the Unity of the Gospel come in, and what connection has these factors with the Shekinah Glory. Gradually the Gospel would become a disjointed, piece-meal, crazy-pattern production of patchwork, and all force would be gone.

The student must therefore constantly keep in mind that the Holy Spirit has a theme in hand and each incident recorded carries with it a point that it illustrates. The Gospel, therefore, has a decidedly different form from the Epistles.

The Gospel is illustrative or narrative; the Epistles are logical or expository. The Gospel presents truths in action; the Epistles in abstract form. The Gospel expects us to proceed by inductive rather than by deductive reasoning. I want you to notice how careful the Spirit is to draw this to our attention.

After describing the incident of the wedding feast He says,—

Verse 11—"This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory: and his disciples believed on him."

The word "beginning" implies a series, a number to follow not by mere repetition but as a development of the one central idea, the manifestation of the Glory. It thus becomes most important that we should get the import of this first or summary miracle.

The Six Waterpots of Stone

As we enter this Second Chapter we should naturally expect to find something of the outline or method of presentation of the truth of this wonderful theme, and so it is. The chapter readily falls into three sections each containing an illustrative incident.

The first of these is the wedding feast at Cana. As we read this incident, we find that six waterpots of stone stand out prominently throughout.

In the first place they were of different sizes and they were empty. Being in that condition it was absolutely impossible to use them for the purpose for which they were intended.

Then the command came to fill them with water. Apparently the mother of Jesus anticipated a miracle in the advice she gave the servants, "Whosoever he saith unto you, do it." If we today would follow her advice, we too would see wonders.

Next came the marvelous thing, the water was changed into wine. Thus the incident represents three stages—

- (1) Empty—out of service;
- (2) Full—restored to use;
- (3) Glorified—giving joy to all.

Water in this Gospel is regularly used to represent the written word as energized by the Spirit.

John 7:38, 39—"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)".

Thus you see the water is the Spoken Word as energized by the Spirit. This is important, for so many have been bewildered regarding the statement of Jesus to Nicodemus.

John 3:5—"Jesus answered, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

This does not mean that a man is regenerated by water-baptism. This is abundantly certified by other passages. Water here refers to the Word as vitalized by the Spirit. This statement is the precursor and basis for Peter's declaration—

1 Peter 1:23—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Wine in Scripture represents the glory of God as applied to dead men. So we read,—

Eph. 5:18—"Be not drunk with wine, wherein is excess; but be filled with the spirit."

In other words, be filled, not with the wine of the flesh but the wine of the Spirit.

Isa 55:1—"Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price."

As you read this text, notice carefully the punctuation, and the three "comes".

First—To the empty, thirsty, meritless one.

Second—To the hungry one.

Third—To the satisfied one seeking joy.

Now these waterpots represent humanity, poor, empty, thirsty, undeserving humanity. They were intended to be of service, some more, some less, but they are empty, powerless.

Jesus alone can fill them with the Word that will regenerate their souls, and then He also will pour into them the wine of the Holy Spirit. These three stages actually give us the three-fold division of the content of the Gospel.

Sec. 1.—Chaps. 3-8 teach us the six-fold characteristics of the natural man unregenerate.

Sec. 2.—Chaps. 9-14 reveal the six characteristics removed effectively by the Word of God. (If chap. 3 shows us the Spiritual Blindness of unregenerate man, chap. 9 will show us a man born blind, restored to sight.)

Sec. 3.—Chaps. 15-20 tell us of the Coming Spirit that shall glorify these old natures of ours and bring joy to others through us.

Now the second incident of chap. 2 vs. 12-17 tells us of the cleansing of the Temple.

The Scourge of Small Cords

The first point in the incident is to call our attention to the fact that there was some rubbish in the way of the Shekinah Glory coming back to the temple. Materialism had gained such ground that it had entered boldly into the very sanctuary where men worshipped. True these oxen and sheep and doves were needed for the sacrifices, and these hucksters would claim they were actually assisting the people to sacrifice, yet Christ would have none of it in the house of God. "Make not my Father's house a house of merchandise."

One cannot help wondering if the people today are any less materialistic than they. Has materialism crept into the house of God today? Are any people making the church a house of merchandise—selling stuff to help

some to sacrifice unto the Lord? What about these bazaars, pink teas, rummage sales, sales of home-made cooking, etc.? If Jesus came with the scourge of small cords would you be one to go out?

This is the incident, but there is something deeper than all this. The import of the incident is given in vs. 17.

"And his disciples remembered that it was written, the zeal of thine house hath eaten me up."

This is rather a strange expression. How would a house have zeal? Zeal is an old word seldom used today. We prefer the word "enthusiasm", and this word has changed its meaning. It used to mean "God-within." Zeal of thine house then really means the Shekinah Glory.

Eat has many meanings. It may mean to masticate food, or again, to corrode a metal, or to retract a statement as "he had to eat his words." Again it may mean to brood as "eat her heart away" or it may signify compulsion or dissolution as ammonia eats the grease, i.e., breaks it down and drives it away. The point here is that the glory has the tendency to break down and drive out everything that is contrary to the will of God.

In this incident then we have the method by which the waterpots are to be filled with water. We don't try to get the air out first. The water will drive it out.

Jesus therefore used a scourge of small cords. This calls our attention to two factors:

1. The scourge was used in order to startle our minds from the unholy desire. A scourge implies punishment to arouse the will in order to wean the person from the destructive by his own decision in favor of the better. Man at times cultivates such a desire for that which is contrary to his best interests, that it is necessary to startle his will into action by the infliction of pain.

2. The scourge was not of thongs but of small cords, indicating that the result desired was remedial rather than destructive or punitive.

Thus in the 2nd section of this Gospel, chaps. 9-14, the cleansing, purifying, impelling, life-giving qualities are presented—

Chap. 9.—Into the blindness comes the light.

Chap. 10.—Into religious formalism comes the Messiah.

Chap. 11.—Into human helplessness comes the power to raise the dead.

Chap. 12.—To satisfy soul-hunger there is the corn of wheat.

Chap. 13.—To overcome bitter prejudice, permeates His love.

Chap. 14.—To counteract vicious hypocrisy, overshadows His peace.

The Sign

The last incident of chap. 2 from verses 18-23 contains the demand for the sign.

Jesus seemed a mystery to the people in those days. His answers and sayings confused them. They in their darkened minds were not ready to accept what he told them. How often He set a little child in their midst and said, "Except ye become as little children ye shall in no wise enter into the kingdom of heaven."

Here we have a plain illustration of this. No doubt they heard the conclusion of the disciples regarding the prophecy, "The zeal of thine house hath eaten me up." In other words this is the work of the Shekinah Glory purifying the temple. So they demanded a sign, by which they would know the glory.

The Bible here says Jesus answered them. Some would have us believe that he turned the subject. No, he answered them.

Verse 19—"Destroy this temple and in three days I will raise it up."

One fact was well known to them,—the Shekinah Glory may leave a temple but you never can take the temple from the glory. The glory would immediately reproduce the temple. So Jesus said, "You wish a proof-sign. Here is the greatest. Destroy this temple and in three days I will raise it up again." He, of course, spoke of the resurrection of His body. They did not realize that the Shekinah Glory had not returned to the temple but in a human body so they missed the point.

Later when He had risen from the dead the disciples understood and He told them of the Holy Ghost coming upon believers, the water was to be changed into wine of Pentecost.

Chaps. 15-20 tell us about this. The body was destroyed. Christ was crucified but He arose from the dead and He sent the promise of the Father upon them.

Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter bequeathed,
With us to dwell.

He came sweet influence to impart,
A gracious, willing Guest,
Where He can find one humble heart
Wherein to rest.

Spirit of purity and grace,
Our weakness pitying see;
O make our hearts, Thy dwelling-place
And worthier Thee.

Going to Sleep with Your Eyes Open

Is it not more than strange how little some of the faithful adherents of the Church know of the Scriptures and essential christianity after so many years of reading and listening to the proclamation of the truth? I am persuaded that the defect is due to what may be called "impromptu listening." We know the woeful results of impromptu preaching, and we rightly grumble and complain if the minister goes into the pulpit without any preparation and rambles on for a season. But I am persuaded that many otherwise good people have never learned the elementary truth that the best of a sermon is not made evident unless there are prepared hearers as well as a prepared preacher. Of course some never give their congregation an inkling of the sermon theme until they announce their text and hence they can not expect a people, many of whom are untrained in the art of sequential thinking, to follow them through a discourse of thirty minutes duration. Let the reader observe the congregations and take note how many are seriously attempting to follow the subject-matter of the address. He will observe that while most of his congregation are in the attitude of listening, some of them are not even "at attention." It is their custom to be present, but they listen impromptu style. His words are making no

appreciable impression upon their memory, much less upon their motives. As one minister wittily said: "In my church some of the people go to sleep with their eyes shut and some with their eyes open." It is so easy to form the habit of sitting in the seat of the slothful and listening with effortless languor. How few you ever see taking notes of what is being said. The radio tells us that unless the receiver is in good working order as well as the transmitter, the message will not "get across."

The reason why some good people, "having ears hear not," is due to the fact that they give the sermon no afterthought, and when that is the case it is not hard to understand why they can give a message no forethought.

Happy is the speaker who has a congregation of good listeners. Take this to heart, my friend.

MONKEY, OR MUD?

Well, goodness me! whatever next,
'twould give a man the "gapes"
To hear his former ancestors were
only grinning apes!
The evolution theory now in some respects is fine,
But let us use our common sense, and
somewhere draw the line.
The story told in Genesis is, that
Almighty God
Did in His image make a man, and
formed him of the sod;
Then as one act did yet remain to
now complete the whole,
He breathed in him the breath of life,
and made a living soul.
Yet, sad to say, this brief account of
how man first was made,
Hath failed to satisfy some folks, and
hence their great tirade.
They're forming theories of their own,
(we plainly see they're hurt;
It kind of spoils their vanity to think
they came from dirt.)
Yet dust we are, and unto dust shall
every man return;
So let us live and play the man, and
well this lesson learn,
Each man to his opinion (my heart
now gives a thud);
Let others claim the monkey—I'd
rather have the mud.



IN DARKEST RUSSIA

Mockery of Religion

"During my stay in Leningrad I witnessed one of the strangest processions that it has been my lot to see, and it gave me an insight into the mentality of some of the Bolshevik leaders.

"The occasion was May Day, and the immense procession passed through the great square beneath the windows of the Winter Palace—a palace with tragic associations for Russian democracy. It was in this square that the massacre of 1905 took place, when the Czar's soldiers fired on the crowd led by the priest Gapon.

"From a specially-constructed stand draped in red, Zinoviev, "Governor" of Leningrad, and privileged assembly of Soviet officials and their friends watched the spectacle. A man dressed up in tawdry golden vestments and with ridiculously long hair to resemble a Russian priest was standing in a cart, the horses of which were driven by a young Communist woman whose head was wrapped in a red shawl. He was swinging a censer and crying out, 'Christ is risen!' (Easter had just passed). An expression of mock piety was on his face.

"'There,' he said, pointing to the palace, 'lived Nicholas II, who promised you heaven in the next world.'

"And then he got down from the cart and began to dance with some Communist girls in the muddy streets, while a band composed of Red soldiers struck up a lively tune. Later some of the soldiers came and knelt before him, and he made a mock sign of the cross over them."—*Liverpool Post and Mercury*, Sept. 1924.

Truly the mystery of iniquity doth already work. (2 Thess. 2:7). One can imagine what will be the religious

condition of the world when the restraining power of the Holy Ghost and God's church is removed.

ARE WE THE ONLY PEOPLE RIGHT?

Our Hope, November, 1924.

"Strange teachings are about on all sides, posing as new light on the prophetic Scriptures, teachings which try to demonstrate that the true Church also must pass through the great coming tribulation, that ere the blessed hope can be realized many things have to be done first.

"Recently a friend wrote us of a certain so-called 'Prophetic Teacher' who was welcomed in Los Angeles, California, and listened to by large audiences; that he taught unheard of things, which contradict what the choicest and most spiritual instruments of a 'bygone day' taught.

"God's people should be suspicious of everything, which in any way robs them of the daily enjoyment of the imminent coming of the Lord Jesus Christ, that blessed hope."

In our opinion general criticism of this sort can be of little value to its readers. It savors too much of the Priest Craft or chief-censorship of religion. Why not specify the "unheard-of-things" and show where they contradict what the "choicest and most spiritual instruments of a bygone day taught"? Would it not be better for God's people to follow the example of the Bereans (Acts 17-11) and see whether these teachings are in contradiction to God's word rather than the teachings of men? God's people should be suspicious of anyone who turns their attention from the Word of God to the theories of men.

We may expect surely, that as the

days roll on, greater light will be given by the Holy Spirit regarding the teachings of Prophecy. Martin Luther led the church out of the dark ages into the truth of justification by faith, but this does not mean that Martin Luther knew all the truth. There have been men of God who have shown us truth from the scriptures that was not taught by Martin Luther. Must we not resort "to the law and to the testimony, if they speak not according to the Word, it is because there is no light in them"? This text must be applied to everyone, the "choicest and most spiritual" as well as the so-called "Prophetic teachers" or even the editors of religious journals. People should not tolerate a priest-craft of any description.

We do not ask our readers to accept the doctrines we propound unless they find them in perfect accord with God's Holy Word.

RUMBLINGS FROM THE EAST

Since our last issue we have clipped from the press another strange warning. Last month we published an article speaking of the yellow peril as "bogey". How do such statements look in the face of this article?

"Warns Japanese to be Prepared for Forced War"

"Admiral Takabe, Minister of the Navy in Japan, is defending his national program with warnings to his countrymen to think of peace but to be prepared for a forced war."

Apparently the great struggle between the Asiatic and European peoples constantly threatens civilization. Daniel tells us that this struggle will be started by the rising of the "Little Horn" in the near East; and this will be followed by the rising of a "Greater Horn" in the far East. It would appear to close students of history and prophecy, that this has reference to trouble beginning in Turkey and calling to its aid, almost by compulsion, as the admiral has said, the Japanese and Chinese forces.

In the same paper the following news item was found:—

"Geneva, October 15.—President Hymans of the League of Nations

Council today recommended that a special session of the Council be held at Brussels October 27th to examine the difference between Great Britain and Turkey concerning the Iraq frontier. Sir Eric Drummond, the league's secretary general, communicated the recommendation to the other governments, having a seat in the council."

The actions of Turkey during the last five years has been of a character that must ultimately cause trouble.

"The International Newsreel" sent out photographs made in Tokio showing a high Japanese officer with a crowd of other officers around him talking war talk with a miniature model of the big Japanese city. The Japanese officer is not talking about earthquakes or the beauty of the city. He is explaining to the Japanese army and navy officers how to protect Tokio from aeroplane attack. They know that if they attack others they will be attacked, and while they get ready to attack others—which is their international right if they choose to make war—they are planning to protect their own city from aeroplane attack.

One of the greatest experts in England says:—

"Bombardment of a great modern city by a few aeroplanes with the explosives and deadly gases now manufactured, would produce more deadly results than 10 earthquakes like the great earthquake in Tokio."

This does not sound much like a "Bogey".

The devil owes much of his success to the fact that he is always on hand.

THE OTHER DIRECTION

A Scotchman, who was notorious as a skeptic, had erected a massive Mausoleum for his final resting place and one day he observed an elder of the Kirk gazing at it. "Strong place that, hey, David?" he said, "it'll take a mon some time tae raise up oot o' that at the day o' Judgment." "Hoot mon," said David, "Ye can gie yerself little fash aboot raisin', when that day comes. They'll tak' the bottom out o' it and let ye fa' doon."

THE BOOK OF ACTS

(A Series of Studies recommended
For the use of Young People's
Societies and similar
organizations.)

By Mabel C. Giles, B.A., Calgary

In these days when the world is sending forth in every direction countless pleasures to attract and allure, it is a joy to the child of God to recall that he has at his disposal a source of the most genuine pleasure, which overflows for him as he digs deeper and deeper into it. That source of pleasure is the Well of Truth, God's Word. Our dear Lord Himself said, "Search the scriptures. . . they are they which testify of me." (John 5-39). The psalmist, too, loved the Word. "Thy word have I hid in mine heart." (Psalm 119-11). The student of Scripture knows that he is not studying some philosophy which, a few years hence, will be discarded as old-fashioned. "All scripture is given by inspiration of God." (II Tim. 3-16). The Word is eternally true. "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24-35). Without further remarks, we feel sure that Christian young people do not need to be reminded of the inspiration and joy which attend a sincere study of the Word. Let us come then to our study in faith, believing the scriptures, prayerfully seeking the guidance of the Holy Spirit.

A Marvellous Theme

No book has ever been penned with a more fascinating theme than that of the Book of Acts. There is a magnetic appeal throughout the entire work. Its pages are aflame with inspiration as we read of the third person of the Trinity, the Holy Spirit—a personality possessed of marvellous, infinite power. The theme of the book may be stated as "The Work of the Holy Spirit in the Establishment of the Church." Every chapter teems with living messages of the power in the life which has been baptized by the Holy Spirit. Let us remember, as we study, that the power of the Spirit is unchanging; that the Church of Christ today pleads for young men

and young women, endued with power for service.

Name of the Book

The book is named "The Acts of the Apostles," or, it may be expressed, "The Acts of the Apostles under the guidance of the Holy Spirit." It centres around the work of the two chief apostles, Peter, the apostle of the circumcision, whose message was primarily for the Jews, and Paul, the apostle of the uncircumcision, whose message was to the Gentiles.

Method of Presentation

In our study of the Book of Acts we shall deal with each chapter as a unit, discussing briefly the theme and its development. Let us not lose sight of the fact that our purpose is chiefly to learn more of the power of the Holy Spirit as he acts through Spirit-filled men and women.

Chapter I.

Theme: The fundamental preparation for the kingdom church.

Introduction: (Verses 1 and 2). Luke calls attention to the fact that in the Gospel he had written "of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles." This recalls to our minds the Lord's final command to His disciples (Luke 24-49): "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Fundamentals of Doctrine and Organization

Body:

A. Christ in his ministry after the resurrection, emphasized the necessity of waiting for the baptism of the Holy Spirit. (vv. 3-8).

B. The Ascension and the Promise of His Return. (vv. 9-11).

C. The ten days' waiting for the Spirit,—including Peter's discourse on the Fall of Judas, and an account of the appointment of the twelfth apostle. (vv. 12-26.)

A. Christ, in his ministry after the resurrection, had emphasized the necessity of waiting for the baptism of the Holy Spirit. (vv. 3 to 8).

Luke refers explicitly to Christ's ministry after the resurrection. He

mentions, "the infallible proofs" of the resurrection. (v. 3) of John 20:20, 27.

In v. 4 reference is made to the command given in Luke 24:49 (quoted above).

John had baptized with water (cf. Matt. 3:11 and John 1:33); the disciples had been baptized, but a greater baptism was in store for them.

The disciples had another thought in mind (v. 6), and asked Him if he would become a king and deliver the Jews from their oppressors. Christ met their question by telling them that there was no need for them to know "the times or the seasons." (I. Thess. 5-1). There was no necessity for their understanding truths known only by the Father—but there was an imperative necessity that they wait for enduement with power for service.

In v. 8 the marvellous promise is restated. Note how Christ emphasized the wisdom of lingering for entire equipment before going out to serve. (Eph. 6-11).

B. The Ascension and the Promise of His Return. (9 to 11).

After having given His last great command, the dear Lord ascended to the Father. Now He is seated at the right hand of God. (Acts 7:55, 56; Eph. 1:19 to 23; Eph. 4:9, 10; Col. 3:1; Heb. 1:3; Heb. 4:14 to 16.)

The glorious promise was then given by two angels, that Christ would return to earth as literally as He had gone away. (John 14:3; 16:16; Zech. 14-4). The possession of this hope, that Christ will some day return, has a purifying influence on the life of the believer. (I John 3-3).

C. The ten days' waiting for the Spirit, including Peter's discourse on the Fall of Judas, and an account of the appointment of his successor.

The disciples, including the eleven apostles (v. 13), were met together "with one accord in prayer and supplication" (v. 14)—waiting for the promised blessing. Their number was incomplete. The twelfth apostle must be appointed.

Peter availed himself of the opportunity to remind the disciples that Judas' iniquity was an exact fulfillment of prophecy. (Compare v. 16

with Psalm 41:9; v. 18 with Zech. 11:12, 13; v. 20 with Psalm 69:25).

In the appointment of the twelfth apostle let us note the qualifications of a Jewish apostle (vv. 21 and 22), and the method of appointment (vv. 23 to 26). We observe that they prayed and cast lots.

Let it be noted here that while there were only twelve Jewish apostles of the circumcision, there were numerous apostles of the uncircumcision; e.g., Paul (Gal. 1:1); Barnabas (Acts 14:14); Andronicus and Junea (Rom. 16:7); Apollos (I. Cor. 4:9); Silvanus and Timotheus (I. Thess. 1-1)

Conclusion: The disciples gave proof of their discipleship by obedience to the Lord's command (Luke 24:49), by waiting for their full equipment, and by completing the apostolic body, as required.

I trust that as we have reviewed this first chapter we have felt our own need of a baptism with power for service; that we have felt our hearts rejoice at the hope of His return; that our faith has been strengthened to believe implicitly in literal fulfilment of prophecy; but that, most of all, we have been made conscious of our inability to serve acceptably without the necessary equipment with power for service.

Chapter II.

Theme: The Church Equipped for Service by the Baptism of the Holy Spirit.

Introduction: The disciples, about one hundred and twenty in number, were in Jerusalem on the day of Pentecost, "with one accord waiting for the promised blessing"—(v. 1). They had the Holy Spirit within them (John 20:22). They were obeying the Lord's command, to tarry for the Holy Spirit to come upon them (Luke 24:49).

Body:

- a. The Holy Spirit given, and the effect on the onlookers (vv. 1 to 14).
- b. Peter's Sermon (vv. 15 to 36).
- c. The Result of his Preaching (vv. 37 to 41).
- d. The Church (vv. 43 to 47).

A. The Holy Spirit given, and the effect on the onlookers (vv. 1 to 14).

The first four verses describe the coming of the Holy Spirit at Pente-

cost. The coming of the Spirit brings with it a gift, an endowment with power for service. (In this connection the student should study I Cor. 12, where the diversities of gifts are explained). At Pentecost those who received the Spirit spake with other tongues. Speaking with tongues is one gift of the Spirit. The Bible does not teach that it is an essential to the baptism of the Spirit. (1 Cor. 12:28).

The onlookers were amazed. Some accused the disciples of being drunk. (Eph. 5-18). Then Peter, equipped with a new power, addressed those present.

B. Peter's Sermon (vv. 15 to 36).

Fearlessness and convincing power characterized the message of Peter.

Firstly, he referred to Joel's prophecy (Joel 2:28, 29). We must remember, however, that Joel's prophecy has been only partly fulfilled, that the "wonders and signs" (vv. 19 and 20) are to precede "the great and notable day of the Lord" when Christ will come again.

Peter testified concerning the resurrection of Christ. He reminded the Jews that the resurrection was a fulfilment of Old Testament prophecy; (vv. 24 and 25 with Psalm 16:8 to 11). David had foretold the Messiah's kingship after the resurrection.

Peter reminded them, too, that Jesus was then seated on the right hand of God, and that this baptism of the Holy Spirit was the fulfilment of the promise of the Father (v. 33 with John 14:26 15:26).

In v. 36 the sermon is concluded. "Let all the House of Israel know that God hath made this same Jesus both Lord and Christ." The Holy Spirit, through Peter, was testifying of the Son, giving to the Jews another opportunity of redemption.

C. The Result of Peter's Preaching (vv. 37 to 41).

Verses 37 and 41 described the results following the masterly sermon delivered by Peter "endued with power." Men were convicted of sin. Three thousand souls confessed Christ.

Verse 38 mentions the baptism of Peter—performed in the name of

Jesus Christ, for the remission of sins, and containing the promise of the gift of the Holy Ghost.

In v. 41 we note the willingness of the believers to follow the ordinance of baptism.

At this point let us digress for a moment to discuss the baptisms of the New Testament, viz: the baptisms of John, of Peter and of Paul.

The method in each case was identical—immersion, but the import varied.

John's baptism and Peter's baptism were alike in that they were both baptisms of repentance for the remission of sins. But John baptized as an evidence of preparation for the coming of Him who would baptize with the Holy Ghost. Peter, on the other hand, called men to repentance because the Saviour had come. His baptism carried with it a promise of future blessing, viz: the gift of the Holy Ghost. John baptized in the name of the Father, Son and Holy Ghost. Peter baptized in the name of Jesus Christ.

Paul also baptized in the name of Jesus Christ. His baptism was not for "the putting away of the filth of the flesh," but was the answer of a good conscience toward God by the resurrection of Jesus Christ.

Paul's baptism is the one which the Bible teaches should be used in the Church today.

D. The Early Church (vv. 43 to 47).

The early church continued steadfastly in the apostle's teaching, in fellowship, in the breaking of bread and in prayers (42). The apostles performed many signs and wonders (43). Believers had common ownership of property (44, 45); they lived in gladness and praised God (46, 47). The result of their obedient and loving service was, "The Lord added to the church daily."

Conclusion: The Holy Spirit at Pentecost equipped the believers with power for service by giving unto them spiritual gifts. Peter, thus equipped, was able to deliver a powerful message which brought conviction of sin to the thousand souls. These believers obediently followed the ordinances of the Church.

May we remember also that the Holy Spirit still endues with power

for service and gives spiritual gifts to the believer (I Cor. 12-1). May we, like Peter, receive our equipment with power for service, and then go forth, under the power of the Holy Spirit, to witness for Jesus Christ.

Chapter III.

Theme: The Kingdom Church in Action.

Introduction: In the introductory verse we see the apostles, Peter and John, resorting at the appointed hour to the house of God. Though already endowed with power for service, they felt the need of prayer.

Body:

a. The apostles' enduement with power, includes the gift of healing (vv. 1-11).

b. Peter, preaching under the power of the Spirit, brings to the Jewish nation another opportunity for redemption (vv. 12-26).

A. The Apostles' Enduement with power, includes the gift of healing (vv. 1-11).

We have already pointed out that the baptism of the Holy Ghost brings gifts unto believers. The subject of "Spiritual Gifts" is one of vital importance to the church, and must not be neglected (I Cor. 12-1). The possessor of the gift should not fail to develop it (I. Tim. 4-14). Let us picture then the apostles, Peter and John, equipped to serve and willing to serve. How soon were they given the opportunity for service!

The first eleven verses of Chapter III present to us the familiar story of the healing of the lame man.

We see the lame man near the gate of the temple, expecting help from the worshippers there. We hear him ask Peter and John for alms. Peter "fastens his eyes" upon him, and thus secures his attention. He then presents his gift—not silver and gold but a gift of the Spirit, healing power. In the name of Jesus Christ of Nazareth he commands the man to rise and walk. Immediate healing is the result (vv. 7 and 8). The lame man, healed spiritually and physically, praises God (v. 9). The onlookers, of course, understand not, and are amazed.

This is the first account of apostolic

healing. The student of the Word will note that healings were not all identical, that the method varied according to the disease, that the healing was sometimes gradual, and sometimes, as in this case, instantaneous.

B. Peter, preaching under the power of the Spirit, brings to the Jewish nation another opportunity for redemption (12 to 26).

We have already noted the mighty, convicting power which attended the sermon of Peter, following his spiritual baptism. In this second sermon he appeals to the Jews as a nation.

He points out that the healing has been through no holiness of his. "Faith in His name" (16) has made the man whole. They have been merely the possessors of a gift which enabled them to perform the miracle.

Peter reminds the Jews that they have denied the God of their fathers, that they have killed the Prince of Life (vv. 13 to 15).

Note his lenient, forgiving attitude (v. 17). Elsewhere we are reminded that the Jews had hated the Light because their deeds were evil (John 15-24, 25, Acts 13-27).

In v. 18 he calls to their attention the fact that prophecy has been fulfilled (Ps. 16-10, 11; 22:15 to 18. Is. 53-3 to 10).

In v. 19 the great national call to repentance is sounded, bearing with it the promise that if they will repent, the Father will send Jesus Christ, and will establish the kingdom as described in Matt. 25-31 to 46. Is. 65:17 to 25; 66:22.

(In studying the sermon, compare v. 22 with Deut. 18:15 to 19, 22-18; Gal. 3:16.)

In the last verse Peter reminds the Jews that the gospel is preached unto them first. He calls them to repentance.

Conclusion: The apostles, equipped for service, used the gifts which had been given them. They healed the sick and called the nation to repentance.

May we not be guilty in this enlightened age, of committing the sin of the Jews, i.e., of failing to recognize the Lordship and Messiahship of Jesus Christ.

Chapter IV.

Theme: The Conduct of the Kingdom Church under Opposition.

Introduction: At the outset we see the apostles preaching Christ to the people (Acts 3-20). Their message was interrupted by the arrival of the priests, the captain of the temple, and the Sadducees. The Sadducees, we remember, preached that there was no resurrection (Matt. 22:23). So bitterly did they oppose the work of the apostles that they imprisoned them (verse 3). Yet the Holy Spirit could not be deterred. Many believed (verse 4).

Body:

- A. The Trial (verses 5 to 22).
 a. Personnel of the accusers, and their question (verses 5-7).
 b. Peter's reply (verses 8 to 12).
 c. Verdict of the council and the result (verses 13-22).

B. a. The Christians receive an infilling of the Spirit (verses 23-31).
 b. Joint ownership of property among the Christians (verses 32-37).

A. (a) Personnel of the Accusers, and their Question (verses 5 to 7).

The prisoners were brought before "the rulers, elders and scribes." This is the New Testament designation of the Sanhedrim. There were present, also, Annas, Caiaphas and other members of the high priest's family (verse 6). Their question was pertinent: "By what power or by what name have ye done this?" Their intellects had been baffled by the miracle.

(b) Peter's Reply (verse 8 to verse 12).

Peter, the same Peter who had once denied his Lord, now filled with the Holy Ghost, made his reply in no uncertain terms. Note that his message was "to all the people of Israel" (verse 10). It was a message burning with the story of the crucifixion and resurrection of Christ,—and of the power of the Risen Lord. In studying Peter's discourse, let us compare verse 11 with Psalm 118:22; Is. 28:16 and Matt. 21:42. The great appeal of the entire defence is summed up in verse 12. "Neither is there salvation in any other, for there is none other name under heaven given among men where-by we must be saved."

(c) Verdict of the Council and the Result (verses 13-22).

The Sanhedrim marvelled (verse 13). They admitted the reality of the miracle (verses 14, 16). Their intellects were convinced, but their hearts were unchanged. Hence they opposed the work (verse 17). They forbade the apostles to teach in the name of Jesus (verses 17, 18). We note that the Sanhedrim did not accuse the apostles of blasphemy. To have done so, would have been to admit the divinity of Jesus.

Peter and John preferred to obey God rather than man (verses 19, 20).

The Sanhedrim released the apostles because of the fear of the people (verse 21).

Despite this opposition we see the triumph of the Holy Spirit. "All men glorified God for that which was done" (verse 21).

B. The Christians receive an infilling of the Spirit (verses 2, 3-31).

Peter and John, released, betook themselves to their faithful followers. These early Christians prayed "with one accord." It was a prayer of adoration and praise. They glorified God, the creator of the world (verse 24).

In studying this prayer, let us compare verse 25 with Ps. 2:2; verse 27 with Luke 23:1 to 12; verse 28 with Acts 2:23 and 3:18.

(Prophecy was being fulfilled. These early believers were interpreting the events around them in the light of prophecy.)

They prayed, too, that power might be given the apostles (verses 29, 30).

Nor were their prayers unanswered. God rewarded their faith by giving them another infilling of the Spirit. This infilling brought with it additional boldness in proclaiming the Gospel (compare also verse 33).

(b) Joint Ownership of Property among the early Christians (verses 32-37).

These early disciples, in unity of heart and purpose, possessed their property in common (verses 32 and 34-37).

This was a characteristic of the Kingdom Church.

Conclusion: Even the most powerful worldly opposition could not deter

the work of the Holy Spirit. The apostles brought once more to the Jewish nation a message of a Risen Lord and Redeemer. Though the nation rejected Him, individuals confessed Him.

May we today recognize the fact that, imbued with the power of the Holy Spirit, we, too, can triumph over all opposition.

Chapter V.

Theme: The Triumph of the Holy Spirit.

A. The Holy Spirit protects the Church from unfaithful followers, and not only preserves but increases its power (verses 1-16).

B. The Holy Spirit triumphs over opposition without the Church, and again proclaims the message of a Risen Saviour to Israel (verses 17-42).

A. Introduction:

We see at the outset a husband and wife, Ananias and Sapphira, presenting a gift voluntary to the Lord, but in their hearts deceiving the Holy Spirit, and thus in reality opposing his work (verses 1, 2).

Body:

(a) The Church protected from the deceivers (verses 3-11).

(b) The Power of the Spirit as revealed in the apostles of the Church (verses 12-16).

(a) Peter, full of the Holy Spirit, detected error when he encountered it. He accused Ananias of lying to the Holy Ghost and to God (verses 3, 4). Ananias dropped dead. So, too, Sapphira shared the sin of her husband. She tempted God by trying to deceive Him (verse 9). Likewise, she also suffered a fate similar to that of her husband (verse 10).

Lying to the Holy Ghost could not go unpunished. (Compare Prov. 11: 21; 19:5; Rom. 6:23). This reminds us that, though punishment of the wicked may be delayed, it is inevitable.

The result of this incident was that others dared not, by deception, to join the Christians (verse 13). They saw the direct result of the sin of hypocrisy.

Just as the Holy Spirit triumphed over those who, by deception, had sought fellowship with the Christians,

so he continued to act with mighty power in the lives of the disciples.

(b) **The Power of the Spirit as revealed in the apostles of the Church** (verses 12-16).

Signs and wonders were wrought (verse 12). The sick were healed (verses 15, 16). Many believed on the Lord (verse 14). The Holy Spirit was honoring the work of the apostles of the Church.

Conclusion: The Holy Spirit punished those who were not faithful to the Church of Christ. With mighty power he imbued those chosen to conduct the work of the Church.

May we remember that the Holy Spirit today denies His blessing to followers of Christ who are not faithful, but he pours out more and more power upon those who are willing to serve in the Church of Jesus Christ.

B. The Holy Spirit triumphed over opposition without the Church, and again proclaimed the message of a Risen Saviour to Israel (verses 17-42).

Introduction: Verse 17 is introductory to the remainder of the chapter. In it we see the bitter hatred of the Sadducees. We can better understand what follows if we recall that the Sadducees denied the possibility of a resurrection. If Christ were risen, as the apostles affirmed, it proved their doctrine false.

Body:

(a) Imprisonment and Deliverance of the apostles (verses 17-22).

(b) The Testimony of the Apostles (verses 28-33).

(c) The Warning of Gamaliel (verses 34-39).

(d) The Verdict of the Council, and the Result (verses 40-42).

(a) **Imprisonment and Deliverance of the Apostles** (verses 17-22).

The Sadducees imprisoned the apostles (verse 18). The futility of such opposition to the Word! The apostles, spirit-filled, were delivered by an angel of the Lord and commenced to proclaim the gospel of eternal life through faith in Jesus Christ (verses 19, 20). Dutifully they obeyed (verse 21). Meanwhile the high priest convened the council and the senate (elders of the Jews). They

then summoned the apostles who were not to be found (verses 22, 23, 24). Finally it was reported that these men were teaching in the temple (verse 25). Without violence they were brought to the temple for the priests feared the people. Thus we see Peter and the other apostles once more on trial for the sake of Jesus Christ. They were immediately requested to explain their disobedience to the previous command (Acts 4-18).

(b) The Testimony of the Apostles (verses 28-33).

Again Peter emphasized the necessity of obeying God, not man (Acts III-19, 20). He spoke of the resurrection of the One whom the Jews had hanged on a tree (Gal. 3:13; I. Pet. 2:24). God had exalted Him "to give repentance to Israel and forgiveness of sins." The apostles, by the Holy Ghost, were witnesses of these things.

Note the boldness with which Peter proclaimed the Redeemer to Israel. The Jews were cut to the heart. How could they rid themselves of these annoying apostles?

(c) The Warning of Gamaliel (verses 34-39).

Gamaliel was a distinguished interpreter and teacher of the divine law (Acts 22-3). He cited examples of men who, professing much, had come to nought (verses 36, 37). If the work was of man it would naturally die; if of God, it could not be thwarted. Therefore he counselled that they "refrain from these men and leave them alone."

(d) The Verdict of the Council and the Result (verses 40-42).

The apostles were beaten and forbidden to speak in the name of Jesus, but released from imprisonment. Did they keep silence? No, the Holy Spirit triumphed. Rejoicing that they were counted worthy to suffer shame for His name they daily taught and preached Jesus Christ, the Risen Lord.

Conclusion: Organized opposition without the church could not prevent the apostles from repeating their message of a Risen Saviour to Israel. The very trial of the apostles gave them an opportunity of testifying before the masters of Israel. Despite the opposition, many believed. By the power

of the Holy Spirit they continued to preach the Word.

In the great plan of redemption the Jewish nation was to be offered this gift of a Risen Lord, whom they, before His crucifixion, had rejected. Such an offer had to be made before the Gospel could be preached to the Gentiles (Rom. 1-16). Here we see Israel doing her best to prevent the giving of the message, but the Holy Spirit, through spirit-filled apostles, triumphed over the opposition.

May we today recognize that nothing can thwart the work of the Holy Spirit, and that with faith implicit we may go forward in the power of the Spirit even in the face of mighty opposition.

HELD BY THE DEAD

In a recent railroad accident in Colorado, the sheriff who had a prisoner chained to him was killed. The prisoner was unharmed and could have escaped had it not been for the dead body of the sheriff that held him fast.

Romans 7:24—"O wretched man that I am! Who shall deliver me from the body of this death."

SHARE AND SHARE ALIKE

A dying judge, the day before his departure to be with Christ, said to his pastor: "Do you know enough about law to understand what is meant by 'Joint Tenancy'?" "No," was the reply, "I know nothing about law; I know a little about Grace, and that satisfies me." "Well," he said, "if you and I were joint tenants on a farm I could not say to you, 'that is your hill of corn and this is mine; that is your blade of grass, and this is mine'; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me; that everything He has is mine and we will share and share alike throughout eternity."

Romans 8:17—"And if children, then heirs; heirs of God and joint heirs with Christ."



Criticism From the Critics

Are You Spiritually-Minded?

The writer of the Epistle to the Romans makes it plain that it is a very desirable attainment in grace and that the results of it are delightful to possess:

Rom. 8:6—"To be spiritually-minded is life and peace."

What is it to be spiritually-minded? It is not the manifestation of religious emotion. So many are deceived in this regard. Spiritual passion is the deepest thing in man, but unless the heart is guided by a Scriptural conscience, it may run wild and end in carnival. The emotions unrestrained in religion have always been disastrous. Religious frenzy is not spirituality. When a person surrenders to the exuberant passions of the heart they may be everything but spiritual. Neither is tearfulness in religion a manifestation of spirituality.

Heb. 12:7—"Ye know how afterwards, when he (Esau) would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

When Moses came down from the Mount, he said unto Joshua:

Exod. 32:18—"It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear."

People can be very exuberant even in idolatry.

Spiritual-mindedness is not the manifestation of religious zeal. Paul was manifesting religious zeal when he was "breathing out threatenings and slaughter" against the disciples of Christ, "entering into every house haling men and women," persecuting some "even unto death".

That was religious zeal, but it was not spirituality. People are not spiritual in proportion as they are zealously active even when that

activity is in the service of Christ. Sometimes such activity is only a means of self deception. Our church members who put as much active effort into church bazaars, rummage sales, and pink teas should bear this in mind:

1 Cor. 13:3—"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again spiritual-mindedness is not religious knowledge and soundness of faith. It is good to know the Bible but people are not always spiritually-minded in proportion to their intellectual knowledge of the Word. A man may be an ardent lover of creeds or well versed in the ceremonials of religion and yet have no real grace of spiritual-mindedness.

Paul warns us that this condition of affairs will increase in the last days.

2 Tim. 3:1, 5—"This know also that in the last days, perilous times shall come.

"For men shall be lovers of their own selves. . . traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of Godliness but denying the power thereof: from such turn away."

Spiritual-mindedness is not asceticism, or the shutting of ones self away from the world. Hester Stanhope, the brilliant and accomplished niece of William Pitt, left the gay and fashionable society of London in disgust and made her home in the old desert convent of Elijah on the summit of a rocky spur of Lebanon. We cannot get rid of our obligations by hiding in convents or burying ourselves in the mountains. We are not likely to be more spiritual, but less so, by going there. No, true spirituality does not depend on location nor on being surrounded by many or few.

True spirituality is just having the mind of the spirit. It is tested by its fruits. If we have that mind we snail

love the things the Spirit loves, and hate the things the spirit hates. Many elements combine to make up this exalted grace.

(1) A spiritually-minded person loves God with a deep, devotional spirit. He lives constantly in the presence of God and is largely controlled by God's desires concerning him.

(2) A spiritually-minded person loves the truth. As a musician loves pure tones, and the artist loves beauty, so the spiritually-minded love truth. He spurns everything false or shady. He willingly and anxiously submits to the Word.

(3) The spiritually-minded person loves souls. He knows that God so loved the world, and he has caught the spirit of Christ. "Love seeketh not her own."

(4) Another element of spiritual-mindedness is purity. The religion of Jesus, like his own idyllic life, was crystalline in its purity, and the spiritually-minded person will, like Him, be pure. At least such will be the constant aim. Remember the remedy.

1 John 1:8, 9—"If we say that we have no sin we deceive ourselves, and the truth is not in us.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The spiritually-minded person is sensitive to sin and flees for cleansing to the Saviour.

The need of the world today is for more and more of those who are submissive to the Spirit of God; those who keep their spirits above their souls or bodies. Spiritually-mindedness has as its greatest enemy the psychic or the physical.

Who Will Be Responsible?

A man lay dying and his pastor was trying to comfort him. In the course of the heart to heart conversation, the man said: "One thing troubles me greatly. When I was a boy I was walking along a road and seeing a signboard, I, prompted by mischief, turned the post around so that the sign pointed in the wrong direction. I am now troubled by the thought of the numbers of weary travelers that must have gone the

wrong way, misdirected by the signboard that I changed."

There was no help for it. The mischief had been done and could not be recalled.

How great is the obligation that rests upon ministers, Sunday school teachers, parents, and all christians. They stand here and there at the cross-roads of life where the countless passing multitudes look for spiritual direction. Seldom do these spiritual travellers question the counsel as they seek guidance, but how disconsolate they feel when they find that the signboard had been changed. Better leave God's Word alone altogether than misdirect.

A little girl, playing around home in the nursery, suddenly came to her mother with a strange question:

"Mamma, is there any nursery in heaven?"

"No," replied the mother.

"No picture books? No Noah's Ark? (That was the name of a toy of hers, a house with many animals in it.)

"No," replied the mother again. The little one dropped her eyes. She was evidently reflecting. No doubt it occurred to her that if everything which made earth agreeable was absent, heaven was no desirable place. She closed her meditation with a long-drawn sigh and said, "Well, I believe I'll take my dolly and go to hell."

It was a startling thing to come from the lips of such an innocent child, but there is food for reflection in the story. What right had that mother to say "No" to these several questions. How does she know that there are to be no toys, no hoops, no balls, no doll-babies there? And surely she could have told the child some things that are there. Why would it not have been easy for the mother to have told her child something like this: "My darling, I have not yet been in heaven, so I can not tell you exactly, but Christ is there, and He has been in the world and told us about it. He has said: "In my Father's house are many mansions, If it were not so I would have told you; I go to prepare a place for you." I feel quite sure, my darling, that if you need a dolly and a Noah's Ark, and pretty pictures or anything else

to make you happy, the dear Lord Jesus will provide them. He knows what you need, and will make heaven infinitely sweeter to you than earth can be."

Is there a learned theologian in the world who could object to that? And would not the child have received all the satisfaction which it is possible for the oldest person on earth to receive on such a subject? Alas for the person who forces upon an enquiring mind, the sorry alternative of accepting a dreary, uninviting heaven or of going to the other place. Do you know that thousands of teachers of the young are no wiser in their applications of truth?

A theological professor's daughter at the age of five years was told that she must not do some wrong thing because God would see her. The child shrank back in fear. Gradually the day wore on, and the child apparently had forgotten. That evening however in a confidential mood she said to her mother, "Mamma, I don't believe God could see me at all." "Why, dear?" asked her mother.

"Well, I've been looking all day and I do not see a single hole in the sky where he could see through."

Perfect love casteth out all fear.

Quit Your Knocking

"I believe I could make a better world than this myself," growled the dissatisfied man. To which the friend answered cheerfully: "Sure! That's what you are here for. Get to work."

A Lesson from Nature

Martin Luther once said: "If two goats meet each other on a narrow path above a river, what will they do? They cannot turn back; they cannot pass each other; if they were to butt at each other, both would fall into the water and be drowned. What then will they do? Nature has taught them—One to lie down and the other pass over it. Thus both are unhurt. So should one man do to another—let himself be trodden under foot, rather than quarrel and contend. It is the bigger one that should lie down.

What Is the Matter with Our Homes?

The minister of a large church in the middle west made this challenge to his people one Sunday:

"I am going to make calls on my parishioners every night this week, but I do not know yet what families I shall select. However, I am very sure that no matter where I go, I shall not find the entire family at home on any night of the week."

The following Sunday the minister said:

"I made twenty calls on twenty different families last week, calling in the evening.

"At seven of the homes there was no one in.

"At four I found a man and his wife together. In each case they were elderly people, and hardly able to leave their homes.

"At three homes I found a part of the family group together, including very young children.

"At not one home did I find the entire family together enjoying the evening as a family."

Christian Herald.

When all home life disappears, what may we expect in the State?

WEE HUGHIE

He's gone to school, wee Hughie,

An' him not four.

Sure I saw the fright was in him

When he left the door.

But he took a hand o' Denny.

An' a hand o' Dan.

Wi' Joe's owld coat upon him—

Och, the poor wee man!

He cut the quarest figure,

More stout nor thin;

An' trottin' right an' steady

Wi' his toes turned in.

I watched him to the corner

O' the big turf stack,

An' the more his feet went forrit,

Still his head turned back.

He was looking' would I call him—

Och, my heart was woe—

Sure it's lost I am without him,

But he be to go.

I followed to the turnin'

When they passed it by,

God help him he was cryin'

An' maybe, so was I.

Beware of the Bait!

Do not be misled by the now popular catchword that Christianity is social, not individual. Christ began with the individual and worked outward. He did not criticize the Roman method of taxation; He called Levi and reformed Zaccheus. He did not agitate for a better treatment of the "unmarried mother"; He reclaimed the woman that was a sinner, and bade the adulteress sin no more. His Good Samaritan lent his own beast and gave his own two-pence; He did not run after the Priest and Levite, and take their purses, which seems to be the modern version of the parable. We have to save our own lives, not in order to have a good time in the next world, but because that is the task God has given us to do, and because we help our neighbors by what we are, much more than by what we do.

Profanity vs. Intelligence

If you would rank among the men of worth,
Your conversation must betray your birth,
Their trust and confidence, if you would gain,
Bridle your tongue, profanity disdain.

We're pained and shocked to hear the name most blessed,
Loudly profaned, and linked with filthy jest,
By blatant fools, and some who do not mean
So basely to insult the Friend Supreme.

When you're inclined your friends to entertain
Relating valiant deeds you feign would claim,
God's name you use to emphasize forsooth,
You simply warn your friends to doubt its truth.

How strange when with the gentler sex you can
E'en scorn to swear, and play the gentleman,
But when you issue from this loved retreat,
You hasten to expose the counterfeit.

Young man, if you'd prove valiant in earth's strife,
You can't afford to handicap your life,
If virtue and integrity you prize
Revere your God, profanity despise.

—J. P. Ross, Calgary

THE CONFERENCE DEVOTIONAL

It is when many people pray that particular persons get close to God.

The Spirit of Prayer

Not in dumb resignation,
We lift our hands on high;
Nor like the nerveless fatalist
Content to do and die.
Our faith springs like the eagle's,
Who soars to meet the sun.
And cries exulting unto Thee,
"O Lord, Thy will be done."
Thy will—it bids the weak be strong
It bids the strong be just:
No lip to fawn, no hand to beg,
Wherever man oppresses man,
Beneath the liberal sun,
O Lord be there, Thine arm make bare,
Thy righteous will be done.

—John Hay.

"Tears often prove the telescope by which men see far into heaven."—Henry Ward Beacher.

Our Prayer List

Add these to your prayer-list, please:—

(1) That God will beat back the spirits of evil that are attacking God's Church, and open the eyes of the people to the falsity and deception abroad.

(2) Give praise to God for the support that has been given the "Prophetic Voice," in its first issue. May His blessing follow this issue!

(3) The work of the Prophetic Conference of Calgary and for the lecturer and executive committee, and our song-leader.

(4) Salvation of a number under conviction through hearing the Word.

A Sonnet on Prayer

Lord, what a change within us one
 short hour
 Spent in thy presence will avail to
 make!
 What heavy burdens from our bosom
 take!
 What parched grounds refresh as with
 a shower,
 We kneel, and all around us seems
 to lower;
 We rise, and all the distant and the
 near
 Stand forth in sunny outline, brave
 and clear;
 We kneel—how weak! We rise—how
 full of power!
 Why, therefore, should we do our-
 selves this wrong,
 Or others,—that we are not always
 strong;
 That we are ever overborne with
 care;
 That we should ever weak or heartless
 be,
 Anxious or troubled when with us is
 prayer,
 And joy, and strength, and courage,
 are with Thee?

—Archbishop Trench.

Father in heaven, we want the larger life—that larger life which Jesus said He came to bring us. We want more life; larger views, higher aims, a wider range of spiritual experience, a keener sensibility, a deepened tenderness, a nobler purpose—and Lord, more power! Vitalize us to the utmost. Make every nerve tingle with life. Pour thyself into our shrivelled souls until every atrophied cell of our being expands and grows. Put into us, all of Thyself we can bear. Even at cost of blunderings and inconsistencies, let us be all alive. We do not want to be mere well-regulated pigmies. We want to be men and women in Christ Jesus, not polished imitations.

Graciously bear with incidental disorderliness in us, but stir us out of spiritual lifelessness and moral flabbiness. Make us real sons and daughters, sharers in the great Enterprise, even if we are awkward and clumsy from rapid growth. Intoxicate us with thy spirit, for Jesus' sake. Amen.

THE TABERNACLE IN THE WILDERNESS

By W. P. Harvey, D.S.S., Calgary

In our previous article we have seen that the function of the Tabernacle, which was reared up in the midst of God's people, was to bring a continued relationship between a Holy God and an erring people, and foreshadows in a wonderful fashion, the person and ministrations of our Lord Jesus Christ.

In this article we shall endeavor to present some further significant impressions that would be ours as we come nearer the glorious dwelling-place of Jehovah.

To begin with, the first thing that would attract your eye from a distance, would be that beautiful cloud of light overshadowing the Tabernacle.

Exod. 40:34, 35—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

This illuminating cloud, so plainly evident above the whole structure, and filling the Tabernacle throughout, represented the immediate presence of God that Moses was unable to enter and still live. How it must have flooded the Tabernacle, and illumined everything therein.

Often in the Scriptures we find the immediate presence of God, associated with, or evidenced by an effulgence of light.

When Moses came down from the presence of God, we are told his face shone, and Aaron and all the children of Israel were afraid to come nigh him (Exod. 34:30). The Glory of the Lord had permeated the tissues of his flesh.

Again when the Lord Jesus was on the Mount of Transfiguration we read that His face did shine as the sun and His raiment was white as the light, while a bright cloud overshadowed them (Matt 17:2).

So here in the tabernacle the cloud covers, the glory fills, the light illumines, because the Lord was manifesting his immediate presence.

The promise of the Lord was literally fulfilled to His people.

Exod. 29:43, 45—"And there I will meet with the children of Israel, and the

tabernacle shall be sanctified by my glory.

"And I will dwell among the children of Israel and will be their God."

Truly the griefs and groans of Egypt have changed for the happy holiness of communion with a loving Creator dwelling with his people. How dark everything seems in the distance as this glorious light breaks into view! So dark are regions where the soul may be found out of the presence of God. Let us approach a little nearer.

As we come nearer to the Camp of Israel we see the tabernacle set in the midst of the encampment. It must remind us of the position in which the Holy Spirit delights to place the Saviour—IN THE MIDST.

In John 1:18 we are told that "the only begotten son is in the bosom of the Father," i.e., in the centre of His affections.

Again on the cross, we see Him hanging and on either side, a thief. Once more He is "in the midst."

Today we have his promise,—

Matt. 18:20—"Where two or three are gathered together in my name, there am I in the midst of them."

The position of the tabernacle is most suggestive of the Lord Jesus Christ and His loveliness. God willed that it should be in the midst of God's own people.

Advancing still nearer this sacred dwelling-place of God, surrounded as it was by the Priests and Levites, we come to a wall of white linen, keeping back the people from crowding in upon it and at the same time instructing them. This wall of white linen surrounded an oblong court, lying east and west, one hundred cubits long (i.e., 155 feet) and fifty cubits wide (i.e., 75 feet).

In studying the linen wall of this court, we find it presents for examination, two views, quite different in appearance and import.

First is the external view, which the unlearned outsider or alien would get, and second, the internal view, which could be obtained only after one had passed inside the Court.

To those outside, there would appear a continuous wall of white linen on the three sides,—north, south and west. On the east we find the gate entrance or door.

From an external view-point this wall of linen could be examined under two conditions,—in daylight or at night.

In the daylight, that is the light of the natural creation, no pillars nor means of support would be visible except the ropes or cords leading from hooks at the top to brass pins or pegs driven into the earth to stay the linen wall.

At night, however, the Shekinah Glory would illumine this linen and the shadow of the pillars would be observed or as the wind blew a faint outline of them might be perceived but too indefinite for successful external study.

Now what import would this white linen wall with its staying cords present to those without?

Linen comes from that which is grown on earth and carefully and tediously woven before men and held up by cords for men to observe and examine its even texture and beautiful whiteness.

Rev. 19:8—"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints."

According to this verse, the fine linen, clean and white is the righteousness of the saints. It is the righteousness required of the saints that is the barrier to any outsider coming nearer the tabernacle. But what is the righteousness of saints?

2 Cor. 5:21—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

The righteousness of saints is the righteousness of God in Him, in other words, the righteousness of Christ. So then as we gaze on this wall of linen separating us from the presence of God we see the representation of the righteousness of Christ, and we remember his word.

Matt. 5:20—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

The Scribes and Pharisees exalted their "self-righteousness." We must have the righteousness of God in Him.

Let us consider a moment this fine linen, clean and white, produced on earth, woven tediously and carefully before men, and held up by cords for

men to observe and examine, representing the life of the Lord Jesus and His righteousness.

When the Angel of the Lord announced to the Virgin Mary, the birth of that which was to be conceived by the Holy Ghost, she did not understand and drew back in fear. Earthly wisdom, the Earth's sun, did not reveal to Mary the explanation and she asked, "How can these things be, seeing I know not a man?" Yes, and earth's wise men today looking at the linen, His glorious, spotless life, say "we cannot understand."

How carefully and tediously he worked that life out before men!

He was a real baby. Mary wrapped Him in swaddling clothes and laid him to sleep in a manger. He was hurried into Egypt to escape the cruel hand of Herod. His brothers did not understand Him. When Mary and Martha entertained Him as a guest, Martha scolded Him. He spent Himself on behalf of mankind and many a time was tired, so tired in fact that He fell asleep in a boat on the storm-tossed sea of Galilee, when the waves threatened to swallow Him up. They challenged Him, they doubted Him, they reviled Him, and yet we behold His loveliness, His kindness, His sweetness and His holiness. How the evenness of the linen fabric was woven by His blessed hands in the presence of men.

And how lovely and white it was!

After His baptism we read,—

Mark 1:12—"Immediately the spirit driveth him into the wilderness."

There His holiness was to be tested by the one who had seduced the first man. The Holy Spirit knew the purity of the fabric that was to make the clean linen and had been waiting 4,000 years for this very moment. How the linen shone and glowed pure and white in that contest!

At night, the Shekinah Glory would shine through this linen and illuminate its beautiful texture. You know it is when the Holy Spirit shines on and through the life of Christ that His beauty is seen. Oh that men would listen to the wooing of the Holy Spirit and really study this linen, clean and white, representing Him who shed His blood on Calvary's tree for us! They would love Him of whom it

speaks and loving Him they would serve Him.

But we have still the cords to examine. A cord is something generally used to bind, retain, hold or draw, and well may represent love. The linen cloth, the righteousness of Christ, was held before men, by the cords of love.

Here again, we see how those outside, with only the natural light, did not understand.

Think of Him overlooking Jerusalem, those last few days of His life. Hear the cry of His heart.

Matt. 23:37—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Earth's wisdom never revealed that cord of love to Jerusalem. They did not understand.

At Lazarus' tomb, Jesus wept and men said:

John 11:36—"Behold how He loved him."

They barely caught a glimpse of the cords that were vibrating in the heart of the Master of Resurrection life.

But oh, those cords were strong! Strong enough to hold through the storm of Gethsemane! How they vibrated when He cried, "If it be possible, let this cup pass from me. Nevertheless not my will, but Thine be done!"

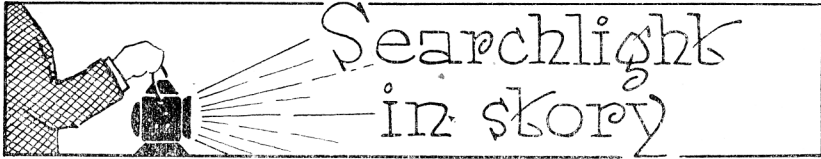
And again on the cross, men beheld Him and called, "Save thyself! If thou be the Christ, come down."

What kept Him there? Was it the iron nails that pierced His hands and feet? No, the cords of love held the linen, strong and taut, and He was obedient unto death, even the death of the cross. The linen represents His righteousness and the strong cords, His love.

In a later study we shall get the internal view with its pillars and chapters, but we must first pass through the gate on the east side and come by way of the brazen altar.

If a man is not familiar with the Bible he has suffered a loss which he had better make all possible haste to correct.—Roosevelt.

The corner-stone of character is Jesus Christ.



"A wise man is like a pin, his head keeps him from going too far."

HOW SCIENCE HAS CHANGED

We hear a great deal in these days of the findings of science and rationalists (so-called) pin their faith whole-heartedly to them as fetiches. It is most interesting to peruse the pages of history and note the wonderful finality (?) of their conclusions.

Bathing in a bathtub, as late as 1842 was condemned as a corrupting luxury and denounced by the medical fraternity.

William Harvey, who discovered the circulation of the blood, enjoyed a lucrative practice before he announced his discovery, but thereafter he was called crack-brained and his practice fell off.

The Royal Society of England did not consider Benjamin Franklin's account of his experiments in electricity of sufficient importance to be printed in the Society's transactions.

The Bavarian Royal College of Physicians claimed that railroads would ruin the health of the people because the rapid motion would give travellers brain disease.

Daguerre, the inventor of the daguerrotype was put in an asylum for saying he could transfer the likeness of human beings to "tin-plate".

In the scientific world, we may look for new discovery, for man's knowledge at best is but finite, but in the realm of religious or spiritual truth God has spoken.

Num. 23:19.—"God is not a man that He should lie; neither the son of man that he should repent. Hath he said and shall he not do it? Or hath He spoken and shall He not make it good?"

"I have heard a grate deal ced about 'broken hartes' and thare may be a fu ov them, but mi experience is that nex tew the gizzard, the harte is the tuffest peace ov meat in the whole critter."

THE REAL STRUGGLE

A little boy on returning from Sunday school was asked what he had learned in his class. "Well mama," said the little fellow, "I have learned that it is always best to keep the soul on top. Teacher said so and taught us a verse that means that." "What was the verse, darling," said the wondering mother. "I can't remember it mamma, but that is what it means anyway." The mother thought long and finally by dint of much questioning found it was Paul's declaration:

1 Cor. 9:27—"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I, myself, should be a cast-away."

THE MODERN METHOD OF CONCEALING THOUGHTS

A boy was walking along a country road one day, when he met a professor from the neighboring college, with whom he was slightly acquainted.

"Good morning, John," said the professor, "I am out gathering specimens of the flower called 'Taraxacum-dens-leonis.'"

"Well," said John, "I guess you won't find many. I know every flower that grows around here, and I never saw one of them."

"Why, here's one," said the professor; and he stooped down and plucked a yellow flower from a hollow stem.

"That isn't any 'Taxi-come-to-the-dance-along-with-us,'" said John. "That's just a common dandelion."

And so it was. The professor had concealed his thought and had thrown John off the track by calling the dandelion by its Latin name. This method is becoming quite popular in the religious sphere as well. Ask the Greek and Hebrew scholars.

THE HEATHEN ARE "WITHOUT EXCUSE"

By H. B. Scrimgeour, Treasurer,
Prophetic Conference.

A question which one hears today on all sides and which is aimed to cast doubt upon God's Word and His plain statements as to the future punishment of those who refuse to accept the salvation he has offered them is to this effect: "How can God hold men and women in heathen lands responsible when they have never had the chance of receiving the Gospel?"

Now what says the Word of God to this? Has God left countless millions all down the ages without a witness or has He in some way made it possible for men and women even in heathen lands to know that the wages of sin is death and that He Himself has provided a substitute, the one who was the promised seed of the woman, who paid the penalty of the sins of others He bore, and who is some day coming to rule the earth in righteousness and to be King of Kings and Lord of Lords?

In Colossians 1:23 the Apostle Paul made a most remarkable statement:

"The Gospel which ye have heard and which WAS preached to every creature which is under Heaven." Col. 1:23.

Clearly the Apostle Paul states here that in some manner the Gospel WAS preached at some time to every creature under heaven. Again in Romans 1:20 Paul says:

"For the Invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:20.

In what way could the things which God has made clearly show His Invisible things, i.e., His plans, His purposes so that men are without excuse for unrighteousness? Let us turn to Romans 10, verses 13 to 18 for the key to this riddle.

"For whosoever shall call upon the name of the Lord shall be saved."

How then shall they call on him in whom they have not believed, and how shall they believe in whom they have not heard, and how shall they hear without a preacher?

And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the

gospel of peace and bring glad tidings of good things.

But they have not all obeyed the Gospel. For Esaias saith, Lord, Who hath believed our report?

So then faith cometh by hearing and hearing by the Word of God."

The Apostle here sets out the different steps leading up to salvation:

1. The Word of God.
2. Sending out.
3. Preaching.
4. Hearing.
5. Faith or believing.
6. Calling upon God resulting in
7. Salvation.

Now this is usually referred to as the Missionary Chapter and the answer to Paul's question in the 18th verse:

"Yes verily, they have all heard."

is always assumed to be "No." They have not all heard therefore we must send the Gospel. But what says the Word of God:

"Yes Verily **THEIR SOUND WENT INTO ALL THE EARTH AND THEIR WORDS UNTO THE ENDS OF THE WORLD.** Rom. 10:18.

Now I wonder if you have any difficulty in understanding this verse without reference to any other part of the Bible? "Their sound" whose sound? "Their words" whose words? It cannot be the people who hear and yet there is no other antecedent to which "Their" can refer. Who is doing the preaching so that Paul can say with such confidence:

"Yes verily, they have all heard."

If you will take your concordance you will find that the Apostle Paul is here quoting from the 19th Psalm and the 4th verse:

"Their line is gone out through all the earth and their words to the end of the world." Psalm 19:4.

Whose words? Verse 1 says:

"The HEAVENS declare the GLORY of God." Psalm 19:1.

In the HEAVENS God has in some way left a witness so striking, so true, that man is without excuse and the Apostle Paul can say "Yes, verily, they have all heard," and therefore mankind can take the various steps resulting in salvation.

Now for nearly 2,500 years from the time of Adam, there was no written Word of God, yet God spoke through many prophets; take for instance the

first recorded prophecy in Genesis 3:15:

And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 3:15.

How was such an important statement as this handed down from generation to generation until God gave the written Word?

The HEAVENS declare the Glory of God. Perhaps you have been reading these words something like this: "The Heavens show forth how wonderful is God's handiwork. But that is not the purpose of the Heavens. That is what the "firmament" has to do. The Heavens have something more wonderful than that to perform; they "DECLARE", i.e., make clear "The Glory of God." In Romans 1:20 the Apostle Paul uses the very same word:

"For the Invisible things of him from the creation of the world are CLEARLY seen being understood by the things that are made." Rom. 1:20.

"The Glory of God." Did you ever stop to think what the "Glory of God is?" Those of you, who are familiar with the history of the Children of Israel, will remember, how the "Glory of God" appeared in the cloud and filled the tabernacle and again at the dedication of Solomon's Temple the "Glory of God" so filled the house that the priests could not minister; Then when the children of Israel went into Idolatry, how the "Glory of God" left them and no more is heard of it except in prophetic utterances looking forward to the time when the Millennial reign would come.

In the New Testament the first indication we have of the return of the "Glory of God" is when Simeon, who had God's promise he would not see death till he had seen the Lord's Christ took the infant Jesus up in his arms and said in Luke 2:29-32:

Lord now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people

A light to lighten the Gentiles, and the GLORY OF THY PEOPLE ISRAEL.

Those of you who have been following the article in this magazine on the Gospel of St. John will remember that the theme of the whole Gospel is the return of the "Glory of God."

And we beheld His Glory, the Glory as of the only begotten of the Father." John 1:14.

John's Gospel is taken up with the theme that the Shekinah Glory, the Glory of God, had again returned not to a temple made with hands but to the temple of a human body—the body of the Lord Jesus Christ Himself.

The heavens declare the Glory of God. Can it be shown that in the signs of the Zodiac, the Lord Jesus Christ Himself is pictured, and that, for countless ages, these star pictures have been a silent witness, first, to His coming to suffer and be the Saviour of the world, and then, to His coming in power and glory to rule the nations with a rod of iron and to be King of Kings and Lord of Lords? Did mankind at one time know this witness so that God's Word can say they were without excuse? What awful responsibility rests upon those who knew, and yet did not warn their children and their children's children, so that today in many lands God is left without a witness! Yet those who know tell us that even in heathen lands traces of a knowledge of God's plans can be found, in the customs and the language. Our missionary friends from China, for instance, tell us, that the very Chinese characters show clearly that at some time they had a knowledge of God's plan of redemption. How careful therefore, we should be, that our children are taught to reverence God's Word and to understand from it what a wonderful Saviour we have—the Saviour who was promised ere Adam and Eve were cast out of God's presence and the Saviour who is the "Glory of God" and who has been witnessed to these thousands of years in the heavens.

The Signs of the Zodiac

Now what are these signs of the Zodiac, as these star pictures are called, which we are to prove a witness of the Lord Jesus Christ Himself?

The word zodiac means a way or path, and the signs are the groups of stars, through which the sun appears to move in the course of the

year. To an observer on the earth the whole firmament, together with the sun, appears to revolve in a circle once in 24 hours; but the time taken by the stars in going around differs from that taken by the sun. In a month this difference amounts to about one-twelfth of the whole circle, so that the Zodiac may be divided into twelve parts, through one of each of which the sun appears to move each month.

Each one of these twelve parts is distinguished by pictures and names, that are universal in character. If we turn to history or tradition we at once come face to face with the fact that the twelve signs of the Zodiac are the same in all the ancient nations of the world, both as to the meaning of the terms and as to their order. This is strangely wonderful and should impress us most forcibly.

Our almanacs, in that familiar rhyme, still preserve for us these names and their order:

The Ram, the Bull, the heavenly Twins,
And next the Crab, the Lion shines;
The Virgin, and the Scales,
The Scorpion, Archer, and Sea-goat,
The Man that carries the water-pot,
And Fish with glittering Scales.

The Pictures Are Arbitrary

The first thing that is noticed by one viewing these constellations in the heavens and comparing them with the star-picture, is the fact that there is nothing in the grouping of the stars that could possibly suggest these figures.

Take the constellation of Virgo—the Virgin. There is nothing whatever to suggest a human figure, much less a female one, and far less a virgin, yet this sign has been called “the Virgin” all down the ages, by all races. The picture and story must therefore have been the original, and certain groups of stars were then associated with it in order to remember it and hand it down to posterity. Our enquiry is therefore immediately directed to the source of these names.

Who Named the Stars?

The Scriptures are very definite in their references to the stars and to the constellations. From them we learn that God Himself named and numbered the stars.

Isa. 40:26—“Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number; He calleth them all by names, by the greatness of His might, for that he is strong in power; not one faileth.”

Again in Psalm 147:4:

“He telleth the number of the stars;
He calleth them all by their names.”

How plain and definite it is! God not only numbered the stars, but He named them. Why should He name them unless He intended to reveal them to mankind? Why name them for mankind unless each name bore its own significance? Truly, God has given mankind a revelation in the heavens.

History and tradition teach us that many of these names were handed down from the earliest times, from generation to generation. The Bible indicates that these names were well known to men of the very earliest times. In probably the oldest book of the Bible we read:

Job 9:9—“Which maketh Arcturus, Orion and Pleiades and the chambers of the South.”

Job 26:13—“By His spirit He hath garnished the heavens; His hand hath formed the crooked Serpent.”

Job 38:31-32 — “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (the 12 signs) in His season? Or canst thou guide Arcturus with his sons?”

Plainly, from these passages, it is evident that God has revealed to mankind these names and in no other way can it be explained that these names in their original form were known to all the ancient nations of the world.

After the written word came into being there was not, of course, the same need for the preservation of these heavenly witnesses. Hence the original importance and meaning of these pictures became lost in tradition.

The fact of the matter is there is much evidence at hand to prove that the Greek and Roman mythology were for the most part merely a traditional interpretation of some of the signs and constellations after their true meaning had begun to be lost or forgotten.

In this connection let me draw your attention to the fact that it is often stated that our Christian theology is a development of more ancient re-

ligions of the world. The evidence would show, however, that these religions are a corrupt perversion of primitive truth, which was revealed fully and accurately to our first parents.

In our next article we shall take up some of these wonderful old star pictures and show how they declare the truth of God in a way, beautifully similar to the written revelation as found in the Scriptures.

CHRISTIAN STEWARDSHIP

(Money and Missions)

We might all do more than we have done,

And not be a whit the worse;

It never was loving that emptied the heart

Nor giving that emptied the purse.

For the heart grows rich in giving;

All its wealth is living grain

Seeds which mildew in the garner;

Scattered, fill, with gold, the plain.

IS IT AN ENVIABLE RECORD?

Nine cents a week is the magnificent contribution which 30,000 protestant church members averaged in 1916 toward the support of their ministry. Three years later this sum was increased by a little less than two mills—probably to cover the increased cost of living.

Of course as we are told, there were and still are "pound and barrel" parties to cover deficiencies in salary. A pastor's wife in Wyoming, for instance, found in the barrel which kind members of a congregation had given her, a discarded and moth eaten bathing suit, made for a woman twice her size. But she had a sense of humor, if little else, and did not dream of Palm Beach or the sands of California.

"It is a magnificent faith," once said a cynic, "which puts a nickel into the collection basket every week and expects a crown of glory in 'Kingdom-Come'."

Many people find the church cold because they insist on sitting in the "Z" row. Come forward, brother.

ANOTHER SIDE OF THE QUESTION

Uncle Sam is authority for the statement that America in 1920 spent on luxuries \$22,700,000,000. Of this \$1,000,000,000 was expended on candy, \$800,000,000 on cigaretttes and \$750,000,000 on perfumes and cosmetics and \$50,000,000 on chewing gum. In the same year \$960,678,123 was expended on all education. That is America expends more than 20 times as much on luxuries as on education. In 1921 for all purposes the Church raised \$440,000,000, which is less than one-fortieth of the amount expended on luxuries in 1920. That means \$2.50 for religion and \$100 for luxuries. The Great Teacher once said, "Where-soe'er a man's treasure is, there will his heart be also." Dare we attempt to give an answer to the questions:

1. Are Canada and the United States Christian countries?

2. Is the world really improving or advancing along spiritual lines?

In cases like this, it is well to remember that Christianity is individualistic and not national. Suppose the test were applied to anyone of us, what would be the registered result? Would it be pleasing to the Lord, think you?

Remember it is an inexorable law.

2 Cor. 9:6—"He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Do you wish a splendid, delightful harvest? Then be sure to sow. Your only task is to choose your field and your seed.

"Pleasure is like a hornet—generally ends with a sting."

When Isaac Newton, the great mathematician and philosopher was asked how he worked out a complicated problem, he replied: "I kept it constantly before me."

Concentration is a necessary quality of success in life.

"How many men there iz who argy against factks just as a bull dus, chained tew a post; they beller and paw but they kant git away from the post."

GIVING IS GETTING

This principle is true in many departments of life. Bodily strength comes from its expenditure, not from its hoarding. Every wise use of a muscle adds to the power of that muscle. An arm carried in a sling for its preservation, stiffens and withers. An arm which swings a great hammer takes in largeness and vigor with every generous sweep through the air.

Keeness of sight and quickness of hearing come from the constant taxing of eye and ear, not from their shielding. An Arab of the Desert can see and hear with many times the acuteness and discrimination of a Monk of the Convent because the one has kept in play those senses, which the other permitted to remain inactive.

When bodily strength of life seems failing the surest way of its regaining is often by its increasing outlay. It is the use not the possession of any material treasure that gives it the highest value. Clearly, therefore, it bears no comparison in pleasurable-ness with its right employment.

Well-filled library shelves are of no benefit to their owner so long as the books remain unopened. But the best volume on those shelves would have an added value to its owner if it were "read to pieces" as one might say.

Money gathered and kept for its own use increases the discontent and cravings of its holder; while money sought and handled for its beneficent uses, gives pleasure and satisfaction to him who employs it.

Let us give and let us teach our people to give—to give largely—to give gladly—to give regularly.

Luke 6:38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

POETRY FROM THE STREET

It's not what you'd do with a million,
If riches should e'er be your lot,
But what you are doing at present,
With the dollar and a quarter you've got.

HAD TO DIE TO LIVE

A great criminal had reformed, but everywhere he went the police suspected and reported him and he could get no work. His old companions in crime beset him with new temptations and made life miserable. He went to see a friend of his, among the officers of the law, who believed in him. "What shall I do?" he asked, when he had told his story. "You will have to die," said his friend. "Go off into obscurity again and I will report you dead." He did so and the press of that section carried the news everywhere that the great ex-criminal was dead.

Years afterwards he told the story to an acquaintance who discovered him. "I had to die to live," he said.

Romans 6:11—"Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."

A plant may be borne a weed; but it need not remain one.—Burbank.

DO YOU ENVY THE PRINCE?

An English schoolmaster promised a coin to any boy who could propound a riddle that he could not answer. After many had tried a bright youngster said,

"Why am I like the Prince of Wales?"

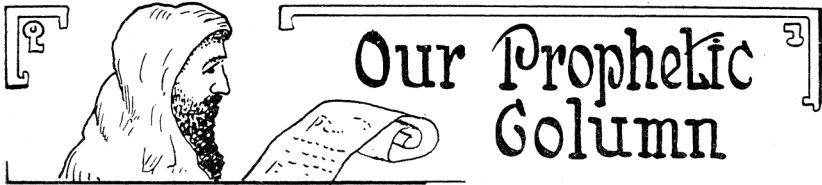
The schoolmaster puzzled his wits in vain, and finally was compelled to admit that he did not know.

"Why," said the boy, "it's because I am waiting for a crown."

Every Brahmin is required by the Shastas to keep alive the fire which consumes the offering from the day of his investment to the day of his death. In the family of Krishna Chundra Roy such a fire has been kept burning for seventy years. Heathendom puts some Christians to shame. How much sweet incense of prayer do you consume from day to day?

"Lay up for yourselves treasures in heaven."

"If a man begins life bi being fust lutenant in his famille, he never need tew look for a promoshun."



The Latest of Modern Movements, or What About the Revised Version of the Bible?

By William Aberhart, B.A., President of Prophetic Conference

A storm at sea is not so dangerous as a fog. Ships are built to wrestle with storms, but not to withstand a fog. I was reading not long ago of an invention recently perfected to help a vessel in a fog. The apparatus consists of a horizontal outlook pipe, eight feet in length and eight inches in diameter. At the mouth of the tube is a wide flange; the rear end is covered with a thick disk of glass. About two feet from the rear end a pipe enters the tube from below, at an obtuse angle with the forward section. This connection is fastened to a sort of turntable which permits the outlook tube to be pointed in any desired direction, up or down, from one side to the other. The pipe below connects with a powerful blower down in the vessel. When the dispeller is in use the blower sends a forceful stream of air into the pipe, into the tube, and the current hurtles into the fog, boring a hole through it as it were. The fog rolls back in every direction. A great cone of clear atmosphere, with its apex at the mouth of the tube, results. The eye of the pilot is at the glass at the rear end of the tube and he gazes into the bowels of the fog. The inventor hopes to make the fog-dispeller useful at a thousand feet.

But there is another kind of fog, that I have in mind, a religious one. I should like to use a powerful dispeller upon it, if I could, so that earnest people may not be cast upon the rocks of unbelief and doubt.

The Attack of the Critics

During the last half of the 18th century, and the greater part of the 19th, the Philosophic, Evolutionary or

Higher Critical School of Thought struck its deadliest blow and made its most determined effort against God's Written Word, the Bible.

It was a real storm and it struck the old van of the Church broadsides. Her colleges were almost ruined. For a time there was a wavering among the people. Many wondered if she would be able to weather the storm. It was a brazen attempt to establish a priest craft—not ecclesiastical but philosophic.

Gradually the roar ceased, and the smoke and dust cleared away. The Old Book raised her head above it all, and came through without mark or blemish,—yes even without the smell of smoke upon her garments. Higher criticism had done its worst, and having lost its sting, its gradual collapse was assured. Nothing remains but a few wrecks by the wayside and the effects of the poison gases of its vaporings, which some persist in breathing out.

During the last 50 years, as the rank and file of God's people have been gradually losing confidence in these vaporings that were regularly declared from certain platforms, pulpits, and church papers, there has arisen a steadily-increasing interest in the study of the Holy Writ. Finding no certain help in philosophy and skepticism of the Higher Critical type, they have thought to return to the faith of their fathers.

Some of our greatest intellects are studying,—not about the Bible, but the contents of it, and its power and force is being felt, as the Word itself declared.

2 Tim. 3:14, 15—"Continue thou in the things which thou hast learned, and hast

been assured of, knowing of whom thou hast learned them;

"And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation; through faith which is in Christ Jesus."

Praise God! When any person or group of people turn to the Holy Scriptures for instruction and guidance, there can be only one result. They shall find peace and joy in believing. The Gospel is still the power of God unto salvation to everyone that believeth (Rom. 1:16).

The Modern Craze

Contemporaneous with this splendid movement back to the scriptures there has arisen the latest modern religious movement, which is settling down upon the human race like a dense fog. I refer to the popular, apparently insatiable craze to undertake the seemingly insignificant task of correcting the Bible by revision.

They tell us about "the intrinsic and transcriptional probability of mistakes"; or "the conflation of whole verses and chapters"; and "neutral texts"; and behind it all the primitive archetype," that must be conjectured; And finally the bold and bad assertion "that we are obliged to come to the supreme court of the individual mind to correct the Word." (Please note the drift.)

One can almost picture the magicians of old saying a few incoherent, unintelligible phrases and then presto! change! the thing is gone.

Constantly we hear from mere tyros and the unlearned in the Greek and Hebrew, that, "such and such" a word is in the original and should be translated "so and so." The strange, inexplicable point of it all is that many of these do not know even the Greek or Hebrew alphabets, and certainly do not know that the original manuscripts are not in existence, and have not been seen by anyone in modern times.

Think of it! All this in the face of God's Definite Warnings:

(1) Deut. 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."

(2) Prov. 30:6—"Add thou not unto his words, lest he reprove thee, and thou be found a liar."

(3) Rev. 22:18, 19—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take 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."

Solemn warnings indeed are these, placed as great sentinels, one at the beginning, another in the middle and the last at the close of the Word, to protect man and keep him from presumptuously rushing in where angels fear to tread: And yet how little they give heed!

What is the Result?

Simply this, side by side, are to be found scores of Bible translations and revisions, each claiming greater perfection than any other of its kind.

We have Darby's Version, Russell's Diaglot, Prof. Moulton's Bible, English Revised Version, American Revised Version, 20th Century in Modern Speech, Moffatt's Translation, Goodspeed's New Testament, Kent's Shorter Bible. I would not attempt to give an exhaustive list. I mentioned a number of these in a lecture and one of my audience took me to task for not mentioning the translation of Joseph Smith of Mormon fame.

One would almost imagine that we had reached the place where we considered that the only requisite to write a correct Bible was a number of the old manuscripts and a knowledge of the Greek and Hebrew. The presence and guidance of the Holy Spirit seems of no account. How quickly Satan can get people to bow down to scholarship or the heroic in mankind. Let us be warned. Conditions are fast becoming as they were in France just previous to her horrible Infidelity and Revolutionary period. The French Protestants had three different versions,—those of Osterwald, Martin and Segond. In their churches and homes sometimes one was read, sometimes another. A story is told that a visiting clergyman entered a church in Paris, and found the minister reading from one version, while in the pew was another version, at the bottom of a page of which was pencilled, "not two words in five alike." Im-

agine the influence of such a condition! Are we blind to the force of a statement such as this: "You have many different Bibles and no two are alike"? Can you estimate the effect upon the rising generation to have nothing settled? Will our children not soon begin to think that Holy Scripture is a nose of wax to be twisted hither and thither? No wonder the Roman Catholics smile as they say "Where does the infallibility of your Bible come in?" What a fog! Would to God I could use a dispeller that would roll back this fog in every direction for I believe God has spoken.

Ps. 11:3—"If the foundations be destroyed, what can the righteous do?"

The Problem that Confronts us is this:

If we grant Modernism the authority to revise and correct our Bibles, we must be prepared to grant three conclusions and all that appertains thereto.

(1.) That the translators of the authorized version were **not** guided by the Holy Spirit, since they made so many (?) blunders. And further that they knew very little Hebrew and Greek; in fact were mere tyros when compared with the many giants of today. (There are Giants in these days.)

And again, for the last 300 years, through the numerous mistakes, terrible mistranslations and gross blunders, our forefathers who in many cases willingly gave their lives for the truth, were led astray into doctrines that had no foundation in fact.

(2.) That, considering the number of modern attempts that have been made, each claiming to be the best rendering, the correct form of translation must be very difficult to ascertain and hard to recognize when it is secured. And thus, the greater portion of humanity are entirely incapable of certain knowledge regarding the most vital truths of life. We must therefore be prepared to abandon the doctrine of the individual's responsibility and accept the priest-craft of the Greek and Hebrew scholars.

Bear in mind that all the Protestant churches in their creeds accepted

the Infallibility of the Inspired Scriptures of the Old and New Testaments.

(3.) That, after all is said and done, we can never have an infallible guide upon which to base our faith. Who knows but that the next ten years will see further translations and revisions by greater intellectual giants than those of today, and we shall find that we have been groping in the dark. Thus, not having an infallible guide, we are cast adrift on the seas of life in a vessel that has no rudder. On what coast, think you, we can hope to land in such a case?

Are you prepared, dear reader, to grant all this? Will you set out to sea under such conditions?

I can still believe the Lord Jesus Christ, when he said:

Matt. 5:18—"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."

Matt. 24:35—"Heaven and earth shall pass away but my words shall not pass away."

If these words mean anything, they inform us that the Lord Jesus intended to see to it that the Bible, His Word, would be preserved for us in a perfect, infallible state. I think it is high time we arouse ourselves and follow the example of Jude.

Jude 3,4—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me, to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

"For there are certain men crept in unawares who were, before of old ordained to this condemnation, ungodly men, turning the Grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

The Question of Revision

No one questions the need of Bible revision. It is an obvious fact, that, as centuries pass by, the spoken language will become different from the printed page. We are constantly changing the import of various words that we use.

For example, take the word "let." In 1611, when the Authorized Bible was published, this word meant "hindered," the very opposite of its meaning today.

Hence passages like the following should be revised or have a marginal note to explain:

Rom. 1:13—"Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you (but was let hitherto)."

This should read "was hindered hitherto."

II Thess. 2:7—"For the mystery of iniquity doth already work, only He, who now letteth (i.e. hindereth) will let (hinder) until He be taken out of the way."

During this day of grace, the Holy Spirit is restraining the spirit of lawlessness, keeping him in check, but when the rapture takes place and the Spirit catches out the church to meet the Lord in the air, then shall the Wicked One be revealed and the greatest trouble the world has known be brought to light.

Again the word "prevent" should be revised since it has changed its meaning from that of "precede" in olden times to that of "hinder" today.

I Thess. 4:15—"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (i.e. precede) them which are asleep."

When the rapture takes place all Christians will go to heaven together. No group shall precede another. This verse might well be revised.

But when the revisers take the ground that more reliable manuscripts and better translations have been discovered, I claim this is too uncertain and vague to carry conviction and it makes one become a living interrogation point.

Who are these discoverers? What manuscripts were found that are more reliable? Where did they find them? And how do they know they are more reliable?

The Great Question of Manuscripts

It is hardly necessary to state that the Original Manuscripts that came from the hands of the Inspired writers are not in existence and have not been for nearly nineteen centuries.

In some cases, the Originals were reverently burned after reliable copies had been made from them. Just here let me say that the process and rules of making copies of the Old Testament were of the most rigid nature. The letters and the words

were carefully counted and the slightest mistake brought about the destruction of the copy. Thus were the copies kept reliable.

In other cases, the Originals were lost during the years of persecution and suffering of the early Christians. Even in the days of the Apostles the Old Testament Originals were lost. All they had in those days were,—(1.) Hebrew copies of the Old Testament. (2.) Greek translations of the Old Testament, known as the Septuagint. (3.) The Originals of the New Testament.

All these have long since been lost. Hence the very best any revisers can do is to translate from some of these which they call "spurious copies."

Someone has wisely said, "It is good they are all lost. Otherwise mankind might worship them as the people did the brazen serpent in the days of Hezekiah."

God did not need the originals in order to give us His pure and holy Word. He has kept it, as Jesus said. Not one jot nor one tittle has passed from it.

Many Copies Are Still Preserved

Although the Originals are all gone, many copies are still in existence. It is quite impossible to say how many there are altogether; for while they are principally preserved in the great public libraries of Europe, where they are carefully catalogued, a very large number are owned by private individuals. Dr. Gaster's library, for example, is said to contain some 800 Hebrew manuscripts of the Old Testament. Dr. Scrivener, the chairman of the Revision Committee, in his introduction (1884) says there are about 4,000 New Testament manuscripts.

For the sake of simplicity and conciseness, allow me to classify these existing manuscripts under four headings:

(a) Hebrew manuscripts of the Old Testament, the earliest of which date back to the 8th century of the Christian era.

(b) Greek translation copies of the Old Testament, dating back as early as the 4th century.

(c) Greek manuscript copies of the New Testament also dating back to the 4th century, and

(d) Early translations of the New Testament, in Syriac, Latin, German, etc., of various dates.

Please note in passing that most of these were available to the translators of the Authorized Version of 1611 A.D.

The Manuscripts Claimed to Be Most Reliable

The manuscripts, upon which this great movement has taken its rise, which are claimed to be most reliable and of most ancient origin are two in number.

The greatest one of these, and the one that holds the highest place in the eyes of the Revisers is the Vatican Codex, found in the archives of the Roman Catholic church at the Vatican, Rome.

History tells us some interesting facts about this Codex. It was first heard of in the world in 1475, sixty years after Huss and Savonarola were burned and ten years before Luther was born. Its first collation in 1669 by Bartolucci was declared to be imperfect and unreliable. This was 100 years after Calvin and Luther. In 1725, an Italian named Mico made a transcript of it for an Englishman, Bentley, to edit a Greek New Testament. In 1838 they were told that the history of the Codex is "strange and obscure." It did not receive the approval of Rome and nobody knew whether it was a true copy or not. In 1845, Dr. Tregellus, armed with a letter from Cardinal Wiseman, went to Rome with the design of seeing this wonderful manuscript. After much trouble he did see it. "Two prelates were detailed to watch him, and they would not let him open the volume without searching his pockets and taking away from him ink and paper. Any prolonged study of a certain passage was the signal for snatching the book hurriedly away. He made some notes on his cuffs and finger nails." (See story of the manuscripts.)

In 1867 Dr. Tischendorf, by permission of Cardinal Antonelli, undertook to study the Vatican Codex. He had nearly finished three gospels when his efforts to transcribe them were discovered by a Prussian spy.

The book was immediately taken away, but by the intervention of Vercellone it was restored again, months later for a few hours. In all Tischendorf had the manuscript before him 42 hours, and only three hours at any one time, and all but a few of those hours were spent on the Gospels, and yet he says, "I succeeded in preparing the whole New Testament for a new and reliable edition so as to obtain every desired result."

That is the basis, which is held up before us, from which the Critics are to conjecture a spectral original reading. That is the sum total of critical instinct, "the ring of genuineness," to borrow the phrases of Drs. Westcott and Hort, whose Greek translation was the basis of revision—"What I like to read and confess."

But this is not all.

The Vatican Codex is not complete. There are missing parts of Genesis, some of the Psalms, I. and II. Timothy, Titus, Hebrews from the ninth chapter to the end, and all of Revelation. Do you wonder that there is a growing suspicion that this manuscript is not a reliable copy, or that a mutilating hand has been at work?

When we turn to:

1. Tim. 2:5-8—"For there is one God and one mediator between God and man the man, Christ Jesus. . . . I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

We see here a plain contradiction of the Mediatorship of the priesthood of the Roman Catholic church. The exhortation is to every man to come to God through Jesus, the only mediator. Then again in:

1. Tim. 4:1-3—"Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. . . . Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Surely the celibacy of the priests and the Friday fasting is plainly contradictory to this, and we can easily understand how the Epistles to Timothy might be missing from a volume in the keeping of the Roman church. But this is also missing:

Titus 3:5—"Not by works of righteousness which we have done, but according to His mercy He saved us."

If this is left in the Bible how can anyone have confidence in deeds of penance, baptismal regeneration, or any other of the religious efforts of mankind? No wonder it is not found. The same conclusions are applicable to Heb. 9 to 13, which contain the doctrine of the Blood Atonement by the Sacrifice of Christ, once for all. Equally so are they pertinent to Revelation, telling of the Apocalypse, Christ's coming to deal with the Mother of Harlots.

I claim it is particularly striking that all these passages should be missing. And yet this manuscript received the highest admiration of the Revisers.

Drs. Westcott and Hort, in their Introduction to the Greek Text, volume 2, p. 235, state, "The nearer the document stands to the Autograph (original) the more numerous must be the omissions laid to its charge."

What a strange stand this seems! And yet in perfect accord with the general principle of the Revisers quoted above, viz., We must get behind it all to primitive archetype **that must be conjectured**, for finally we are obliged to come to the **supreme court of the Individual Mind** to correct the Word. The more omissions, therefore, the easier to get behind it all.

The idea laid down is illogical. Take Israel in the Captivity. The Ark was gone—Aaron's rod was gone—the Pot of Manna was gone—the Tabernacle curtains were gone. These things had been left in the path of bad progress. Their loss is a relic of their Apostasy all the way down.

Do you not think this most admirable (?) Codex is a rather young document (being first heard of in 1475) to be placed as lord over 1,100 documents, many of which may have been then, for all we know, a thousand years old. That it is written in great capitals and has divisions in paragraphs such as documents had in Eusebius' time, is no argument. What is there to prevent men from imitating a manuscript of Eusebius' time and writing it large for a purpose?

THE SINAITIC CODEX

Next to the Vatican Codex in the estimation of the Revisers stands the Sinaitic Codex, discovered by Dr. Tischendorf in a convent on Mt. Sinai and secured with the aid of the Emperor of Russia in 1859. It was written on the skins of 100 antelopes and is held in possession of the Greek church in Petrograd. The New Testament is perfect, not a leaf missing. The story of its discovery reads like a fairy tale. Here was a valuable old manuscript about to be used to kindle a fire when Dr. Tischendorf noticed it and asked for it. Immediate opposition was the result, and finally, after Imperial intervention, it is graciously handed over. Wierd, is it not?

Dr. Tischendorf claimed that the Vatican and Sinaitic Codices were two of the fifty copies made in Greek by the command of Constantine and under the supervision of Bishop Eusebius in 331 A.D.

Drs. Westcott and Hort in their Introduction, volume 2, p. 247, say: "The ancestors of both manuscripts having started from the same source not much later than the autographs, justifies a strong initial presumption that the text of their archetype is preserved in one or other of them."

These learned "Modernists" may be right in their conclusion that these two manuscripts started from a common source (perhaps questionable Egyptian origin), but that the source can be traced back to the days of Eusebius will need more than mere conjecture, especially since the Vatican Codex was not heard of before 1475 and the Sinaitic before 1859. Surely we must have more definite evidence before we shall bow and receive our Bible from the Roman church which has all down the ages shown an intense zeal in the suppression of the circulation of the Bible. Why did they not at once show the fallacy and incorrectness of the Tyndale version, from which the Authorized comes, rather than follow the author himself and strangle him?

No, Modernists, serious-minded people who recognize the latest Modern Drift, will need to be shown more convincingly before they will hand over the Bible of our forefathers.

The Discarded Manuscripts

Two other manuscripts did not receive the sanction of the Revision committee.

(1.) The Alexandrian Codex (A) in the British Museum, London, the centre of Protestant Christianity. It is said to have been written by one, Tekla, the martyr, about the fifth century, and was presented to King Charles I. by Cyril Lucar, a Greek patriarch of Alexandria. This was in 1628, just 17 years after the authorized version was published.

Concerning this Codex (A) Drs. Westcott and Hort make the following admission:

"As for A (British Museum), it stands in broad contrast to both the Sinaitic and the Vatican, and quite alone in some manifestly right readings."

(2.) The Cambridge Codex (D) was brought into England by Erasmus and used by Tyndale in producing his English version, from both of which as a basis the Authorized Bible was produced. This old *textus receptus*, in spite of Westcott and Hort and their disciples, is looked upon by the Greek church as the purest Greek text in the world. This age will invent nothing better.

Professor Horne in his Introduction, part 1, chap. 3, section 2, paragraph 4, suggests that probably both English manuscripts may be older than the Vatican and purer.

Drs. Westcott and Hort in their Introduction, volume 2, p. 149, admit:

"The text of D (Cambridge) presents a truer image of the form in which the Gospels and the Acts were most widely read in the third and probably the greater part of the second century than any other extant Greek manuscript."

Dr. Scrivener, the Chairman of the Committee, writes: "The British manuscript (D) at Cambridge may well have been brought into Gaul by Irenaeus and his Asiatic companions in 70 A.D."

Yet, in spite of all these strong assertions and admissions, the Vatican

manuscript with all its doubtful claims is placed on the pinnacle by the committee who are to revise and correct the Word of God.

Who Were These Revisers?

In 1870, by resolution of both houses of the Provinces of Canterbury, a committee of 16 members was appointed with power to add to its numbers. By this committee invitations were issued to the outstanding Greek and Hebrew scholars of the country, irrespective of religious denomination, and eventually two companies were formed, one for the Old Testament and one for the New Testament, consisting each of 27 members, in which all the churches of the country were represented, with the exception of the Roman Catholics, although Dr. Newman was invited to join the N. T. committee. The churches of America were also invited to co-operate, and this they did by forming two companies corresponding to the British, with due provision for the mutual comparison of results and suggestions.

The New Testament, English Revised, was published in May, 1881; the work occupied the company about 40 days in each year for ten years. The Old Testament English Revision occupied the company for 792 days in a period of 14 years. The whole Bible, English Revision, was published in May 1885. It did not include the Revelation, a revision of which was issued separately in 1895. The American committee were not altogether satisfied, and in 1900 published the New Testament, American Revision. The following year the whole Bible, American Revision, was published. It is evident from the above that many of the Higher Critical School and some with Unitarian ideals would be found in these committees. In the New Testament committee, for example, was to be found Professor Moulton of Chicago University. The stand of the Chicago University is well known to most people on this continent.

Then, too, there was Professor W. Robertson Smith of the Free Church of Scotland on the Old Testament committee. Professor Smith, I understand, was cashiered by the Free Church of Scotland because of his ad-

vanced Modernistic doctrines. Dr. Geo. Vance Smith, another member of the committee, was also a pronounced Unitarian. Surely it is not without its significance that three such men should have been asked to help give us a Bible.

It has been said, although the same cannot fully be corroborated, that some of the committee withdrew under protest of the marked tendencies exhibited. The report of the New Testament committee reads thus: "The average attendance for the whole time has been sixteen each day; the whole company consisting at first of 27, but for the greater part of the time of 24 members, many of them residing at great distances from London."

The Rules to be Followed

At the outset, they set down certain principles, published in the preface to the New Testament, which they purposed to follow. Allow me to draw your attention to three of them:

(1.) To introduce as few alterations as possible into the text of the Authorized version, consistently with faithfulness.

Upon investigation what do we find? There are more than 6,000 unnecessary disconcerting changes. In other words the translation has not been improved nor made any more exact nor impressive in 6,000 instances. Let me illustrate:

Mark 16: 16 (Revised)—"He that believeth and is baptized shall be saved; but he that **disbelieveth** shall be **damned**."

(Authorized)—"He that believeth and is baptized shall be saved; but he that **believeth not** shall be **damned**."

One naturally asks, was the Authorized version not clear and plain in this verse? Why alter it, then?

Here is another:

Acts 1:11 (Revised)—"Ye men of Galilee, why stand ye **looking** into heaven? This Jesus, which was **received up** from you into heaven, shall so come in like manner as ye **beheld** Him **going** into heaven."

(Authorized)—"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."

Do you think that this change was necessary? Think then of 6,000 such as these, and you will wonder why the rule was ever put down.

(2.) To limit as far as possible, the expression of such alterations to the language of the Authorized and the Earlier English versions.

It is a well known fact that "Modern and Unitarian Thought" has most viciously assailed the orthodox idea of "Hell," as proclaimed by the Old divines, Knox, Boston, Edwards et al, and supported by the Authorized version. Now, how did the Revisers deal with the words "Sheol" (Hebrew) and "Hades" (Greek)?

The English word "hell" occurs 31 times in the Old Testament (Authorized). In the Revision it is displaced by transliterating the Hebrew word "Sheol" in 18 cases. In eight more places it is weakened by marginal notes "grave" or "Sheol." Only five times and all of these in Isaiah and Ezekiel is "hell" allowed to stand.

In the New Testament (Authorized) the English word "hell" occurs 22 times. In the Revision it is displaced by transliterating the Greek word "Hades" ten times, and in every one of the other 12 instances has a marginal note to lighten the idea. In other words, in our present Authorized Bible the word "hell" occurs 53 times. In the Revision only five times without note to relieve the idea. Again in Mark 9: 44, 46, 48, our Saviour says three times over "Where their worm dieth not and the fire is not quenched." The Revised New Testament leaves out two whole verses (44 and 46) and thus loses the solemn emphasis of the Saviour's words.

Are you satisfied that they have limited the expression of any alterations to the language of the Authorized version, or do you see the hand of the Modernist and Unitarian at work?

Compare Luke 16:23:

(Authorized)—"And in **hell** he lifted up his eyes, being in torments, and seeth Abraham afar off . . ."

(Revised)—"And in **hades** he lifted up his eyes, being in torments, and seeth Abraham afar off . . ."

What was the purpose of such a change?

(3.) To render the same Greek word by precisely the same English word on all occasions.

I want you to contrast this with the principle laid down by the Authorized translators:

"We have been especially careful, and have even made a conscience not to vary from the sense of that which had been translated before if the word signified the same in both places, but there are some words that be not of the same sense everywhere."

Which of these two rules is most logical and capable of proof and testing?

Try if you like to put the same meaning on the word "chain" in the following:

"I see the chain of mountains along the coast, but I can not find the chain of my watch. This chain of events leads us to the war."

Did the Revisers follow this rule on all occasions? They claim they did. Let us see:

Luke 11:38—"When the pharisee saw it, he marvelled that he had not first washed (baptidzo) before dinner."

Luke 3:16—"John answered, saying unto them all 'I indeed baptize (baptidzo) you with water.'"

Notice that the same Greek word is used in both places, and yet the revisers, despite the rule, translate it differently.

I am satisfied with these translations. They agree with the Authorized, but they contradict the principle laid down.

The Product Examined

There remains one more thing to be done. The proof of the pudding is in the eating. Let us examine the product itself. Note the following:

(1.) The Revision discredits Bible Inspiration:

11. Tim. 3:16 (Authorized)—"All Scripture is given by inspiration of God and is profitable . . ."

(Revised)—"Every Scripture, inspired of God, is also profitable . . ."

Apparently some Scripture is not inspired, according to the Revision.

(2.) It lightens passages referring to the depravity of the Human heart:

Jer. 17:9 (Authorized)—"The heart is deceitful above all things and desperately wicked."

(Revised) — "The heart is deceitful above all things and desperately sick."

Man is more worthy of compassion than wrath, according to this:

Luke 2:14 (Authorized)—"Glory to God in the highest and on earth peace, good will toward men."

(Revised)—"Glory to God in the highest and on earth peace among men in whom He is well pleased."

In the margin, the Revision says "Greek, Peace on earth to men of Good pleasure," or as the Roman Vulgate has it, "to good-willing men."

What the Authorized asserts is that "Men have a good will toward God." Paul then must have erred when he wrote:

Rom. 3:11—"There is none that understandeth, there is none that seeketh after God."

(3.) It eliminates strong passages dealing with the deity and godhead of Christ.

1. John 5:7 (Authorized)—"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."

The Revised version has omitted this without any note or marginal reference, and has broken verse 6 into two parts, so the ordinary reader would not notice.

1. Tim. 3:16 (Authorized)—"And without controversy great is the mystery of Godliness; God was manifest in the flesh . . ."

(Revised) — "And without controversy great is the mystery of Godliness; He, who was manifest . . ."

The Revision leaves the sentence incomplete, not having a predicate for the pronoun "he," but adds a foot note, "The word God in place of 'He who' rests on no sufficient ancient evidence." Looks as if this text was too strong for Unitarianism.

Rom. 9:5 (Authorized)—"Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

(Revised)—"Whose are the fathers and of whom is Christ as concerning the flesh, who is over all, God blessed forever."

The foot note reads, "Some modern interpreters place a full stop after 'flesh' and translate 'He, who is God over all, is blessed forever;' or, 'He who is over all is God blessed forever.'"

The change leaves a convenient loophole to escape the definite statement in the Authorized, declaring the deity of Christ.

It might not be out of place to note here in passing that in the Old Testament, where the Holy Spirit, the third person of the Adorable and Undivided Trinity, is evidently and di-

rectly referred to, and the Authorized version has spelled with a capital "S," the Revised version has uniformly changed to a small letter. (cf Gen. 1:2; Jgs. 3:10; I. Sam 10:6; I. Kings 18:12; Job 33:4; Isa. 48:16). Thus the testimony of the whole Old Testament to the deity of the Holy Ghost is greatly weakened. It is to be noted also that the Revisions have uniformly discredited the term "Holy Ghost" and substituted "Holy Spirit" in its stead. We wonder why this change is necessary. There apparently was a tendency to loosen the Revelation of God from the letter; to weaken and destroy the binding force of the Inspiration of the very words.

(4.) It beclouds the way of salvation:

John 3:16 (Authorized)—"That whosoever believeth in Him **should not perish but have eternal life.**"

(Revised)—"That whosoever believeth **may, in Him, have eternal life.**"

You see even the glorious Gospel does not escape the sacrilegious hand. The Reviser has left out the words "should not perish" and the words "may have" are substituted for the positive "have." As if eternal life, after the act of faith, were in any way conditional or doubtful.

Rom. 5:1 (Authorized)—"Therefore being justified by faith, **we have peace with God through our Lord Jesus Christ.**"

(Revised) — "Therefore being justified by faith, **let us have peace with God through our Lord Jesus Christ.**"

Are we to suppose that a man may be justified by faith and still not have peace with God? The way of salvation is beclouded by the Revision.

(5.) It seeks to repudiate the resurrection of the body.

Job 19:26 (Authorized) — "And though after my skin worms destroy this body, yet in my flesh shall I see God."

(Revised)—"And after my skin hath been thus destroyed, **Yet from my flesh shall I see God:**"

The foot note displaces "from" and inserts "without."

(6.) In addition to these and many more it discredits over 200 words in the last three chapters of Luke. For example, Luke 22:43,44—

"And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were

great drops of blood falling down upon the ground."

The footnote to these two verses reads, "many ancient authorities omit verses 43, 44. In other words, we cannot be sure of the Gethsemane experience. It may never have happened."

Again: Luke 23:34 — "And Jesus said 'Father, forgive them; for they know not what they do.'"

The footnote reads, "Some ancient authorities omit this verse." We cannot be sure that Jesus on the cross prayed for those who were crucifying Him.

John 8:1-12 contains the story of the poor sinful adulterous woman, dragged into the Master's presence by the Scribes and Pharisees and His gracious words on the occasion:

Verses 10, 11—"When Jesus had lifted up Himself and saw none but the woman, He said unto her, 'Woman, where are these thine accusers? Hath no man condemned thee?'"

"She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee; go and sin no more.'"

The footnote discredits all this passage, thus: "Most of the ancient authorities omit John 7:53—8:11. Those which contain it vary much from each other."

This is the finding and the product of the latest Modern movement. It still goes on. Here and there and everywhere, men are rising up above the Scriptures to correct them. The tables are being turned today. Instead of the Bible correcting men and men's opinions, some are correcting the Bible.

11. Tim. 3:16—"All Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness."

Personally, I am willing to accept Christ's declaration at its face value.

Matt. 5:18—"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."

Why then should we be attracted by the error and nonsense which everywhere plead for a hearing because they are new? To suppose that theology can be new is to imagine that the Lord Himself is of yesterday. To propose that we need a new Bible is to declare that God has not spoken. A doctrine that declares

itself new must of necessity be false. Falsehood has no beard, but Truth is hoary with age immeasurable. Pity should be our feeling toward those young preachers who cry, "See my new theology! See my latest Revision!" in just the same spirit as little Mary says, "See my pretty new frock!"

The time has not yet come when all things have been fulfilled. The heavens and the earth have not yet passed away. Therefore not one jot nor one tittle has passed. The Authorized version is reliable. I believe the Scriptures of the Old and New Testament to be the Word of God and the **only** infallible rule of faith and manners.

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

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

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

Mine to tell of joys to come,
In the saints' eternal home;
O thou holy Book divine,
Precious treasure, thou art mine.

QUESTION COLUMN

Ques. Is the Apocrypha a part of the Word of God?

Ans. The Apocrypha, commonly so called, is the name given to the 14 books found in R. C. Bibles between the Old and New Testaments or scattered throughout the Old Testament. Some of these books (eg., Maccabees) may and do contain excellent truth, but, generally speaking, a great deal of legendary nonsense and some gross historical errors have crept into them.

Some of the oldest copies of the Septuagint Version have these 14 books included in them, hence it has been wondered whether they have a right to canonicity.

(1) The Jewish Historian, Josephus, who wrote, during the last half of the first century, his work entitled, "Against Apion," Book 1, Sect. 8, declares, "We have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only 22 books which contain the records of all past time; which are justly believed to be Divine."

Apparently they were not in the O. T. in 1st Century.

(2) This is further corroborated by the fact that although Jesus and the Apostles made 263 direct quotations of and 370 allusions to passages in the O. T. there is not a single reference to the Apocrypha.

Surely if these 14 books were in the O. T. they would have made some reference to them.

(3) Cyril of Jerusalem, born about 315 A.D. actually referred to the Septuagint Translation of his day and incidentally showed that even at that time the Apocryphal books had not been included. His words are:

"Read the Divine Scriptures, namely the 22 books of the O. T. which the 72 interpreters translated."

It would appear that they were not included at that time.

(4) The Greek Church in A.D. 363 at the Council of Laodicea denied that the Apocrypha were inspired.

Hence it would seem that some time between 315 and 363 A.D. some one had boldly inserted them into the Septuagint.

(5) At the Council of Trent, which was under the immediate control and direction of the Pope it was declared, on April 8th, 1546, that, "Tradition (or the unwritten Word) and the Apocrypha were to be canonical and authoritative."

This fact alone answers the question in no uncertain way.

(6) In 1646, the Westminster Confession of Faith which was framed by over 150 learned and pious Protestant divines stated,

"They (the Apocrypha) are of no authority nor are they to be any otherwise approved or made use of, than other human writings."

My answer to the question is NO.

FINANCIAL STATEMENT**"Prophetic Voice", First Issue****RECEIPTS**

By Contributions, acknowledged by receipt (Calgary, Van- couver, Los Angeles, etc.)--	\$137.65
By Offering, Palace Theatre, Calgary -----	115.35
	<u>\$253.00</u>

PAYMENTS

Printing, Cuts, etc.-----	\$270.19
Mailing and Envelopes- 14.00	
	<u>284.19</u>

Deficit from 1st issue-----	\$ 31.19
-----------------------------	----------

Respectfully submitted,

H. B. SCRIMGEOUR,
Treasurer.



THE POLICY OF THE PROPHETIC VOICE

It is not the intention of the Prophetic Conference in issuing the "Prophetic Voice" to receive subscriptions.

We want our friends to contribute towards its publication as a straight investment. You have a right to a share in any good that may be accomplished. We cannot get along without you. Co-operation is the highest law of life. Let us co-operate.

We are adopting the plan this time of giving our contributors as many copies as they desire. Then we shall charge others a small fee per copy. The following is the rate:—

1 copy, 15c. ; 2 copies, 25c. ; 5 copies, 50c.

Anyone contributing \$1.00 may have as many copies as they can wisely distribute.

If you have enjoyed this issue and have been helped by it, why not pass it along? We shall mail the copies for you if you give us the exact addresses of your friends.

(Be sure to fill this Coupon out and return it.)

Editor, "Prophetic Voice,"
1216 13th Ave. West,
Calgary, Alberta, Canada.

Sir,—Kindly mail to my address, FREE of charge, your _____ issue
of the "Prophetic Voice." I can wisely distribute _____ copies.

Yours truly,

(Write plainly.)

Name _____

Address _____

Confidential—As we are wholly dependent upon voluntary contributions, we shall appreciate any amount, large or small, that you may enclose. Any money enclosed will be placed in the publication fund.

WILLIAM ABERHART, B.A.

Calgary Prophetic Conference Literature

(Written by W. ABERHART, B.A.)

Book 1—

- (a) **"THE EAR-MARKS OF TRUE RELIGION; or WHAT TAKES PLACE AFTER DEATH."**

This is a careful examination of Scripture, to enable one to meet the various heresies of the present day, such as soul-sleeping, transmigration, purgatory, and so forth.

- (b) **"GOD'S GREAT DIVISIONS OF THE WORLD'S HISTORY."**

This lecture contains the fundamentals of all Bible Study, and more especially of prophecy.

Book 1 costs 25 cents, plus postage.

Book 2—

- (a) **"THE SECOND COMING OF CHRIST"**

- (b) **"The ZIONIST MOVEMENT"**

(This movement is of the greatest interest to all students of prophecy).

- (c) **"DANIEL'S SEVENTIETH WEEK"**

The period divisions of the final seven years preceding the Millennium.

This Lecture contains something not found in other prophetic books.

Book 2 costs 25 cents, plus postage.

Book 3—

- (a) **"THE ANTI-CHRIST: SYSTEM or INDIVIDUAL"**

- (b) **"THE ANTI-CHRIST: DEMON"**

These two lectures trace out the Scriptural teaching regarding this terrible creature to come. They show that the Anti-Christ is to be a Turkish Jew, who shall become King of Russia and lead the nations of the world in the Battle of Armageddon.

- (c) **"THE BATTLE OF ARMAGEDDON; REAL or FIGURATIVE."**

Book 3 sells for 25 cents, plus postage.

Lecture 10—

"THE SEVEN TIMES OF ISRAEL"

This Lecture calls attention to the perfect and accurate fulfilment of all prophecies concerning Israel. It sells for 15 cents, plus postage.

Lecture 11—

"WHAT THE BIBLE SAYS ABOUT TURKEY"

This Lecture contains a discussion of the modern names of the nations mentioned in the Scriptures. It opens up a field to the student, that will prove profitable if followed out. It sells for 15 cents, plus postage.

Book 6—

- (a) **"THE FUTURE METROPOLIS OF THE WORLD'S COMMERCE"**

The question whether Babylon, the great city of old, will be rebuilt, is discussed in this lecture.

- (b) **"BABYLON, ROME AND DENOMINATIONALISM"**

In this Lecture the development of the religious conditions from the days of Babylon down to the present is dealt with from a prophetic aspect. Book 6 sells for 25 cents, plus postage.

Book 7—

"THREE INTRODUCTORY LECTURES to the STUDY of REVELATION"

The great difficulty in studying this book is brought out in these Lectures, and the student is prepared to enter the study from the proper viewpoint, and ready for the difficulties that he shall meet therein.

Book 7 sells for 25 cents, plus postage.

Get Our **BIG CHART—8" x 19"**—for 25 cents.

Any of the above can be secured by addressing—

The Editor, "Prophetic Voice," 1216 13th Ave. West, Calgary

11/12