Word & Work, vol. 61, no. 2 (February 1939)

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This scripture has caused quite a lot of debate between different preachers, and different bodies of people from time immemorial, centering on the Personality and nature of Jesus Christ. Some hold that this verse shows our Saviour to be none other than God the Father, while others maintain that He is the “Son of the Father.” This latter expression is found throughout the Word of God in the New Testament.

Two Sides To Every Truth

There are two sides to every truth, and there are two sides to the text in question. And God would have us to view His truth from every angle.

Two knights in ye olden times once met at a wayside Inn, and approaching from opposite sides, they saw the Inn sign from different viewpoints. One saw the shield-sign gold from his side, while the other, seeing the sign from the opposite side, declared the shield was silver. The one commented on the beauty of the golden shield, while the other praised the silver shield. They fell to arguing the color of the shield. One said “gold,” the other “silver.” And at last to settle the argument they ran full tilt at each other to thrust with the spear; but missing the thrust they changed positions and each saw the shield from the other angle. And lo, the shield was gold on one side and silver on the other. And they made peace at once.

Thus it is with Isaiah 9:6. It is “gold” on one side and “silver” on the other. We will notice that it not only speaks of a “Father” (this is the “golden” side), but a “Son” and a “child” (this is the “silver” side). So we should not lose sight of the “Child” nor the “Son,” while we discuss the meaning of “Father.” “For unto us a Child is born, and unto us a Son is given.” There is somewhat of a difference in a “Child” being “born” and a “Son” being “given.” There was a time when Abraham, (type of the Father) and Sarah had “Born” unto them Isaac, but it was not until Isaac was about twenty years of age that His father “gave” him up in sacrifice on the altar. So the “Child” of Isaiah 9:6 was born in Bethlehem “in the days of Herod the King,” but it was not until thirty-three years afterward that God “gave” His Son to die as a Sacrifice for our sins. And to this Jesus refers when He spoke to Nicodemus in John 3:16, a direct reference to the cross.

Christ, Always The Son

It will be noticed that Isaiah does not say: “Unto us a Son is born,” but a “Son is given.” He was always the Son—eternally the Son. In the birth of the Child, God was not creating a Son. He was the Son of the Father from all eternity. (Col. 1:13, 16, 17; John 17:5, 24; Heb. 7:3; Heb. 1:2, 1, c) Therefore it was not necessary for Him to be born a Son, but was necessary for Him to be born a “Child” in order to partake of our human nature. (Read carefully Hebrews 2nd Chapter.) “The Son of God became the Son of Man, that the sons of men might become the sons of God.” This saying is the sum and substance of that Chapter.

God The Father In Heaven

In His discourse with His disciples just before His death on the cross, Christ constantly spoke of the Father as being off in a far distant sphere, and that He had come down from that “Father’s house.” Hear Him: “I came forth from the Father (not from Bethlehem) and am come into the world: again I leave the world and go unto the Father.” Jno. 16:28. Jesus, then, was not the Person of the Father, but inasmuch as the Father was away from the world in a heavenly sphere it was necessary that Jesus “leave the world” in order to “go” unto Him. The above statement of Christ cleared the mind of His discip-
The Power of Choice

By L. A. Rhodes

Turning to Joshua the twenty-fourth chapter and the fifteenth verse we hear Joshua saying to the nation of Israel, "Choose ye this day whom ye will serve." Twenty-five hundred years of human history had rolled by and we see Joshua standing before the chosen people of God and urging them to make their choice between the true God and the idols of the heathen.

What does it mean that in a universe that is governed by such an unchangeable laws, human beings acquainted for so long a time with the divine revelation should have the privilege to make such a choice? It is nothing less than a clear revelation of the fact that above all the creation, man alone is a free moral agent with the power and privilege to choose his course of action upon this earth. If this is so, then we need to start and consider the vastness of the results to be obtained for gain or loss in the use of the power of choice.

We are living to-day in a world that is largely dependent on power, and yet a world that is more or less unconscious of the vastness of this power. We speak of electric power in thousands of volts, of engines in hundreds of horse power, and of money in billions of dollars and in the familiarity of these vast terms there is a spirit tending to reckless imagination rather than a true understanding.

Also we find when it comes to the crossroads of decision that the majority of people would rather take a gambler's chance than to weigh carefully the matter and choose in the light of revelation, a true course. For this reason God has instituted certain danger signals and guide posts along the highway of life that we might not be taken unawares or stray unknowingly into the pitfalls of sin and destruction.

First of all He has given us His own written word inspired by the Holy Spirit and set forth by faithful ministers, that we might know beyond the question of a doubt what is His will for us and the whole human family for this present life and the ages to come. He has put us into a world governed by the laws of cause and effect, into nations governed by laws of national and international relationship and into families where we learn the blessings of obedience and the result of rebellion. Therefore as Paul the apostle cries out, (Rom. 1:20) "We are without excuse" as day by day whether great or small we are making decisions that order the course of our lives as well as the course of this whole world.

Time would fail us and that to little advantage were we to try to enumerate the many experiences of our own lives and of others wherein we have made decisions that have brought failure and loss. Likewise we could cover many pages from history and biography wherein by the Power of Choice, men have triumphed over the trials of life both small and great. But let us turn again to the Bible, the word of Him Who has perfect knowledge of all the experiences of man, that we might find guidance as well as inspiration in the use of one of the outstanding characteristics of the human family, that of the Power of Choice.

Let us consider as our first example of the use of this power, the patriarch Abraham. God came to Abraham and called him into a place of separation. To walk with God meant for Abraham, separation from Egypt, from his home, from his family and last from Lot, his friend and nephew. But as we contrast the blessings of Abraham with the loss of Lot his nephew, I am sure that we would not hesitate to say that the way of Abraham was far better. In the destruction of Sodom and Gomorrah, Lot lost all that he possessed except his two daughters. These bore him two sons who turned out to be the fathers of two of the outstanding heathen nations of the earth and enemies to God's people. While Abraham became the father of the faithful and a nation who should be the heirs of earthly blessings, the writers of the divine revelation and through whom came the Saviour of the world, our Lord Jesus Christ. Many to-day shrink from the idea of separation, but when we have an example before us, coupled with the promises of God and the desire of our hearts for a walk with Him there comes to us, as to those of old, the challenge, "Choose Ye this day whom ye will serve."

Next let us look at the prayer of a young man who had just become king of a mighty nation, Solomon the son of David. David had built up by means of the sword, a unified kingdom of the twelve tribes of Israel and left to his son Solomon a throne surrounded by power, honor and riches. Then God came to Solomon in the night and said, "Ask what I shall give thee." Sometimes we do not realize just what great resources were opened to Solomon in these words, for besides all things of this earth God was sovereign of the Heavens above, so in asking of God was to ask without limitations.

But Solomon simply asked for an understanding heart to judge the people over whom God had made him king. In other words his was the choice of service. And being a wise servant God gave him a place above all the kings of the earth. Sometimes we lose sight of the vision that was set forth in the words of Jesus when He said, "And whosoever will be chief among you let him be your servant." Should we not pray therefore as Solomon that God will help

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Scenes reminiscent of that historic day in December, 1917, when General Allenby marched at the head of the British forces through Jaffa Gate into the old city of Jerusalem were enacted here on the 19th of October, when the British forces under Major-General O'Connor once more had to enter the ancient city as a conquering force.

For some time the city had been infested with armed men who were a danger to the peace of the community, sniping and bomb-throwing had been frequent. When the military took control of the country, their first task was to reconquer the sacred city.

As early as 5:30 a.m. troops began moving towards the walled city. Soon the Northumberland Fusiliers were making their way down the well-known David Street. A twenty-four hour curfew was imposed, aeroplanes flew over the scene of operations cooperating with the military. A proclamation was dropped by the planes containing a "Warning to the inhabitants of Jerusalem without the walls," and read: "Whereas certain military operations are taking place within the old city walls to-day the public outside the city walls are hereby warned to keep to their houses throughout the day."

A proclamation such as this is necessary at the present time in the holy city when danger and death lurk in almost every street; the burst of rifle fire and the rattle of machine guns may not be in keeping with our conception of

The Sacred Place.

but we wait for the words of the prophet to once more sound forth in this land of strife and bloodshed. "Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

The historic cities of Jaffa and Jericho have also been occupied by the military. The State of the country is such that security is virtually in abeyance. Christian, Moslem, and Jew have all been the victims of the terrorists, the problems of the country become more acute as terrorism increases, and the cry for increased Jewish immigration becomes louder. To those of us who believe in the authority of the Scriptures and the way of peace set forth therein, the problems of the country are comparatively simple. Yet to those who do not share our faith, to those who have no knowledge of the Prince of Peace, how complicated and involved are the problems of this distressed country? If there is one land which needs to have a "Back to the Bible" campaign it is the land of the Bible.

The Palestine Royal Commission prepared a very lengthy and clever report, and offered to His Majesty's Government recommendations calculated to bring peace to this troubled land. In the event of the Mandate being continued the Royal Commission made a

Number of Recommendations, but they pointed out that they themselves had no faith that these suggestions would solve the problem. Rather did they affirm that the recommendation would not remove the grievances nor prevent their recurrence. They described them as "palliatives" which were the best they could devise for the disease from which Palestine was suffering, but they were only palliatives. They might reduce the temperature, but they cannot cure the trouble. The disease is so deep-rooted that, in our firm conviction, the only hope of a cure lies in a "surgical operation."

The "surgical operation" was to take the form of "Partition," which means the operation will divide the land into two parts, making of the two parts two sovereign states. This proposed "surgical operation" was not a popular recommendation. The Arabs saw in it the blasting of their hopes for an all-Arab Palestine (like Egypt or Iraq). The Jews saw their hopes of a Jewish monopoly dwindling.

However another Commission was sent to Palestine to study the various aspects of "Partition." This Commission, to the surprise of many, declared the proposed partition of the country impractical. This decision had also a mixed reception over here.

The next move to bring peace is a conference between the Arabs and Jews under the jurisdiction of the British Government.

There seems no evidence that our

Problems Will Be Solved

in the near future. The introduction of virtually martial law has at the time of writing not succeeded in bringing peace, although we have curfew on all roads and tracts from 6 p. m., also a number of towns and villages are under curfew. Traveling is cut down to a minimum. Every driver must receive a permit to drive from the military court, every male traveller on the roads must also have a permit from the military. Before receiving a permit one must be in possession of an identify card. These and various other regulations make life in Palestine difficult.

The greatest problem which we have to face in the future is that of Jewish immigration. This is considered by many the basic cause of the present revolt. Immigration reached its peak in 1936 when 61,854 Jews were allowed to enter the country. That figure does not include illegal immigrants of which no record is
"Yield yourselves unto the Lord." II Chr. 30:8.

Hezekiah the king certainly made a big request when he sent the postmen throughout Israel and Judah with such a message. Traditionally stiffnecked, the people failed again and again to realize that their welfare, nationally and individually, was dependent on the favor of God. Hezekiah was anxious to see the God of Heaven manifest His power. The people of God were in dire circumstances. They needed more than ever to see the Lord make bare His mighty arm.

The king knew the greatness of the people’s need. He also knew that God could help them. Hezekiah was also aware of the fact that God could only work as the people yielded themselves to the Lord and were responsive to His will. Hence the importance of the message.

Yieldedness is God’s deepest desire for our lives and consequently demands the greatest sacrifice. Naturally the “Old Man” refuses the ordeal and many times asserts a bold and defiant “No” to the will of God. The flesh cannot please God. It rebels against His will, His spirit and His Word. It resents and discourages any attempt to take up the cross and follow Christ. Inherently rebellious the old nature hates God and despises anything that would tend to please Him.

Isaiah learned that lesson at the potter’s house. As he watched the deft hands of the potter, God was speaking to his soul. As the prophet watched the shaping of the clay, he noticed that a portion failed to yield to his touch. Patience labor was required to make a perfect vessel, but to no avail. The clay wasn’t pliant, it couldn’t be molded to suit the exacting demands of the master.

The result was inevitable. The vessel must be broken and made again if it would be perfect. How wonderful that the Heavenly Potter does not cast us off but tenderly labors to make us fit vessels for His Glory. With much patience the Divine Workman takes the yielded clay and skillfully patterns and shapes the vessel as one that seemeth good in His sight.

The yielded life has for its example, Jesus Christ. Gladly it follows Him and walks in His footsteps. The heart and soul of such a person is set aflame with a love for Christ which far surpasses aught else. The danger and roughness of the mountain cannot retard its affection. The darkness and depth of the valley does not dismay it. Nothing can separate it from the Love of Christ. Faithfully and fearlessly the yielded life follows on.

As Christ loved the Will of God, so does His follower. God comes first in everything. He is intimately a portion of the daily life that no step is taken without His divine guidance. Because of an intense devotion to the purpose and plan of God, self will is submerged in the will of the Father and whole-heartedly says, “Not my will, but Thine be done.” Whether the desert waste or the mountain fastness be its portion, the yielded life says “yes.” Whether in the garden, or the judgment hall, and even to the cross, the heart re-echoes a glad “Amen!” to the desire of the Master.

Unrest is foreign to the yielded life. It possesses a peace that flows like a river. Paul described it as peace of God which passeth all understanding. All doubt and fear are banished as a quiet confidence floods the soul. From whence cometh this peace? From the very depths of the heart of God. It flows through the soul that in absolute abandonment reclines on the bosom of God. Earth and hell are not able to shake it. It keeps calm in all places and at all times the heart of him whose all belongs to the Lord.

How much God’s people need that peace today. These are days of confusion and distress. On all sides is unrest, economically, mentally, physically and spiritually. We need to tap that stream of Divine Peace made possible by surrendering all to Him.

Daniel possessed that peace when he was in the den of lions. The three Hebrew children were kept by it while in the fiery furnace. Job experienced its deep solace when all was gone and friends had forsaken him. Jesus radiated it on the troubled sea, and in the midst of shipwreck and certain disaster. Paul was carried safely in its bosom. God help us to live in the power and strength of that peace in this evil day.

Fruitfulness is the natural result of a yielded life. Fruitful because God flows through it. The very source of its life is Jesus Christ. As the branch receives nourishment from the vine, so the life that is yielded to God is sustained by the life of His Son. Such living radiates His fulness and glory. The likeness of the Son of God is so fragrantly manifested that others are irresistibly drawn to Him. As we give ourselves to the Lord, He has perfect freedom in the use of the vessel. He delights to use it as a channel and outlet of Divine Blessing. As the power of God flows through the yielded life, others are touched by its influence. Fruitfulness is imperative as the river of Grace flows through it to needy souls everywhere.

Today the world is faced with an economic dilemma. Over-production seems to have clogged the markets of the world. Over-production of materials, of manufactured products and even men. Professions are over-crowded. Too many doctors, lawyers, teachers, and even preachers. Too many men for too few jobs. What (Continued on page 11)
The Third Person of the Godhead
By ELIZABETH BOWMAN

If ye love Me keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.—John 14:15-17.

Everything that has been done in the Gospel dispensation has been done through the power of the Holy Spirit. Jesus was conceived through the power and "overshadowing" of the Holy Spirit: Zacharias, the father of John the Baptist, was filled with the Holy Spirit; Elizabeth, the mother of the Forerunner, was filled with the Holy Spirit, and prophesied. Simeon, led of the Holy Spirit, went into the Temple just as Mary entered with her doves for sacrifice, and her precious Babe in her arms, and he, through the Spirit, recognized the little One as the Messiah.

The work that Jesus did on earth was done through the Holy Spirit, which came upon Him, not as a flame to burn up the dross, for there was nothing that fire could burn in His pure soul, but the spirit came in the "form of a dove," the emblem of sacrifice for the poor.

The Lord Jesus claimed to be One with the Father: He told Philip, "He that hath seen Me hath seen the Father," and yet He chose to take His place as a Man among men. As Second Person of the Trinity, He could have ordered miracles instead of asking them of the Father; He did not need to spend the night in prayer, or be weary by the roadside: He could have

Marched Triumphanty

in face of obstacles, impervious to the unfavorable conditions which surrounded Him, but He did not choose to come to us in that manner. Here is His secret: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:5-7).

This is the greatest romance in the universe: God, clothing Himself in human flesh, walking our dusty roads, His sandaled feet treading softly in the rooms of death: God, graciously taking His place at a wedding feast, and smiling His benediction upon the bride and groom! Our human minds are so stultified by sin, and have been rendered so callous through unbelief that we cannot grasp the stupendous truth, that, seated at the feast of the publican were Peter, and James, and John, and God.

Why did He come to us in that humble way?

The answer must be: first of all, as an example of what a true man of God should be. His life from day to day should convict others of their sin and utter worthlessness. His every act and word should show us that we are

Lost and Undone.

We hear so much these days of "following in His steps," or "imitating the Christ," but it cannot be done. He alone can live the Christ-life, and if He does not live His life in us, through the Spirit, we are failures.

Then He sat down quietly on the mount and gave forth the ethics of His Kingdom, and the Sermon on the Mount condemns every human being, and every government on earth; for He has set a standard so high that it can never be attained, unless He attains it for us by His Spirit within. And oh, how fair He was to us! He came as a man, and the only power He used was the power that is available to us! That is why He chose to be weary, and thirsty as He lived among us. He had to ask for every-

thing He had; He had to pray for wisdom to select His disciples; He lived day by day by faith, just as you and I may live. He would have scorned to use any power during His life on earth that His disciples could not have!

Contact with Him personally was not enough to change a sinful, human nature, for we read of the failure of the men who were with Him constantly.

Peter seemed to rise to

Sublime Heights

when at the foot of Mount Hermon, he said, "Thou art the Christ, the Son of the living God." but his misconception of the work of Christ, and his own need of a Saviour, brought forth the denunciation of both Peter, and the Devil who so soon tempted him, in the scathing rebuke of Jesus: "Get thee behind Me, Satan!"

Peter, James and John had the privilege of seeing Jesus transfigured before their eyes, and Peter again showed his misconception of the work of Jesus as the Saviour of the world, for Peter placed Jesus on a par with Moses and Elias, and although he heard Moses and Elias talking with Jesus about "His decease which He should accomplish at Jerusalem" (Luke 9:31) he wished to build three tabernacles and stay up on the mountain! Peter blundered on through all revelations, ever misunderstanding the need of the world that was lost in sin, and the wonderful Saviour that had come to redeem it. All of which shows us that we need the Holy Spirit to show us even that we are sinners.

Jesus said, "It is expedient for you

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BY NATURE I am not a very religious person. At least not in the common acceptance of that term. I am not by nature a mystic. I am practical-minded. Mundane things have meant much to me, perhaps too much. Mundane, not material things. I care more for a beautiful celadon vase than for costly jewels. I am more disturbed as I traverse the crowded, dirty streets of an interior city than for the children of the revolutionary heroes shall raise for them, and perhaps for the communities to which they return, the standard of living and the quality of life.

Also, I am more or less skeptical. I used to think Faith, Belief, Immortality were more or less imaginary. I believe in the world seen, not in the world unseen. I could not accept things just because they had always been accepted. In other words, a religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses.

I knew my mother lived very close to God. I recognized something great in her. And I believe my childhood training influenced me greatly even though I was more or less rebellious at the time. It must often have grieved my beloved mother that I found family prayers tiresome and frequently found myself conveniently thirsty at the moment, so that I had to slip out of the room. Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of Mother going to a room she kept for the purpose, on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It means waiting upon God until she felt His leading. And I must say that whenever Mother prayed and trusted God for her decision, the undertaking invariably turned out well.

Perhaps this is why I sometimes think I have grown spiritually because Mother was taken from me. Or to be perfectly honest, I sometimes think perhaps God took Mother from her children in order that we might grow. As long as Mother lived I had a feeling that whatever I did, or failed to do, Mother would pray me through. Though she insisted that she was not our intercessor, that we must pray ourselves, yet I know for a certainty that many of her long hours of prayer were spent interceding for us. Perhaps it is because religion in my mind is associated with such a mother that I have never been able to turn away from it entirely.

Before I leave the subject of prayer, I want to tell you of a lesson I learned from my mother. It was shortly before she left us. She was ill and already confined to her bed. Japan had begun to show her hand in Manchuria. Most of this we kept from Mother. One day I was talking with her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan--by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!"

That made a deep impression on me. And today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing to China.

II

During the last seven years I have suffered much. I have gone through deep waters because of the chaotic conditions in China, the lopping off of our richest provinces, the death of my saintly mother, flood, famine, and the intrigues of those who should have been helping to unify the country. All these things have made me see my own inadequacy. More than that, all human insufficiency. To try to do anything for the country seemed like trying to put out a great conflagration with a cup of water. In contemplating history I began to feel the futility of life. Sometimes I would say to myself (never to my husband): "What if we do achieve a strong unified country? In the sum total of things what does it amount to! As surely as a country rises to the zenith, so surely does it decline!"

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism--a passionate desire to do
something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China Strong. I had the best of intentions. But something was lacking. There was not staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened and I was plunged into dark despair. A terrible depression settled on me, spiritual despair, bleakness, desolation. At the time of my mother's death the blackness was greatest. A foreign foe was on our soil in the north. A discontented political faction in the south. Famine in the northwest. Floods threatening the millions who dwell in the Yangtze valley. And my beloved mother taken from me. What was left?

And then I realized that spiritually I was failing my husband. My mother's influence on the general had been tremendous. His own mother was a devote Buddhist. It was my mother's influence and personal example that led him to become a Christian. Too honest to promise to be one just to win her consent to our marriage, he had promised my mother that he would study Christianity and read the Bible. And I suddenly realized that he was sticking to his promise, even after she was gone. He had promised my mother, there were so many things he did not understand. In common parlance, I have to "hand it to him" for sticking to his daily Old Testament reading when without illumination there was little help in it for him.

I began to see that what I was doing to help, for the sake of the country, was only a substitute for what is needed. I was letting him head toward a mirage when I knew of the oasis. Life was all confusion, I had been in the depths of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God. I knew there was a power greater than myself. I knew God was there. But Mother was no longer there to do my interceding for me. It seemed to be up to me to help the General spiritually and in helping him I grew spiritual myself.

Thus I entered into the third period where I wanted to do, not my will, but God's. Life is really very simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is the one flower? As I feel it now, it is the will of God. But to know his will and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability. There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and diplomacy and expediency. My firm conviction is that one's greatest weapon is not more deceptive falsity, more subtle diplomacy, greater expediency, but the simple, unassailable weapon of sincerity and truth.

III

SOLOMON showed his greatness when he asked God, not for wealth or fame of power, but for wisdom--for the sake of the country. It is nothing just to be good, that can be read backwards--good for nothing. One must have moral conviction, wisdom and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me. God speaks to me in prayer. Prayer is not self hypnotism. It is more than meditation. The Buddhist priest spends days meditating. In meditation the source of strength is oneself. But when one prays he goes to a source of strength greater than his own. I wait to feel His leading and His guidance means certainty.

In the feudal time of the Three Kingdoms, there was an old general called T'sao T'sao. Once upon a time he was going on a long march. His soldiers were weary, new strength and courage came to them, "From my horse I can see a beautiful garden, full of luscious plums!" Their mouths watered, new strength and courage came to them, but for how long? The plum garden didn't materialize, and the soldiers were more weary than before. That to me is like meditation. There is buoyancy of spirit for a time. It may help when there is no oasis in sight. But when I am spiritually thirsty, I do not think of plum gardens--I go to the fountain of Living Water.

There are two things in the Bible that impress me more than others. One is, "Thy will be done." and the other, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy strength and with all thy mind." We have to use our minds as well as our hearts. Hell is paved with good intentions. And I know of nothing more aggravating than a well meaning person who has no judgment. Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I question and doubt my own judgments. Then I seek guidance, and when I am sure, I go ahead, leaving the results with Him.

Our finite minds beside His infinite mind seem to me like this: I go walking; and the hills loom above me, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from the air (I seldom have time to travel any other way now) everything has a distinct color and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with Him, He lifts me up to where I can see clearly.

I do not think it is possible to make this understandable to one who has not tried it. To explain to one who has had no experience of getting guidance what it means would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata. A physicist or a specialist in tones and their wave length might

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A Revival Through Personal Evangelism

By O. E. Sproull

Turn with me to Romans 6:15-23. You who have been listening in Sabbath after Sabbath have noticed that I have had a great deal to say about having a revival. I believe a real revival of true salvation of sufficient magnitude would solve every problem and adjust every economic situation in the entire universe and make all men to be contented and happy and free. What a wonderful thing it would be if God would come right down here and give us a gracious outpouring of His Holy Spirit, one that would turn the city upside down, and we could see men and women coming home to God, crying and praying for forgiveness from sin.

Those who are bound with the habits of sin would break loose and come home to God. Drunkards would be converted and quit drinking. Gamblers would be converted and quit gambling. Men and women who have lived in shame would quit all of their sinfulness. Broken homes would be put back together again. Children would rejoice in the love of father and mother. Fathers and mothers would rejoice in seeing their children saved. The family altar would be restored. We need a revival that would take all hypocrisy out of salvation and make it a living reality. But if we cannot see one as great as we would desire, we can have a revival in our individual heart and life.

Need of Revival for Individuals

I wish to speak concerning an individual revival. If we ourselves would be revived, the ministers and the elders, deacons and stewards, letting it spread to the laity of the church, we would not have much trouble in seeing the revival for which we have been praying so long. I am certain that all who are not saved are lost, and all who do not have a personal experience of the new birth and die without that experience will go to an eternal hell. Here is one minister who believes the Bible just as it is. I believe that there is a real, literal, eternal Heaven for the redeemed of God, and I am certain that there is a real, literal, eternal hell for all those whose names are not written in the Lamb’s book of Life. Feeling these things as keenly as I do, I want to see men and women born again. I want to see souls have a definite personal experience. It is a dreadful thing to think of our relations, friends and neighbors being eternally lost, and no second chance. I know men have tried to dodge and evade this issue of eternal destruction, and have tried to preach a second chance. They have tried to say there is no eternal destruction but that even those who are incorrigible after a certain season of punishment will be annihilated. My Bible teaches that those who are washed in the blood of Jesus will go to an eternal, literal Heaven, and there rejoice throughout all ages. Those who reject Christ will go to an eternal, burning hell, there to be tormented throughout the ceaseless ages of eternity. With those facts staring us in the face we could not do otherwise than to plead with men to flee from the wrath to come, and find Christ as their Saviour. There is no need for people to be lost. The precious blood of Calvary has never lost its power. The Gospel is still the power of God unto salvation to all who believe. God still loves sinners, and they can be saved if they will.

Personal Effort

I feel that is where we have an individual responsibility. If men can be saved, if the blood has not lost its power, then we must of necessity take the gospel of Jesus Christ to men and women, and do our best to see them come to God. We read in this same book of Romans, chapter 10, verses 13 to 15, “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 him of 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!”

This Scripture certainly places the responsibility squarely upon us. Men and women cannot call upon a God of whom they have not heard. They cannot seek a Christ without first knowing about Him. They cannot believe in Him of whom they have not heard. Our responsibility is to carry the precious gospel. Oh, I know we can take a certain attitude and say, “Well, we have churches and church services and we broadcast over the air. If people do not hear, it is their own fault.”

Thousands upon thousands listen with their ears to songs and sermons, church services and broadcasts, and yet they do not hear. Our responsibility is to go to them with the precious story, with a heartfelt experience of our own, with the love of God shed abroad in our own hearts and there touch them as man to man, heart to heart, until they not only hear with their ears but with their heart the blessed story of Jesus and His love. In Daniel 12, verses 2 and 3, we read, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.”

The wise man said in Proverbs 11:30, “The fruit of the righteous is a tree of life: and he that winneth souls is wise.”

There is the need of real personal work if we ever have a revival. We are depending too much upon the ser-
mons that the minister preaches. We are depending too much upon our religious exercises in the church. What this world is dying for today is personal contact, Christian men contacting the sinner; Christian men showing to the sinner by their everyday life that there is a reality in the gospel of Jesus Christ. Our responsibility is to speak to men about the Lord and Saviour. There are hundreds of Christians today who have their names upon the church book. They can sing in the choir. They can help support the minister. They can attend the services regularly. But when it comes to a personal testimony, when it comes to leading men to Christ, they do not seem to know anything about it.

**Meaning of Personal Effort**

I am reminded of Dr. Gifford who preached a sermon one day about this personal evangelism. He said that every Christian ought to be a soul winner, and that every Christian could lead someone else to Christ if they would. At the close of the service a sister came to Dr. Gifford and said, “Pastor, this is the first time I have ever known you to be unkind in in your message. I have been a member of your church for years, but I am just a poor dressmaker and have to sew to make a living. I have no personal contacts, I cannot go out to win souls.” Dr. Gifford, the wise pastor that he was, spoke to her very gently and said, “Sister does the milk man come to your home?” She said, “Oh, yes, Dr. Gifford.” “Does the paper boy come to your home?” “Yes, he delivers the paper regularly.” “Do the grocer boy and the butcher boy?” “Why, certainly.” Dr. Gifford walked away and let the Holy Spirit talk to the heart of this upset sister. She went home and was unable to sleep. According to her own testimony she tossed all night. She was awake when the milk man called. She said, “Oh, God, if you will forgive me I will make up for it this morning.” When the milk man came she met him. He was startled when he saw her and said, “What is the matter? Are you ill?” She said she took the milk bottle from his hand and closed the door and her heart began to pound and the Spirit began to talk to her. She went out again and called after the milk man, “Wait a minute. There is something I want to say to you. I am troubled about your soul. I have been praying for you and I got up this morning early in order to ask if you were a Christian.” The milk man came back and said, “I do not know what made you do it, but I am deeply troubled about my soul.” They knelt there and settled the question with Christ. Dr. Gifford said that this dressmaker brought seven adults to Christ that year. That is what I mean by personal evangelism. If you have a personal experience with Christ you can go out after the hearts and lives of men and women. We cannot afford to fail Him. The reward is great. Thank God! We can outshine the sun throughout eternity if we will do our part. If we really believe God’s Word I think we ought to get busy.

**Personal Evangelism a Business**

I want us to quit playing church. I want us to quit trying to act religious. I want us to have a revival of old-time Holy Ghost power in our hearts and lives, that makes salvation a real, living, vital force. Oh, that we would get down in earnest about this matter! that we would go to work for God! that we would do our best to tell men and women that there is a Christ who can save from the uttermost to the uttermost! There are hundreds of hearts that are hungry.

I had a young gentleman come to my office during this past week, just twenty-four years old, a married man with two children. He had been drinking, the home was broken and his wife had left him. He had never known Christ. I told him of the simple story of how God loved him and how Christ died for him. I told him how God could restore his home and give him employment, that things might move on to the glory of God. We knelt down together. I prayed and then he prayed. The love of God came into his heart and the tears rolled down his cheeks. He walked out determined to be the man God would have him to be. There are many souls just like that. The devil has come in and you feel you are driven about aimlessly. There is someone that cares, and there is a way back. The precious blood of Calvary’s Lamb can wash away your sins, and God can save you. You can become a new creature in Christ Jesus and have the reality of the new birth as a personal experience.

What we are going to do during this campaign is to lead men and women to Christ. We are old-fashioned, we believe the Bible just as it is. Old-fashioned Heaven for the redeemed of the Lord; old-fashioned hell for the unsaved. We believe there is no other way to Heaven than by the new birth, and that only those whose names are written in the Lamb’s Book of Life will get there. All those who fail to accept Christ shall be eternally lost without hope. We are persuading men and women to flee from the wrath to come, and receive a definite experience in their lives. We believe God can make sober men out of drunkards: that He can make folks live clean and pure and honest in this present world, “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

―Exch.

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The material presented in this book deals with the principles that apply to this sacred Subject, giving sufficient Scriptural evidence to convince any hungry Christian whose heart is open to the Truth. The goal of the author is to set forth a holy and victorious Spirit-filled Life. Price 25c plus 3c postage.
Certainties Ahead

By Hy. Pickering

If there is one thing more than another which marks those “last days” in which our lot is cast it is uncertainty.

Who could have told at the end of the terrible Great War that in twenty years’ time the nations would be actively preparing for another and greater war? Yet so it seems by the enormous haste with which new warships are being built, guns and ammunition accumulated, poison gas and other deadly vapours being invented and prepared, aeroplanes being rushed through new factories, and great masses of soldiers, sailors, and airmen recruited. Even women, children, and young folks are learning military drill and discipline. Yet this is in abundance in both new and old countries, and the future is uncertain.

At the time of the Armistice every one thought that we were in for a long period of peace and prosperity. The “boom years” were quickly followed by a long period of depression, ever getting deeper and deeper, large firms dropping thousands, and some even millions; smaller firms “going west” or continuing with difficulty. In the commercial world these twenty years have assuredly been

Years of Uncertainty.

When the war was lost, and the Emperor of Germany fled to Holland, who could have suggested that a common soldier would, in practice, fill the vacant throne as a Dictator? Nay, more, who could have guessed that more than a dozen monarchs would lose their crowns, and presidents or dictators assume control, till there is hardly one “assured monarch” left? Such is the uncertainty in the political world.

Even in that which is spoken of “as stable as the British throne,” who could have told at the beginning of 1936, that ere the year closed, Britain would have had three kings?

Yet such is the uncertainty of even a “stable throne.”

If this is so as to the years that are past, who can tell with certainty what is going to take place in the year just commenced? Much less in the years that lie ahead. We know that the popular “Old Moore” tells every day or months; but there are three “Old Moors,” with different prognostications, so you can have your choice. We know that a well-known politician has prophesied “A Great War Within Three Years;” but surely a great and suicidal war is in progress in Spain, and in China, and the fear is that other nations are being embroiled. In fact, the whole world is in a state of uncertainty.

Time would fail me to tell of other uncertainties and probabilities as to the future. Where, then, can we turn for that which is certain?

In an old book containing words meaning “sure” or “certain” over 400 times we may glean reliable information concerning events ahead. There are many, but we select only a few.

The world will grow worse and worse. Many have the idea that by the Gospel permeating the nations, at last their vision of the “brotherhood of man” will be attained, and the world be ripe for the King of Kings to take His great power and reign. The teaching of the Bible is the exact opposite.

One thousand years after creation, when man had “multiplied on the face of the earth,” wickedness had so developed that God had to “destroy man whom He made, off the face of the earth” (Gen. 6:1-7). No betterment there!

Five hundred years before Christ, Daniel the prophet declared that “The Times of the End” would be marked by excessive motion and commotion, by excesses of good and evil, the wicked doing more wickedly, and the abomination of desolation in full bloom. No indication of world conversion or an earthly paradise restored.

Sixty-six years after Christ, the Chief Prophet of the New Testament describes twenty marks of the last days, when man shall be self-lovers, pleasure-lovers, money-lovers, with their allies—“evil men” (v. 3) and “silly women” (v. 6)—and concluding with the solemn assertion that “evil men and seducers shall wax worse and worse” (read for yourself 2 Tim. 3:1-13). A rapid downgrade instead of a steady upgrade there.

Ninety-six years after Calvary, the canon of Revelation closes with the mature acts of man, when “the time is at hand” as being “unjust” and filthy, morally and physically far, far away from man at the beginning created “in the image of God.”

Degeneration in its Full-blown Development.

The rational man, looking around with clear eyes and unbiased mind, sees that everything foretold in the Scriptures of Truth is being rapidly fulfilled before our very eyes.

There never was a time when so much money was spent in gambling on horses, yachts, dogs, and a dozen other things: when pleasure had such a hold on the masses of youth, and even older folks, not only on week days, but even the appointed day of rest is flagrantly violated; when the haste to get rich “drowned so many men in destruction and perdition” (1 Tim. 1:9; when “night clubs” and similar dens were scenes of depravity little judged by the initiated; when the Name was disgraced and the Person of the Almighty was unblushingly impersonated in what are supposed to be respectable theatres. When treaties, solemnly sworn, were
jauntily treated as "scraps of paper" not by one nation only.

When modernism or

The Denial of the Truths of God

was blatantly promulgated in pulpits of many denominations; when the "man in the street" has less time for religion, churches, and things eternal; when envy, jealousy, strife, wrath, and the sins of the spirit were manifest, manifold both in world and church; when politicians were at their "wits' end" (Psa. 107:17), and scientists, philosophers, and "wise men" staggered like a drunken man.

Facing Hard Facts. Murders were never so numerous, often for a flimsy cause. Were suicides ever so uncountable, and the homely "gas oven" so shamelessly abused? Even divorce cases exceed the ability of the Law Courts, and penetrated even into royal homes. Was sin ever so rampant in every land, and in all circles as to-day? Never! Never! Never!

Truly "worse and worse" is the trend of the Time, and let none mistake, "The end of all things is at hand" (1 Peter 4:7).

Oh, may the mighty cry:

"Be ye also ready" (Matt. 24:44) sound deeply in all our hearts—"Ready" for it is "appointed unto men once to die" (Heb. 9:27); Ready, for "we know not what a day may bring forth" (Prov. 21:1); Ready, for "the Coming of the Lord draweth nigh" (James 5:8); Ready, for He may any day descend into the Air, raise all His own, change all the living, and catch them up to glory to be forever with the Lord. Ready to greet the Lord in the glorious Day of His appearing (1 Pet. 1:7, 8; Rev. 11:17). "Come, Thou blessed Prince of Peace." —Sel.

The World's Greatest Love Story and other Sermons

By Marie O. Jones

Through the generous offering from the Author we can give you one of these books free with a new subscription to Word and Work, one year for one dollar. —Christian Workers' Union, 7 Auburn Street, Framingham, Mass., Rev. Alfred Wight, Supt., and Trend.

Word and Work

MY RELIGION

(Continued from page 7)

convey some idea of it to a such an one. I do not know. But I'm sure I could not.

What I do want to make clear is that whether we get guidance or not it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago. "By practising the presence of God." By daily communion with Him, one cannot expect to be conscious of God's presence when one has only a bowing acquaintance with Him.

In conclusion, with me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China. In this province of Kiangsi thousands of li of fertile rice fields are now devastated ruins; hundreds of thousands of families have been rendered homeless. This communistic bandit situation in some of the provinces of China has grown increasingly menacing in the last five years. The bandits' openly avowed hatred for law and order, forces the government to suppress them. But military occupation of retaken territory will not be enough. Rural rehabilitation must follow, helping the farmers back to their land and to better conditions of life. This is no small task. In fact, China's problems in some ways are greater today than ever before. But despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think. At this time of writing, I am with my husband in the heart of the bandit area. Constantly exposed to danger, I am unafraid. I know that nothing can happen either to the General or to me till our work is done. After that, what does it matter? —Shanghai Evening Post and Mercury. May 14 1934

THE YIELDED LIFE

(Continued from page 4)

a deplorable situation, this sorry mess of men's affairs.

The God of love has been looking up and down the length and breadth of this old world. What is He searching so diligently for? For gold, silver or jewels? No! The treasuries of Heaven already are bursting with more precious metal and more gorgeous stones than this world has ever seen. Is He looking for the empty praise of men, or the favor of the multitudes? No! He listens daily to the anthems of angelic praise and the music of the courts of Heaven. These, nor anything else of this earth can be compared with that which is already His.

What then attracts His attention from the celestial beauty of Heaven to the unsightly muddle of this disordered earth? God is intently looking through the darkness and iniquity of this world, looking for yielded lives. The most disheartening fact of all is, He finds all too few.

To a cold and unresponsive church, the message of Hezekiah needs to be heralded again. How many drowsy Christians would be stirred from a life of lethargy to one of usefulness and victory? The ministry needs that message. The church is replete with pulpiteers who are lifeless and powerless, and need to be touched by the fire of God.

What revival fires would be kindled if the church would heed the call? O fruitless Christian, hearken! The need of the hour is yielded living. Men all around you sink in despair. Does not the cry of anguish awaken your sleepy soul? O powerless preacher, yield yourself to the Lord! Does not the tragic condition of the world, of the church, and of your own heart move you to tears? Would to heaven that Hezekiah's postmen would cry through the land again the much needed, longed for, and God desired message, "Yield yourselves unto the Lord!"
Communism and Jews

Communism is Jewish, said Adolf Hitler in his recent speech. This statement is contrary to the fact. No one could deny that Jews have played important roles in Russian Communism, or that Communist Jews of the most radical kind have been identified with the movement in the U. S. A. and elsewhere.

It is nevertheless a fact that a very small proportion of Jews are communists and the Jews do not promote communism. One of the authors of the Communist Manifesto (the communist Bible), Karl Marx was baptized out of Judaism into Christianity as a child and his early environments were entirely Christian. He never received any teachings of Judaism, for his parents were entirely estranged from Jewry long before his birth.

Karl Marx wrote an anti-Semitic book Zur Judenfrage in which he prophesied the destruction of Judaism. Karl Marx’s co-laborer was Fredrick Engels, a Gentile.

Hitler’s tale of a Germany overrun by Jewish communists is utterly false. The total vote of the communist Party just before Hitler came to power was 5,980,240. There were but 550,000 Jews in all Germany, including women and children. Most of the Jews were liberals; but even if every Jew in Germany had voted communist, their number would have been negligible compared to the German communist vote.

Certainly the leaders of American communism are not Jews. Earl Browder, Wm. E. Foster, Clarence Hatha-way, James Ford, Robert Miner, Wm. Patterson, Harry Heywood, Ella Reeves Bloor are the official leaders. Not one of them is Jewish.

In Eph. 4:25 we are admonished to “put away lying... speak every man truth with his neighbor.”

Earthquakes

The government of Chile has ordered the evacuation of the wholly or partly earthquake destroyed cities of Chillan, San Carlos, Linares, Parral and Cauquenes. Famine and pestilences are feared. The newspaper “Diario Illustro” estimates the dead at more than 30,000 and the wounded at more than 50,000.

Matt. 24:27 tells us, “there shall be famines, pestilences, and earthquakes in divers places.”

Baby Hotels

In England today more than 20,000 babies of wealthy families do not live at home but in fashionable “baby hotels” where they are taken at birth. Many remain until old enough for preparatory school.

In 2 Tim. 3:3 Paul tells us that in the last days “men shall be without natural affection.”

False Prophets

The Evangelical Lutheran Synod of the Midwest deposed one of its ministers because he rejected historic Christianity in favor of the new German paganism. In a letter to the synod he stated, “the German race is the oldest on earth. They knew and worshipped the true God before a single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. There is a higher source, standard and authority than the Bible, the Augsburg confession, or any other church document. With the German lies the higher and more perfect kind of Kingdom of God.”

If the Reverend Gentleman likes the “higher and more perfect kingdom” of Hitler so well, let him go there and stay there.

I believe that minister is fulfilling Jer. 5:13, “The prophets shall become wind and the word is not in them.”

War Preparations

News Week reports that “every European nation is busy squirreling away provisions for wartime. Huge sealed tanks or mountain tunnels are being filled with food, fuel, even drinking water. Germany is rushing huge grain elevators and is said to have a six months supply of wheat and fuel already in storage.”

Sir Auckland Geddes, wartime minister of National service, one time Ambassador to the U. S. A., told British housewives that they ought to put some things away for a Bombay day. Not only should they store food; but they should also store water in bottles and jugs.

Joel foresaw this in his prophecy, chapter 3 verses 9 and 10 written 800 years before Christ, “Thus saith the Lord, Proclaim ye this among the Gentiles, Prepare war: wake up the mighty men. Let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, I am strong.”
February, 1939

SPECIAL MEETINGS
FULL GOSPEL TABERNACLE,
CHELSEA, MASS.
Beginning Feb. 19 through March 5, Bro. David H. McDowell will be the special speaker. He will conduct the afternoon & evening services of the Chelsea Day Fellowship Meeting, Feb. 22. At the Christ's Ambassadors Rally, Saturday night, March 4, 7:45 p. m., Bro. McDowell will present a special message for young people. Pray that God may grant an outpouring of the Holy Spirit.
J. Earl Douglass, pastor.

THE THIRD PERSON OF THE GODHEAD
(Continued from page 5)
that I go away: for if I go not away the Comforter will not come unto you: but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me.” This is the greatest sin: unbelief on Jesus Christ, for it shuts the door against all help from God. “Of righteousness, because I go to My Father, and ye see Me no more.” Jesus was the only righteous Man that ever lived, and His perfect life should convict everyone of his unrighteousness, when revealed by the Holy Spirit.

“Of judgment, because the prince of this world is judged.” And all his followers are judged with him, and the Holy Spirit will show every sinner that he is lost without God.

PALESTINE PROBLEMS
(Continued from page 3) available. Following this peak year we had the revolt of 1936, which has continued with varying degrees of intensity until the present day. The Jews are still coming into their promised land, though not in such great numbers. Less than 10,000 entered in 1937. At the moment they come largely from Germany and Austria: they come bereft of their all with hope springing anew as they face life amongst a hostile people. The fact that Palestine is in a state of civil war does not daunt them; anything to them is better than the Nazi regime.

What the average Jew will do or suffer to enter Palestine is almost unbelievable. The following is from the Palestine Post, and gives some idea of the spirit of these people who will enter this country by fair means or or foul: “Thirty-four illegal immigrants including eleven women and sixteen children, are awaiting trial here. All the immigrants hail from Bukhara and took five months for the journey to Palestine under the most harrowing conditions.”

To the devout Christian the tragedy of the Jews is not so much the fact that they are persecuted and homeless, but the fact that they as a race still bitterly reject Jesus Christ: that they live in a spiritual darkness that can be felt without one glimmer of Christian light. There are individuals among them who have the sight of the gospel, others who are searching after the light, but the race officially is as far from Christ as when the cry went forth, “His blood be on us and on our children.” “Almost two thousand years have failed to change the heart of this remnant of Israel.

To the devout Christian the tragedy of the Jews is not so much the

PARTNERS
Said a whiskey flask to a cigarette,"
'I'd like to make a good-sized bet
That I can get more scalps than you,
Although your victims aren't so few.'"

Said the cigarette to the whiskey flask,"Well, that's as easy as I could ask,
For I give kids their downward start,
Then you pitch in and do your part.

'They come to you with a burning thirst,
But I'm the fellow that sees 'em first;
So most of them should count for me,
I'll take the bet; it's a cinch, d' see.'"

Then the whiskey flask had this to say:
"I never looked at the thing that way;
'Ye confess you spoke the truth;
'Tis you that tackles the foolish youth---

"You fill his system with dopy smoke,
I mould him into a first-class soak;
We work together far too well
To quarrel for even a spell."

So the whisky flask and the cigarette
Shook hands together, called off the bet,
And away they sauntered side by side
Hunting for victims far and wide.

In every corner of the nation,
Partners in crime and ruination.
So here's our warning, on the level,
Shun them as you would shun the devil.

Submitted for publication
by C. B. Wall, R. 6, Box 326, Lexington, N. C.

The Great Tribulation
By Eminent Bible Teachers
This book gives a brief explanation of the prophecies on The Great Tribulation as found in the Book of Revelation. Price 20¢ plus 3¢ postage.
"ISAIAH 9:6"

(Continued from page 1)

les as to who the Father was, and should clear ours likewise. They were at sea as to whom He meant when speaking of the "Father," and had said among themselves: "What is this that He saith unto us, A little while, and ye shall not see Me; and again a little while, and ye shall see Me, and because I go to the Father... we cannot tell what He saith." John 16:17, 18.

In making the above statement the Lord had spoken plainly instead of speaking in proverbs as He had been speaking heretofore... Then "His disciples said unto Him, lo, now speakest thou plainly and speakest no proverb...by this we believe that thou camest forth from God." Jno. 16:29, 30. Let us believe the same thing. Let us accept the Christ as the Son, who at one time in the past had dwelt in eternity with the Father, and who had been "sent into the world" by "the Father" and who had "come forth from the Father," and who now "left the world" to "go unto the Father."

The Father Sent The Son

Yes, He was a "Son given," and we can now sing: "Thanks be unto God for His unspeakable gift." And of course there must be a Father to give a Son. He could not be a son who never had a Father. Therefore the words "everlasting Father" in Isa. Father was "born a child" and called Himself a Son, for then we would be looking around for His Father, for where a son is there must of necessity be also a father. So, then, in Isa. 9:6 we have a Father "giving a Son," not coming into the world as a Son. But as Jesus Christ Himself said, and as New Testament writers have said: He hath "sent His Son into the world," "The Father sent His Son to be the Saviour of the world." (1 John 4:14. By this we see that the Father did not come, but the Father sent. And this is what "God manifest in the flesh" means.

God sent His own Son in the likeness of sinful flesh." (Romans 8:3 c.f. 2nd Ch. Heb., especially verses 6-17).

Christ, The Mighty God

"His Name shall be called: the Mighty God." Now we come to the Nature of the "Son" that was given: and the "name" is to signify His divine nature. But the trouble lies with those who have stumbled over this text, in failing to see that the Scriptures apply this term (God) to more than one Personality. This term expresses Deity. There is but one Divine Nature. This it is that constitutes "One God." But this one divine nature is shared coequally by three great Personalities: the Father, and the Son, and the Holy Ghost. (1 John 5:7), "There are three that bear record in heaven."

If all who have been troubled would carefully mark the scriptures where the writers use the term "God" to designate more than one Person they could plainly see this angle of truth—this side of the shield. There was never a moment in the life of the writer of this article, since he has been old enough to form an opinion, that he doubted the Godhead of Jesus, the Christ. The humanity of Christ has been no bar to that conception of Him. He is "my Lord and my God." — "the Mighty God."

Scriptures Using the Term "God"

Now let us turn to some scriptures where the term "God" is used to designate a Person other than God the Father. In Heb. 1:5-9, we have the words of the Father to the Son, beginning, "Thou art My Son." The word "Thou" is in the second person. Therefore it cannot refer to the Speaker. By this it is plainly seen that the Father here was not speaking to, or of Himself. Again, "I will be to Him a Father, and He shall be to Me a Son." But the objector says: "This was Divinity speaking to humanity. The Divinity is the Father, and the humanity is the Son." But that statement would leave us a "human son" with a Divine Father. But Isaiah 9:6 says the "Son given" was the "Mighty God." So we cannot say His humanity alone is the Son. For then the prophecy would be a failure and our Saviour only a human Sacrifice without power to save at all. But back again to our passage in Hebrews: The Father is still speaking with the Son, and unto the Son He saith (the Father saith), "Thy throne, O God is forever and ever." Here the Father calls the Son "God". One person speaking with another person, and the Son, (whom some declare is the humanity of Christ) is declared by the Father to be a sharer with Him in His God-head.

A Distinction In Personality

Again we read: "Thou hast loved righteousness... therefor God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows." Ver. 9. Thus do we see in verse 8 the Father applying the term "God" to the Son, and in verse 9 applying the same term to Himself, yet making a perfect distinction in their Personalities. Therefore to say that Jesus the human "Child" of Mary is the "Mighty God," does not mean that He is the Father, for He cannot be a Father and a Son at the same time. But it does mean that the Son shares in the Father's Nature and God-head. So the theory that the humanity is the Son and the Divinity is the Father and these both are found in one Person -- i.e. both the Father and the Son in one Person, is not correct.

Thomas said: "My Lord and my God," (Jno. 20:28) and said truly; and yet, in the same chapter Jesus said to Mary: "Go to my Brethren (See Heb. 2. 11-17, esp. ver. 14, 16) and say unto them, I ascend unto My Father and your Father, to My God and your God." Here again we see the term "God," applied to two Persons. And the one Person must ascend to the other Person. The one on earth called "God", the other in that place to which the first one must ascend also called "God." So it is
The Eternal Son

We sometimes fail to see that the Father God had with Him in all eternity, the presence of the Son and His co-operation in the work of creation. "Let us make man in our image," said He. Some will say there was no Son till the birth of the "Child" in Bethlehem. But read Heb. 1:1 "God created the worlds by (or through) His Son." We can plainly see that while the Father was the great Original Cause, the Son was the active Agent in the creation of all things, and that long before time itself began there was a Son. Hear Jesus: "Father . . . Thou lovedst Me before the foundation of the world." Jno. 17:24. And it was the Creator-Son that came as the "Child" of Isa. 9:6 to Bethlehem. He was the "Son given" and was "called the Mighty God" because He was a sharer with the Father, from all eternity, in His Divine Nature. It is of this incarnation that Isaiah prophesies and of which John, in his first chapter writes -- "the only begotten of the Father", (Ver. 14.) sharing with Him the Divine Nature. (Ver. 1-The Son of God, the Great Creator, Ver. 3). Then let us not forget that all things were created "By the Son." Paul says, "To us there is but One God the Father of whom are all things, (original cause) and one Lord Jesus Christ, by whom are all things." 1 Cor. 8:6.

In Ephesians 3:9 we may see that the "Son" of Heb. 1:2, who was "with" the Father in eternity, and at whose command the worlds were created, is none other than Jesus who was born of the Virgin. Two Personalities, one the Cause of all things, the other the Agent in creating all things. And being together in eternity they must of necessity be of one eternal nature--divinity, deity, God-head. Therefore the Son is a sharer with the Father in His Jehovahic, Elohimic Nature, and to this Isaiah refers in Ch. 9:6.

So then the "Father of Eternity" shows us Jesus was the beginning of all things. Eternity itself is in Him--He is the Father of it in the active sense, the Elohimic Nature of the Father at work through His Son making Him the "Father of Eternity," the Creator of all things.

That the phrase "everlasting Father" does not refer to Christ's Personality, but to His work as Creator of both old and new creation, is evident by the fact that not once in the New Testament (where His Personality comes to the front) is He called "the Father." But in many places He is called the "Son of the Father." e.g. 2nd John 3:1, (Compare Isa. 9:6 with John 14:9-11), and it is clearly seen that it refers to His Jehovahic Nature in the work of redemption, and is not to be taken literally, but rather to be taken in the sense of a proverb. (Jno. 15:25) "Jehovah" is the eternal, and redemptive Name of God, and Christ is God's Redeemer. Our Lord would have His disciples know that the Father's Nature could be "seen" in Him--that the God-nature was manifest in His flesh, (I Tim. 3:16).

But their eyes were holden, they could not "see" neither could they understand. His words were "proverbs" to them--words with a hidden meaning. And today they are still proverbs unto some. But the time came when "He told them plainly of the Father" Jno. 15:25. Whereby they knew He had "come forth from God." Ver. 28:30.

Thus the mystery is clear, the divine nature of God is "manifest" in His Son, Jesus Christ, who is the image of the invisible God. The active agent in the creation and redemption, the Alpha and Omega, the beginning and the End, the Author, Originator, and Father of Eternity.

THE POWER OF CHOICE

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