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WORSHIPPING
DEFEATED
GODS



W. M. TIDWELL

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WORSHIPPING DEFEATED GODS

BY W. M. TIDWELL



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THE PURPOSE OF THIS BOOK

We are very reluctant to send this book forth because so many excellent books are being printed and also because of our own incompetence. However, we have two or three reasons for doing it. The first is because many of our friends, over the country, have insisted that we do. The second is because we realize our little day will soon be gone.

We are fifty-four years of age, and while we began in the work of the Lord, quite early in life, and can humbly say for the past thirty-four years, have sought to do what we could to win the lost, it seems that we have done absolutely nothing. We have picked up a grain of sand and then looked back upon the shore and it had not been touched, it seemed. So after these years, as we look back upon the whitened harvest fields, it seems they have been untouched.

We have been accused of taking life too seriously. But we feel, with a sinless, nightless, eternal heaven above us, and a waterless, bottomless, endless hell beneath us, with thousands of souls passing into eternity each day, one should be in earnest. If this is not sufficient to solemnize one we wonder what it would require.

A little girl was working hard and could not be detracted from what she was doing. When asked the reason she answered, "I just have one little candle and it will soon be burned out and I want to do what I can while it is burning." So in the name of our Savior, and for the sake of lost souls, we send forth this booklet, trusting that it may be used of the Lord in some little way at present; and then, if Jesus tarries, when our lips are silent in death may be used of Him to help some one who is lost in the night of sin to find the way, or encourage some discouraged child of God to press on.

Unworthily yours,

W. M. TIDWELL.

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Worshipping Defeated Gods

CHAPTER I

WORSHIPPING DEFEATED GODS

In Second Chron. 25:14, 15 we have an account of a very strange incident: "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down to them, and burned incense to them. Wherefore the anger of the Lord was kindled against Amaziah and he sent unto him a prophet, which said unto him, 'Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?'"

Amaziah won a great victory over the Edomites, capturing their gods. But, strange to say, he took these captured, defeated gods and set them up to be his gods. God's anger was kindled against him, and he sent a prophet to him inquiring why he sought these defeated, captured gods which could not save their own people. Surely this was the height of wickedness and folly. Passing strange.

But history repeats itself. This is not the last time such folly has been wrought. We do not mean to criticize our older denominations. We praise the Lord for the people of God everywhere. We love them and fellowship them just as far as possible, preach for them and conduct revivals for them often. But, while we thank the Lord for all that is being done by them, we believe there is a work God designs to be done that is not being done by them. If they were doing all God desires to be done and doing it in the WAY HE DESIRES there would be no reason for the existence of the Church of the Nazarene.

Many of use were identified with the older denominations and our hearts grew sick of all these social abominations to carry on, as they said, the work of the Lord. Christ said, "My house shall be called a house of prayer, but ye have made it a den of thieves." But the question is asked, "Where do we meet and what do we do to provide social life for the church and especially the young people?" We would like to ask this question, "Where in all the Word of God is the Church instructed to provide commercial, industrial, political or social life?" No, christendom has lost its SEASONING and SAVING qualities and as a result has substituted "institutional" churches (?) with their God-dishonoring abominations, instead. These silly substitutes, of course, have failed. In a large church, so called, in the North we were informed that six at prayer meeting and a dozen at the Sunday evening service was a good average attendance. This building covers about a city block and is equipped with almost every possible device for the propagation of their worldly performances. Also in a church that boasts of being the finest and richest church in the denomination in the South, we were told by one of its members that five was about the average prayer meeting number.

Now the founders and propagators of our Nazarene Church deplored these practices. Multitudes today are sick of all this "social junk" and are looking to us for a church home. Now we may be designated as a "calamity howler" but we know whereof we speak, and are willing to be thus counted if we can call attention to a grave danger by which we are confronted. No, the older denominations did not begin with present day abominations but only tame social functions which have grown to present conditions.

A few among our number insist we must, AS A CHURCH, sponsor a few mild social functions in order to hold the young. It is the devil's falsehood to wreck us. No, if the young people wish to spend a social evening in the home, doing anything that is in harmony with the beautiful experience God has given them, there is no objection whatever, but even THAT IS NOT

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A CHURCH AFFAIR, and is in no wise sponsored by the church. It is not the mission of the church to direct military, political or social affairs, but to win souls. Of course our holy religion will direct all these other matters, but this is not the mission of the church AS SUCH. A few of our dear Nazarenes, for whom we have the greatest respect and love, seem determined to adopt these "DEFEATED, CAPTURED GODS" and set them up to be our gods. When we do it will be our utter undoing. Many who have come to us because of these conditions will be discouraged, others who are looking to us will not come, God will be grieved and hell hold high carnival. But you say, "One came to our church social and then to the church and was converted." But while you *may* mention one who came I can show you hundreds who have been wrecked by them.

No, of course we do not mean to go SO FAR as the old churches. But if we permit the "camel's nose" we will soon have the whole ugly beast. Young people do not even desire these things as a rule. God forbid that some one who may NEVER HAVE BEEN OVERLY SUCCESSFUL in building up a church should insist that we adopt these discarded gods which will wreck us in the end. Dr. Bresee said, "Keep the glory down." If we do this, we shall not need to adopt any of these gods which are all children of the present Apostasy, and thereby incur the wrath of God and damn souls in hell.

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CHAPTER II

CONSECRATION

Some one has said, "Consecration is talked about a great deal, little understood, and less practiced." In second Chronicles, we have a description of the consecration or dedication of the Temple. In this we have some beautiful thoughts, which are quite similar to the consecration of which Paul speaks in Rom. 12:1, where he entreats the Christians to consecrate themselves to the Lord. He said, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a LIVING sacrifice, holy, acceptable unto God, which is your reasonable service." We wish to notice a few points of likeness between the dedication of the Temple and the Christian making the consecration.

1. In the first place we notice that the Temple was God's house when it was dedicated. So it is when one is to consecrate. We have heard people say, "When I was saved I consecrated myself to God." No, this cannot be done at that time. To the unsaved God says, "Let the wicked forsake his way." That is give up sin. *The sinner must repent, which means godly sorrow for sin, and then believe for salvation. It is the Christian, always, in God's Word, who is exhorted to consecrate.* In John 14:15-17 we read, "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." The birth of the Spirit is one thing and the baptism with the Spirit is another. The sinner repents and believes and is born of the Spirit. The Christian consecrates and believes and is baptized

with the Spirit. Thus we learn we must be God's child, just as the Temple was God's house, in order to consecrate.

2. In the second place, we learn that the *entire* Temple was to be dedicated. Not part of it but the whole. So it is when the child of God dedicates himself to God. The consecration must be full. No reservations. If one should purchase a house and the owner should say, "I will turn all the keys of the house over to you EXCEPT THIS ONE KEY. This is the key to a small basement room. In this room there is a serpent, wolf, bear and wildcat. I am going to give you complete possession of the house except this room. For certain reasons I wish to make this reservation." Now would you move in under those conditions? Certainly not. You would say, "If I am to move in I must have complete possession. No reservations." So it is when making the consecration. If God is to come in, there must be no reservations. Mrs. Havergal said, "Take my life and let it be consecrated Lord to Thee. Take my moments and my days, let them flow in ceaseless praise. Take my silver and my gold, not a mite would I withhold. Take my intellect and use, every power as Thou shalt choose. Take myself and I will be, ever only ALL for Thee." The consecration must be full if God accepts the offering.

3. In the next place we find when the Temple was dedicated Solomon prayed. Some people tell us that it is not necessary to pray if we are the Lord's child, for any definite experience; for He will give us what He desires us to have without this. In Second Chron. 6:13, 14, we read where Solomon made a scaffold of brass and kneeled upon it and spread forth his hands toward heaven and prayed. Then we remember Jesus said, "If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ASK Him." Praise the Lord! Yes, just as there was definite prayer, when the Temple was dedicated, so the Christian, who longs for the Gift of the Holy Spirit, in His sanctifying or cleansing power, must definitely pray.

4. Then, in the last place, we find when the consecration was made and the prayers offered they INVITED God to come in. "Now therefore arise, O Lord God, into thy resting place" (2 Chron. 6:41). So it is when the Child of God is making the consecration. When the consecration is complete, not a single reservation, and earnest prayer has been offered we must invite God to come in. You say, "But will He come?" Just as surely as conditions are met He will come. He is anxiously waiting to come. We must be willing for Him to come in His way as far as outward manifestations are concerned. To some He may come like a cyclone or in mighty billows of fire. To others quietly, like the sunbeam or falling dew. Any way He will come. This very moment, if you have not done so already, if you will meet conditions, look up and trust Him, He will come. A young woman, who had been to a service, seeking the blessing, was sitting at a table in a restaurant taking lunch, when she actually invited Him in. As she sat there, with a joyous look, she said to her friend, with whom she was taking lunch, "He has come!" Her friend, not understanding, replied, "What do you mean? Will you explain yourself?" To which she joyously answered, "The Comforter has come." Yes He will come if we "Consecrate our all and upon the Savior call, bless God He is for us ALL TODAY."

But just as there is a human and Divine side to Justification or salvation so there is a human and Divine side to entire sanctification. The sinner repents, believes and God forgives, regenerates and adopts him into His family. The Christian consecrates, believes and God sanctifies. After the Temple had been dedicated and God invited in we notice the results:

In 2 Chron. 7:1 we read, "Now when Solomon had made an end of praying THE FIRE CAME DOWN FROM HEAVEN, and CONSUMED the burnt offering and the sacrifices; and the glory of the Lord FILLED THE LORD'S HOUSE." Yes God came as He always will. But here we notice the two-fold work of His one coming. There was a consuming and a filling. Not two different experiences at two different times but

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two accomplishments at the one coming. The burnt offering and the sacrifices were CONSUMED and the glory of the Lord FILLED the Lord's house. Just so when the Comforter comes to the child of God. On the day of Pentecost when the disciples were baptized or filled with the Holy Spirit the work accomplished was twofold. They were cleansed and filled. And this cleansing and filling took place simultaneously or at the same time. Some would have us believe that one must be saved then sanctified or cleansed and then later filled. This is not God's plan. The Bible does not teach three works of grace but it does clearly unmistakably declare the sinner must meet conditions and be saved and then after having been saved he must consecrate his redeemed self to God and receive the baptism with the Holy Ghost consuming carnality and at the same time filling with perfect love.

But not only did God come and cleanse and fill, but the Temple became the home or resting place of God. In 2 Chron. 6:41 we read, "Now therefore arise O Lord God into thy RESTING PLACE." The Temple became God's place of abode. In John 14:23 Jesus said, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our ABODE WITH HIM." That is God the Father and God the Son in the Person of the Holy Ghost will come and live in us. The sanctified soul becomes the home of God. Christ declared that we were to be the temples of the Holy Ghost. Blessed and wonderful. Just to think that, notwithstanding our pollution and vileness that God can so work in us, transforming and renewing, till we become the habitation of the triune God. Matchless and marvelous grace.

But not only will He do this but in 2 Chron. 6:20 we read, "That thine eyes may be upon this house day and night, upon the place whereof thou hast said that thou wouldst put Thy name there."

The Temple became a place of special interest to God. He said His eyes were upon this house day and night. Just

so it is with God's consecrated and sanctified children. They are the apple of His eye. He declares, "The eyes of the Lord run to and fro throughout the whole earth to show himself STRONG in behalf of them whose hearts are perfect toward him." God had His Nazarites in the Old Testament times. They were God's consecrated people. The vow of their God was upon them. They were God's peculiar people. They could not do many things other good people were permitted to do. Now, we do not have, in every sense, the Nazarites of olden times but we do have God's Nazarenes. They have made the consecration. The vow of their God is upon them. They are different. No they cannot, neither do they so desire, to do some things other good people seem to do. Praise the Lord we have something better. Yes we have some One. The Comforter has come. He abides. God's eye is upon us night and day and we love Him and would not grieve Him.

Then in 2 Chron. 7:2 we read, "And the priests could not enter into the house of the Lord, because the GLORY OF THE LORD had filled the Lord's house." It was the glory of the Lord that PRESERVED the Lord's house. The priests could not enter in. Glory is a wonderful preservative. Thank God! In Jude 1 we read, "To them that are SANCTIFIED by God the Father and PRESERVED in Jesus Christ and called." As long as we keep the blessing it will preserve us. The glory will do the work for us as individuals and as churches. There is no substitute for glory. We need none. As long as the individual is glory preserved there will be no room for egotism, ill will, self-seeking or anything of the kind. As long as the church keeps the glory down all problems are solved. Some may deny this but we have God's Word on our side. It will solve the financial and attendance problems. On the day of Pentecost when the glory came finances "came easy" and the "multitudes came together." It worked then and still works.

Then finally when the people saw how the glory came they were greatly blest and worshiped God. In 2 Chron. 7:3 we read, "And when all the children of Israel saw how the fire

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came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying for He is good for His mercy endureth forever." Indeed the people were blest. They were humble. They bowed themselves with their faces to the ground. They worshiped God. *They saw God.* That is the need today. "Change and decay in all around I see O thou who changest not abide with me." "Truth upon the scaffold, wrong upon the throne, but the scaffold sways the future, and amid the dim unknown, standeth God AMID the SHADOWS KEEPING WATCH upon His own." Christ told us as the age closed, and we near the coming of the Lord, that men's hearts would fail for fear. That there would be distress and perplexity on every hand, but He exhorted us to LOOK UP because our redemption draweth nigh. May we consecrate all, invite God in and walk in the light and He will bless us and make us a blessing and keep us ready for the time when He shall call or come.

CHAPTER III

SANCTIFICATION AND WHAT FOLLOWS

Jesus said, "Ye shall know the truth and the truth shall make you free." Truth bears inspection. Holiness is the fundamental doctrine of the Bible. Man was holy. Through the fall he became unholy. If he ever gets to heaven he must be, in this life, made holy. Sanctification is the instantaneous cleansing of the heart of the Christian. Holiness is the state that follows. Sanctification and holiness sustain a similar relation to the operation, for some affliction, and the good health that follows. Christ is a sin specialist. He never fails. So, while sanctification is an act whereby the heart of the believer is entirely cleansed from sin, there are some things the sanctified should remember that follow.

First, he should know that sanctification is not the end but the beginning. Truly the old nature has been crucified, and as far as sin is concerned his soul has been restored; and the Holy Ghost has been enthroned, but he must not imagine that he has sufficient grace *stored up* to take him through. No, he has crossed the Jordan but he must go in and possess the land.

Then, he should remember there is a difference between *purity* and *maturity*. A pure heart is one thing and a mature character is another. The plant or shrub has been sorely wounded. The horticulturist performs the operation and removes all the affected part, but it still may be badly warped. Sanctification makes the heart clean, but there may be many mental or spiritual warps that must be corrected. If the newly sanctified discovers some of these he must not decide he failed to get the blessing, but press on toward a mature character.

Again, the newly sanctified should distinguish between carnality and humanity. Adam was a man, and a normal one,

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before he fell. Sanctification delivers from the carnal mind but we remain human beings with legitimate desires. We think if one was fond of beef steak before he got the blessing he would still like it afterward. However, we believe if he was a little over indulgent before, the enthroned Holy Spirit within would now enable him to "Keep his body under" and be more temperate.

In the next place we should know there is a difference in death to sin and self. Death to sin is instantaneous. It is an act. Paul said, "I am crucified with Christ." But while death to sin is an act death to some forms of the self life is a process. In Gal. 2:11-14 we have an account where Paul "Withstood Peter to the face because he was to be blamed." Peter had the blessing all right but he needed to die to some of his Jewish prejudices. On another occasion it required a special revelation from heaven in order to deliver him so that he might go and preach to the Gentiles. There may be many things in our lives, while not sinful within themselves, nevertheless they are not like Jesus. Paul spoke of "Perfecting holiness." We have known devout people, who unquestionably had the blessing, but found these conditions and became discouraged and gave up. Job surely had the blessing, nevertheless, God permitted him to be put into the furnace of affliction in order that he might die to himself and he declared when it was all over he would come forth as gold.

Then, finally, the question is often asked, "Do sanctified folks ever sin?" Well, we would answer they certainly *should* not, and they *need* not. God says, "My grace is sufficient." No, there is no necessity for sinning. The facts are from the moment one is justified, say nothing of sanctification, it is not necessary to sin. From the time one is saved till he shall pass the pearly gates it is not necessary to sin. God is able and, with every temptation, He will make a way of escape. But while it is certainly not necessary for one to sin we all know that he *can sin*. Yes, we feel in the very depths of the soul, that we will sin unless we watch and pray mightily. Then the question

one condition for salvation but repentance is necessary to believe. God will not, and cannot according to His nature and plan, save an impenitent soul.

It would seem that those who insist on the "standing" theory teach that very little is done IN us, but much is done FOR us. Just here we praise the Lord for the blessed vicarious, substitutional death of Christ on Calvary. He died for us, the righteous for the unrighteous that He might bring us to God. He is our only hope. "The blood, the blood is all my plea and hallelujah it cleanseth me." "Our hope is built on nothing less than Jesus' blood and righteousness, and we dare not trust the sweetest frame but wholly lean on Jesus' name." If we ever get to heaven and walk the golden streets it will be because we trusted Christ as our Savior and were true to Him to the end. No, far be it that we should fail to appreciate and praise God for all that Christ has done for us and for all that He imputes to us, or sets over to our account because of His sacrificial death, but we also praise God for not only His imputed righteousness but for His imparted righteousness.

One brother expressed his "standing" theory something like this, "The heart is like an old barn yard. It is full of filth, but a beautiful white snow has fallen and covered up the vileness. We do not see the filth but only the beautiful snow. So it is," he declared with us, "our hearts are full of the filthiness of sin but our souls are covered with the beautiful white robe of the righteousness of Christ, which is imputed to us, and God does not see the vileness that actually exists in the heart, but only the righteousness of Christ." This we believe to be the devil's doctrine. No, Christ did not die to cover up sin but to take it away. "For this purpose the Son of God was manifested that He might DESTROY the works of the devil" (1 John 3:8). Then, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from ALL sin" (1 John 1:7).

The Psalmist said, "Purge me with hyssop and I shall be

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clean, wash me and I shall be **WHITER** than snow" (Psalm 51:7). If one is made whiter than snow how much sin is left? Some one has said that, "Justification makes one as white as snow while entire sanctification makes **WHITER** than snow." God has said, "From **ALL** your filthiness and **FROM** all your idols will I **CLEANSE YOU**" (Ezek. 35:25). In Revelation 19:8 we read, "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the **RIGHTEOUSNESS OF THE SAINTS.**" Not the righteousness of Christ. Of course, it was through His vicarious death that it was obtained but they are actually and experimentally cleansed. "The king's daughter is all glorious **WITHIN**, her clothing is of wrought gold" (Psalm 45:13). In the glorified state material clothing will not be worn, but what we are will shine forth and envelop and clothe. We will be clothed from within. The righteousness of the saints, spoken of here as fine linen, will illuminate and clothe. No more putting off and on. They shall shine like the stars. This will require not only good standing but a good state.

But again it is claimed that our **STATE** may be greatly changed but our **STANDING** never. This is all in Christ, they claim, and no matter what we may do or become, the standing in Christ is unchanged. That God will chasten but will unconditionally bring us to heaven. Some are now teaching that Ananias and Sapphira were saved. They claim they were Christians and while they sinned God chastened them, even to physical death, and took them to heaven. According to this teaching they were such liars that God could not permit them to live on earth and simply took them to heaven. Well, "Necessity is the mother of invention." Of course if they were once saved according to this teaching that was inevitable.

John Wesley is reported to have said that "This teaching is very pleasing to flesh and blood." It is claimed by its advocates to be a very "Comforting doctrine." It may be very comforting to deceived souls, but it is very dangerous. No! God's Word does not teach that if one is overtaken and fails

he is immediately cut off, but it does teach if one goes on and continues in sin that he will become, while no one knows just when, a miserable apostate and be eternally damned. Paul was anxious lest after he had preached to others he might become a "castaway." They tell us that Paul was fearful lest he should lose his "crown" or "reward," but he was fearful lest after having preached to others he might become a castaway or lose his soul.

Christ said, "I am the vine and ye are the branches" (John 15:5). Again He said, "Every branch IN ME that beareth not fruit He taketh away." It is claimed if one is taken away it is proof that he was really not in Christ; just professed to be. But Christ did not say, "Every branch that CLAIMS to be in me." But "Every branch IN ME." One man commenting on this verse said, "They were not really in the vine but just 'tacked on.'" Another said he had gotten some new translation and the thought in his translation was that, "Christ would cut the branch back to the FIRST JOINT." Of course he said, "He would never take away the entire branch, as that would mar the vine." Then he grew very happy and declared this was very comforting. It may be very comforting now but what about the judgment? God declares if one adds to this book God shall add to him the plagues of the book, and if one shall take away from the words of this Book God shall take away his part out of the book of life (Rev. 22:18, 19). We know this refers primarily to the book of Revelation but it will include all the Book of God.

Yes, the state determines the standing. Lucifer had good standing as long as his state was good. But he sinned and became a rebel and the curse of God fell upon him. Adam was holy and true but fell into sin and was driven from the presence of God. They claim it is different with those who have been saved through the blood of Christ. God's Word declares otherwise. "He that endureth unto the end the same shall be saved." Yes, it is possible to fall. The Bible is clear. Then we feel in our own souls that unless we watch and pray we shall

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be overcome and lose our own soul. "My soul be on thy guard, ten thousand foes arise, the hosts of sin are pressing hard to draw thee from the skies." "O watch and fight and pray, the battle ne'er give o'er, renew it boldly every day and help Divine implore." He is able to keep. As long as we abide in Him no man is able to pluck us out of His hand. Of course we came in by choice and we may likewise choose to sin and take ourselves out of His hand. But no man or devil can do it if we are true. "The angel of the Lord encampeth round about THEM THAT FEAR HIM and delivereth THEM." "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose hearts ARE PERFECT TOWARD HIM" (2 Chron. 16:9).

We are only safe in the Lord. If He is for us who can be against us? And most certainly He is for us as long as we obey Him. The admonition to the Christian is, "Grieve not the Holy Spirit." He can be grieved away. When this is done we are left to fight our battles. Saul did. He was God's man. He was given *another* heart and turned into *another* man. He was victorious while true. But he sinned and when he went to pray he said God did not answer him any more. Sad day when God no longer answers our prayers. Then he went out to battle and we know the fearful results. His state was changed and he lost his standing with God.

We appreciate friends, we believe as much as anyone, but we want, above all else, to have good standing in heaven. This can be done only by keeping a good heart experience. May the Lord enable us at any cost to be true and keep good victory in our souls and then we may be assured that we will be in good standing with heaven.

CHAPTER V

THE THREE MEN OF THE BIBLE

The Bible describes three men. The natural or unsaved man, the carnal or unsanctified man, and the spiritual or sanctified man.

The Natural or Unsaved Man

We have an introduction to him in 1 Cor. 2:14. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither CAN HE KNOW THEM because they are spiritually discerned." This natural man may be vile, coarse, wicked and defiant, like the picture in Romans three, where we read, "They are all under sin. There is none righteous; their throat is an open sepulcher, whose mouth is full of cursing and bitterness, whose feet are swift to shed blood." He may be like the sinful woman at the well (John 4). Or like the wild man of the tombs of whom we read in Mark five, or on the other hand, he may be refined, cultured, benevolent and even religious like Nicodemus and Saul of Tarsus. Nicodemus was scholarly and religious. Saul was educated and zealous for the legal righteousness but they were both lost. Had never been born from above and they were hell bound, notwithstanding all their acquirements, just like the vile woman and the demoniac. There may be a great variety of natural men, but they are all of the flesh and shall be damned eternally unless they trust their Christ as their personal Savior.

The Carnal or Unsanctified Man

Here again we find a variety. Some may be ill tempered, continuously beset by carnal anger. Others may be cowardly like Peter. Others may have a wrong spirit like James and John when they wished to call fire from heaven and consume them. Others may lack moral insight to their own needs and

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the needs of others like Isaiah before he attended the holiness service described in Isaiah 6. Still others may be selfish, proud, irritable, easily offended, making no progress like those Paul describes in first Cor. 3:1 where he said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men." Also in Hebrews 5:12 we read, "Ye ought to be teachers, but ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." So while there may be a variety and carnality may manifest itself in many ways, all are carnal unsanctified and do not possess that inner, personal victory for which they long, neither are they prepared for effective service in the work of God. The stage coach driver cried, "First-class passengers keep your seats. Second-class passengers get out and walk. Third-class passengers get out and push." None of these just described belong to the latter class.

The Sanctified or Spiritual Man

He is a wonder to himself, a puzzle to men and a problem to the devil. He is God's only holy man in a wicked world. He is in the world but not of it. He is a stranger and pilgrim in the earth. Not pilgrims and strangers, but, strangers and pilgrims. He is a pilgrim because he is a stranger. He may be unlearned like Peter and John but a wicked world and a Christless Christian will marvel and take knowledge of him that he has been with Jesus. Yes, we appreciate scholarship but if that is all one has he is a failure in the work of God. Paul was a scholar, and while God used his learning, he declared he did not get his message from the schools. It was not taught by man, but received by revelation from God. We have seen men and women who would not know grammar or arith-

stood there in the 'Silent City of the Dead,' it seemed like a voice from the other world."

But, while all must die if Jesus carries, death does not mean the same to all. The Bible speaks of the "Death of the righteous," and the "Death of the wicked." In Revelation, we read "Blessed are the dead who die in the Lord." Scholars tell us that the word blessed is synonymous with the word "happy." So it would read, "Blessed are the dead," or "happy are the dead." But you will notice that it does not state, "Blessed are all the dead." No, "Blessed are the dead who die in the Lord—the Christian dead. Those whose sins are washed away in blood of the Lamb. Then in the Psalms we read, "Precious in the sight of the Lord is the death of his saints." He does not say, "The death of everyone is precious in His sight," but it is the death of His saints. It is a question of our relationship to Christ. It is a question of sin. "Death by sin." And again, "Sin when it is finished bringeth forth death." We find that death is the result of sin. This gives us some conception of the terribleness of sin, which is worse than death or hell. Death is the result of sin, and sin made hell a necessity.

This is a world of tears, broken hearts, and sorrows, but we are sure that the saddest thing this side of the gates of damnation is a Christless death. TO DIE IN SIN! It does not matter "where" you die, but the thing that should concern us is "how" we die. What does it mean to live a Christless life, die a Christless death, and pass into a Christless eternity? INCOMPREHENSIBLE!

The proud, worldly young woman was dying, and called her father to her death bed, and pathetically said, "Papa, I am dying, and it is so dark, and so cold, Papa, won't you go with me?" Of course he could not. Yes, it will be dark, and lonely without Jesus. But not only if we die in sin must we cross the river of death alone, but it means the giving up of all hope. This is a world of hope. The man without a position hopes to get one. The sick man hopes to get well. But to die

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in sin means to go to a world where hope is unknown. Death settles destiny. From Genesis to Revelation, we do not find the faintest hope held out for those who die in sin. But thank God, we do not have to die in sin! God has provided a perfect remedy, and all who will, may plunge in, and be made every whit whole.

Last week, among the funerals we conducted, was the funeral of a baby. In this home there were sickness, need, and sorrow. While the service was being conducted, we noticed a little girl, the sister of the baby who had died, standing close to the casket weeping bitterly. After the service was over, we were detained for a brief time waiting for some one. While thus waiting, we noticed this little girl suddenly leave the house. After a short time she returned with a rose. It was not a rose grown in some garden but an artificial rose. It was a yellow one with some green on the outside. It was old, dusty, and faded. The girl had gotten some perfume, and sprinkled on it. Also she had found a piece of a faded ribbon, and tied it around the stem of her rose. Not only this, but she had a small button with the words "I care" pinned to the rose. While the grave was being filled we noticed that she held her rose tightly, while the bitter tears chased each other down her cheeks. Finally, when the grave was filled she very tenderly placed her lone artificial rose, made fragrant with perfume, sprinkled there by herself, upon the grave. It looked so desolate as it stood there, lifting itself possibly ten inches from the ground on its slender, wire stem. As we beheld it, it spoke volumes to us. It was the work of love. Love Will Find a Way! She had done her best. In John 3:16, we read "That God so loved the world that He gave." He gave His own Son. And so while we must die, we need not die in sin. Christ came to save His people from their sins. Paul said, "The sting of death is sin."

Death to the Christian is just going home. The saintly John Wesley said "Our people die well." The Psalmist said, "I will fear no evil though I walk through the valley of the

shadow of death." Then he tells why, "For Thou art with me." If we fail in everything else in the world, may we see to it that we are saved from sin, so that when this brief pilgrimage here is over Christ may be with us when we come to the end of the way. And then bring us to Himself where sin, sorrow and death can never come.

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CHAPTER VII

THE ARREST, TRIAL AND CRUCIFIXION OF CHRIST

I. THE ARREST. The cause for the apprehension of Christ was twofold. The first cause that provoked the Jews was the testimony He gave concerning His Deity. He declared Himself to be the Son of God. Then again the seven "woes" of Matt. 23 enraged them. After these a deep-seated determination to put Him to death took possession of them.

However, the first steps taken to accomplish this fiendish purpose was a MEETING held at the house of Caiaphas, Matt. 26:1-4. Here we find a union of previous enemies. While Pharisees, Sadducees, Herodians and priests were bitter enemies, they came together in wicked union to destroy Christ. Even such characters as Pilate and Herod became reconciled. Judas, about this time, GOES OVER to these enemies and makes a deal with them. He promises to deliver Him to them for thirty pieces of silver. Then we see Christ and the Apostles at the last supper. Matt. 26:20-29. Here Christ announces His betrayal. "One of you shall betray me." Judas has returned from his treacherous plot. Possibly he was thinking of the money, which, doubtless, was in his pocket at that time. He was greatly pleased. He had received a ROYAL RECEPTION from the enemies of Christ. Mark says they "WERE GLAD." Each one began to inquire, "Master is it I?" Judas then leaves and goes back to join the mob that is to apprehend Christ. As the Last Supper closes we read, "They sang an hymn." What did they sing? Some of the Psalms likely. Some think Psalms 113 to 118. Who led? Did Jesus? After the song they walk to Gethsemane. It was during this sad walk Christ announced that during that night all of the disciples would be offended because of Him. Peter asserts his loyalty

and declares that he would be true though all others might forsake Him. Christ answered that he would that night deny Him three times. Then we have the sad experience in Gethsemane. Christ told the disciples to watch while He prayed. Behold Him as He falls upon the ground and "His sweat was as it were great drops of blood." Returning to the disciples He found them sleeping. While the disciples were sleeping the enemies of Christ were plotting. But look across the valley! It is an approaching mob. They have "lanterns and torches and weapons." Judas is the leader. See him as he goes straight to Jesus and kisses Him! This was the token. "The one that I shall kiss is He." At this time one of them that was with Jesus smote one of the servants and cut off his ear. Was it Peter who struck this blow? Anyway, it is easier to fight than to watch and pray with Jesus. Then we have the voluntary surrender of Jesus. Matt. 26:57. Then they "Laid hands on him and led him away." Thus, we have an account of the arrest of Jesus.

II. THE TRIAL. In the gospel of John we learn that He was taken, first, to Annas. John 18:13-34. The other gospel writers omit the fact that he was taken before Annas. Annas was an old man. Formerly high priest. Still, as many think, the head of the Sanhedrin. Very influential. They must have his consent and sanction. This is readily obtained. This might be considered as a kind of preliminary hearing. After this He is taken before the high priest, Caiaphas. John 18:24. Here we have the principal ecclesiastical trial. He will fare hard before a court of Christless church dignitaries. Here Peter denies Him. False witnesses, with the venom of hell in their hearts, pour forth their slanderous curses upon Him, while cruel blows fall upon His defenceless head. They spit in His face and blindfold Him and insist that He inform them who struck Him and thereby make known His deity. Awful night! The holy before the unholy! The guilty condemning the innocent. Now the trial is over. Caiaphas rends his clothes and immediately pronounces the verdict. Listen at Caiaphas as he madly

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raves, "He hath spoken blasphemies." "What further need have we of witnesses?" "What think ye." "They answered He is GUILTY OF DEATH." Thus ends the church hearings and He is pronounced guilty of death.

Then, after the preliminary hearing before Annas, and the regular trial before Caiaphas, He is taken before Pilate, the Roman governor. He is taken from the Jews to the Gentiles. From the CHURCH to the CIVIL courts. Pilate was determined to release Him. But the greater his determination the more enraged the blood-thirsty mob became. The Jews had no right to pronounce the death sentence. This must be done by the Roman authorities. John 18:31. The trial is now on before Pilate. False witnesses appear. Finally He is accused of three things. They state that He "perverted" the nation. That He refused to pay taxes to Cæsar and that He declared Himself king. The first two accusations were absolutely false. He did NOT pervert the nation. HE DID pay taxes. The last accusation was a PERVERSION of what He really had stated. Finally this trial before Pilate ends. And after all the evidence was in the verdict of the Roman Governor, Pilate, was "I find NO FAULT in Him." This enraged those clamoring for His blood more than ever. Hear them as they howl for His blood! "Crucify Him! Crucify Him!" Finally above the din of the crowd Pilate hears something about Galilee! They said, "He stirs up the people . . . beginning from Galilee." Pilate learns He is from Galilee. He is from Herod's jurisdiction. What a happy solution, says Pilate. "I will get rid of Him by sending Him to Herod."

Then He is taken before Herod. Luke 23:8-12. Herod is glad. He hoped to see Him perform some miracle. Herod questioned with Him, but Jesus gave him no answer. Jesus fared hard before Herod. The priests and Scribes vehemently accused Him. Herod and his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and returned Him to Pilate.

Now we have the second hearing before Pilate. Pilate thought he had gotten rid of Him. But not so. While he had sent Him away, He again stood before him. No, no, he was on his hands. He is the INESCAPABLE CHRIST. Some disposition must be made of Him. There is NO NEUTRAL GROUND. Pilate still seeks to release Him. Poor backboneless Pilate! But the murderers are more bent on His destruction. I see a messenger coming into the court room. He hands a note to Governor Pilate. It is from his wife and reads, "Have thou nothing to do with that Just man." Then Pilate calls for a basin of water and washes his hands in the presence of the multitude, and declares that he is innocent of the blood of that just man. But was he? Finally, as about the last effort to satisfy them without crucifying Him, he orders Jesus to be scourged. He is cruelly beaten. Behold Him as His back is bared and the strips of leather with sharp pieces of bone, or iron, tied in the end of each, fall upon Him. Every stroke they sink into the tender flesh. In the Old Testament we read, "His visage was more marred than any man." After this Pilate brings forth the bruised, bleeding and mangled Christ and exclaims, "BEHOLD THE MAN." Surely this will satisfy them. Their fiendish hatred will now abate. But not so. They are more insistent than ever. Hear them as they cry, "Away with Him. Away with Him. Crucify Him!" Here they insist if he should let Christ go he is not Cæsar's friend. Finally when all was in vain, and the voices of the clamorous mob prevailed, he delivered Him to be crucified. Thus we have the FIVE hearings. First before Annas, second before Caiaphas. The two ecclesiastical hearings. Then, third, before Pilate, fourth before Herod, then fifth and last before Pilate.

III. THE CRUCIFIXION. Pilate delivered Him to the soldiers who take Him to the hall called Praetorium. Mark 15:16. The Praetorium was the house of the Praetor, or the chief of the province. In this it seems there was the home of the Praetor, and also a hall, where court might be held. To this hall it seems Jesus was taken where arrangements were

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made for the crucifixion. Here the soldiers clothed Him with a purple robe and put the crown of thorns upon His head, and a reed in His right hand, and they bowed the knee and mocked him. After this they take from Him the mock robe and put His own raiment upon Him, and lead Him away to be crucified.

Here we have the march from the Praetorium to Golgotha. They place upon Him His own cross. The implication is that it was too much for Him. Possibly He fainted, and they compel Simon, the Cyrenian, to bear it for Him. Finally Calvary is reached. The cross is placed upon the ground, and He is securely nailed to it. O the agony as those cruel nails are driven through His tender palms and feet! Then the cross, with its victim nailed to it, is lifted and dropped into the hole prepared for it. Look! I see a sign written in Hebrew and Greek and Latin. What does it say? "JESUS OF NAZARETH, THE KING OF THE JEWS." They insist that it be changed to read, "HE SAID I am Jesus of Nazareth, the king of the Jews." Not so, said Pilate, "What I have written, I have written." It was correctly written. God had directed it. Finally, I hear a voice from the middle cross. "I thirst." He is dying. They tell us there is no thirst like that produced by death caused by crucifixion. The record states, "They gave Him vinegar to drink mingled with gall." At this time they mock Him. "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." "Let Him come down from the cross and we will believe Him." "He trusted in God, let Him deliver Him now, if He will have Him." O such mockery! Usually the hatred seems to abate when an enemy sees the one he hates dying, but not so in this case. Then I hear another cry, "My God! my God! why hast thou forsaken me?" This is the hardest yet. Yes, it hurt when Judas betrayed Him, when Peter denied Him and when He was forsaken by all, but this is the most painful of all. We find the cause of the Father turning

His face from Him in Isa. 53, "All we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him the iniquity of us all." What a load! All the sins that were ever committed from the days of Adam till the last sin shall be committed in this world. What a VILE LOAD. No wonder the Father's face was turned from Him. The Father's face was turned from Him for a brief time that our faces might be turned toward Him forever. He was separated from Him for this brief time that we might be united with Him eternally.

Finally, I hear that last cry, "IT IS FINISHED." Thank God! What is finished? His life of toil, His sacrificial death, His sufferings on the cross. Atonement has been made. Redemption is complete. The gulf between God and man has been spanned. Thank God for the FINISHED WORK on the cross. All were PROVISIONALLY saved. Then He bowed His head, after having committed His spirit to the Father, and dies. Behold Him with bowed head and bleeding form! The earth quaked! The rocks rent! Darkness came on at noon. It was dark when it should have been light. What does it all mean? The CREATOR is being crucified. The sun refused to shine. Christ said, "I am the Light of the world." The world has REJECTED THE LIGHT. They had crucified the Light of the world. DARKNESS is the RESULT. All hell was jubilant. Satan and his minions were gloating with hellish glee. Their long sought purpose has been accomplished. He is placed in the tomb. The watch of Roman soldiers was set. To sleep on duty was death. The tomb is sealed with the Roman seal. To break that seal was death. All was safe now. But wait. It is the THIRD MORNING! Praise God for that third morning! The angel came and rolled back the stone and sat upon it. The women came and the angel said, "He is not here, He is risen, come see the place where the Lord lay." "He came forth. Death could not hold Him. He said I have power to lay down my life and I have power to TAKE IT AGAIN." He has made good. Hear Him as He exclaims, "I am He that

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liveth and was dead and behold I am alive forevermore." God has overruled the work of the devil. Judas hangs himself. About two years later, according to history, Caiaphas becomes so miserable that life was unbearable and he commits suicide. About the same time, time serving Pilate, who wanted to do right but was afraid of public opinion, loses his place as governor and takes his own life. Heaven is victor. Hell is defeated! God is glorified. Christ has been arrested, tried and crucified and has risen from the dead and has the keys of death and hell. SALVATION, FREE and FULL, HAS BEEN PROVIDED FOR ALL. "Whosoever will may take the water of life freely." "JESUS paid it all, ALL TO HIM WE OWE, sin had left a crimson stain but He washed it white as snow."

CHAPTER VIII

THE RETURN OF CHRIST THE ONE AND ONLY HOPE OF
THE WORLD

Our world is in a pitiful plight. This is **UNDENIABLE**. Sin did it. Paul said, "The whole creation groaneth and **TRAVAILETH in PAIN**" (Rom. 8:22). Creation is cursed because of sin, and the pain seems to become more **ACUTE** as the shadows deepen and the age closes.

Christ, in speaking of His return said, "Iniquity would abound and the love of many would wax cold" (Matt. 24:12). Few would deny that this condition exists **TODAY**. It is reported there are about 12,000 murders in the U. S. each year. About 20,000 suicides. Three thousand kidnapped. Fifty thousand robbed. Forty-nine thousand burglarized. Five thousand homes and places of business burned. The annual cost of crime in the U. S. is reported to be \$13,000,000,000. More than three times the cost of the government. In 1929 the three largest industries were reported as follows: Motor vehicles, \$3,712,793,274. Meat packing, \$3,434,654,098. Steel industry, \$3,365,788,805. Thus we learn crime costs more than America's three largest industries. America's biggest business is crime. America spends about six times as much for crime as for schools. About 120,000 murderers roam the country. About 400,000 make their living in the crime business. Gangsterized criminals defy the law. Thirty-five thousand are killed annually in auto wrecks, to say nothing of the tens of thousands wounded. In Gen. 6:11 we read, "The earth also was corrupt before God, and **THE EARTH WAS FILLED WITH VIOLENCE**." Christ said, "As the days of Noah were, so shall also the days of the coming of the Son of Man be" (Matt. 24:37). The age of Noah was a time of **VIOLENCE**. Christ

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said like conditions would prevail just before He returned. Paul said, "In the last days PERILOUS [dangerous, hazardous] times would come" (2 Tim. 3:1). Jesus said men's hearts would fail them FOR FEAR. During the last few years, from Chicago to Miami, we have had friends point out places where prominent men have hurled themselves out into a suicide's eternity. Atheism is rampant. Their slogan is, "Down with the beast." Of course the atheist denies the existence of God, and by the beast he means the belief in God. Or as he puts it, "The God idea." He declares all our ills have come as a result of believing there is a God and if this "delusion," as he puts it, can be banished from the earth all will soon be well. Russian reds, we are informed, are, when one upon oath denies their belief in God or the future, marking or branding their subjects, which entitles them to places of preferment in the government. Surely the Anti-Christ SYSTEM is here NOW and is rapidly preparing the way for the personal ANTI-CHRIST, who will soon take charge and brand his subjects, which seals their doom for hell. Dictatorship is in the very atmosphere now. This will prepare the way for THE DICTATOR.

Space will not permit us to look to heathenism, where nearly one hundred die every minute who have never intelligently heard of Jesus. More than 6,000 each hour, more than 100,000 every time the sun sets, and between forty and fifty million each year pass into eternity without having heard that Jesus saves; where heathen births far outnumber heathen converts.

The armies of the world are being equipped more and more with DEADLY devil-invented instruments for wholesale murder. It is said New York City could be wiped out in about five hours by airplanes dropping deadly gasses. It is generally admitted that the world is rapidly preparing for another Titanic carnage, in comparison with which the World War will be an insignificant affair.

This is a very inadequate picture of conditions as they exist TODAY. The need is great. The heart grows sick at the picture. But what is our hope? Man has MANY answers. It is sad to hear the answers given by those who should know better. They are too numerous to mention. They are seen and heard from practically every paper and platform, religious and otherwise. Fortunately we may turn from this Post-Millennial Babel to the inspired Word of God. This holds out ONE HOPE. That is the personal, visible Pre-Millennial coming of our divine Lord. At times when people are sick medical treatment will cure them, but there are conditions when ALL remedies are inadequate and nothing but the MIRACULOUS TOUCH OF GOD would give deliverance. So it is with this old world. It has PASSED BEYOND HUMAN REDEMPTION and nothing short of the miraculous intervention of God will do the work. The one and only scriptural hope for this is the coming of our Lord. Thank the Lord He is coming. He Himself said, "I will come AGAIN" (John 14:3). At the ascension the angels said, "This same Jesus shall so come in like manner as ye have seen Him go to heaven" (Acts 1:11). James (Chapter 5:1-8) foretells the fearful conditions that would come and gives the remedy when he says, "Be patient therefore, brethren, UNTO THE COMING OF THE Lord." He is our hope. We are exhorted to LOOK for Him. To love His appearing. Not to be among the servants who say, "My Lord DELAYETH His coming." He is the nobleman who has gone to receive the kingdom. He has commanded us to OCCUPY TILL HE RETURNS. The hope of His return is an INSPIRATION to holiness, separation from the world, and diligence in the Lord's service. Some men say the belief in the soon coming of Jesus hinders in the work of the Lord. GOD DECLARES THE OPPOSITE. We want to reach every lost soul possible about us and give the gospel to a heathen world. Personally we would be pleased if we never had to stop and eat or sleep again. We believe His coming is near and we want to do all possible.

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We are looking for the stone "cut out of the mountain WITHOUT HANDS" to soon smite the human and satanic systems of the world. Christ will come and be King over all the earth. Plutocracies, autocracies and democracies will give way to God's Divine Theocracy—the government of God. This is the ONE AND ONLY hope of the world. May we not be deceived and look for anything else. With John we can say, "Even so COME Lord Jesus." The poet said, "Be ready every moment, be robed and sanctified, for QUICKLY I will claim you my own beloved bride. In sweet and blessed union, we then shall ever be, and dwell in bliss together through all eternity."

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CHAPTER IX

THE JEW

There is no more interesting study, in either sacred or profane history, than the Jew. While we have been a student of the Jew, for many years, we do not claim originality in this brief statement concerning the Jew. We have gathered facts, from various sources if we were convinced authentic, and hereby present them.

We believe it is usually acknowledged that the Jew is the descendant of Shem through Abraham, while the Gentiles are the descendants of Japheth and Ham. Jacob, who had twelve sons, was later called "Israel." At this time there was one nation and that was "Israel." Later the division came. Ten tribes revolting under Jeroboam and two remaining under Rehoboam. The first being known as "Israel" and the latter as "Judah." Finally Israel was taken captive by Assyria and Judah by Babylon. With the captivity of Judah "The times of the Gentiles" began and will continue till Christ returns. Jerusalem is to be trodden down of the Gentiles till the times of the Gentiles be fulfilled. About seventy years after the captivity of Judah probably forty thousand Jews returned to Jerusalem and remained there, they and their descendants, till the destruction of Jerusalem by the Roman Emperor Titus in A. D. Seventy. Also according to the books of Ezra and Nehemiah multitudes from "Israel" returned. Israel was originally one nation and will again be one, when Christ returns. Not Israel and Judah but Israel. But, not only will this be true when Christ returns, but from the time of the return from the captivity, it seems they were often recognized as one. The terms "Israel" and "Judah" were used synonymously, interchangeably. This seems to be the rule all through the New Testament, as well as many places in the Old. Take the

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Apostle Paul for example. In Phil. 3:5 he said he was, "An Hebrew of the Hebrews." Also in second Cor. 11:22 he said, "Are they Israelites?" "So am I." Then in Acts 22:3 he declared, "I am verily a man which am a Jew." Then Christ sent His disciples to the LOST SHEEP (not lost tribes) of the house of Israel. Matt. 10:5, 6. How were they lost? Like one would lose a piece of money? No. They were lost in sin. Then Christ, Himself went to the lost sheep of the house of Israel. We know that they preached to the Jews or Israelites thus proving that the two divisions are no longer recognized. God divides the world into three classes: "The Jew, The Gentile and the Church of God." 1st Cor. 11:32. This is all inclusive.

The Jews are, indeed, a wonderful people. Some one has said, "The Jew is God elected, God created, and God protected." The Jew is one of the strongest proofs of the inspiration of the Bible and of the existence of a personal God who rules and overrules. You cannot account for the Jew apart from God. He is the miracle of miracles. Some one has said there are four centers around which practically all prophecy may be grouped: A wonderful Person, Christ. A wonderful people, the Jews. A wonderful land, Palestine, and a wonderful city, Jerusalem. Another has said, "There are four misplacements. (Out of place) Christ is on the Throne of the Father. Not on His own Throne. Rev. 3:21. The devil is out of place. His destiny is the lake of fire. The church is out of place. She is to be with Christ. The Jew is out of place. He is to return to his own land. No wonder there is unrest in the world. When will we have rest and peace? When Christ returns and all these adjustments are made. May that day be hastened.

Seventy souls went down into Egypt. Four hundred years later 600,000 men came out. Probably 2,000,000 in all. The Jew is INDESTRUCTIBLE. For centuries he has been scattered among the nations but he has not, and CAN NOT, be annihilated or assimilated. If you meet him in New York,

London, Bombay or Buenos Aires he is a Jew! There are, probably near 20,000,000 Jews in the world today. The Jew is hated with a fiendish hatred. His destruction is sought every where. Why is this? It is because he has given the world the Bible and a Savior. Look at the Old Testament. Who are the authors? Practically all Israelites or Jews. A very large part of the Old Testament is a history of the Jews. But come to the New? Who are the authors? Who gave us our blessed New Testament? Christ was a Jew. That is God chose a race, a tribe and a family through which the Savior was to come. The race was Jewish. The tribe and family were Jewish. Paul, while denied by some Jewish haters or superficial readers, was a Jew. He declared he was. At the cross Jesus was hated by Jews and Gentiles, but practically ALL of His friends were Jews.

All devil inspired efforts to destroy the Jew have been futile. Pharaoh sought the destruction of all the Jewish male children but results were poor. All the first born of his own kingdom perished and he, himself, was drowned, with his army in the Red Sea. Haman, inspired by hell, concocted a very cunning plot, but it all miserably failed and he himself was hanged on the gallows built for Mordecai. And the Jews had joy and gladness and a great day; and Mordecai, himself, was promoted and went out from the presence of the King, "In royal apparel of blue, and white, and with a great crown of gold, and with a garment of fine linen and purple: and the City of Shushan rejoiced and was glad." Been much better had Haman left the Jews alone. Assyria, Babylon, Russia, Turkey and many nations have sought to destroy the Jew but history tells the tale. Various orders and "klans" have sought to destroy the Jew but in so doing have destroyed themselves. As some one has suggested they went about it in the wrong way. They were unwise in their methods. In Jer. 31:35, 36 we read, "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof

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roar; the Lord of hosts is His name." "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation from before me." The suggestion is that these Israelitish or Jewish destroyers have adopted the wrong methods. They should first destroy the sun, moon and stars and after having accomplished this then undertake the destruction of the Jew! It is useless till this is done.

Frederick the Great, is reported to have said, "No one ever persecuted the Jew and prospered." It has been suggested that a man's attitude toward the Jew determines his knowledge of history, the Bible and Christ. There are many charges which are falsely made against the Jew as a nation. After getting all the information we have been able to do, we are fully convinced that the "Protocols," which have been so extensively used against the Jew, are wicked forgeries. It is declared they were written by the "Elders of Zion." Who the "Elders of Zion" are, no one seems to know. Christian and non-Christian Jews declare they are unknown to them. It is, we believe, authentically proven that they were published by one, Serge Nilus in 1905. With him was associated, we are informed, four other wicked characters. Nilus himself giving four theories as to where he obtained them. One theory was that he obtained them from some unknown person, who had since died. That this party had gotten them from another person who had gotten them elsewhere, etc. Any way these bogus "Protocols" which have been and are being used, have been printed by certain individuals, and used to produce hatred against the Jew. Another charge against the Jew is that he owns or controls the wealth of the world and especially England and America. We have just returned from the largest bank in our city and according to statements given us there, we find this is positively untrue. Take the great banking houses of England and America? How many Jewish names do you find listed there? Then it is charged the Jews own about all the great newspapers in England and America. Mr. Newman, we be-

lieve it is, declares that only a very few of the large papers of England and America are owned by Jews.

We know there are wicked, apostate renegade Jews who are guilty of all kinds of diabolical deeds but we ask, is it fair to charge this to the Jews as a nation? Books are published that indicate that it is a crime to be a Jew. No good word is spoken for him. Only hate. How different with the apostle Paul. He said, "To the Jew first." Again he declared he could wish himself accursed from Christ for his Jewish brethren (Romans 9:1-3). He was willing to be damned himself in order to save his brethren. That is quite different from Jewish hatred we find every where.

What is the future of the Jew? Does he need Christ? Yes, just like the Gentile. He will be lost eternally without Christ. However, God has not nationally rejected Israel. Paul declares this in Romans 11. The Jew, nationally, is off, as it were, on the side track, at the present. One day the Messiah will come and the Jew will realize that he has rejected and crucified his King. God will pour upon them the spirit of grace and supplication, and they shall look upon Him whom they pierced, and they shall mourn and accept Him as a nation. Zech. 12:10. This will be a great day. If a few Jews, in the early church, could "turn the world upside down" in spite of the devil and persecution of wicked men, what will it mean when they, as a nation, accept Him. Paul said, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their 'FULLNESS' " (Rom. 11:12).

God said to Abraham, "Him that blesseth thee I will bless and him that curseth thee I will curse." That has never been reversed or revoked. God's eye is still upon Israel. The onslaught of the Anti-Christ and the wicked nations against the Jew seems to precipitate Armageddon. When great persecution is being waged against the Jew and Jerusalem Christ, with the hosts of heaven will come and take part. "And in that day shall the Lord defend the inhabitants of Jerusalem—and it

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shall come to pass in that day, that I will seek to destroy all nations that come against Jerusalem" (Zech. 12:8, 9). The Anti-Christ will be taken at this time and cast into the lake of fire. The devil will be bound and cast into the bottomless pit, and Christ will reign and the Jew will again come into his own. Then, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts." In those days ten men shall take hold of the skirt of him that is, a Jew, saying, we will go with you, for we have heard God is with you. Zech. 8:21-23.

It is related that during the Civil War a little drummer boy was fatally wounded and brought to the hospital to be cared for by a surgeon who was a Jew. While the doctor was caring for the boy he noticed him moving his lips in silent prayer. This greatly impressed the doctor. The days passed and the little fellow grew worse and finally the end was near. One day he ventured to say, "Do you know, doctor, that I love you and have been praying for you?" "Praying for me?" said the physician. "Why do you pray for me?" "Because you are a Jew," replied the boy. "Because I am a Jew! What difference does that make?" "Why," replied the boy, "the best friend I ever had was a Jew." "Who might he be?" asked the physician. "It is Jesus," answered the lad. This irritated the physician and he resolved not to return to see the boy, but somehow he felt drawn to return. As the boy lay dying he drew from his pillow a little Testament and asked the doctor to send it to his mother. "You will find her name and address in it. She gave it to me when I came away." He soon happily passed on to be with Jesus. Many years passed and the mother, now quite old, stood up in the Fulton Street Mission in New York and held up the Testament stating that she trusted that the good doctor would be saved. To the surprise of all an aged man arose and said, "I am that doctor and Jesus is my Savior." The boy felt he was debtor to the Jew because of Jesus his Savior. May we too feel as did the boy. Christ will not forget.