

Russellism Exposed!

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"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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The Jarvis Street Pulpit

THE ANTI-CHRISTIAN, SOUL-DESTROYING CULT OF RUSSELLISM AS REPRESENTED BY THE INTERNATIONAL BIBLE STUDENTS OF AMERICA.

An Address by the Pastor.

Delivered in Jarvis Street Church, Toronto, Sunday Evening, July 24th, 1927.

(Stenographically Reported.)

"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—I Kings 22:23.



OW therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." The history that lies back of our text is this: Jehoshaphat, the good king of Judah, had gone down to Samaria to visit Ahab, and Ahab said to him, "Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria. . . . Wilt thou go with me to battle to Ramoth-gilead?" And immediately Jehoshaphat responded, "I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee at the word of the Lord to-day." So Ahab summoned his four hundred prophets, and asked every one of them this question, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And with a strange unanimity they answered, "Go up; for the Lord shall deliver it into the hand of the king." But Jehoshaphat was rather suspicious of their unanimity and said, "Is there not here a prophet of the Lord besides, that we may enquire of him?" Ahab said, "Yes, there is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord—there is another preacher in town, but I never go to hear him preach. I do not like his sermons, and I hate him—for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so. Let us go to hear him this once anyway, and see what he has to say!"

So a messenger was despatched for Micaiah, and the messenger told him that all the king's prophets with one voice had told Ahab to go up to Ramoth-

gilead, and had promised him prosperity in the way of his own desire; he then added, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good—do not make yourself singular, do not strike a discordant note." Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak." So he came to the king, and the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" and he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" How strange that he did not say that to the four hundred prophets who preached exactly the same sermon! Ahab accepted their message at its face value, but the moment Micaiah said the same thing, he was suspicious, he did not expect the same message from Micaiah, but said, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Perhaps he detected a tone of irony in the prophet's speech; perhaps he felt that the prophet was saying, "Well, Ahab, you have made up your mind anyhow, why come and ask the advice of the Lord at my mouth?"

I remember a young man who came to me once and asked me to perform a marriage ceremony for him. It is not very often I interfere in that matter; when people have made up their minds I usually let them go. But the course this young man proposed to take seemed to be so utterly unwise that, in his interest, I said to him, "Before you go further with that, I wish you would come and see me, and let us have a talk about it." "All right", he replied, "when shall I see you?" "The sooner the better", I said. "To-morrow morning?" "Yes, to-morrow morning will be convenient." So he came to see me early the next morning. It was winter-time, and when he came in he took off his coat and threw it down on a chair. I talked about other matters until finally he said, "I thought you wished to see me?" "I did yesterday." "I thought you wanted to talk to me about my request that you should marry me?" "I did yesterday." "Why not to-day?" he asked. "What is that in your pocket?" "That is my marriage license." "Of course, you got that before you came to see me." Later I was in New York and that young man came up to me and said, "I would give all I have in the world to be back where I was when I came to you that morning a few years ago"—but he had made up his mind.

And that is how some people do with the Word of the Lord: they want the Word of the Lord to sanction their own evil course; they want a religion that will allow them to have their own way, to do their own pleasure; and to promise them prosperity in the doing of it. Alas! Alas! There are plenty of prophets who will say to the modern Ahabs, "Go up and prosper; continue in your present course, and you will have prosperity."

But listen to what Micaiah said in response to the king's request that he tell only the truth, "Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so"—here is my text—"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

I confess that for many years, because I did not understand it, I was afraid to read that passage in public. I read it to myself hundreds of times and said, "What can it possibly mean, that a lying spirit has gone forth from the Lord, from Jehovah, into the mouth of all Ahab's prophets, to persuade him to go to Ramoth-gilead, and fall in his attempt to take possession of it?" Let me tell you, my friends, the Bible is the best text-book upon any subject with which it treats. It is the best text-book on psychology that has ever been written: it is the word of the Author of the human mind, it is the word of One Who knows how the human mind is constituted, how it thinks, how all its elements func-

tion. Here is a divinely-inspired record of how a man went to his ruin by listening to the word of false prophets; and the testimony of the false prophets is explained by the statement that "a lying spirit from the Lord" had taken possession of them.

I should like you to examine that for a few minutes as a foundation for what I have to say this evening. I heard once, long ago, a very distinguished preacher, when speaking on this text, "Wilt thou be made whole?" say that when God proposed the creation of man He was shut up to this problem, as to whether He would make a man or a machine; and He decided to make a man. He endowed him with certain qualities of mind: He gave him the right of choice, He gave him a will to exercise. "And", said the preacher, "even God Himself respects that man's right of choice."

Look at the story of Ahab's life. What is his record? What was the outstanding characteristic of this king? It was this, that he would not obey the voice of the Lord. Whenever God spoke to Ahab, Ahab rejected Heaven's testimony. He multiplied prophets to himself who would prophesy to him a comfortable message, agreeable to his own desires; and he spent his life in endeavouring to silence every voice that dared to tell him the truth. He had slain the prophets of the Lord. Even the mighty Elijah had been in hiding until the Lord commanded him to show himself to Ahab. And when Elijah met Obadiah and said, "Go, tell thy lord, Behold, Elijah is here", Obadiah said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me—I shall have to pay the penalty, I shall lose my life—Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day."

When Elijah showed himself to Ahab, what was Ahab's response—what had Elijah done? He had been God's mouthpiece, telling Ahab the truth—and Ahab said, "Hast thou found me, O mine enemy?" when he found him in Naboth's vineyard; and when on this occasion Elijah showed himself to Ahab, Ahab said, "Art thou he that troubleth Israel?" Ahab was a man who hated the truth; he set himself like adamant against the truth; he endeavoured to silence every voice that dared to tell him the truth.

Now Ahab asks four hundred men whether he shall go up to Ramoth-gilead, and they say, "Go up; for the Lord shall deliver it into the hand of the king." But that He might be justified when He speaks, and be clear when He judges, Jehoshaphat said, "Ask somebody else"; and Ahab sends for Micaiah, and the messenger who went for him had become so accustomed to his master's way that he besought him not to tell the truth. He said, "Tell him what the others have told him—do not be singular." But at last Micaiah tells Ahab the truth, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." Then Ahab turned to Jehoshaphat and said, "Did I not tell thee that he would prophesy no good concerning me, but evil? I knew what he would say, I knew he would come saying, 'Repent. Dare to do your own will, and in that way lies destruction.' I knew he would say it." Then to the captain of his guard he said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." And the prophet, ere he left him, said, "If thou return at all in peace, the Lord hath not spoken by me."

Then Ahab said, "I will disguise myself, and enter into the battle", but to Jehoshaphat he said, "Put thou on thy robes. And the king of Israel

disguised himself, and went into the battle. But the King of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture", and as he did so, an unseen Hand was put upon his hand, and it was aimed unerringly, and as he let the arrow fly, it "smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even:—and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died"—according to the word of the Lord which He spake.

What is the philosophy of it? Just this: Ahab said to God, in effect, "Do not bother me, do not trouble me, let me have my own way, do not send Thy prophets to disturb me. I will have a religion of my own"; and at last the Lord allowed Ahab to have his own way—and when God lets a man have his own way, he goes straight to the precipice every time. Ahab went to ruin.

A man may so close his heart against the truth, so refuse the testimony of God's Holy Word, that at last the very Bible itself will cease to speak to him. For mark you this, the penalty a liar pays for his lying, or which is paid by a man who lives in habitual deception is not that nobody will believe him, but that he at last comes to the place where it is impossible for him to believe anybody else. The man who attempts to deceive others, who loves deception, and hates the truth, is himself at last utterly deceived; and because, according to the New Testament Scripture, men receive not the love of the truth, "for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness." It is possible for a man by his daily life, by his attitude toward the Word of the Lord, and the Lord of the Word, to spend his life asking God to let him have his own way, and at last a sovereign God may withdraw the restraints of His grace and say, "Very well, reap the fruits of your own thinking"—and when a man reaps the fruit of his own thinking, inevitably he goes straight to destruction.

The Word of the Lord predicts that there will be seducing spirits. I desire to make myself understood this evening. I trust I can say with the utmost sincerity that, as the Lord in the infinitude of His grace, has loved this poor sinner, and has given His only begotten Son to die for me; and as He has given me some measure, at least, of His Spirit, the love of God being shed abroad in my heart, I think I can say, I love the souls of men. And I am not here to debate with you; if there should be any who have imbibed what I regard as a soul-destroying doctrine, if there are any who have become subject to it, I hope we shall be good friends. I have no unkind thing to say against you. I believe you are most terribly, most fatally wrong; and in the name of the Lord, as His Spirit shall help me, I propose to try to show how wrong, how unscriptural, this system is; but I am speaking of the system, I am speaking of the teaching of Russellism, not of the men and women who have espoused it.

I can offer no other explanation of this strange error than this principle, that there are in the world to-day seducing spirits, leading men to depart from the Word of the Lord. And that does not apply merely to the system represented by the International Bible Students' Association. The same principle applies to many of our evangelical churches. The same principle applies to many Baptist churches. A great many Baptist churches on this continent are Baptist only in name, they are Unitarian. A great many of our Baptist institutions do not stand by the Word of God. Frankly, so far as I am concerned, I have no fellowship with them. I care not what the organization,

what the institution, who the individual, may be, our first concern is to be loyal to Christ and His truth. It is very easy to criticize someone else's household and cover up your own; but those who know Jarvis Street Church, know that the Pastor has not been backward in discussing the errors in our own ranks. In that sense, I am not a denominationalist, shouting, "My denomination, right or wrong". We shall have the Baptist World Alliance meeting here next summer, 1928. I am an Englishman, I love the Old Land; but some of the representatives of our Baptist cause in England, who will be here representing the Baptist churches of that land, officially at least, have utterly departed from the Word of God. I suppose we shall have Harry Emerson Fosdick—he is a kind of Baptist; I suppose we shall have Dr. Faunce, President of Brown University—he is another type of Baptist; and I do not know how many others. A man may be very amiable, but I care not what his name is, when he turns his back upon the Word, I love him, but as a Christian teacher, I must reckon him out. So please remember that is the spirit in which I approach this question this evening.

There are few systems that have resorted more to the printed page than that which is known, or was known, as Russellism. Let me say to you who do not believe their doctrines, that there are some things to be learned from our friends. I admire their industry, I admire their spirit in propagating the things which they profess to believe. All that I say to-night will be reported and printed, and we will put it in pamphlet form, and will issue it by the thousand, and tens of thousands if necessary, so that wherever the literature of the International Bible Students' Association has gone, we may send this message also, praying that the Lord will bless it to someone's enlightenment.

You who are members of evangelical churches, let me turn aside to speak to you. You fold your hands and say, "Here is a great convention that has come to Toronto, their representatives are going from house to house spreading their poison"—why do you not go from "house to house" too? Is not that the business of the church?—"Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." That is our business. "While men slept, his enemy came and sowed tares among the wheat, and went his way." I shall try to show you that it is due to the superficiality of modern pulpit teaching that Russellism has had the rapid spread that it has had.

I do not wish to be unkind, but as I read these pages, I am amazed at its crudeness, at the grotesqueness of some of the arguments, I am amazed that people should be caught—and no one can be caught who knows his Bible. This thing spreads because of the prevailing ignorance of the Word of God, and if there are preachers here this evening, I venture to say this to you: What are you doing? Are you giving your people "precept upon precept; line upon line, line upon line; here a little and there a little"? Are you, day after day, and year after year, expounding the great principles of the Word of God? Are you trying to inoculate them with Scripture, so they will be proof against these heresies? Or are you getting up on Sunday and giving little essays on nothing in particular—and calling that preaching? So far as I know, in this city of nearly three-quarters of a million souls, a city of churches, where this doctrine has been preached which is subversive of evangelical faith, and is anti-Christian to the last degree—so far as I know, these churches are absolutely silent in the face of this onslaught. Why is it that there is not a chorus of protests against such teaching as this? That is the question I ask. If I have to be the only voice, God helping me, I shall have something to say about it ("Praise the Lord!" "Hallelujah!").

First, let me tell you how you may judge of any system. I cannot go into all the details of it to-night. But I desire to get hold of one or two principles that we may be able to find out whether it is of God or not. You can tell what a system is from its relation to the Person of Christ. What does this system have to say of Christ?

"What think ye of Christ is the test,
To try both your plan and your scheme;
You cannot be right in the rest
Unless you think rightly of Him."

I.

WHAT HAS RUSSELLISM TO SAY ABOUT THE PERSON OF CHRIST? Is it sound there? If it is wrong there, it is wrong everywhere. I am going to read a little from Volume One, pages 177-179. Pastor Russell is the writer, and he is speaking of the nature of Christ.

"We are told that our Lord, before he left his glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind he had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature of angels, one step lower than his own, but that he came down two steps and took the nature of men—he became a man; he was 'made flesh'.—Heb. 2:16; Phil. 2:7, 8; John 1:14.

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before he became a man; and he was not then so high as he is now, for 'God hath highly exalted him', because of his obedience in becoming man's willing ransom (Phil. 2:8, 9.) He is now the highest order of spirit being, a partaker of the divine (Jehovah's) nature.

"But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took not the nature of angels, but a different nature—the nature of men; not the imperfect human nature as we now possess it, but the perfect human nature. He became a man; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.

"Again, Jesus must have been a perfect man else he could not have kept a perfect law, which is the full measure of a perfect man's ability. And he must have been a perfect man else he could not have given a ransom (a corresponding price—I Tim. 2:6) for the forfeited life of the perfect man Adam; 'For since by man came death, by man came also the resurrection of the dead.' (I Cor. 15:21). Had he been in the least degree imperfect, it would have proved that he was under condemnation, and therefore he could not have been an acceptable sacrifice; neither could he have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could give the corresponding price as the Redeemer.

So far so good, He was a perfect man.

"Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels"—(Do you see it? He was a perfect man, but during His earthly life He was lower than the angels; and He was a man, and only a man. That is Russellism)—The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist ((Psa. 8:5-8) and Paul's reference to it in Heb. 2:7-9.

Let me say this to you, that all through these books there is an admixture of truth with the error. If anybody wanted to poison you, would he take a glass of water and say, "Come and have a drink", and before your own eyes put arsenic in and make the water green, and expect you to be foolish enough to drink it? No! but if one wanted to get rid of you, you might be invited to an afternoon tea, and into your cup of tea the deadly poison would be secretly dropped, and covered up with sugar. That is how it is done. The Devil is an adept at quoting Scripture. He quoted it in the garden of Eden, he quoted it to our Lord Himself. He has always done his deadliest work under the guise of religion; and the worst work he is doing to-day is under the guise of religion. I venture to say in this system, and equally in the modernistic systems that have taken possession of our evangelical institutions, the same principle operates.

But to continue our reading,—

"Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the

other; but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism—at thirty years of age (manhood, according to the Law, and therefore the right time to consecrate himself as a man)—that he received the earnest of his inheritance of the divine nature (Matt. 3:16, 17). The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man he became obedient unto death; wherefore, God hath highly exalted him to the divine nature (Phil. 2:8, 9). If this Scripture is true, it follows that he was not exalted to the divine nature until the human nature was actually sacrificed—dead.

This is the teaching of Russellism: not that Jesus Christ is the Incarnate God, but that He is a created being, not one with God. Russellism says that the doctrine of the Trinity is the doctrine of the devil. The Trinity that makes Father, Son, and Holy Ghost, one God—Russellism says that that is of the devil. Jesus Christ our Lord, according to the teaching of Russellism is not God—never was God, is not now God, never will be God. He was of an angelic order, and He laid aside that nature and took on Him the nature of man; and when He put on the nature of man, He laid aside His angelic nature; and when at last He put off the fleshly nature, He put on His angelic nature of a somewhat higher order than the angels. But neither before nor since His earthly life, did He ever attain to the height of God. In other words, Russellism takes the crown of Deity from the brow of Christ, and the sceptre of kingship from His hand.

But what saith the Scriptures? "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire"—Oh, hear it—"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Jesus Christ is God, and any man who says He is not God is speaking out of the pit, I do not care what his name is—and that is Russellism.

I do not need to go any further with that matter: that which thus denies the essential Deity of Jesus Christ, is stamped at the outset as an anti-Christian system, emanating from the pit. Russellism denies that Jesus Christ, in His pre-incarnate state, was equal with the Father.

Let me go a little further: Russellism teaches that Christ has not now His human nature with Him. As I understand my Bible, He became the Federal Head of a new race,—

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

Our Lord Jesus came to be our High Priest, and the Scripture tells us that even now He is touched with the feeling of our infirmities, that He is able to succour those who come to Him; and we are admonished to draw nigh with boldness because of this fact.

We now come to Vol. 2, page 107:

"We must bear in mind, also that our Lord is no longer a human being; that as a human being he gave himself a ransom for men, having become a man for that very purpose. (I Tim. 2:6; Heb. 10:4, 5; I Cor. 15:21, 22). He is now highly exalted, to the divine nature. Therefore Paul said, 'Though we have known Christ after the flesh, yet now, henceforth, know we him (so) no more.' (II Cor. 5:16). He was raised from the dead a life-giving spirit being (I Cor. 15:45), and not a man, of the earth earthy. He is no longer human in any sense or degree; for we must not forget what we have learned (see Vol. 1, Chap. 10)—that natures are separate and distinct. Since he is no longer in any sense or degree a human being"—(please listen carefully)—"we must not expect him to come again as a human being, as at the first advent. His second coming is to be in a different manner, as well as for a different purpose. He has no longer a corporeal nature; He has shed it, and has become again wholly a spirit being.

"Noting the fact that our Lord's change from human to divine nature at his resurrection was even a greater change than the one which occurred some thirty-four years previously, when he laid aside the glory of spiritual being and 'was made flesh', we may with great profit consider very minutely his every action during the forty days after his resurrection before he went 'to the Father'; because it is the resurrected Jesus of those forty days who is to come again, and not the man Christ Jesus who gave himself as our ransom, in death."

Following that, over many, many pages, Pastor Russell attempts to explain the resurrection of Jesus. You read the chapter, "The Manner of the Second Advent", and you will be led greatly to admire the Pastor's ingenuity, if nothing else! What does it mean? It means that we have no high priest in the sense the Scriptures teach, a mediator between God and man.

I should like you to look at what Pastor Russell has to say about the resurrection of Jesus Christ. Someone at one of our open air services was very angry and insisted that Pastor Russell taught the resurrection of Christ. Very well, Pastor Russell is permitted to speak for himself. Here it is in Vol. 2, pages 124-126:

"With our Lord, after his resurrection, it was simply a question of expediency as to which way of appearing to his disciples would best accomplish his object, of making known his resurrection and change of nature. Had he appeared as a flame of fire, as the angel appeared to Moses in the burning bush (Exod. 3:2), he might indeed have conversed with them, but the evidence thus given would have been far from being as convincing as the method he did adopt, both to the apostles and to the world at large to whom they witnessed.

"If he had appeared in the glory of the spirit form, as the angel did to Daniel (Dan. 10:5-8), the glory would have been greater than the witnesses could have borne. They would probably have been so alarmed as to be unable to receive instructions from him. To none except Paul did the Lord ever thus show himself; and Paul was so overcome by that glimpse of his glory that he fell to the ground and was blinded by its brightness, which was above that of the sun at noonday." (Pp. 124-125).

Pastor Russell conveniently forgets the disciples' experience on Mount Tabor when He was still in the flesh, when He allowed the inherent glory of His Deity to shine through the veil of His flesh, and they fell at His feet even as Paul did on the road to Damascus.

But I should like you to note this:

"The creating of the body and clothing in which he appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being, though he assured the disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance. As a human being he could not come into the room without opening the door, but as a spirit being he could"—(as Eternal Creator, what about the door? Could He not have done something with the door?)—"and there he instantly

created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended." (Pp. 126-127).

According to Pastor Russell, the Lord Jesus came into the room as a spirit, and instantly created a body, and clothed it, and wrapped Himself in it, and appeared before His disciples! If that be so, if He created a body which was not the body that was crucified and that rose again, and that for the purpose of proving the resurrection, it makes my Lord Jesus Christ a deceiver such as Russell himself proved to be.

But to read on:

"Nor can we for a moment admit the suggestion offered by some, that our Lord opened the doors without being observed; for the record is plain and clear that he came and stood in their midst while the doors were shut—probably very carefully barred and bolted too—for fear of the Jews'—John 20:19, 26.

"The lesson of his changed nature was still further emphasized by his manner of leaving their sight: 'He vanished out of their sight.' The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared or dissolved into the same elements from which he had created them a few moments before"—(If you interpret the Word of God after that fashion, there is nothing on earth, or in the heavens above, that you cannot explain away. There is not a solitary Scripture anywhere to support it.)—"He vanished out of their sight, and was no longer seen of them when the flesh and bones and clothing in which he had manifested himself were dissolved, though doubtless he was still with them—invisibly present; and so also much of the time during those forty days." (P. 127).

I have observed that the friends who find difficulty there, have nothing to say about the Lord being the Creator.

Again:

"The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared, was just as superhuman as the creating and dissolving of their assumed human bodies; and the bodies were no more their glorious spiritual bodies than were the clothes they wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before his crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24; 20:5-7), so that the clothing in which he appeared on the occasions mentioned must have been specially created, and probably was the most appropriate for each occasion. For instance, when he appeared as a gardener to Mary, it was probably in such apparel as a gardener would wear." (Pp. 127-128).

If you are going to use your imagination in that way, declaring that the Lord Jesus had no body, that His body never rose from the grave, if you are going to pervert the Scriptures after that fashion, you can prove anything.

"That the bodies in which our Lord appeared were real human bodies, and not mere delusions, he gave them clearly to understand when he ate before them, and invited them to handle him and see that the body was real flesh and bones, saying, 'Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.'"

"Some Christians draw very absurd conclusions from this expression of our Lord as to the verity of his assumed flesh and bone body. They regard the assumed body of his spirit body, and declare that a spirit body is flesh and bones, and just like a human body, excepting that an indefinable something, which they call spirit, flows through its veins instead of blood. They seem to disregard the statement of our Lord, that this was not a spirit body—that a spirit being has not flesh and bones. Do they also forget John's statement, that 'it doth not yet appear' what a spirit body is, and that we shall not know until we are changed and made like him and see him, not as he was, but as he is? (I John 3:2). Do they also forget the Apostle Paul's express statement that 'flesh and blood cannot inherit the kingdom of God?'—and his further assurance that therefore all the heirs with Christ must also 'be changed?'—I Cor. 15:50, 51." (p. 128).

Pastor Russell says that His spirit rose, and that He went about appearing here and there, and for the convenience of those appearances each time He created a body and clothes! In other words, He did what any criminal does, changed His name and clothing. And remember the Scripture says that "by many infallible proofs" He showed Himself alive after His passion; but this man says that the body He put on was not the body that was crucified; it was a body created for the purpose, the clothing was created for the purpose, both were put off and dissolved as often as He appeared!

"Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb"—(How many here this evening believe that? I should like to put up both hands for that.)—"They expect, when they see the Lord in glory, to identify him by the scars he received on Calvary"—(I expect thus to identify Him. 'And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain'. He wears there the marks of your sin and mine.) But Russell says—"This is a great mistake, which a very little consideration should make manifest—Firstly, It would prove that his resurrection body is not glorious or perfect, but scarred and disfigured: Secondly, It would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary: Thirdly, It would prove that our redemption price was taken back; for Jesus said, 'My flesh I will give for the life of the world.' It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption. And when he was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope.

"We have no more reason to suppose that our Lord's spirit body since his resurrection is a human body than we have for supposing that his spirit body prior to his first advent was human, or that other spirit beings have human bodies; for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was 'put to death in the flesh but made alive in spirit.'

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for 'the spirit was not yet given' (John 7:39). We know nothing about what became of it, except that it did not decay or corrupt (Acts 2:27, 31). Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience and of our redemption, no one knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6. Jude 9). (Emphasis here ours.—not Russell's, pp. 128-130).

Did you ever hear anything more subtle than that? He quotes the very words of Jesus Himself, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." But this is the crux of the whole matter: Pastor Russell says, "Our Lord's human body was, however, supernaturally removed from the tomb"—that is a little different from what the priests told the soldiers to say, that the body of Jesus had been taken away by night! Pastor Russell says our Lord's body was *supernaturally* removed from the tomb, because, *had it remained there, it would have been an insurmountable obstacle to the faith of the disciples!* It was not quickened, and did not live again: it was supernaturally removed,—and the God of truth was party to that deception, so His disciples might believe He was risen when He had not risen at all! Did you ever hear anything to surpass that for a perversion of Scripture—"because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for 'the spirit was not yet given'."

After a while you will find the Spirit never was given until Pastor Russell arrived! Pastor Russell says nobody can understand the Bible until he interprets it for them! Just as Mrs. Eddy says no one can understand it without her "Key to the Scriptures"; just as the Roman Catholic Church says we must

believe the Bible as it is interpreted to us by the church; just as Mormonism says, "By all means, believe the Bible; but you must have the Bible plus the book of Mormon". Just as Modernism takes from the Bible, so Pastor Russell adds to it. All the heresies of the church either take from the Book, or add to it—and Pastor Russell adds to the Book. In one place he says that when people ceased to read his Studies of the Scriptures, and went back to the Bible alone, they got into darkness again!

Let me repeat what we have just read: "We know nothing about what became of it (the body of Christ), except that it did not decay or corrupt." That is Russellism! The body of Jesus Christ never rose—but he thinks it may be miraculously preserved in hiding somewhere, or it may have dissolved into gases! But nobody knows! We only know two things: one is, that it never rose from the dead; and the other is, that it did not see corruption. Listen: "If Christ be not raised, your faith is vain; ye are yet in your sins." You need nothing else to prove that Russellism, at its very heart, is utterly anti-Christian. It denies the very key-stone of the arch of Revelation: it denies the literal, corporeal resurrection of Christ.

What of the Atonement? What does Russell say? He says that Christ made atonement by giving His flesh as a perfect man. Do you believe that it was the physical sufferings of Christ that obtained your atonement? Do you believe that? No! "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper n his hand"; "The Lord hath made to meet upon him the iniquities of us all." When you reduce the Lord Jesus to the level of a man who gave his fleshly nature as an atonement for sin, you leave yourself without any atonement at all. The sufferings of Christ were not the sufferings of a man only: were He only a man, your sins would have killed him without mine, and mine without yours; it was only because He was the Godman, and that "God was in Christ reconciling the world unto himself", that He was able to pay an infinite price for the redemption of all mankind. His blood was not merely the blood of a man: it was the wealth of the universe in solution. If I may dare to say so, an infinite God emptied Heaven's exchequer, and gave all that He had, to pay the price of our redemption. To say that Jesus Christ was only a man, and that His physical sufferings wrought our redemption, is utterly unscriptural, and equally unreasonable.

How would you like to go out-of-doors and let me finish there? I have only started! I have not to go away to-night, so I can preach as long as I like! But I think I will read some more to you here, because perhaps you can give a little closer attention here than in the open air.

II.

I will read you a few gems showing THE ATTITUDE OF RUSSELLISM TOWARD THE WORD OF GOD. I have spoken to you of its attitude toward the Person of Christ—how it denies His Deity; denies His resurrection; and certainly, by implication, the adequacy of His atonement. Pastor Russell in Vol. 7, says—these are supposed to be expositions of Ezekiel's Prophecy;—to say the least, they are certainly most interesting! I heard of a coloured man once who heard Mr. Roosevelt speak, and another coloured man beside him said, "Who is that?" "That is Mr. Roosevelt", he replied. "Who is he?" "He is a candidate for the Presidency." "What sort of a man is he?" "Well", said the first, "he sure do recommend himself most highly"! I mean no reflection on Mr. Roosevelt. He was one of the world's greatest men. Mr. Taft told a story once when here in the city, of a little girl who came to her mother and said, "Mother, I am the best scholar in the school." "That is fine", said the mother, "did your teacher tell you that?" "No", was the reply. "Did your classmates tell you?" "No." "What makes you say that? How did you find it out?" the mother urged. "I just found it out myself"! I do not know how Pastor Russell found some of these things out, but they are interesting and ingenious to the last degree. It must be very gratifying to find yourself almost named in the Bible so long before! But here is a passage from Vol. 7, page 388:

"Ezekiel 3:9: 'As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house.'—The forehead is symbolic of wisdom. A man of high

forehead, as was Pastor Russell, is of a high type of intellect."—(Now go home and examine your forehead and see what kind of a man you are)—"Pastor Russell's mind was made strong against opponents of the Reform which is ushering in the everlasting kingdom of Messiah."

Once again:

"Pastor Russell, as a member of the great High Priest and as Christ's representative in the world, the sole steward of the meat in due season" Vol. 7, p. 483.

His Holiness, the Pope, will have to look to his laurels! Pastor Russell says of himself that he is the "sole representative in the world" of Jesus Christ, and the "sole steward of the meat in due season". Well, if that be so, you will have to get it from Pastor Russell, or go without! Is not that what it means?

Once again from "Studies in the Scriptures", Vol. 7, pp. 417-418, still dealing with Ezekiel's prophecy (Chap. 9:2), we read:

"And, behold, six men came from the way of the higher gate, which lieth toward the North, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar."—The six with earthly weapons are the rulers of the six great nations—Russia, Germany, Austria, France, England and Italy. The six, with the Sword of the Spirit symbolize all the Elijah class, the six, with one other, making up the seven, the complete number"—(One other—one other—If you please, he is not in the Elijah class; he does not represent the political powers, nor does he represent the Elijah class; but we shall see presently who he is!—"these six, with one other, making up the seven, the complete number. These have their commission from 'the north', from the seat of Divine Dominion, from God Himself. Practically all Bible translators and commentators agree that the one with the writer's inkhorn by his side was not one of the six, but a seventh, garbed as a priest, or as a clerk or officer in an army of the East. The linen signifies the imputed righteousness of Christ (Rev. 19:8). The writer's inkhorn symbolizes that the seventh man's function was to write"—(Who in the world can be referred to here in Ezekiel's prophecy?—no fountain pen, but an inkhorn. Who does Pastor Russell say he is?)—"God identifies him thus: When the Watch Tower Bible and Tract Society was at Allegheny, Pa., an open Bible was to be painted on one of the large front windows of the office. A sign painter, not in the Truth, painted the open Bible; and without any instruction from any one, of his own volition, he painted the Bible as open at Ezekiel, Chapter 9. The man in linen was the Laodicean servant, the Lord's faithful and wise steward, Pastor Russell. When Pastor Russell saw this, he turned pale"—(I should think he would)—"Ezekiel seeing the man in linen, types Pastor Russell thereafter seeing himself to be the anti-type of that man—one of the most prolific writers of the Age, and the only one to write and publish widely the glad tidings of the actual Second Presence of Christ." (pp. 417-418).

What do you think of that? He turned pale! It is enough to turn anybody pale. And yet there is an element of truth in it, for certainly he was a prolific writer. I have often wondered where all the printers' ink came from for Pastor Russell's books; but here is where it came from, from his inkhorn, specifically identified by Ezekiel, and printed by the poor sign-painter who did not know anything about it!

Hear one other quotation from the comments on Ezekiel (Vol. 7, p. 483, Studies in the Scriptures.)

"Also the word of the Lord came unto me saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down."—God took away from Pastor Russell the desire of his eyes, her whom he loved, with a stroke, or 'plague' of spiritual error, which completely separated them. By the Mosaic ordinance a priest on the death of father, mother, or wife, was to show no special sign of grief, but was to remain in the Tabernacle, or Temple, and attend as usual to the service of God. Pastor Russell, as

a member of the great High Priest and as Christ's representative in the world, the sole steward of the 'meat in due season' suffered deeply, but shed no tears."

Poor man, we can surely sympathize with him now for having lost his wife! Personally, I should like to know what Mrs. Russell had to say about that! I do not want to provoke a smile, and I hesitate to say anything on this point because he is not here to defend himself.

Perhaps you do not know that Christ has already come? Did you know that he came in October, 1874? Have you not rather read in the Book that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"? "Behold, he cometh with clouds and every eye shall see him." Russell says He came secretly in October, 1874!

There is also that large question, Where are the dead? What about the future? What about that speciality of Russellism which bids men look into the future without fear, and tells men there is no reckoning in eternity beyond? All these are important questions, and were I to go into them this evening, as I should like to while I have your interest, I am afraid I should weary you. I have given you food for a great deal of thought to-night, and I fear you would not remember anything more. I hope I have said nothing unkind. There has been nothing unkind in my mind; but I insist that no one shall share the glory of my Lord. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God"; "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me"; again He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." They who would honour the Father, must honour the Son. Jesus Christ was Incarnate God, dying "the just for the unjust that he might bring us to God". He did actually go into the grave; He did actually come out of the grave; He showed Himself alive after His passion by physical appearances. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." He ate a piece of broiled fish, and of an honeycomb—He had a real body.

And He is coming again. ("Hallelujah!" "Praise His name!"). Some of us are living for that blessed hope. Pastor Russell says He has come already. I hope that is not true, because I should like to believe that when the Lord Jesus comes, this will be a better world than it is now. It would be folly to believe that the Lord Jesus is on the earth reigning under these conditions; it is a libel upon Him. Oh, when He shall come down the skies, and take to Himself His great power and reign, everybody shall know it: "Behold, he cometh with clouds; and every eye shall see him; and they also which pierced him: and all kindreds of the earth shall wail because of him."

And as for the Book: you see where this doctrine puts you unless you read Pastor Russell's "Studies in the Scriptures"—there are many volumes of them—unless you read these things, you cannot understand the Bible. Pastor Russell, according to himself, was God's sole representative on the earth, he was the sole custodian of the meat in due season!—therefore you must come to him or go without. For myself, I will find the Lord in this Book we call the Bible—you may have Russell's books if you must, but I will have the unadulterated Word of God. And I read there, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." You had better leave the Book alone, my friends. Take nothing from it; add nothing to it; bow before its judgments; and accept it as the very Word of God.

Are there some here this evening who have turned away from Jesus Christ? I call you back to Him. Never mind the church, never mind the people, you can come as a sinner to Jesus Christ; there can be nothing to keep you from Christ but unbelief.

Editorial Notes

DES MOINES UNIVERSITY NEWS.

The Faculty Committee are making satisfactory progress in filling the vacancies of the University. We are not yet in a position to announce the names, but we are particularly delighted with the appointment of an outstanding scholar as Head of the Department of Biology. It is in this subject Evolution so often sports itself. The new Des Moines Head of this Department is a man of very high standing scholastically, and at the same time an out-and-out Baptist Fundamentalist. We cannot announce his name until he has obtained release from the position in which he now serves. We are in the same position in relation to other Departments, Mathematics and Physics, Chemistry, and Pharmacy.

The Faculty Committee must have dealt with at least one hundred and fifty applications, many of them from men of recognized ability and of high standing as scholars and teachers. We are confident when the names of the new appointees are published it will be seen that in every instance the Faculty has been strengthened by their appointment.

A Good Letter.

We have before us a letter from a brother who, at the Annual Meeting of the Baptist Bible Union in Chicago made no definite pledge, but promised to do what he could for the support of Des Moines. He sends us a letter with a cheque for \$236.00 enclosed, and he says this:

"On pages 19 and 20 of the June 16 issue of *The Gospel Witness* you say, 'We shall welcome any bequest which may be conditions upon the University's loyalty to the principles of the Confession of Faith. Indeed, we hope those who send us money will send it to us strictly on that condition'.

"The offerings were taken and are sent to you with the full understanding, that if at any time in the future it shall become known that the University shall suffer to be taught anything contrary to the Confession of Faith set forth by The Baptist Bible Union, the funds shall be returned to the trustees of the churches herein named: _____,

"I am sending the name and Post office address of all who gave as much as \$5.00 to this fund. I did not take up the offering with this understanding, but I think it would be a good plan, and shall so arrange with those who have given, for you to take from the fund whatever it will cost to send *The Gospel Witness* to each one who has given as much as \$5.00 so that they may be informed from time to time about the progress of the work, and thus continue their interest in the University."

The above suggestion is a good one, although we hope that no one will suppose that *The Gospel Witness* will thereby make anything out of Des Moines University. We have put much into it, and we expect to put more, but we are expecting nothing back except the satisfaction of having helped a worthy cause.

From some letters which have reached us, it would appear that a press report, widely circulated, stated that the Editor of this paper had been appointed President of Des Moines University; and some have written wondering who would succeed us in Jarvis Street. Let us once again state that the Editor of this paper is President of the Board of Trustees, and, for purposes of re-organization, and until a President is appointed, was appointed Acting-President. But this will not interfere with his work as Pastor of Jarvis Street Church. Like every other man who has ever had a big job on his hands, we have thought of our labour under the sun much as the Preacher of the Book who observed, "I should leave it unto the man that shall be after me. And

who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured." Of course when the Lord calls, every man must go; but we simply announce that we expect to go to heaven from Jarvis Street.

LAST SUNDAY IN JARVIS STREET.

Sunday last was another day of blessing. The Pastor reached Toronto from Des Moines at 9.30, and was accompanied by Dr. George Ragland, of Lexington, Ky., who had been requested by the Board of Trustees to serve on the Faculty Committee. The Pastor took the class, and Dr. Ragland preached an able and inspiring sermon from the first chapter of Revelation. Several responded to the invitation, and the service was an occasion of great blessing to all. Dr. Ragland is a great favourite in Jarvis Street, and cannot come too often, nor stay too long.

In the evening the Pastor preached to a great congregation which filled the church, on Russellism in relation to the Second Coming of Christ. An enormous crowd gathered for the open air service outside, where the Pastor dealt with the Russellism doctrine of "To Hell and Back". Many responded in the open air to the invitation to come to Christ. The young men of the church distributed twenty-eight hundred anti-Russellite tracts.

The sermon in this week's issue of *The Witness* was preached July 24th, when the people came not in crowds, but in floods; it was impossible for the ushers to control them. They overflowed into every available inch of space, with many, many, hundreds turned away. Russellism is a deadly heresy, and we would respectfully suggest to our brother pastors that great good might be accomplished if they would familiarize themselves with the basic principles of the cult and expose its anti-Christian character. Our evangelical churches are suffering terribly, not only from Modernism, but from the inroads of such anti-Christian cults as Russellism and Christian Science.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 3.

Lesson 9.

Third Quarter.

August 28th, 1927

THE WHOLE WORLD GUILTY.

LESSON TEXT: Romans, Chapter 2:17 to 3:20.

GOLDEN TEXT.—"Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20).

This lesson is the third dealing with the sinfulness of man, and showing conclusively the necessity of salvation through the death of Jesus Christ. Here the case of the Jew is specially considered. "Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will and approvest the things that are more excellent". The apostle himself knew about this in his own experience, as he had been seeking to establish a righteousness of his own under the law, until he met Christ on the way to Damascus. And so he deals with the Jew as resting in the law and trusting in his obedience to it to obtain righteousness. He points out that the Jew, while holding the truth and teaching the truth of the law, through breaking the law himself, dishonoured God. All the boast of the Jew in his outward ceremonial righteousness, was only an attempt to cover the inward corruption of his heart, and in his history he has so often broken every command of the law that he had caused the name of God to be blasphemed among the Gentiles. The Jew's great boast was in his circumcision, but Paul shows here that circumcision profited nothing unless the law was kept. The truth under the

rite of circumcision was separation, and unless he kept himself separated from the sins around him, his circumcision would become uncircumcision. A real Jew is not one who is outwardly circumcised, who conforms to the letter of the law, but who is one inwardly of the heart, and of the spirit, whose praise is not of men, but of God. The Apostle anticipates that an objection will be made to his argument that the whole separation of the Jew from the Gentile nations was then of no avail whatever, and that it answered no sufficient purpose. What advantage then hath the Jew? and of what profit is there of circumcision? This he answers, much every way, chiefly because that unto the Jew was committed the oracles of God.

The great purpose of the call of Abraham and the separation of the Jewish nation from the nations of the world, was that they might be the custodians of the revelation of God, and preserve the oracles of God until the coming of Jesus Christ. The "oracles of God" is the name given by the Apostle to the Old Testament, that they may know the Old Testament to be of God. He uses the same name for the Old Testament in the Epistle to the Hebrews, and Stephen gives it also the same name. To the objection made that many of the Jews did not believe, he replies that their unbelief could not make the faith of God without effect. Unbelievers and rejectors have refused and disobeyed every revelation God has made, but others have received and obeyed, and received blessing. While the great mass of the Jews turned away entirely from God, we read in both the Old and New Testament of a remnant who, by their faithfulness and obedience, have justified God's dealings in making them the custodians of divine Truth. The entire question of the Jew will be taken up in future lessons, covering the ninth, tenth and eleventh chapters of this book, and fully discussed.

The remainder of this lesson is taken up with an epitome of scripture statements, taken from all parts of the Old Testament, to prove conclusively the apostasy of the entire human race. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (vs. 10 to 18). These passages are quoted mainly from the Psalms, but also from Proverbs and Isaiah. There is an orderly arrangement in these quotations: first, "there is none righteous, no, not one"; "there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one". There is first here no knowledge; there is no understanding and no anxiety; no seeking after God; everyone has left the way of holiness; everyone become unprofitable, that is, living lives that count for nothing, and no one doing good,—altogether given to evil. Mention is made of throat, and tongue, and lips, and mouth, and feet, and ways, and eyes, and every one connected with evil. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes". The Apostle considers that although many more passages in the Word of God could be cited, declaring the total depravity of human nature, these are certainly sufficient.

He sums up his whole argument in these words: "Now we know that what things soever the law saith, it saith to them who are under the law", (either the law of nature or the law of Moses) "that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin". This doctrine of the sinfulness of the entire race, and their consequent condemnation, Paul makes unmistakably clear. Now he may go on to speak of the righteousness of God through faith in Jesus Christ, apart entirely from the law.