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Our Lord's Great Prophecy.

Matt. 24; Mark 13; Luke 21:5-36; 17:20-37.

OUR Lord uttered one of the most remarkable prophecies of Holy Writ respecting the "Time of the End"—the closing epoch of this Gospel age. It was uttered near the close of His earthly ministry, when He was endeavouring to prepare His disciples gradually for the new dispensation, which would be fully introduced after the tragedy of Calvary. He wished them to understand that they must not expect immediately the honours and glories of the Kingdom, which He had promised should be shared by His faithful. Before these glories and blessings, would come trials and sufferings. He, their master, the King, must be rejected of Israel and be crucified, in harmony with the prophetic declarations, then Israel would be given over to their enemies, and their holy city and costly temple be utterly destroyed: moreover, His disciples must not expect to be above their Master, exempt from the reproaches and sufferings that fell on Him; but that faithfulness to Him and His teachings would cause them to be hated of all men for His sake; but that finally, though after much tribulation, those faithful unto death would be rewarded when He would come again to receive them unto Himself and to a share of His glory.

Teaching along this line our Lord reserved until near the close of His ministry. At first the disciples were disposed to resent this, and to insist (as some do to-day) that the Lord's cause must conquer the world, as a result of their preaching; and Peter went so far as to express the dissent to our Lord, saying, "Be it far from thee, Lord, this [death and the scattering of thy people and the triumph of evil generally] shall not be unto thee." (Matt. 16:22; Mark 8:31, 32.) But our Lord severely rebuked Peter; and all of the disciples seem to have gradually settled down to a realization that the glories of the Kingdom were still remote, and that the Master must go away, and, leaving them, send 'the Comforter, the holy spirit, to guide and keep them until He would come again in the glory of the Father's Kingdom.

It was in this attitude of mind and with our Lord's latest expression with reference to the temple, still ringing in their ears, that the disciples sought from the Master definite information on these points which were not yet clear in their minds.

The Three Questions.

"And as Jesus sat upon the mount of Olives, the disciples came unto him privately saying, Tell us (1) When shall these things [The destruction of the Temple, etc.] be? and (2) What shall be the sign of thy presence* and (3) •of the end of the world [age] ?"—Matt. 24.3.

*The Greek wordpamusia, here used, invariably signifies presence, and not coming.—See Revised Version—margin; also the Emphatic Diaglott.

Undoubtedly the opportunity and the questions were of divine providence; for the prophecy was surely meant more for the instruction of God's people living in this "harvest" time, than for those who asked the questions. In studying this prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. The prophecy is given with much similarity by three of the Evangelists, Matthew, Mark and Luke; but since Matthew's is the most complete and orderly, we follow its narrative in general, bringing forward any modifications noted in the other accounts.

Beware of False Christs.

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. 24:4, 5.

Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36, 37; and history tells us of several others who deceived quite a few Jews. Most notable among these was Sabbathai Levi, of Smyrna, who announced himself A.D. 1648. Sabbathai Levi styled himself "The firstborn Son of God, the Messiah, the Saviour of Israel," and promised a restoration of the kingdom and prosperity. Sabbathai, says the historian "prevailed therein [Smyrna] to such a degree that some of his followers prophecied and fell into strange ecstasies: four hundred men and women prophecied of his growing kingdom. The people acted for a time as those possessed by spirits; some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabbathai." This was undoubtedly Satan's counterfeit fulfilment of Joel's prophecy (2 :29) —a counterfeit of the holy spirit witnessed also in religious revivials of more modern times. Altogether, there have probably been fifty or more false Christs, male and female, and many of them undoubtedly demented—possessed of evil spirits. But none of these, nor all of them together, can be said to have "deceived many." Yet it is against the kind which "deceive many" that our Lord cautions us here, and again, later on in this prophecy, in which connection we will examine particularly the antichrists which have deceived many.

The History Of Eighteen Centuries Briefly Foretold.

Matt. 24 :6-13 ; Mark 13 :7-13 ; Luke 21 9-19.

"And ye shall hear of wars and rumours [threats, intrigues] of wars: see that ye be not troubled; for all of these things must come to pass, but the end is not yet. For nation shall rise .against nation, and kingdom against kingdom : and there shall be famines and pestilences, and earthquakes, in divers places. All these are primary sorrows."—Matt. 24:6-8.

Thus briefly did our Lord summarize secular history, and teach the disciples not to expect very soon His second coming and glorious Kingdom. And how aptly : surely the world's history is just this,—an account of wars, intrigues, famines and pestilenceslittle else. Our Lord separates the history of the true Church and states it with similar brevity, thus :—

"Then [during that same period, the Gospel Age] they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations peoples for my name's sake. And then [during that same period] many shall be offended, and shall betray one another, and shall hate one another. And many false prophets [teachers] shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24 :9-13.

In the light of history would it be possible to portray the course of God's true Church in fewer words? Surely not.

The likeness is perfect. "Whosoever will live godly shall suffer persecution," is the Apostle's declaration; and whoever has not shared it has every reason to doubt his relationship to God as a son. (Heb. 12:8.) And so with the Church as a whole, when not persecuted by the Ishmael and Esau class, it has been because there was so much of the spirit of the world or so much of "cold love" toward the Lord and His truth that they were not worthy of persecution. But judged by this same standard, and by our Lord's prophecy, there have been some faithful unto death all the way down through this Gospel age,—a "little flock."

The Gospel Witness, World-Wide.

Matt. 24 :14 ; Mark 13 :10.

"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Then shall the end come."

Here again our Lord clearly showed the disciples that the end of the age was much farther off than they had supposed; that the message of His Kingdom was to be good tidings, not to Israel only, but to all nations. But this did not imply that other nations would receive the gospel which Israel had rejected. Rather, we should expect just what we find, that as the god of this world blinded Israel, so he would blind the vast majorities of other nations, and hinder them from seeing in Christ the power of God and the wisdom of God—and he has. (1 Cor. 1 :24.) If only a remnant of Israel (specially instructed for centuries under the Law) was found worthy to be of the "royal priesthood," what more could be reasonably expected of the heathen nations, long "without God and having no hope" ?

It is well that we carefully note our Lord's words —that the gospel was not to be preached to the nations to convert the nations, but as a witness to the nations, and to call, and perfect, and gather out of all nations "the elect." Later on "the elect," as the Kingdom, will bless the nations, opening their deaf ears to the gospel, and their blinded eyes to the True Light.

This witness has already been given : the word of the Lord, the gospel of the Kingdom, has been published to every nation of earth. Each individual has not heard it; but that is not the statement of the prophecy. It was to be, and has been, a national proclamation. And the end has come! "The harvest is the end of the age," our Lord explained Matt. 13:39) . Some have been

disposed to query whether or not this prediction has yet been fulfilled, because the missionaries who have gone into heathen lands have very generally known little or nothing of the good tidings particularly specified by our Lord—"the good tidings of the Kingdom." But we answer, the printed gospels of Matthew, Mark, Luke and John have gone to them brimming full of the Kingdom tidings, just as we have them.

Thus our Lord briefly summed up the eighteen centuries of trials and persecutions upon His Church, and the fruit of their labour in successfully witnessing to all nations, and hastened on to answer the important query respecting how the living would know of the time and the fact of His second presence. He ignored the question respecting when the stones of the temple would all be overthrown, lest they should associate that event with His second coming, and because He wished to so associate the trouble upon fleshly Israel in the overthrow of its polity with the trouble upon nominal spiritual Israel in the end of this age, as type and antitype.

It was with evident intention on God's part, though unknown to the Evangelists, that the record of our Lord's prophecy at this point is given piece meal—here a part and there another; here a reference to the typical trouble on typical Israel in the close of the typical harvest, there a reference to the similar though more general and greater trouble in the end of this age upon antitypical Israel--Christendom. Truly the prophets declared of our Lord that He opened His mouth in parables and dark sayings, and "without a parable spake he not unto them." Yet in harmony with the divine intention, the dark sayings and parables are now becoming luminous to all whose eyes are anointed with the true eye-salve.

The Trouble In The End Of The Jewish Age.

Luke's account of the trouble upon fleshly Israel which culminated in A.D. 70, is the clearest, so we introduce it here

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which 'are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. —Luke 21:20-24.

This portion of our Lord's prophecy evidently related to events upon fleshly Israel ; and history tells us that it was accurately fulfilled in every particular in the troublous scenes wherewith the Jewish age and polity came to an end. "These be the days of vengeance upon this nation, that all things written in the law and the prophets concerning them might be fulfilled."

But our Lord's words quoted by Matthew and Mark differ from the foregoing, and evidently apply to the trouble upon spiritual Israel in the end of the Gospel age. Undoubtedly our Lord uttered both statements, but the Evanlegists not knowing of the two harvests and two times of trouble, but considering them practically repetitions did not record both statements—the Lord so overruling, for the purpose of covering or hiding the facts respecting this harvest until His due time for revealing it.

The Trouble In The End Of The Gospel Age.

Matthew's and Mark's accounts here are almost identical. Matthew says:—

-When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand) : then let them that be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to those that give suck in those days! But pray ye that your flight be not in winter, neither on the Sabbath day : for then shall be great tribulation, such as was not since the beginning of the world to this time ; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Mati:. 24:15-22; Mark 13:14-20.

Four points in this narrative show that its real application belongs to the trouble with which the Gospel age terminates. (1) The reference to the "desolating abomination" mentioned in Daniel's prophecy. (2) The statement that the trouble will be the most severe the world has ever known or will ever experience. (3) That unless the carnage was cat short there would be no flesh saved. (4) The context succeeding unquestionably describes events at the end of the Gospel age—events which could not be applied to the end or harvest of the Jewish age, and were not fulfilled there. Two of these points deserve special examination.

The prophet Daniel (9:27) did record that after Messiah would be "cut off' in the midst of the seventieth week of covenant favour, He, by establishing the antitypical sacrifices of atonement, would cause the sacrifices and oblations of the Law to cease: and that then, because abominations would prevail, He would pour destruction upon the desolate [rejected nation] , as God had previously decreed.

All this had its fulfilment in the destruction of fleshly Israel's polity. From the time our Lord said, "Your house is left unto you desolate"—"ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of Jehovah," their religion became an abomination, an empty form, a mark of their repudiation of the one sacrifice for sins which God had provided; and resting under the curse they had invoked upon themselves (blindness—Matt. 27 :25) , their course toward destruction was rapid, as God had decreed and foretold.

But Daniel's prophecy has much to say about an Abomination that maketh Desolate in nominal spiritual Israel ; which was set up in power representatively in Papacy, and which has exercised a great and baneful influence of spiritual desolation in the spiritual house or temple of God, the Church of Christ. This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice, given once for all; and the result of its overspreading influence would be the desolation of the rejected Christendom.—See Daniel 11:31; 12:11.

The great abomination of desolation whose foundation rests in the doctrine of the Mass (which substitutes human performances instead of the great sacrifice of Calvary, for the cleansing away of sin) is now being supplemented by theories of self-atonement, and these overspreading abominations are backed by such influence and sophistry as will deceive many,—"if it were possible the very elect," and be precursors of the destruction of Christendom.

Looking back we see in this another parallelism between the end of the Jewish harvest and the end of the Gospel harvest. Fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, but abominations, was an important incident in connection with their national and ecclesiastical fall. So here, the rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical.

As already pointed out the abomination of desolation which defiled God's holy place or true temple, the Church, was the papal one, the cornerstone of which is the blasphemous doctrine of the Mass. The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could see it. That the Mass was not seen to be the abomination, even by the Reformers, is evident: for although the Church of England in her Articles denies the power of the priests to create Christ out of bread and wine, to sacrifice Him afresh, yet we have no intimation that the enormity of this sinful practice was seen. And Luther, while full of denunciation for many of Papacy's sins and falsities, did not see the great abomination of desolation to be the Mass. On the contrary, on his return to his church after his stay at Wartburg castle, finding that the Mass, as well as images and candles, had been discontinued, as being without Scriptural authority, Luther re-established the Mass.

In this view of the matter there is great significance in our Lord's words—"When therefore ye see the abomination of the desolation having stood in the holy place, as foretold by Daniel the Prophet (reader consider) : Then let them which be in Judea flee to the mountains." Here we must remember the parallelism between the two harvests, the two times of trouble and the two flights; and must consider that Judea would represent Christendom of to-day.

The Greek word rendered "mountains" may with equal or greater propriety be rendered in the singular—mountain: and it is so rendered in a majority of instances in the Common Version. Indeed, to flee out of Judea (literal) to either a mountain or many mountains seems peculiar since Judea was in fact "a hill country," and Jerusalem is described as set in the top of the mountains. But to apply our Lord's words to the present time, and to His people in Christendom, who now, in the light of present truth, see the Abomination stand where it ought not —in the holy place—in the stead of the true sacrifice, is a very simple matter. They should at once flee from the influence of the abomination and from the system falsely styling itself Christ's (mountain) kingdom, to the true mountain or Kingdom, which at this time Christ has returned to set up in glory and power.

But to leave Christendom, repudiating her temples, her forms of godliness, her social enchantments, her flatteries and honours, and to brave her denunciations and anathemas and her various powers of boycott, and to flee to the Lord and the true Kingdom, repudiated, ignored and denied by the worldly-wise and worldly-good, is surely quite a flight, quite a journey; and few but the "saints" will even think of starting on it. The perils of the way are portrayed by our

Lord in a manner that would seem overdrawn and contrary to His usual custom if applicable only to the physical sufferings of the believers who fled from Judea in the close of the Jewish harvest; but His words are manifestly appropriate to the spiritual flight and trials of this harvest time. In a word, this command to flee, and the description of its trials, can only be properly understood in connection with the command of Revelation (18:4) "Come out of her, my people, so that you may have no fellowship with her sins, and that you may not receive of her plagues."

(To be continued.)

The daily deeds of kindness,
And words of truth and cheer,
Raise hearts like drooping flowers,
'Mid withering sorrows here.

—Anna Shipton.

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Office of Advocate and Mediator Contrasted.

THE fact that the Church is "the Mystery of God" has become more clear within the last fifty years. We know that Christ and the Church are separate and distinct from the world in' every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed. under a special Covenant by themselves, in which none of the world will ever participate. This the Scripture styles the Covenant of Sacrifice: "Gather My saints [holy ones] together unto Me [saith the Lord] ; those that have made a Covenant with Me by sacrifice." (Psalm 50:5.) This special class of saints, or holy ones, who make the Covenant of Sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their Covenant by Sacrifice, this present Age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial Age is the new Man, of which Jesus is the Head— and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel Age Jesus has not exercised His office as Mediator for the world; and the world has no relationship with God, but still lies in the Wicked One. The Mediator Himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22, 23. (See also 1 Timothy 2:5, 6.) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of His sacrificing, according to His Covenant of Sacrifice. The Christ, Head and Body,are, therefore, the Mediator for the world in a prospective sense—in the same sense as Jesus, the Babe, could be spoken of as the Saviour and the King. He is only now becoming the King and has yet saved only a few of His people.

There is a wide distinction between the work of a mediator and the work of an advocate. The Great Mediator between God and man—The Christ of glory—will fill His mediatorial office for a thousand years and complete it only by the end of that time, when He will deliver over to the Father, fully reconciled, all who can be brought into harmony with the Divine arrangement. The work, of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the Church during this Age. The Church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus individually who is the Advocate for us—"the Church, His Body." He advocates our cause—first of all by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the holy spirit and are New Creatures in Christ. As New Creatures we still need our Advocate, because we cannot do the things that we would—perfectly. We have imperfections of the flesh, which, as New Creatures, we cannot fully control. Hence we need a Throne of Grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

Melbourne Christmas Convention.

This early announcement of the above Convention is made for the benefit of friends at a distance who wish to make arrangements to attend. An invitation is extended to all able to assemble at this Annual Convention. Further information in later issues, or from the Class Secretary--Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

The Miracle Book.

The following article on The Bible received from one of our brethren and published years ago in these columns is repeated for the benefit of new readers. The writer is unknown, but many of the thoughts are really beautiful and inspiring.

I WANT to speak to you to-night on the Bible— a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

Thinking of the diversity of the Bible I would remind you that there is diversity of language. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek, There is a diversity of authorship. These Scriptures were not written by any ,one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were ,employed in writing the Bible. Moses was a shepherd, Joshua was a soldier. Samuel was a seer, David was a King, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew a taxgatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books. But there is a further diversity of place in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the Isle of Patmos. There is no literary phenomenon in the world to be compared with it; not only so, but there is diversity of form. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, in Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in Proverbs we have ethics, in Ecclesiastics we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the Epistles we have doctrines, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic. But not only here have we diversity of language, of authorship, of place, of forms, and of writing, but also of subject matter. Is there any other book in the world to be compared with it from this standpoint? In the Bible we read of God, men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the revelation of these Tremendous Themes to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this book lives on through the ages, and outlives all other literature and is the Queen of all literature. But I think our astonishment is infinitely greater when we come to realise that notwithstanding all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic. Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive. Scripture in its unity is not mechanic, it is organic. What are these laws? I only know of three. First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we could well do without one half and it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital.

If you gave me the choice of having the top of my finger cut off or my heart taken out, I should not take long to decide, but when the top of my finger is cut off the body is no longer perfect. We are not going to claim that every part of Holy Scripture is of equal value, but we claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two ‘Testaments are essential to one another. They brood over the mercy seat as the cherubim of gold did of old, each answering to the other. “The New is in the Old contained, the Old is in the New explained.” Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole. The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Matthew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews—Leviticus giving all that is essential to Judaism and Hebrews all that is essential to Christianity. Exodus with Acts—Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians of the Inheritance of the heavenly people. Daniel the Old Testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world’s empires to the coming of Him who is King of kings and Lord of lords. Each other is related to every other part, corresponds with every

other part.

There is an extraordinary illustration of such correspondence. You take the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. In Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery. We claim that where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the Word of God being alive and Peter speaks of the Word of God which liveth and abideth for ever. The Word of God is not a dead letter. We can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible; the Bible derives its value from Christ. Only through the Bible can we get to Christ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity—structural unity; the Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find some sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led on through all these Books right to the sublime end in the Apocalypse of John. We are impressed as we read with the amazing diversity of which we have spoken. The thing unfolds and presents itself as a sublime story. All these stories are one story, all these revelation are one revelation, and all these records are one record. Across the whole of the Old Testament you may write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are issues and all the way between from Exodus to Jude there are processes leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and sequence. There is historical unity everywhere in Scripture; there is further Prophetical Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies—the Messiah, the Jews, the Gentiles, and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfilments. In the Old we get types, in the New antitypes. The whole of the Old is leading up to the First Advent and much of the New is leading up to the Second Advent. There is prophetical unity as well as structural unity, and historical unity everywhere in Scripture. Let me remind you further that we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were not left to themselves. It is a wonderful Book and if it is not inspired it is much more wonderful!

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Diety of the Hebrews placing Him much on a level with Ashboreth of the Old Testament and in the New declared that Jehovah was the God of all the earth, the creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Diety, He is the God of all men. God so loved—not the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is from the Acts to the Apocalypse applied. It is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of the countless millions who, were they with us still would say, “this one thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the Word of God. Think of what the Bible has done for society. Think what it has done for the Church of God throughout the world and in all ages and for national life especially for our own and for the whole wide world and where the Word of God goes it is accepted and believed. There is emancipation, there is deliverance from the degradation and from cruelty. The Bible has brought release and relief to men and women and safe guarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If .the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God. It could have no other origin than God Himself. And if of Divine origin then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This is the compass that has guided men in darkness and distress. This is the Book on which your sainted mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as "The Lord is my Shepherd I shall not want" etc. This is the Book of all ages and they who build upon it are as eternal as God.

Great souls snatch vigour from the stormy air,
While weaker natures suffer and despair.

Darwin's Mistake.

Three monkeys sat on a coconut tree
Discussing things as they're said to be.
Said one to the others, "Now listen you two,
There's a certain rumour that can't be true,
That man descended from our noble race.

"The very idea is a big disgrace,
No monkey ever deserted his wife,
Starved her babies and ruined her life,
And you've never known a mother monk
To leave her babies with others to bunk,

Or pass them on from one to another
Till they scarcely know who is their mother.
"And another thing, you'll never see
A monk build a fence round a coconut tree,
And let the coconuts go to waste,

Forbidding all other monks to taste.
Why, if I put a fence round the tree,
Starvation would force you to steal from me."

—Anon.

When you are not permitted to enjoy long seasons of leisure, economise the short ones; ten minutes thus faithfully employed before God, in the midst of your distractions, will be as valuable to you as whole hours devoted to Him in your more unoccupied moments.—Fenelon