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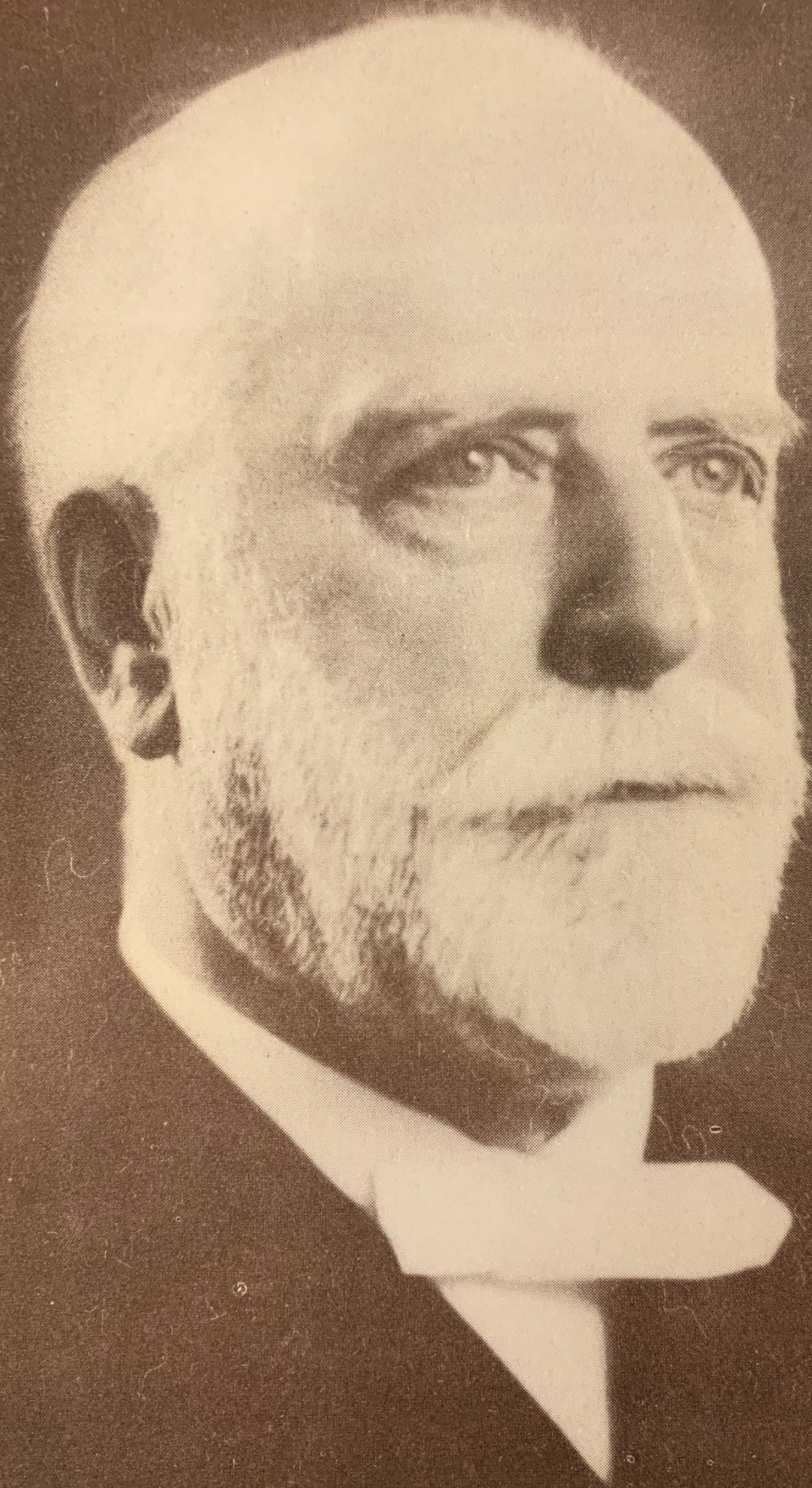
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TRAITS AND TRACTS OF TORREY



Edited by **LOUIS T. TALBOT**

Traits and Tracts of Torrey

A FRESH APPRECIATION OF A
GREAT MAN AND TEACHER

Edited by

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of Los Angeles

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By Herbert Lockyer

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PREFACE

A word of explanation is necessary regarding the presentation of some of Dr. R. A. Torrey's Bible tracts. Quite recently, we had a spring cleaning at the Bible Institute of Los Angeles, and in some of the cupboards we came across hundreds of plates, which were used by the printing press the Institute possessed in Dr. Torrey's time.

Finding a few of Dr. Torrey's tracts, which the Institute issued during this famous teacher's association with it, we thought that it would be a good thing to reproduce them for another generation of Bible lovers.

The difference in style is accounted for by the fact that we have used the original plates, making possible thereby a cheaper book.

The added appreciation of Dr. Torrey's life and work by Dr. Herbert Lockyer will, I feel sure, prepare the reader for the Tracts of Dr. Torrey.

May God continue to bless the work of one of America's greatest Bible teachers! "He being dead yet speaketh."

Louis T. Talbot.

I. THE TRAITS OF TORREY

By Dr. Herbert Lockyer

TORREY, THE MAN

That movements ever revolve around men is the evident testimony of Scripture. "A man appeared, sent by God, whose name was John." A force implies a figure—a program, a personality. The Dispensations of Scripture are associated with conspicuous individuals. God commenced the human family with Adam. Noah headed another covenant. In Abraham we have the fountain head of the Jewish race. John the Baptist, the man sent by God, was the figure head in a crusade of repentance and preparation for the coming Messiah. In the Man Christ Jesus, we have the Federal Head of the Church.

And men sent by God explain the expansion of the cause of Christ. Paul, for example, is conspicuous as the promoter of evangelism and a founder of churches. For the deliverance of Christianity from the shackles of Papal sovereignty, a man appeared, sent by God, whose name was Martin Luther. God shook this German monk and in turn the monk shook the world.

England, J. R. Green in his *History of the English People*, tells us, was saved from a bloody revolution through the monumental labours of John Wesley. Scotland threw off the yoke of a dead formalism as the result of John Knox's dynamic preaching. Two continents experienced a remarkable spiritual quickening as

D. L. Moody, the man of one Book, journeyed over them, preaching the glorious gospel of redeeming love. And, without doubt, Reuben Archer Torrey, the divinely ordained successor of D. L. Moody, was a man called of God to exercise a much needed ministry in a time ripe for instruction in the deep things of the Word.

It is a distinct loss that no official biography of Dr. R. A. Torrey exists. His dear widow, still happily with us, writes me that her gifted husband did not desire any account of his labours recorded. The only sketch of his life extant is the revealing volume, *Reuben Archer Torrey: The Man And His Message*, by his friend Robert Harkness, who was so closely identified with Dr. Torrey in his great evangelistic campaigns. And it is upon this valuable biography we must depend for much of our material.

For a generation that knew not R. A. Torrey, the man who appeared, sent by God to expound the Scriptures, the following facts can be restated.

He was born of Reuben Slayton Torrey and Elizabeth Torrey on January 28, 1856, in the city of Hoboken, N. J.

As a student he had a distinguished career, having taken degrees at Yale University. Post graduate study in Germany further helped to equip this intellectual giant for his life's work.

His marriage to Clara B. Smith of Garrettsville, Ohio, in 1879 brought into his life one who was to be his devoted companion for

about fifty years. Mrs. Torrey is still actively interested in the work of the Lord.

Of the five children born to Dr. and Mrs. Torrey, two are living and are in positions in which they perpetuate their father's influence and ministry; namely, Reuben A. Torrey, the well-known missionary to China, and Edith Clare Torrey, teacher of English Bible in Wheaton College, with whom Mrs. Torrey makes her home.

Ordained to the Congregational ministry in 1878, Dr. Torrey, thereafter, spent several years superintending the City Mission in Minneapolis. From 1889 to 1908 he was associated in the work of the Moody Bible Institute of Chicago. Endowed, as few men of his day were, with a keen insight into the character of men, Mr. Moody knew that in R. A. Torrey he had the man who by training and testing was well fitted to develop the God-given idea of a training center for consecrated young people.

For twelve years he acted as Pastor of the old Moody Church. Extensive world tours during 1902-1905, and evangelistic campaigns all over America from 1906 to 1912 were followed by visits to Europe and, in 1919 and 1921, to the Orient.

Then for twelve years, 1912-1924, Dr. Torrey acted as Dean of the Bible Institute of Los Angeles, and also for the best part of this period as Pastor of the historic Church of the Open Door.

Relinquishing his work in California, Dr.

Torrey next engaged in evangelistic work all over the States.

Then came two years as Special Lecturer at the Moody Bible Institute. Dr. Torrey died at Asheville, N. C., October 26, 1928, and his body rests on the hilltop of the Montrose he dearly loved.

Such, then, are a few brief facts concerning a man sent by God whose memory and work are ever worth recalling.

Those who knew this valiant defender of the Faith pay tribute to his uprightness and sincerity. Although he was only a man, yet he ever sought to be a true man, sent and used by God. He was clear and transparent. For example, he lived above the praises and plaudits of men. Bricks and bouquets often came his way and he took them all without apparent concern. He believed that he was not responsible for the way men reacted to his message. His responsibility, he believed, was to preach a God-given message, and then leave the Holy Spirit to produce results.

We are also told that Dr. Torrey was ever thorough and exact. He never did things by halves. And what he gave he expected. With his hours and life fully disciplined, he was stern when it came to discipline among students. Laziness he abhorred.

Again, R. A. Torrey was not a man of moods. Often eminent men mar their influence because they are fitful, spasmodic and erratic. Torrey, however, had unusual balance and

poise, that played a large part in making him the success he was. His manner radiated confidence.

Endowed with an iron will, Dr. Torrey was firm and unbending in his attitude to sin and in his defence of the truth. Some, there were, who thought him somewhat severe. But as he could not tolerate sham, pretense or mere make-believe, Dr. Torrey thundered out against all hypocrisy.

This man of God was likewise blessedly saved from mercenary motives. While ample reward came to him, greed for money never limited his influence or beclouded his vision.

Punctuality was another conspicuous trait of his. His watch kept accurate time. Jeremy Taylor reminds us that one evidence of a holy life is the strict economy of time. Well, Dr. Torrey knew how to redeem his hours!

Yes, and in an age cursed with superficiality, it is well to remember that Dr. Torrey was the enemy of anything mean or cheap. He was never a showman. A commanding dignity, born of prolonged meditation upon the transcendent attributes of God enabled him to commend the Gospel.

What contrasts and opposites are suggested by John's phrase "a man sent by God." A man! God! Humanity and Infinity. Yet both met and ever harmonized in Dr. R. A. Torrey.

Particularizing, we can say that Dr. Torrey was:

1. *A Man of Undaunted Faith.*

Once young Torrey emerged from his night of doubt he had no hesitancy about trusting God implicitly for all his needs. While in Minneapolis, he determined to trust God, believing that the One he had come to know through a close study of the Scriptures, was well able to care for him and his work. Thus, like George Muller, that Apostle of Faith, whose work in Bristol is known the world over, R. A. Torrey, the Mission Superintendent, took all requirements to the Lord. Faith, of course, received many a severe testing but temporal and spiritual needs were all met.

And faith in God's ability to care for His own dominated Dr. Torrey's life. In all the important decisions he had to make, faith developed for him a healthy, spiritual ambition. And it was his utter dependence upon his unfailing Lord, fortified, as his faith was, with a clean, yielded life, that enabled him to inspire faith in others. He could preach about faith, seeing that he practiced it. In his counsel to converts, he ever sought to impress upon them the necessity of thrusting themselves and all their cares wholly upon the Lord.

2. *A Man of Unceasing Intercession.*

Perhaps one of the most enlightening books dealing with the believer's prayer life is the volume by Dr. Torrey on "How to Pray." But he not only preached and wrote about "Prayer." It was the atmosphere of his own life, and saturated as his mind was with the truth of God's

Word, his prayers were ever Biblical in expression.

In the world-wide ministry this spiritual giant was called upon to exercise, he had need of frequent access to the Throne. And no matter how pressing his work, seasons of communion were never neglected. Prayer to him was more important than work.

And his prayers were always practical and direct. He knew the difference between saying prayers and praying in the Spirit. A favorite theme of his was, "The Prayer Life of our Lord." Doubtless it was from his Master that he learned the necessity of spending many a day in prayer and fasting. And his knowledge of how to "pray through" accounts for his powerful ministry in different parts of the world.

3. *A Man of Deep Convictions.*

After his triumph over doubt, while a student at Yale and in Germany, Dr. Torrey never swerved from his faith in the infallibility of the Word of God. Intellectual and spiritual battles successfully fought brought him to a divine dogmatism regarding the Truth. And it was this unshaken confidence of his that helped to make him a rich blessing to so many of his day who were swayed by the "faiths" and "isms" of that time.

We sometimes say that nothing convicts like conviction. Well, Dr. Torrey's convictions were certainly contagious as hundreds can still testify. One is constantly meeting with those who were brought out of their doubt into the clear

sunlight of faith through the positive utterances of R. A. Torrey. He was not of the number who doubt their beliefs and believe their doubts. May God raise up more men with like convictions!

TORREY, THE EVANGELIST

While Dr. R. A. Torrey will go down to posterity as a Christian-educator, yet the fact remains that he was essentially an evangelist, and his methods of evangelism were ideal. Records prove that he made full proof of his ministry as an evangelist.

Robert Harkness reminds us that Dr. Torrey was "regarded by some as being unsuited for a specific evangelistic ministry." Yet it cannot be denied that he was raised up for a great work. That he was called of God is evidenced not only in his messages, but in the abundant blessing attendant upon his ministry. He was not suddenly thrust into evangelistic work. His advent was prepared and his spiritual power was a matter of gradual development. His success as an evangelist, therefore, was not due to any mere chance, but rather the result of years of preparation and experience.

It will be worth our while to examine the underlying causes of his success as a soul-winner: causes, be it known that must ever be evident if one would do the work of an evangelist.

1. *Torrey experienced the Grace of God* with a deep heart experience of regeneration. Dr. Torrey knew what the Lord was able to do for

others. The foundation of his stirring evangelism was his own personal salvation. A preacher, merely religious, can never function as a soul-winner. When Jesus has found us, then, and only then, can we tell others the story.

And in true apostolic fashion, once saved, Dr. Torrey sought to win those of his own immediate circle for Christ. In his message on "Soul-winning," he often told of the way in which he led his own brother to the Saviour after years of pleading. And what joy was his as his own dear children accepted Christ.

2. *Torrey shared Christ's passion for souls.* Living near to the heart of his Lord, Dr. Torrey manifested his Master's concern over lost men and women. In Christ's stead, he was ever beseeching the unsaved to be reconciled to God. Although somewhat cold, austere, emotionless, R. A. Torrey was yet impelled by Heaven's love for the lost.

And like his Lord, this divinely equipped evangelist believed in personal dealing. While he had power to sway masses, he loved the individual. He did not content himself with the preaching of those masterly evangelistic sermons of his in great campaigns. He was ever alert, snatching every opportunity of witnessing for his Lord. Mr. Robert Harkness tells of a visit to Australia and of a rough crossing they had when most of the party had to remain in their staterooms. A stormy sea caused them to be deeply concerned about their safety. Dr. Torrey, however, could be found on deck deal-

ing with the Captain of the ship about his soul. Evidently self-righteous, the Captain came to realize that he was a lost sinner and ere the voyage was over, the seafaring man accepted the Saviour.

3. *Torrey relied upon the work of the Spirit.* Eminently gifted, Dr. Torrey knew how perilous it was to depend upon his natural talents, even upon his unique knowledge of the Scriptures. Of course, he believed that the Holy Spirit ever rides triumphantly in His own chariot and therefore his messages were saturated with the Bible. He knew, however, that even the letter can kill and that it is the Spirit alone who can give life.

As a true soul-winner he knew how to trust the Holy Spirit to produce conviction. Torrey believed that if he preached the Gospel faithfully and fully that the Holy Spirit would see to the results. He never tried to coax people into the Kingdom. False incentive, superficial appeals, or mere sensationalism were not in his line of things as an evangelist.

With the Spirit-anointed heralds of the Early Church, Dr. Torrey respected the Lordship of the Holy Spirit with the result that sinners were regenerated and mere religious professors brought into a living experience and lukewarm believers were transformed into ardent witnesses for Christ.

4. *Torrey preached a Saving Message.* An evangelist implies an evangel, and Dr. Torrey had a full Gospel to proclaim. And his was a

Gospel he never apologized for. Knowing the Christ of the Gospel, this mighty soul-winner kept his ministry Christo-centric. He first brought Christ to men, then men to Christ. As with John Wesley, Charles Finney, Dwight L. Moody, Christ was the focal point of R. A. Torrey's preaching.

Realizing that the heart of man was deceitful above all things and desperately wicked, this teacher-evangelist bent all his energies in a two fold direction, namely, the utter depravity of the human heart, and a Crucified Christ as the only hope of sinners.

One of Dr. Torrey's favorite passages was John 1:12. And relationship with God, only through Christ, was a constant theme of his, while the lines of his favorite hymn indicated his personal devotion to the Lord he dearly loved:

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine."

And in his evangelistic sermons he covered all the fundamental truths of Holy Writ. A striking text and half a dozen sob stories never satisfied this passionate evangelist who knew how to teach, *teach*, mark you, transgressors their ways. Believing that the whole Bible was the inspired Word of God, with masterly clarity and conciseness he discoursed upon all the

aspects of the divine character, trusting the Spirit to produce conviction as he preached.

5. *Torrey declared the Eternal Destiny of Souls.* With the lost condition of men ever before him, Dr. Torrey was frank in his rebuttal of sin—brutally frank, some thought. Few men have been able to expose sin in all its terrible-ness as did R. A. Torrey. A friend of mine who listened to Dr. Torrey preach on "Prepare to meet thy God," told me that such a piercing message made one tremble, yet in the delivery of the message the preacher seemed to be somewhat cold, unemotional. At times it would seem as if he were too hard or brusque. Such however, was not his real nature. In his inmost heart, the perilous condition of souls ever constrained him to warn sinners in the plainest of language.

Believing that souls dying without Christ are lost forevermore, he never trimmed his message. He gathered constant incentive from the solemn exhortation of James 5:20. And no one can read Torrey's sermons containing his answers to problems of a perplexed, seeking soul without realizing that he knew how to apply his Biblical bait. Whether it was the difficulties of a sincere seeker, or the excuses of one whose problems were moral rather than mental, or the hackneyed arguments of the infidel, Dr. Torrey knew how to apply the very Scripture needed. He had power, as few others of his time, to bear the truth of salvation to a lost and dying world. Years of preparation and ex-

perience contributed to his success as an evangelist. He was ever a sworn foe of a mere professional evangelism. He hated surface work. He never condescended to tricks to secure results.

Other conspicuous traits marking him out as an Evangelist of high order can be briefly mentioned:

He carried the evident marks of Separation.

He cultivated holy intimacy with Heaven.

He was saved from ulterior motives.

He labored in the light of Eternity.

TORREY, THE TEACHER

Dr. R. A. Torrey will ever remain one of the world's outstanding Bible teachers. Endowed with a brilliant lawyer-like mind, combined as it was with an undying passion for truth, he was an eminent teacher. Ever precise and calculative, he knew how to divide the Word of God rightly.

Emotional decisions were not his. Hard reasoning and stern logic formed his approach to the Scriptures. While a student he faced a period of doubt when it seemed as if faith would be shipwrecked by the rationalistic theology of Germany. A praying mother, however, sensing something of her boy's perils, laid hold on God for her son who was in the way of being ruined for the ministry he was preparing for. In after years, Dr. Torrey was forever attributing his victory over doubts to the prayers of his saintly mother.

When the crisis came, and faith triumphed,

young Torrey found a new Bible and a more wonderful Christ. From that time on, he never had a doubt regarding the veracity of Scripture. Through the years he gave unwavering loyalty to the great verities of the Book and was widely used to lead a multitude of doubters into the certainty of faith.

1. *Torrey was Simple.* Dr. Torrey practiced the art of simplicity. His forceful messages were clothed in language people could understand. Having a mind saturated with the simple language of the Bible, he knew how to express his statements in a simple style.

2. *Torrey was Dignified.* This master teacher likewise scorned anything that was light, flip-pant or undignified in the presentation of the Truth. He was ever a stranger to irreverence. Like John Bunyan's "very grave person," R. A. Torrey bore his great commission in his look.

3. *Torrey was Systematic.* Believing God to be the God of order and not of confusion, Dr. Torrey also held that his declarations of God's Word should be orderly and systematic. Like Dr. Dinsdale Young of London, Dr. Torrey was fond of the three-decker sermon. His famous propositions, too, in *What the Bible Teaches*, reveal him as a master of division and analysis. He knew the force of logic and utilized it.

4. *Torrey was a Disciplinarian.* Those who studied under him both in Chicago and Los Angeles knew him to be strict. Having a mind and a body well under control and the hours of his day carefully mapped out, he could enforce dis-

cipline when it came to the training of students.

Idleness he loathed. Like many another famous preacher, Dr. Torrey commenced his ministry in a small sphere, laboring and studying unceasingly and disciplining himself for future and greater tasks.

5. *Torrey was Direct.* As a teacher, Dr. Torrey was definite. He knew what he had to say and he could say it in uncompromising terms. His volume, *What the Bible Teaches*, perhaps one of the finest and most comprehensive compendiums of orthodox theology we have, reveals the clarity with which he could express his views. As Robert Harkness puts it, "Simplicity marked his teaching—conviction qualified his utterance—blessing accompanied his effort."

6. *Torrey advocated the value of memorizing.* We have several good books on the memorizing of Scripture, many of which owe their inception, more or less, to Dr. Torrey's labors in this direction. His own cultivated memory was remarkable, adding greatly to his effectiveness as he expounded the Scriptures. He affirmed, and rightly so, that a memory if rightly trained was ever to be trusted.

7. *Torrey had a Full Mind.* While essentially a man of one Book, Dr. Torrey read widely. He was ever abreast of current literature. Everything, however, he read was closely scrutinized and only passed on to others as it conformed to the structure of the spiritual truth he firmly

believed. He would never attack a dangerous "ism" until he had endeavored to read all that was ever printed about it. Take, for example, his booklet on "Seventh-day Adventism."

8. *Torrey was a Builder.* While it is perfectly true to say that Bible Institute work in America owes its existence to D. L. Moody, it is likewise true to assert that Bible Institutes owe their development to Dr. Torrey. Throwing himself heartily into the work which Mr. Moody commenced in Chicago, Dr. Torrey came to regard the function of a Bible Institute as an avenue of preparation for soul-winning service either at home or abroad. Essential subjects only, therefore, were handled.

The curriculum of the Chicago Institute, which is largely the basis of Bible Institutes the land over, was conceived chiefly by Dr. Torrey. And some of the ablest Bible teachers around the world owe their inspiration to the studies this renowned teacher made possible.

Happily, much of Dr. Torrey's work is in print, and any Christian worker having a "Torrey Library" is well equipped. To assimilate his masterly works thoroughly is to have ample material for many a sermon. To study *How to Work for Christ* is to discover how successful soul-winners are made. To read prayerfully *How to Pray* results in a quickened and dynamic prayer-life. To ponder *How to Promote and Conduct a Successful Revival* is to stir one's heart to be wholly dedicated to the Lord for the accomplishment of Christ's redemptive purpose.

II. THE TRACTS OF TORREY

The Second Coming of Christ

THE truth of the Second Coming of Christ in the past few months has come into a new prominence. For several years this great truth seems to have fallen into the background. About two years ago I was asked to write a book on the Second Coming of Christ. I had long wished to write a book on that subject, but I wondered if it was timely, so little was being said about the Second Coming of Our Lord, but I decided to write the book. There was considerable delay in publishing it, but about a year ago it was given to the public. *Almost simultaneously with the appearing of that book many other books on the same subject began to appear on both sides of the Atlantic. Then there came a great series of Prophetic Conferences, extending from Chicago to the Coast, until it may be said that the truth

of our Lord's coming again has become the most prominent truth in the thought of the Church in the past few months.

To many the doctrine of our Lord's Return appears like a visionary and impractical doctrine. If any of you think so, I will not blame you; for I recall the time when it seemed so to me. Early in my first pastorate, the first Premillennial Conference was held in New York City. It so happened that the chorister of my church was also the editor of a secular paper and he became greatly interested in the reports in the New York papers of the Premillennial Conference. He came to me and asked me if I would not preach on the Second Coming of Christ. I put him off, but thought to myself, "You will be a great deal older than you are now before you hear me preaching on so impractical and visionary a subject as that." At the close of my first pastorate I went to Germany for further study. In Erlangen I pursued my studies under the immediate direction of the greatest thinker along theological lines there was in Germany at that time, Dr. Fr. H. R. Frank, at that time rector of the University of Erlangen. He gave me the free run of his own library and directed my studies. Among other books that he recommended me to read was Martensen's "Dogmatik." This great Danish theo-

gian was a Premillennarian, and, as I read his book, I became convinced intellectually of the truth of the Premillennial Return of our Lord, but I was not at all interested in it. On my return from Germany, I took a pastorate in Minneapolis. In our Minneapolis ministers' meeting one Monday morning there was a debate between Rev. Dr. Sample, at that time pastor of the Westminster Church, Minneapolis, and Rev. M. D. Shudder, pastor of one of the Baptist churches of Minneapolis, on the subject of our Lord's Return. Dr. Sample, who afterward became pastor of a church in New York, maintained the premillennial view; Mr. Shudder, who afterwards became a Unitarian, maintained the post-millennial view. Dr. Sample simply wiped the earth with Mr. Shudder and I went away from the meeting more fully convinced than ever of the truth of the Premillennial view, but still I was not greatly interested in it. It did not seem to me to matter much which view was correct. Some time after I went to Chicago to the First International Convention of Christian Workers. Being elected President of the Association, I came in very close contact with a Rescue Mission worker from New York and became greatly interested in him and his mission. Returning to Minneapolis, we took this worker back with us for a visit.

Upon his return to New York he wrote me a letter and enclosed a tract on the Second Coming of Christ. This tract made the imminent return of our Lord a very vivid and practical reality in my life. Now I not only got hold of the truth of our Lord's Return, but that truth got hold of me, and it transformed my life and ministry.

There have been four great epochs in my Christian experience:

First, When I was led to accept Jesus Christ as my personal Saviour and to surrender my life to Him as my Lord and Master and in consequence of that surrender decided to enter the Christian ministry. The second was when I was led to see that beyond a question the entire Bible, from the first chapter of Genesis to the last verse of the last chapter of Revelation, was the inerrant Word of God, and, in consequence of seeing that, was led to resolve to take my stand upon every promise I found in the Bible that properly applied to me and to obey every commandment that applied to me. Up to that time, I had held very "advanced" views regarding the inspiration of the Bible and its inerrancy and authority. I was a "new theologian" of the new theologians, when new theology was not as popular nor as common as it is to-day. I say I had entertained very "advanced" views; to be more accurate,

I had entertained very loose and unwarranted views, but now I knew for a certainty that the entire Bible was the very Word of God. The third great epoch in my life was when I was led to see, from a study of the Word of God, that there was a definite baptism with the Holy Spirit for every child of God in this dispensation as well as in the days of the Apostles, and when I was led to seek and claim and obtain this baptism for myself. The fourth great epoch was when I was led, not merely to believe theoretically in the Premillennial Return of our Lord, but when that great truth got possession of me. The world and its ambitions lost their power. What did I care whether I was rich or poor, whether I had good report or evil report from the world, whether I had plenty or whether I had hardship in this present age, the Lord Himself was soon coming and might come any time and all I cared for was to be well-pleasing in His sight when He should appear.

That every Christian should be interested in the doctrine of our Lord's return is evident from the fact that it is so frequently referred to in the Word of God; the Second Coming of Christ is mentioned 318 times in the 260 chapters of the New Testament and is said to occupy one in every 25 verses from Matthew to Revelation, i. e., it is mentioned far more

frequently than there are chapters in the New Testament. Ought not then this great truth to occupy a more prominent position in our thought than it does in the thought of the average believer or average preacher of the Gospel? Further than this, by far the greater number of the definite predictions concerning Christ in the Old Testament are connected with His Second Coming. We sometimes wonder how it is that the Jews of our Lord's time did not see the truth so clearly revealed in some of the prophecies of the Old Testament (for example, Isa. 53) that He was to come as a suffering Messiah, as an atoning sacrifice for sin. It is indeed surprising as this truth is so clearly revealed in the Old Testament; but it is far more surprising that Christians of today do not see the truth of His coming again to reign as King; for there are far more predictions concerning this in the Bible than there are predictions concerning His Coming to suffer as an atoning sacrifice for sin. The fact of the coming again of Jesus Christ is the great Bible argument for a life of watchfulness, fidelity, wisdom, activity, simplicity, self-restraint, energetic soul winning, prayer and abiding in Christ (e. g. Matt. 24:44-46; Luke 21:34-36; 1 John 2:28; Matt. 25 entire chapter). The truth of our Lord's return is the one truth with which we are urged to com-

fort sorrowing saints (1 Thess. 4:16-18, cf. Isa. 40:1, 9, 10).

What we have to say to-night on the Return of our Lord will come under two heads, First, The Fact of His Coming Again; Second, The Manner of His Coming Again.

I. The Fact of His Coming Again.

In John 14 our Lord Himself says, "And if I go and prepare a place for you, *I will come again* and receive you unto myself; that where I am, there ye may be also." In Heb. 9:28, R. V., we read, "So Christ also, having been once offered to bear the sins of many, *shall appear the second time*, apart from sin, to them that wait for Him, unto salvation." In Philippians 3:20, 21, R. V., Paul says, "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." In 1 Thessalonians 4:16, 17, R. V., Paul says again, "For the *Lord Himself shall descend* from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive

that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In Acts 1:11, we read that the two heavenly messengers who stood by the disciples as they saw the Lord ascending to the Father said, "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." And in Acts 3:19, 20, R. V., we read, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been from of old." If these passages of the Word of God mean anything they certainly state in the clearest and most definite way possible that our Lord Jesus Christ is coming again.

The coming again of our Lord spoken of in these passages is not His coming at death. In whatever sense our Lord may come to any believer at his death, that coming is certainly not the coming described in the passages quoted. Almost none of the things mentioned in these verses occur at the death of the believer. At the death of the believer, our bodies

are not changed into the likeness of His glorious body; rather they crumble into corruption and decay. At the death of the individual believer, those who have already departed and are dead in Christ are not raised nor are we caught up together with them to meet the Lord in the air. By no twisting that any honest searcher after truth will consent to can these passages be made to describe what occurs at the death of the believer. Furthermore, our Lord Himself draws a very careful and clear-cut distinction between death and His own coming. As Peter followed Him down the shore of Galilee after he had been told of the manner of death by which He Himself should glorify God, he saw John the beloved disciple following, and he asked his Lord, What shall come to John? and our Lord replied, "If I will that he tarry till I come, what is that to thee?" (John 20:18-22). "Tarry" evidently means "remain alive." If the coming to which our Lord referred is His coming at death, then what our Lord Jesus said put in other words would be this, "If I will that he remain alive till he die, what is that to thee?" Of course, this would be nonsense and our Lord never spoke nonsense. He made it clear as day that the death of the believer was one thing; that His coming was something entirely different and apart.

Neither do these passages describe the coming again of our Lord Jesus at Pentecost, nor at the coming of the Holy Spirit to the individual believer. Pentecost was in a very real sense a coming of Christ and the coming of the Holy Spirit to the individual believer is in a very real sense a coming of Christ: it is the work of the Holy Spirit when He comes to the believer to form within us the indwelling Christ, and so our Lord Jesus when He gave the promise of the Holy Spirit said, "I will come to you" (John 14:18. Note context, read whole passage from vs. 15-23). But while the coming of the Holy Spirit is in a very real sense a coming of Christ, it is not the coming of Christ described in the verses quoted above. The things described so accurately and so vividly in these passages do not occur at the coming of the Holy Spirit. At the coming of the Holy Spirit, the Lord Himself does not descend from heaven *"with a shout, with the voice of the archangel and with the trump of God,"* the dead in Christ are not raised, living believers are not caught up together with the dead who have just been raised to meet the Lord in the air. At the coming of the Holy Spirit we are not taken up to be with Christ; He comes to be with us. Furthermore, all these promises but one were made after the coming of the Holy

Spirit and pointed to a coming of Christ still future.

Further still, the coming again of our Lord described in the passages quoted is not His coming again at the destruction of Jerusalem. What little I was taught in the theological seminary on this subject was to the effect that the destruction of Jerusalem was the Second Coming of Christ. Now the destruction of Jerusalem was undoubtedly in a sense a precursor, prophecy and type of the judgment at the end of this age in connection with our Lord's return, and, therefore, in Matthew 24 and Mark 13 the two events are described in close connection with each other, but God's judgment on Jerusalem in A. D. 70 is manifestly not the event referred to in the passages given above, the things so minutely described in these passages did not occur at the destruction of Jerusalem. On that occasion the Lord Himself did not descend from heaven with a shout, with the voice of the archangel and the trump of God; it is certain that on that occasion those who sleep in Jesus were not raised and living believers were not transformed and clothed upon with a body like unto the glorious body of our risen Lord, they were not caught up to meet the Lord in the air. All things were not restored at that time. Besides this, years after the destruction of Jerus-

alem, we find John still looking forward to the Lord's coming (Rev. 22:20). And it was long after the destruction of Jerusalem that John himself wrote the record of the Lord's words to Peter at Galilee concerning himself: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry *till I come*, what is that to thee?"

It is clearly evident then that the very plain, explicit and definite predictions of Christ Himself and the Apostles regarding our Lord's Return which were quoted above have not yet been fulfilled in any historic event that has yet occurred nor in any series of events. The coming again of our Lord Jesus so frequently mentioned in the New Testament as the great hope of the Church lies still in the future.

II. The Manner of His Coming.

Now let us turn to the manner of our Lord's Coming Again.

First of all, it needs to be said that there will be different stages in our Lord's Return. He is to come first in the air whither His believing people are caught up to meet Him. After a period

of dealing with His people in the air, judging them and rewarding them according to their works, He will come with His believing people to the earth, then there will follow a long succession of events connected with His coming.

Second, The Bible makes it very plain that the Coming of the Lord Jesus will be a personal coming. In Acts 1:11 we read, "*This same Jesus* which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." And Paul said, "*The Lord himself* shall descend from heaven." And Jesus Himself said, "*I will come again* (John 14:3). The Second Coming of Christ then is not merely the coming of some great moral reformation or spiritual uplift; it is the coming of *Jesus Himself*. We have a way of speaking of a revival of religion as the coming of Christ. In a sense it is a coming of Christ, but there is to be a personal return of our Lord, a coming of this very same Jesus in His own person. Nothing else will satisfy the heart of the believer. When I was a pastor in Minneapolis, a godly minister of the Gospel, a man who I believe really loved his Lord, for he had made sacrifices for Him, wrote an essay on The Second Coming of Christ in which he said, "We must not look for the personal return of our Lord, but must learn to see Him

and be satisfied with Him as coming more and more in all the wonders and glories of this closing 19th century." In other words, we were not to expect the Lord Himself to come but should see the fulfilment of His promise of coming again in the electric telegraph, in the telephone, in the improvement of our steam railways, in the advance of social conditions and civilization; this, according to this minister, was the coming promised in the Bible. I have said that I believe this minister really loved his Lord, but I could never understand how any one who really loved the Lord could write these words. It is not merely social improvements that we need and long for, it is not even the messages and gifts of grace of our Lord that we long for; the one who really loves his Lord longs for *the Lord Himself*. Suppose when I go East in a few weeks I should say to my wife, "I am coming back again and I wish you to be watching for my return." She certainly would be watching for it and longing for it without my telling her to. Every day during my absence I write her a letter full of expressions of my love to her. Now and then I send her some beautiful gift as a token of my remembrance, but all the while she is watching for me. Some day a friend comes in and says to her, "Is your husband coming back again?" "Yes, cer-

tainly." "When is he coming back?" "I do not know but I trust soon." "Why do you believe he is coming back?" "Oh, he said he would." Then suppose this friend should say "He did not mean he was coming back personally. You must not expect him to return personally. Is he not writing you frequent letters, and sending you gifts as tokens of his love now and then?" "Yes." "Well, what he meant was that you must 'see him and be satisfied with him as coming more and more' in these letters which he is writing you and these gifts which he is sending you." What do you think my wife would say? I know well what she would say. Her eyes would flash with indignation and she would say, "I do not want his letters and his gifts. I want himself." And the true believer wants the Lord Himself and it is the Lord Jesus Himself we are going to have. "*The Lord Himself*" shall come; "this very Jesus" will come. The late Dr. James H. Brooks of St. Louis, once united in marriage a beautiful girl in his church to an officer in the United States army. Very soon after the marriage this officer was sent to a new post where he was not permitted to take his bride with him. As he left her in obedience to the government, he said to comfort her, "I will come back soon. I do not know how soon. These appoint-

ments are often brief. It may be for a day; it may be for a longer time, but not for a very long time." During his absence, he wrote her many letters telling her of his love. He sent her beautiful gifts as tokens of his love. One day she sat in the parlor with a letter in her hand that she had just received from him and looking through the box of beautiful gifts he had sent her. Suddenly, she heard a sound at the door, she heard a familiar footstep; looking up, there he stood in the door; she threw down the letter, stumbled over the box, scattered the gifts, ran to him and was clasped to his heart. What did she care for letters and gifts, *she had himself*. And the day is not very far away when we shall have, not merely those treasured messages from Christ that we find in the Bible and when we shall have not merely the many wondrous gifts of His grace, but when *we shall have the Lord Himself*.

Third, *Our Lord's coming again will be bodily and visible*. We read in Acts 1:11, "This same Jesus which is taken up from you into heaven *shall so come in like manner as ye have seen him go into heaven*." Now our Lord went up into heaven before their eyes, visibly and bodily, and so He will come again. I was once on the Council examining a brother minister for installation. The man was thoroughly orthodox on all the

fundamental doctrines. In the course of the examination I put to him the question, "Do you believe in the personal return of our Lord?" He replied, "No, I do not." Then I asked him, "What do you do with Acts 1:11, "This same Jesus shall so come in like manner as ye have seen Him go into heaven'?" He replied, "This simply sets forth a certainty that He will come but not that He will come personally and bodily." But the Greek words do not admit of any such interpretation. The words translated "So come in like manner" have and can have but one meaning, literally translated they mean "*Thus in the manner which*." They never describe mere certainty; they always and necessarily describe manner, they cannot mean anything else, and God sent His own heavenly messengers to tell us that as Jesus was seen going up bodily and visibly that He would come again in the very manner in which He was *seen* going. Again in Hebrews 9:28, R. V., we read, "So Christ having been once offered to bear the sins of many, *shall appear* the second time." Now the Greek word translated "shall appear" in this passage means "shall be *seen*." The first meaning given in the best Greek Lexicon of the New Testament to the word is "to see with the eyes," and that is what this passage means, that Jesus "shall be *seen*

with the eyes" the second time," that He shall come visibly and bodily.

We read again in Revelation 1:7, "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." Some years ago I was preaching one morning in the Moody Church in Chicago on the Second Coming of Christ. One, who was not merely a disciple, but an apostle of Pastor Russell and his Millennial Dawn vagaries was in the audience. He came to me at the close of the address and said, "Mr. Torrey, you don't believe, do you, that the Lord Jesus will come in a way that He shall be seen with our physical eye?" I replied, "It does not make a particle of difference what I believe, the only question is what God says, and God says, 'Every eye shall see Him.'" The coming of Christ plainly predicted in the Scriptures is an entirely different sort of coming from that which Pastor Russell assures us took place in October, 1874.

Fourth. In the next place, *Jesus Christ is coming again with great publicity*. We read in Matthew 24:26, 27, R. V., "If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning

cometh forth from the east; and is seen even unto the west; so shall be the coming of the Son of man." Every little while some one appears in some obscure corner of the earth and sets himself forth as the Christ come again. Now it is Schweinfurth; again it is Dora Beekman in Minnesota, and then it is Prince Michael in Detroit, Michigan; then it is Tead in Chicago; still again Mary Baker Glover Patterson Eddy in Concord; again the Bab in Persia; still again Mrs. Annie Besant's pet boy, "The Star of the East." But all of these "inner chamber" Christs and obscure corner Christs are a humbug long since predicted and exploded. They would have no power over any one if people were not ignorant of their Bibles. Some years ago a young friend of mine who was assisting B. Fay Mills in his work, came to me and asked me if it might not be possible that the Christ had already come and was here and waiting to manifest Himself. I knew what he meant: at that time B. Fay Mills was much carried away with Prof. Herron. I knew that this young man was wondering if Prof. Herron might not be the Christ come back again. I pointed him to the passage given above, which, of course, utterly exploded that nonsense. When Mr. Moody was holding his last meetings in Detroit I assisted him in the

work. One day a long-haired disciple of Prince Michael, who was at that time in the Jackson State's Prison for a statutory offense, came to Mr. Moody to explain to him his opinions and to get Mr. Moody to accept them. Mr. Moody turned him over to me, as he usually did cranks of various kinds. I took this disciple of Prince Michael to my room and let him expound his views. Then I said to him, "Do you really think that Prince Michael is Christ come back again?" He said that he did. Then I asked him what he did with Matthew 24:26, 27, "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." He gave me this very illuminating answer, "When Christ appeared first, did He not come in Palestine?" "Yes." "Is that not in the East?" "Yes." "And is not Michigan in the West?" "Yes." "Well, then, in the coming of Prince Michael is He not coming from the East to the West?" This apostle of Prince Michael afterwards deserted Prince Michael and came to me and wanted me to put him into Christian work, but I fear that his grasp of truth was not very strong, for he was soon involved with Ann O'Delia Dis de Bar. A very enthusiastic disciple of Mrs. Eddy invited my youngest sister a number of times to go with her to the Chris-

tian Science meeting in the leading Christian Science church in New York. Finally my sister yielded to her importunities and went. As they came home from the meeting this ardent Christian Scientist said to my sister, "How did you like it?" "I did not like it at all." "Why not?" "First of all, you had no sermon." "What do you mean," said the Christian Scientist, "by a sermon?" My sister replied, "An exposition of the Scripture." "Oh," said this woman, "we would not have that, that would be human and we have nothing human in our gatherings." "But," my sister replied, "they read Mrs. Eddy's 'Science and Health' for half an hour." "Oh, yes, but that is not human, that is the second coming of Christ." If she had said it was a coming of the anti-christ there would have been more reason in it. All of these inner chamber Christs and obscure corner Christs are, as we have said, a long since predicted and exploded humbug. One does not need to go to hear them or see them. Christ Himself has told us all about them and exposed them centuries before they appeared. Pastor Russell's Christ who came in October, 1874, belongs with the rest; certainly His coming was not the coming described by our Lord Himself in Matthew 24:26, 27; on the contrary, it was a kind of coming against which

our Lord Himself warned us. You may be able to see Pastor Russell's moving picture shows for nothing but none the less you are being humbugged if you go.

Fifth, When the Lord Jesus comes again, *He is "coming on the clouds of heaven with power and great glory."* In Matthew 24:30 He says, "They shall see the Son of man coming on the clouds of heaven with power and great glory." Some one may ask, "What does it mean by saying, He is coming on the clouds? If you will look up with your concordance all the passages in the Bible in which any one is said to come with clouds, you will find that there is but one person who came in the clouds, or on the clouds, and that person was Jehovah (see Ex. 91:9; 34:5; Ps. 91:1, 2; Matt. 17:5; Ps. 104:3; Isa. 19:1). For our Lord to say that He was coming in the clouds was as much as for Him to say that when He came again, He was coming as Jehovah. Before His incarnation our Lord existed in the form of God (Phil. 2:6), that is to say, as the Heavenly world beheld Him they beheld Him in a visible form of such infinite glory that it told at once that He was God. When He came to this earth, He came as a man, wrapped in swaddling clothes and laid in a manger. They did what they pleased with Him; they despised and rejected Him; they spat upon Him,

they slapped Him in the face, they scourged Him, they nailed Him to the cross of Calvary, they killed Him, but when He comes again, He will come as Jehovah, when every knee must bow and every tongue confess that Jesus Christ is Lord (Jehovah) to the glory of God the Father (Phil. 2:9-11). The glory of His coming is beyond description. No earthly pageant that this world ever saw can, for a moment, be compared with it. Some years ago, I was speaking in the auditorium at Northfield on the Second Coming of Christ. It was a hot, sultry day. As I spoke the clouds gathered and it became very dark, black clouds gathered right above the auditorium. I had just read Matthew 24:30 and said "The Son of man is coming in the clouds of heaven with power and great glory." The word "glory" had scarcely fallen from my lips when there was a sudden flash and an awful crash, the whole auditorium was a blaze of light—the lightning had struck the building where we were gathered! Some sprang to their feet and screamed. I simply said, "This is nothing to what it will be when the Lord really comes." I looked down in front of me and Mr. Moody's eldest sister, Mrs. Walker, was sitting there. Her face was a study. It was radiant with joy and peace unspeakable. After the lecture I went down to speak

to her, "Oh," she said as she took my hand, "Mr. Torrey, it was the gladdest moment of my life. I thought the Lord had really come." Suppose He should come at this moment, suppose right now there should be the shout and we should hear the voice of the archangel and the trump of God and the Lord Himself should descend with power and great glory, would it be the gladdest moment of your life?

Sixth, When our Lord Jesus comes again, *He is coming in the glory of His Father with the holy angels.* In Matthew 16:27, R. V., He is recorded as saying, "For the Son of man shall come in the glory of the Father with His angels; and then shall He reward every man according to His deeds." All heaven will empty itself to follow in His train when He comes again. How many angels there may be I do not know, myriads and myriads of them. Men of our day have a way of thinking that the human race are the only persons there are in the universe; how stupid and unreasonable, to say nothing about how unscriptural the thought. Are we to believe that all these countless worlds of light that dot the heavens by night are not inhabited? Some one will say, "Astronomy teaches us that many of them could not be inhabited for they have no atmosphere that a human being could breathe." Yes.

but are there no beings but human beings? Are there no beings that can live under other conditions than those under which we can live? This earth that man inhabits is a very small portion of the universe. It is so small a speck in space that compared with one of the heavenly bodies, and that by no means the largest, the sun, that if the sun were hollow and a hole were bored into it, you could pour into it 1,200,000 earths like ours and still there would be room for them to rattle around, and there are millions of these worlds. If every member of the human race were lost, the number of holy and blessed beings would immeasurably surpass the number of the lost. And not only may some of these wondrous worlds of light be inhabited by countless angelic beings but the aerial spaces themselves are inhabited by spirits good and evil, demons and angels, "principalities, powers, world rulers," and in the train of our returning King shall come these wonderful angels of light.

Seventh, When Jesus Christ comes again, *He will come as a thief, i. e. unannounced, without warning, unexpectedly. suddenly.* In Revelation 16:15, the Lord Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame." In 1 Thessalonians 5:2, 3, the Apostle Paul

tells us, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." There will be no previous announcement of the coming of our Lord. The world will not be expecting Him. He Himself says in Matthew 24: 44, "Therefore be ye also ready: for *in an hour that ye think not*, the Son of man cometh." He will take every one unawares. Men will not be standing out on the hilltops in white robes waiting for Him. The world will be taken up with its usual occupations. Our Lord says, "As were the days of Noah, *so shall be the coming of the Son of man*. For as in those days which were before the flood, they were *eating and drinking, marrying and giving in marriage*, unto the day that Noah entered into the ark and they knew not until the flood came and took them all away, *so shall be the coming of the Son of man*" (Matt. 24: 37-39). Everything will be going on as usual; women will be in the stores buying dress cloth for dresses and all manner of finery; they will be in the jewelry stores buying diamonds and pearls and rubies and emeralds; the theatres will be in full blast, crowded with the eager seekers after pleasure; throngs will be going up and down the streets; the dance halls will be crowded; society people will be tangoing, maxixing, hesitating, waltzing, bunny-hugging, grizzly bearing,

Texas Tommying; there will be wild hilarity with no thought of judgment near at hand. Wedding parties will be in full swing, when suddenly without a moment's warning there will be the shout, the voice of the archangel will ring out, the trump of God will reverberate, the sleeping saints will be raised, and true believers will be caught up together with them to meet the Lord in the air, and the worldlings and worldly professors of religion will be left behind to meet the tribulation and the judgment.

III. The Results of His Coming Again.

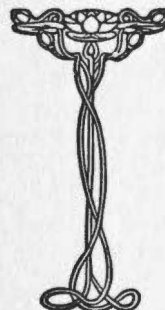
We have no time left to speak of the results of our Lord's Return; they will be glorious; they can be summed up under seven heads:

1. The results of His coming as regards God.
2. The results of His coming as regards the Church.
3. The results of His coming as regards Israel.
4. The results of His coming as regards the nations and unregenerate individuals.
5. The results of His coming as regards the human society as a whole.
6. The results of His coming as regards the Antichrist and the Devil.
7. The results of His coming as regards the physical universe.

To sum it all up, every loftiest dream of social philosopher and enthusiast for humanity will be more than realized; there will be a new and glorious man, in a new and glorious body, in a new and glorious society in a new and glorious universe. The coming again of Christ will realize more for this world in a day than all the peace conferences and peace palaces at the Hague could realize in 10,000 years and well may we cry, "Amen, come Lord Jesus."

Jesus is coming again! How those words ought to thrill our hearts! How they do thrill our hearts! Jesus is coming again. It may be in a year; it may be in a month; it may be in a day; it may be tonight! Would you be glad if right now we should hear the shout and the voice of the archangel and the trump of God and all true believers should this moment begin to rise and pass right up to meet our Lord Jesus to be forever with Him?

The Deity of Jesus Christ



By R. A. TORREY

The Deity of Jesus Christ

"Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of Christ? whose son is He?"—Matt. 22:41, 42.

The question that our Lord Jesus here puts to the Pharisees is the most fundamental question concerning Christian thought and faith that can be put to anybody in any age. Jesus Christ Himself is the center of Christianity, so the most fundamental questions of faith are those that concern the person of Christ. If a man really holds to right views concerning the person of Jesus Christ he will sooner or later get right views on every other question. If he holds a wrong view concerning the person of our Lord Jesus Christ, he is pretty sure to go wrong on everything else sooner or later. What think ye of Christ? That is the great central question, that is the vital question.

And the most fundamental question concerning the person of Christ is, is Jesus Christ really God? Not merely is He Divine, but is He actually God? When I was a boy, to say you believed in the Divinity of

Christ, meant that you believed in the real Deity of Christ, that you believed that Jesus was actually a Divine person, that He was God. It no longer means that. The Devil is wise, shrewd, subtle, and he knows that the most effectual way to instill error into the minds of the inexpert and unwary is to use old and precious words and put a new meaning into them. So when his messengers masquerading as "ministers of righteousness" seek to lead, if possible, the elect astray, they use the old precious words but with an entirely new and entirely different and entirely false meaning. They talk about the Divinity of Christ, but they do not mean at all what intelligent Christians in former days meant by it. Just so they talk of the atonement, but they do not mean at all by the atonement the substitutionary death of Jesus Christ in our place, by which eternal life is secured for us. And oftentimes when they talk about Christ they do not mean at all our Lord and Saviour Jesus Christ, the actual historic Jesus of the four gospels, they mean an ideal Christ, or a Christ principle. So our subject this morning is not the Divinity of Christ, but the Deity of Christ, and our question is not is Jesus Christ Divine, but is Jesus Christ God? Was that person who was born at Bethlehem nineteen hundred and twenty-one years ago, and who lived thirty-three or thirty-four years here upon earth as recorded in the four gospels of Matthew, Mark, Luke and John, who was crucified on

Calvary's cross, who rose from the dead the third day, and was exalted from earth to heaven, to the right hand of the Father, was He God manifested in the flesh, was He God embodied in a human being? Was He and is He a being worthy of our absolute faith, and supreme love, and our unhesitating obedience, and our whole-hearted worship, just as God the Father is worthy of our absolute faith and supreme love and unhesitating obedience and our whole-hearted worship? Should all men honor Jesus Christ even as they honor God the Father (John 5:23)? Not merely is He an example that we can wisely follow, or a Master whom we can wisely serve, but is He a God Whom we can rightly worship?

I presume that most of us do believe that He was God manifested in the flesh, and that He is God today at the right hand of the Father, but why do you believe so? Are you so intelligent in your faith, and therefore so well grounded in your faith that no glib talker or reasoner, no Unitarian or Russellite or Christian Scientist or Theosophist, or other errorist can confuse you and upset you and lead you astray? It is important that we be thoroughly sound in our faith at this point, and thoroughly well-informed, wherever else we may be in ignorance or error, for we are distinctly told in John 20:31 that "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His name." It is evi-

dent from these words of the inspired Apostle John that this question is not merely a matter of theoretical opinion, that it is a matter that concerns our salvation. It is to confirm and instruct you in your blessed faith, your saving faith in Jesus Christ as a Divine person, that I speak this morning. When I studied the subject of the Divinity of Christ in the theological seminary I got the impression that there were a few texts in the Bible that conclusively proved that He was Divine. Years later I found that there were not merely a few proof texts that proved this, but that the Bible in many ways and in countless passages clearly taught that Jesus Christ was God manifest in the flesh. Indeed I found that the Doctrine of the Deity of Jesus Christ formed the very warp and woof of the Bible.

I. Divine Names.

The first line of proof of the absolute Deity of our Lord Jesus is that *many names and titles clearly implying Deity are used of Jesus Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.* Of course, this morning I can only give you a few illustrations. Turn with me first of all to Rev. 1:17, "AND WHEN I SAW HIM, I FELL AT HIS FEET AS ONE DEAD. AND HE LAID HIS RIGHT HAND UPON ME SAYING,

FEAR NOT; I AM THE FIRST AND THE LAST." The text shows clearly that our Lord Jesus was the speaker, and here our Lord Jesus distinctly calls Himself "the First and the Last." Now this beyond a question is a Divine name, for in Isa. 44:6 we read, "THUS SAYETH JEHOVAH, THE KING OF ISRAEL, AND HIS REDEEMER, JEHOVAH OF HOSTS: I AM THE FIRST, AND I AM THE LAST; AND BESIDES ME THERE IS NO GOD." In Rev. 22:12, 13, our Lord Jesus says that He is the Alpha and Omega. His words are, "BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME, TO RENDER TO EACH MAN ACCORDING AS HIS WORK IS. I AM ALPHA AND OMEGA, THE FIRST AND THE LAST, THE BEGINNING AND THE END." Now in this same book in the first chapter and the eighth verse *the Lord God* declares that He is the Alpha and the Omega. His words are, "I AM THE ALPHA, AND THE OMEGA, SAITH THE LORD GOD, WHICH IS AND WHICH WAS AND WHICH IS TO COME, THE ALMIGHTY." In 1 Cor. 2:8, the Apostle Paul speaks of our crucified Lord Jesus as "the Lord of glory." His exact words are, "WHICH NONE OF THE PRINCES OF THIS WORLD KNEW: FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY." There can be no question

that "the Lord of glory" is Jehovah God, for we read in Ps. 24:8-10, "WHO IS THIS KING OF GLORY? JEHOVAH STRONG AND MIGHTY, JEHOVAH MIGHTY IN BATTLE. LIFT UP YOUR HEADS, O YE GATES; YEA LIFT THEM UP, YE EVERLASTING DOORS, AND THE KING OF GLORY WILL COME IN. WHO IS THE KING OF GLORY? JEHOVAH OF HOSTS, HE IS THE KING OF GLORY." And we are told in the passage already referred to that our crucified Lord Jesus was the King of Glory, therefore He must be Jehovah. In John 20:28 Thomas addressed the Lord Jesus as his Lord and his God, "AND THOMAS ANSWERED AND SAID UNTO HIM, MY LORD AND MY GOD." Unitarians have endeavored to get around the force of this utterance of Thomas's by saying that Thomas was excited and that he was not addressing the Lord Jesus, but was saying "my Lord and my God" as an ejaculation of astonishment, just in the way that profane people sometimes use these exclamations today, but this interpretation is impossible, and shows to what desperate straits the Unitarians are driven; for Jesus Himself commended Thomas for seeing it and saying it. Our Lord Jesus' words immediately following those of Thomas are, "BECAUSE THOU HAST SEEN ME, THOU HAST BELIEVED: BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE

BELIEVED" (John 20:29). In the correct translation of Titus 2:13, the translation given in the English Revision, not in the American Standard Revision, our Lord Jesus is spoken of as, "*our great God and Saviour Jesus Christ.*" In Rom. 9:5, Paul tells us that "CHRIST IS OVER ALL, GOD BLESSED FOREVER." The Unitarians have made desperate efforts to overcome the force of these words, but the only fair translation and interpretation of the words that Paul wrote in Greek are the translation and interpretation found in both our Authorized and Revised Versions. There can be no honest doubt to one who goes to the Bible to find out what it actually teaches, and not to read his own thought into it, that Jesus is spoken of by various names and titles that beyond a question imply Deity, and that He in so many words is called God. In Heb. 1:8 it is said in so many words, of the Son, "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." If we should go no further it is evidently the clear and often repeated teaching of the Bible that Jesus Christ was really God.

II. Divine Attributes.

But there is a second line of proof that Jesus Christ was God, a proof equally convincing, and that is, *all the five distinctively*

Divine attributes are ascribed to Jesus Christ, and "all the fulness of the Godhead" is said to dwell in Him. There are five distinctively Divine attributes, that is five attributes that God alone possesses. These are Omnipotence, Omniscience, Omnipresence, Eternity, and Immutability. Each one of these distinctively Divine attributes are ascribed to Jesus Christ. First of all, omnipotence is ascribed to Jesus Christ. Not only are we taught that Jesus had power over diseases and death and winds and sea and demons, that they were all subject to His word, and that He is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in the world to come (Eph. 1:20-23), but in Heb. 1:3 it is said in so many words that He "*UPHOLDS ALL THINGS BY THE WORD OF HIS POWER.*" Omniscience is also ascribed to Him. We are taught in the Bible that Jesus knew men's lives, even their secret history (John 4:16, 19), that He knew the secret thoughts of men, knew all men, knew what was in man (Mark 2:8; Luke 5:22; John 2:24, 25), which knowledge we are distinctly told in 2 Chron. 6:30 and Jer. 17:9, 10, God only possesses, but we are told in so many words in John 16:30 that Jesus knew "all things," and in Col. 2:3 we are told that in Him "are hid all the treasures of wisdom and knowledge." Omnipresence is also ascribed to Him. We are told in

Matt. 18:20 that where two or three are gathered together in His name, that He is in the midst of them, and in Matt. 28:20 that wherever His obedient disciples should go He would be with them, even unto the end of the age, and in John 14:20 and 2 Cor. 13:5 we are told that He dwells in each believer, in all the millions of believers scattered over the earth. In Eph. 1:23 we are told in so many words that He "*filleth all in all.*" Eternity is also ascribed to Him. We are told in John 1:1 that "in the beginning was the Word, and the Word was with God, and the Word was God." In John 8:57 Jesus Himself said, "VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM." Note that the Lord Jesus did not merely say that "before Abraham was *I was,*" but that "before Abraham was, *I AM,*" thus declaring Himself to be the eternal "I AM." Even in the Old Testament we have a declaration of the eternity of the Christ who was to be born in Bethlehem. In Micah 5:2 we read, "BUT THOU, BETHLEHEM, EPHRATAH, THOUGH THOU BE LITTLE AMONG THE THOUSANDS OF JUDAH, YET OUT OF THEE SHALL HE COME FORTH UNTO ME THAT IS TO BE RULER IN ISRAEL; WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING." And in Isa. 9:6 we are told of the child that is to be born, "FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN;

AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER; AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, *THE EVERLASTING FATHER, THE PRINCE OF PEACE.*" And in Heb. 13:8 we are told that "JESUS CHRIST IS THE SAME YESTERDAY, AND TODAY, AND FOR EVER." His immutability is also taught in the passage just quoted from Hebrews, and in the first chapter of the same book, the twelfth verse we are told that while even the heavens change, the Lord Jesus does not change. The exact words are, "THEY SHALL PERISH, BUT THOU REMAINEST: THEY ALL SHALL WAX OLD AS DOTH A GARMENT; AND AS A MANTLE SHALT THOU ROLL THEM UP, AS A GARMENT, AND THEY SHALL BE CHANGED: BUT THOU ART *THE SAME,* AND THY YEARS SHALL NOT FAIL." So we see that each one of the five distinctively Divine attributes were ascribed to our Lord Jesus Christ. And in Col. 2:9 we are told in so many words, "IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY (I. E. IN A BODILY FORM)." Here again we might rest our case, for what has been said under this head, even if taken alone, clearly proves the absolute Deity of our Lord Jesus Christ. It shows that He possessed every perfection of

nature and character that God the Father possesses.

III. Divine Offices.

But we do not need to rest the case here. There is a third unanswerable line of proof that Jesus Christ is God, namely, *all the distinctively Divine offices are predicated of Jesus Christ.* There are seven distinctively Divine offices. That is to say, there are seven things that God alone can do, and each one of these seven distinctively Divine offices is ascribed to Jesus Christ. The seven distinctively Divine offices are: Creation, Preservation, Forgiveness of Sin, the Raising of the Dead, the Transformation of Bodies, Judgment, and the Bestowal of Eternal Life, and each of these is ascribed to Jesus Christ. Creation is ascribed to Him. In Heb. 1:10 these words are spoken to our Lord: "AND THOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATION OF THE EARTH; AND THE HEAVENS ARE THE WORKS OF THY HANDS." The context clearly

1:3 we are told that "ALL THINGS WERE MADE THROUGH HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE." Preservation of the universe and of everything is also ascribed to Him in Heb. 1:3 where it is said of the Lord Jesus, "WHO,

BEING THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS*(I. E. GOD'S) SUBSTANCE AND UPHOLDING ALL THINGS BY THE WORD OF HIS POWER, WHEN HE HAD BY HIMSELF PURGED OUR SINS, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH." The forgiveness of sin is ascribed to Him. He Himself says in Mark 2:5-10 when His power to forgive sins was questioned, because that was recognized as a Divine power, "THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS." The future raising of the dead is distinctly ascribed to Him in John 6:39, 44, "AND THIS IS THE FATHER'S WILL WHICH HATH SENT ME, THAT OF ALL WHICH HE HATH GIVEN ME I SHOULD LOSE NOTHING, BUT SHOULD RAISE IT UP AT THE LAST DAY. NO MAN CAN COME TO ME, EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM: AND I WILL RAISE HIM UP AT THE LAST DAY." The transformation of our bodies is ascribed to Him in Phil. 3:21, R. V. In 2 Tim. 4:1 judgment is ascribed to Him. We are told that He shall "judge the quick and the dead." Jesus Himself declared that He would be the judge of all mankind, and emphasized the fact of the Divine character of that office. In John 5:22, 23 He said, "FOR NEITHER

DOTH THE FATHER JUDGE ANY MAN, BUT HE HATH GIVEN ALL JUDGMENT UNTO THE SON, THAT ALL MEN MAY HONOR THE SON, EVEN AS THEY HONOR THE FATHER." The bestowal of eternal life is ascribed to Him time and time again. In John 10:28 He Himself says, "AND I GIVE UNTO THEM ETERNAL LIFE, AND THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND." And in John 17:1, 2, He says, FATHER, THE HOUR IS COME; GLORIFY THY SON, THAT THE SON MAY GLORIFY THEE: EVEN AS THOU GAVEST HIM AUTHORITY OVER ALL FLESH, THAT TO ALL WHOM THOU HAST GIVEN HIM, HE SHOULD GIVE ETERNAL LIFE." Here then we have the seven distinctively Divine offices all predicated of Jesus Christ. This alone would prove that He is God, and we might rest the case here, but there are still other proofs of His absolute Deity.

IV. Statements which in the Old Testament Are Made Distinctly of Jehovah, God, Taken in the New Testament to Refer to Jesus Christ.

The fourth line of proof of the absolute Deity of Jesus Christ is found in the fact that *over and over again statements which in the Old Testament are made distinctly of*

Jehovah, God, are taken in the New Testament to refer to Jesus Christ. We have not time to illustrate this at length, but will give but one illustration where many might be given. In Jer. 11:20 the prophet says, "BUT, O LORD OF HOSTS, THAT JUDGEST RIGHTEOUSLY, THAT TRIEST THE REINS AND THE HEART, LET ME SEE THY VENGEANCE ON THEM: FOR UNTO THEE HAVE I REVEALED MY CAUSE." Here the prophet distinctly says that it is Jehovah of Hosts who *judgest and triest the reins and the heart.* And in the 17th chapter and the tenth verse Jeremiah represents Jehovah Himself as saying the same thing in these words, "I, JEHOVAH, SEARCH THE MIND, I TRY THE HEART, EVEN TO GIVE EVERY MAN ACCORDING TO HIS WAYS, ACCORDING TO THE FRUIT OF HIS DOINGS." But in the New Testament in Rev. 2:23 *the Lord Jesus* says, "I AM HE WHICH SEARCHETH THE REINS AND THE HEARTS: AND I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO YOUR WORKS." We are distinctly told in the context that it is "THE SON OF GOD" who is speaking here. So Jesus claims for Himself in the N. T. what Jehovah in the O. T. says is true of Himself and of Himself alone, and in very many other instances statements which in the Old Testament are made distinctly of Jehovah, God, are taken

to refer to Jesus Christ. That is to say, in New Testament thought and doctrine Jesus Christ occupies the place that Jehovah occupies in Old Testament thought and doctrine.

V. The Way in which the Name of God the Father and Jesus Christ the Son Are Coupled Together.

The fifth line of proof of the absolute Deity of our Lord is found *in the way in which the name of Jesus Christ is coupled with that of God the Father. In numerous passages His name is coupled with the name of God the Father in a way in which it would be impossible to couple the name of any finite being with that of the Deity.* We have time for but a few of the many illustrations that might be given. A striking instance is in the words of our Lord Himself in John 14:23 where we read, "JESUS ANSWERED AND SAID UNTO HIM, IF A MAN LOVE ME, HE WILL KEEP MY WORDS: AND MY FATHER WILL LOVE HIM, AND WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM." Here our Lord Jesus does not hesitate to couple Himself with the Father in such a way as to say "we," i.e., *God the Father and I* will come and make our abode with him. In John 14:1 He said, "LET NOT YOUR HEART BE TROUBLED: BELIEVE IN GOD, BELIEVE ALSO IN ME." It

Jesus Christ was not God this is shocking blasphemy. There is absolutely no middle ground between admitting the Deity of Jesus Christ and charging Christ with the most daring and appalling blasphemy of which any man in all history was ever guilty.

VI. Divine Worship to be Given to Jesus Christ.

There is a sixth line of proof of the absolute Deity of our Lord Jesus. Those already given have been decisive, each one of the five has been decisive, but this, if possible, is the most decisive of them all, and that is that *we are taught in so many words that Jesus Christ should be worshipped as God, both by angels and men.* In numerous places in the gospels we see Jesus Christ accepting without hesitation a worship which good men and angels declined with fear, and which He Himself taught should be rendered only to God (Matt. 28:9; Luke 24:52; Mark 14:33; cf. Acts 10:25, 26; Rev. 22:8, 9, R. V.; Matt. 4:9, 10). A curious and very misleading comment is made in the margin of the American Standard Revision upon the meaning of the word translated "worship" in these passages, and that is that "the Greek word translated worship denotes an act of reverence, *whether paid to a creature, or to the Creator.*" Now this is true, but it is utterly misleading; for while this word

is used to denote "an act of reverence paid to a creature" by *idolators*, our Lord Jesus Himself distinctly says, using exactly the same Greek word, "THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE," and on the other hand He says in John 5:23 that "ALL MEN SHOULD HONOR THE SON EVEN AS THEY HONOR THE FATHER." And in Rev. 5:8, 9, 12, 13 the four living creatures and the four and twenty elders are represented as falling down before the Lamb and offering worship to Him just as worship is offered to Him that sitteth upon the throne, i.e., God the Father. In Heb. 1:6 we are told in so many words, "AND AGAIN, WHEN HE BRINGETH IN THE FIRST BEGOTTEN INTO THE WORLD, HE SAITH, AND LET ALL THE ANGELS OF GOD WORSHIP HIM." One night in the inquiry room in Chicago I stepped up to an intelligent looking man at the back of the room and said to him, "Are you a Christian?" He replied, "I do not suppose you would consider me a Christian." I said, "Why not?" He said, "I am a Unitarian." I said, "What you mean then is that you do not think that Jesus Christ is a person that should be worshipped." He replied, "That is exactly what I think," and added, "the Bible nowhere says we ought to worship Him." I said, "Who told you that?" He replied, "My pastor," mentioning a prominent Uni-

tarian minister in the City of Boston. I said, "Let me show you something," and I opened my Bible to Heb. 1:6 and read, "AND AGAIN, WHEN HE BRINGETH IN THE FIRST BEGOTTEN INTO THE WORLD, HE SAITH, AND LET ALL THE ANGELS OF GOD WORSHIP HIM," and he said, "Does it say that?" I handed him the Bible and said, "Read it for yourself," and he read it and said, "I did not know that was in the Bible." I said, "Well it is there, isn't it?" "Yes it is there." Language could not make it plainer. The Bible clearly teaches that Jesus the Son of God is to be worshipped as God by angels and men, even as God the Father is worshipped.

VII. Incidental Proofs of the Deity of Jesus Christ.

The six lines of proof of the Deity of Jesus Christ which I have given you leave no possibility of doubting that Jesus Christ is God, that Jesus of Nazareth is God manifest in a human person, that He is a being to be worshipped, even as God the Father is worshipped, but there are also incidental proofs of His absolute Deity which, if possible, are in some ways even more convincing than the direct assertions of His Deity.

1. Our Lord Jesus says in Matt. 11:28, "COME UNTO ME, ALL YE THAT

LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST." Now any one that makes a promise like that must either be God, or a lunatic, or an impostor. No one can give rest to all who labor and are heavy laden who come to him unless he is God, and yet Jesus Christ offers to do it. If He offers to do it and fails to do it when men come to Him, then He is either a lunatic or an impostor. If He actually does it, then beyond a question He is God. And thousands can testify that He really does it. Thousands and tens of thousands who have labored and were heavy laden and crushed, and for whom there was no help in man, have come to Jesus Christ and *He actually has given them rest*. Surely then He is not merely a great man, He is God.

2. Again in John 14:1 *Jesus Christ demands that we put the same faith in Him that we put in God the Father*, and promises that in such faith we will find a cure for all trouble and anxiety of heart. His words are, "LET NOT YOUR HEART BE TROUBLED; BELIEVE IN GOD, BELIEVE ALSO IN ME." It is clear that He demands the same absolute faith to be put in Himself that is to be put in God Almighty. Now in Jer. 17:5, scripture with which our Lord Jesus was perfectly familiar, we read, "THUS SAITH JEHOVAH: CURSED IS THE MAN THAT TRUSTETH IN MAN," and yet with this clear

curse pronounced upon all who trust in man, Jesus Christ demands that we put trust in Him just as we put trust in God. It is the strongest possible assertion of Deity on His part. No one but God has a right to make such a demand, and Jesus Christ, when He makes this demand, must either be God or an impostor, but thousands and tens of thousands have found that when they did believe in Him just as they believe in God, their hearts were delivered from trouble no matter what their bereavement or circumstances might be.

3. Again, *the Lord Jesus demanded supreme and absolute love for Himself*. It is clear as day that no one but God has a right to demand such a love, but there can be no question that Jesus did demand it. In Matt. 10:37 He said to His disciples, "HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME; AND HE THAT LOVETH SON OR DAUGHTER MORE THAN ME IS NOT WORTHY OF ME." And in Luke 14:26, 33, He says, "IF ANY MAN COMETH UNTO ME, AND HATETH NOT HIS OWN FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE SO THEREFORE WHOSOEVER HE BE OF YOU THAT RENOUNCETH NOT ALL THAT HE

HATH, HE CANNOT BE MY DISCIPLE." There can be no question that this is a demand on **Jesus' part of supreme and absolute love to Himself**, a love that puts even the dearest relations of life in an entirely secondary place. No one but God has a right to make any such demand, but our Lord Jesus made it, and, therefore, He must be God.

4. In John 10:30 the Lord Jesus claimed absolute equality with the Father. He said, "I AND THE FATHER ARE ONE"

5. In John 14:9 our Lord Jesus went so far as to say, "HE THAT HATH SEEN ME, HATH SEEN THE FATHER." He claims here to be so absolutely God that to see Him is to see the Father Who dwelleth in Him.

6. In John 17:3 He says, "AND THIS IS ETERNAL LIFE, TO KNOW THEE, THE ONLY TRUE GOD, AND HIM WHOM THOU DIDST SEND, EVEN JESUS CHRIST." In other words, *he claims that the knowledge of Himself is as essential a part of eternal life as knowledge of God the Father.*

CONCLUSION: There is no room left to doubt the absolute Deity of Jesus Christ. It is a glorious truth. The Saviour in whom we believe is God, a Saviour for whom nothing is too hard, a Saviour who can save from the uttermost and save to

the uttermost. Oh, how we should rejoice that we have no merely human Saviour, but a Saviour that is absolutely God. On the other hand, how black is the guilt of rejecting such a Saviour as this! Whoever refuses to accept Jesus as his Divine Saviour and Lord is guilty of the enormous sin of rejecting a Saviour Who is God. Many a man thinks he is good because he never stole, or committed murder, or cheated. "Of what great sin am I guilty?" he complacently asks. Have you ever accepted Jesus Christ? "No." Well, then, you are *guilty of the awful and damning sin of rejecting a Saviour Who is God.* "But," you answer, "I do not believe that He is God." That does not change the fact nor lessen your guilt. Questioning a fact or denying a fact never changes it, regardless of what Mary Baker Eddy may say to the contrary. Suppose a man had a wife who was one of the noblest, purest, truest women that ever lived, would her husband's questioning her purity and nobility change the fact? It would not. It would simply make that husband guilty of awful slander, it would simply prove that man to be an outrageous scoundrel. So denying the Deity of Jesus Christ does not make His Deity any less a fact, but it does make the denier of His Deity guilty of awful, incredible blasphemous slander. It does prove you who deny His deity to be — —. I leave your own conscience to finish the sentence.

How to Become a Christian

NO one can be saved unless he is born again by the power of God's Holy Spirit. "Ye must be born again" (John 3: 3, 7), says Jesus. The necessity is absolute, not merely ye *may* be born again—though that is true—but ye *must* be born again. Nothing will take the place of the new birth. Baptism will not take the place of the new birth. Confirmation will not take the place of the new birth. Simon Magus (Acts 8: 13) was baptized; but when Peter and John came down and perceived his character, Peter said unto him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Thou art in the gall of bitterness and the bond of iniquity"—a baptized, lost sinner.

No performance of religious rites will take the place of the new birth. A great many people are depending upon the fact that they say their prayers, read their Bibles, go to church, partake of the sacrament, and perform other duties, but all that

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will not take the place of the new birth. Orthodoxy of faith will not take the place of the new birth. A great many people are saying, "I believe the Apostles' Creed, I believe in the Athanasian Creed, I believe in the Nicene Creed, I say the Catechism; I am orthodox; I hold right views about Christ, right views about the Bible, right views about the Atonement." You can be orthodox upon every doctrine, and be lost for ever.

Culture, and refinement, and outward correctness of life will not take the place of the new birth. The trouble with us is not merely with our outward life; the trouble is in the heart, in the very deepest depths of our inward life, and merely to reform your outward life will not save you. Suppose I had a rotten apple. I could take that apple to an artist, have him put a coating of wax on its surface, and then paint it till it was the most beautiful looking apple you ever saw, but it would be just as rotten at heart as ever, and one bite into it would be a bite into decay. The trouble is that out of Christ you are rotten in the heart, and mere culture, mere refinement, mere respectability,

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mere morality, is simply putting a coating of wax on the outside and painting it up. You must be changed, down to the deepest depths of your being. "Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the Kingdom of God."

Are you born again? Now, I think a good many of you will say, "No, I am not. Can you tell me just what I must do right now to be born again?" I can. You will find it in John 1:12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." We are born again by God's Holy Spirit, through His Word, the moment we receive Christ. When you take Christ into your heart, Christ transforms you through and through, in a moment. I care not how worldly you are, I care not how sinful you are, I care not how hard you are—any one to-day that will throw his heart open and let Jesus come in to rule and reign, God will make that one a new creature in a moment.

How to Grow in Grace



"But grow in grace, and in the knowledge of our Lord, and Saviour Jesus Christ." - 2 Pet. 3-18.

R. A. TORREY, D. D.

HOW TO GROW IN GRACE

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. 3:18.

NEXT to being born again, the most important thing in our earthly life is growing in the life into which we have been born. A dwarf is an unfortunate being, and usually a hideous being. An intellectual dwarf is, however, a more unfortunate being than a physical dwarf. There have been physical dwarfs who were intellectual giants, and there have been physical giants who were intellectual dwarfs. Every one forgot the physical limitations of the intellectual giant.

In the days immediately preceding the Civil War there was a great division of sentiment in Georgia as to whether Georgia should secede or not. Col. Robt. Toombs, or as he was familiarly known, Bob Toombs, was a man of commanding physical presence and by no means an intellectual dwarf, but Alexander Stephens, who afterwards became Vice President of the Southern

Confederacy, was a man of great physical limitations. He never weighed more than seventy-eight pounds, but he had one of the finest minds of any man in the United States. Bob Toombs was in favor of seceding. Alexander Stephens, though he afterwards became Vice President of the Southern Confederacy, was opposed to secession. These two men stumped the State of Georgia in joint debate. One night Bob Toombs was speaking, and Alexander Stephens sat almost sunken out of sight in his big overcoat. Bob Toombs looked at him and pointed at him in contempt, saying, "There sits Alexander Stephens. I could eat him up." Alexander Stephens in his piping voice called back, "Well, if you did you would have more brains in your belly than you ever had in your head." He was a physical dwarf but an intellectual giant.

One of the saddest sights in the world is a man or woman who is intellectually dwarfed. One of the most painful recollections of my childhood is a young woman whom I knew, whose father was one of the brainiest men I ever knew, but his daughter for some reason or other never grew intellectually after she was seven years of age. She lived to be over fifty but was an intellectual dwarf all her days, the sorrow and burden of her family.

But sadder still than the intellectual

dwarf is the moral and spiritual dwarf. There have been men who were both physical giants and intellectual giants who were moral and spiritual dwarfs. We see a striking example of this in Germany today. It has been quite generally admitted that many of the greatest thinkers in all branches of science and philosophy were to be found among the Germans, but many of these German intellectual giants are the defenders of the most appalling atrocities of which the Germans have been guilty. I would rather be both a physical and intellectual dwarf and a moral giant than to be a physical and intellectual giant and a moral dwarf. Many of those of very small stature intellectually have been moral and spiritual giants. Paul says in 1 Cor. 1:26-29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But *God hath chosen the foolish things* of the world to confound the wise; and *God hath chosen the weak things* of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

The church today is full of dwarfs, men and women who were converted five, ten, twenty years ago, and who have never ad-

vanced beyond their starting point. A great multitude are being born again in these days in the Sunday meetings, and the grave question confronts us, will they stay just where they are, spiritual babes, or will they grow? It is for them to say, and it is for us to say by helping them or hindering them, so we come to the subject, How to Grow. The Bible makes this very plain. It makes it so simple that any one can understand it. If we will take the steps to promote the growth which the Bible clearly sets forth, then we shall grow. If we do not take those steps we shall not grow, we shall remain spiritual dwarfs and monstrosities, and there will be no one to blame but ourselves.

I. To Grow in Grace We Must First of All Be in Grace.

First of all, to grow in grace we must be in grace. One of the greatest mistakes men and women are making is in trying to grow in grace before they are in grace. One of the greatest mistakes we preachers are making is trying to build people up in the Christian life before they are in it. If a baby is to grow satisfactorily it must be well born, and if we are to grow in grace we must be born again. There was a baby in New York that was fed on elephant's milk and it grew one hundred pounds in a few

weeks, but then it was a baby elephant to begin with. A human baby would not have grown the same even if it were fed on elephant's milk, and just so you can feed a man, woman, or child on the best food for a child of God, but he will not grow like a child of God unless he is a child of God to begin with. So to grow in grace we must first be in grace, we must be born again to start with.

That brings us to the question, how is one born again, or how do we come into grace. John 1:12 answers the question, "As many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name." To become a child of God we must simply receive Jesus. It is not enough to turn over a new leaf; it is not enough to merely quit our meanness, it is not enough to "hit the trail;" it is not enough to join the church: we must RECEIVE JESUS. What does it mean to receive Jesus? It means to take the Lord Jesus to be to ourselves what God offers Him to be to everybody. What does God offer Jesus to be? First of all He offers Him to be our sin bearer, the one who bore our sins in His own body on the cross, Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." 1 Peter 2:24: "Who his own self bare our sins in his

body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed." To receive Jesus then means to take Him to be our sin bearer, the One who died in our place, and to trust God to forgive our sins because the Lord Jesus died in our place.

In the second place, God offers Jesus to be our risen Saviour who has power to save us to the uttermost, to deliver us from the power of sin day by day. As we read in Hebrews 7:25, "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." To receive Jesus then means to take Him to be our risen Saviour, who has all power in heaven and on earth, and therefore has power to give us victory over sin day by day, and just to trust Him to do it. In the third place God offers Jesus to be to us our Lord and King, as Peter puts it in Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." To receive Jesus then means to take Him as our Lord and our Christ, that is, as our Divine Master, to whom we surrender the entire control of our thoughts, and our King, to whom we surrender the entire control of our lives. When one does thus receive Jesus he is born again and he has entered into grace,

and therefore has taken his first step, the all-essential step, toward growing in grace.

II. To Grow in Grace We Must Openly Confess Christ Before the World.

In the second place, in order to grow in grace we must make an open confession before the world of Jesus, whom we have received as our Lord. He Himself says in Matt. 10:32, 33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." There is no possibility of growth in grace without the open confession of Christ before the world. If we really accept Him we will confess Him. As God says in Rom. 10:9, 10, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Out of the abundance of the heart the mouth speaketh, and if we believe in Him with the heart we shall confess Him with the mouth. If we are to grow in grace it is necessary not merely that we confess the Lord Jesus when we join the church, we must *constantly confess Him*, every oppor-

tunity we have. There are few things that promote growth in grace more than the frequent confession of Christ. I once heard a very wise old minister say to some young converts, "If you make a good deal of Jesus Christ, Jesus Christ will make a good deal of you, but if you do not make much of Jesus Christ, He will not make much of you." Here is where many are stunted, just little spiritual "sawed-offs": they do not make a practice of confessing Christ. And here is where many young converts go forward by leaps and bounds, because they are making a constant practice of the confession of Christ.

III. Must Eat the Right Kind of Food.

In the third place, if we are to grow in grace there must be the right kind of food. We grow by what we eat. You might have a baby physically the best born in the world, but if you did not feed it the right kind of food, and plenty of it, it would not grow. The baby of John Sullivan would not grow as fast as the baby of Tom Thumb, if we gave the baby of Tom Thumb plenty of good, nourishing milk, and did not give the baby of John Sullivan any food at all; so a man or woman or boy or girl may be born again, but if you do not give them the right food regularly they won't grow. What the right kind of food

As the Bible tells us in 1 Peter 2:2: "As newborn babes, desire the sincere *milk of the word*, that ye may grow thereby."

The Word of God is the food of the mighty. Nothing will take the place of Bible study to promote growth. No amount of listening to Sunday or any other preacher will take the place of personal Bible study. No amount of reading good books, even the very best books, the books of Andrew Murray or any other devotional writer, will take the place of direct, personal Bible study. Fenerbach, the German materialist, said, "Mann isst was er ist," or to put it into English, omitting the pun, which is not translatable, "*a man is what he eats*." This is certainly emphatically true in the spiritual life. Jeremiah said, "*Thy words were found, and I did eat them*; and thy words were unto me a joy and the rejoicing of mine heart: for I am called by thy name, O LORD God of hosts," (Jer. 15:16), and the Psalmist says, "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But *his delight is the law of the LORD; and in his law doth he meditate day and night*. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." (Ps. 1:1-3).

But it is not enough that we feed on the Word of God, although that is the right kind of food, we should feed *regularly*. Many study the Bible and do not grow much because they study so irregularly and so unsystematically. We should study the Bible every day, never letting a single day pass by under any circumstances, that we do not give some time to Bible study. We read of the believers of Berea that "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:11). We should have a regular time each day set apart and kept sacredly for Bible study. I was once calling upon a member of our church in Minneapolis, one of the most intelligent women in the church. I put to her the question, "How are you getting on in your Christian life?" She replied, "I am not getting on at all. My life is a disgrace to me, a disgrace to the church, and a disgrace to Jesus Christ." I asked her why that was. She replied she did not know. Then I put to her another question, "Are you studying your Bible every day?" She answered, "No, not every day, some days I put a great deal of time into Bible study, and then I go days without studying it at all." Her little babe lay in the baby carriage near her. I turned to the baby and said: "Mrs. N.,

suppose you should feed that baby every two hours today, every four hours the next day, then two or three times in the whole day the next day, then let it go two or three days without feeding it at all, then feed it every two hours the next day, and then let it go two or three days without feeding it at all, how do you think the baby would grow?" She replied, "Why the baby would not grow at all, the baby would die." I said, "That is just the way you are treating your soul: some days you spend a good deal of time in Bible study, then you go days without studying it at all." She was like many. They wonder at their not growing in the Christian life, but there is no mystery about it. The Bible must not only be studied, but it must be studied regularly, it must be *studied daily*, and there must be a regular time and system of Bible study.

IV. Must Be Plenty of Good Air.

In the next place if we are to grow we *must have plenty of good air*. Good birth and good food are not enough, we must have good air to breathe. During the last ten years there has been a great awakening among physicians and all intelligent people, to the importance of plenty of good air for health and growth. A woman who was at the head of a home for defective chil-

dren in Scotland, once told me that almost all the children in that institution owed their physical weakness to breathing the air in their homes that had been contaminated by the tobacco smoke of their fathers. How pale and puny are the children who are cooped up in stuffy houses. One reason why Californians are so healthy is because they live in the open. People come to California sickly and puny and grow strong because they sleep out doors and live out doors, and then many of them are foolish enough to attribute it to the Christian Science they learned in Los Angeles. No, it was the good air you got in Los Angeles. So in the spiritual life, to grow we must have plenty of good spiritual air.

WHERE DO WE GET GOOD SPIRITUAL AIR?

1. *Above all else in prayer*. If we really pray we go up into the mountain where the air is fresh and pure and plenty of it. The air of the world is stuffy and foul, it stunts our growth, unless we often go alone into the mountain. "*They that wait upon the Lord shall renew their strength.*" (Isa. 40:31). Even the Lord Jesus, when He lived in this world, found it necessary to go off into the mountains to pray. We read in Mark 1:35, "And in the morning, a great while before day, he rose up and went out,

and departed into a desert place, and there prayed." And in Luke 6:12, "And it came to pass in those days, that He went out into a mountain to pray, and *continued all night in prayer* to God." If the Lord Jesus needed thus to go alone with God to pray and breathe the air of heaven, how much more do we need to do so.

2. Another place where *we get good air is in Christian fellowship*. In Heb. 10:25 God warns us against "forsaking the assembling of ourselves together, as the manner of some is." No one can grow well without Christian fellowship. What a change in the atmosphere there is when we leave the society of the worldly, even worldly Christians, and get among really godly people. Join the church. It is necessary for your growth. Some people get converted and then go into a hole and pull the hole in after them. They keep aloof from Christian fellowship; they join no church. Such people never become strong, full grown Christians. But not only join the church, but join a church where the fellowship really is helpful, a church where they preach the Bible and lots of it. Avoid the churches where they pull the Bible to pieces. They will hurt you, not help you. And avoid the churches where they neglect the Bible. Join the church that makes much of prayer. Join the church where

the conversation and tone is high spiritually.

But it is not enough just to join the church, cultivate the society of Christians. Many people join the church and then keep aloof from fellowship with their fellow members. Little good comes from that. Go to the prayer meeting regularly. The prayer meeting Christian is the growing Christian. One of the noblest Christian men we ever had in the American army was Major General O. O. Howard. He was emphatically a prayer meeting Christian. Some years ago when he came to the coast to take charge of the forces out here the people of San Francisco proposed to make a reception for him. They chose for the night of the reception the prayer meeting night. On informing General Howard of the reception he thanked them for their kindness but told them that he could not go to a reception on that night, that that was prayer meeting night and he always made a practice of attending the prayer meeting and would not put the prayer meeting aside for any other consideration. If you wish to be a growing Christian be a prayer meeting Christian.

V. Exercise.

One more thing is necessary for growth and that is *exercise*. Our muscles will not

grow strong unless we use them, and our moral and spiritual muscles will be flabby unless we give them good, stiff exercise. I took a pair of Sandow's dumb bells around the world with me to keep in physical trim. I knew that unless my body was kept in physical health and strength I could not do the work. When we began our five months campaign in the City of London, with the enormous buildings in three different parts of the city, the committee who had the matter in charge, feeling that there was so much money involved in my being able to go through with the campaign, and that there would be so much lost if I should break down, went to Lloyd's to get them to insure me against a physical break down. Lloyd's thought the risk was too great and refused to take it, but I never missed a single meeting. Of course, I know it was due to God's grace primarily that I kept in physical trim through the five long, heavy months of work; but it was due also to my taking care of my body, by taking plenty of regular, systematic exercise, and if we are to keep in trim spiritually it is absolutely necessary to exercise. We cannot be spiritual loafers and expect God's grace to make up for our own neglect of sense and of duty.

WHAT IS THE BEST EXERCISE?

1. *Bringing others to Christ.*

The Lord Jesus said to His first disciples, "Follow me, and I will make you fishers of men." (Matt. 4:19). The best way to keep from going back into the world is to keep bringing others out of it. The soul-winning Christian is the best growing Christian. Go to work to win souls. Speak to at least one person daily. Mr. Moody made it a rule in his Christian life to never let a day go by without speaking to at least one person about his soul, and oh how he grew. He came on by leaps and bounds in the Christian life, and from a most unpromising beginning became the most prominent man in Christian life and work in the whole country.

2. But there is another form of spiritual exercise which is necessary for growth, that is, *generous giving*. One cannot grow spiritually if he is stingy. God's word is plain. We read in 2 Cor. 9:6-8, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (Paul is talking about giving). Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound *toward you* (i. e., toward cheerful givers); that ye, always having

all sufficiency in all things, may abound to every good work." It is the "liberal soul" that is "made fat." In Luke 6:38 we read, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For *with the same measure that ye mete withal it shall be measured to you again.*" The man who gives generously will grow greatly. The man who does not give, or who gives in a niggardly way, will shrink. Become at once a systematic giver.

CONCLUSION. God commands us to grow; every consideration of reason and self-interest and noble purpose, and of the interests of God's kingdom urges us to grow. Will you grow? It remains with you to say whether you will or not. All that is necessary for you to grow is that you follow the teaching of the Word of God as we have studied it today. First, that you be sure that you are in grace, that you are born again; second, that you constantly confess Jesus Christ before the world; third, that you study the Word of God regularly; fourth, that you take plenty of time for prayer, and cultivate Christian fellowship; fifth, that you take plenty of spiritual exercise by bringing others to Christ and by giving regularly, systematically, and generously as God has prospered

you. Will you resolve today with all your heart that you will do these things? If you do, then each year of your Christian life will find you farther on in the attainment of the measure of the stature of the fullness of Christ. Every year of your Christian life will be better than the year that went before.

HOW TO MAKE A SUCCESS OF THE CHRISTIAN LIFE

By R. A. Torrey

There are two classes of persons who start out in the Christian life: those who make a complete or partial failure of it and those who make a complete success of it. The question at once suggests itself: "Is it possible to point out a plain pathway, in which, any one who will can walk, and following which will make success absolutely sure?" I believe it is. I believe that God's Word gives a few simple instructions, which, if followed, will make success in the Christian life a certainty.

There are seven steps in the path marked out in the Bible.

1. **Begin Right.** What a right beginning is we see in John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Receive Christ. Take Him as your Saviour who died for your sin. Trust the whole matter of your forgiveness to him. Rest upon the fact that He has paid the full penalty of your sin. 2 Cor. v:21, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Gal. iii:13, "Christ hath redeemed us from the curse of the law, being made a curse

for us, for it is written, Cursed is every one that hangeth on a tree." It is in this first step that many make a mistake. They try to mix in their good works as a ground of salvation. They think if they are good God will forgive them, because of Christ's death and their goodness. Take Him as your deliverer, the one who will save you from the power of sin, who will quicken you when dead in trespasses and sins. Don't try to save yourself from the power of sin. Trust Him to do it. Take Him as your Master. Don't seek to guide your own life. Surrender unconditionally to His lordship over you. Say, "All for Jesus." Many fail, because they shrink back from this entire surrender. They wish to serve Jesus with half their heart, and part of themselves, and part of their possessions. It is a wretched life of stumbling and failure, this life of half-hearted surrender. It is a joyous life, all along the way, the life of entire surrender. If you have never done it before and wish "to make a success of the Christian life," go alone with God; get down on your knees, and say, "All for Jesus." Say it very earnestly; say it from the bottom of your heart. Stay there until you realize what it means and what you are doing. It is a wondrous step forward when one really takes it. If you have taken it already, take it again. Take it often. It always has fresh meaning and brings fresh blessedness.

Taking Christ as your Master involves obedience to His will as far as you know it in each smallest detail of life. This is one of the most

essential conditions of receiving "the Holy Ghost, whom God hath given to them that obey him," (Acts v:32).

2. **Confess Christ Openly Before Men.** Matt. x:32, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Rom. x:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The life of confession is the life of full salvation. It is when we confess Christ before men that He confesses us before "my Father in heaven," and the fulness of His blessing comes. It does not mean that we are to confess Christ just once, as for example, when we unite with the church, but constantly. The one who would make the largest success of the Christian life should seize every opportunity of confessing Christ before men—in the home, in shopping, at work, in the church, everywhere. I once heard a wise old preacher say, "If we make a good deal of Christ, He will make a great deal of us." How many backsliders fell away from Christ at this point! They went to a new city, or a new place of work, and neglected to confess Christ, and now they are back in the world.

3. **Study the Word.** 1 Pet. ii:2, "As newborn babes, desire the sincere milk of the word, that you may grow thereby." The Word of God is the soul's food. It is the nourishment of the new life. One who neglects the Word cannot make much of a success of the Chris-

tian life. All who get on in the Christian life are great feeders on the Word of God. Here many fall. Ask any backslider, "Have you fed on the Word daily?" I have never found one that could say that he had.

Two points on Bible reading are: First, read for food for your own soul; second, read a great deal on your knees. The Bible has become in some measure a new book to me since I have taken to reading it on my knees.

4. **"Pray Without Ceasing,"** 1 Thess. v:17. The one who would succeed in the Christian life must lead a life of prayer. That is easy enough if you only set about it. Have set times for prayer. The rule of David and Daniel, three times a day, is a good rule. Ps. lv:17, "Evening and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Dan. vi:10, "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Begin the day with thanksgiving and prayer—thanksgiving for the definite mercies of the past, prayer for the definite needs of the present day. Stop in the midst of the bustle and worry and temptation of the day for thanksgiving and prayer. Close the day with thanksgiving and prayer.

Then there should be the special prayer in special temptation—when we see the temptation approaching. Keep looking to God. "Pray

without ceasing." It is not needful to be on your knees all the time. But the heart should be on its knees all the time. If "Satan trembles when he sees the weakest saint upon his knees," let us keep him trembling all the time. We should be often on our knees, on our faces, literally. This is a joyous life, free from worry and care. Here is the point, neglect of prayer, where many fail.

There are three things for which the one who would make a success of the Christian life must especially pray: First, for wisdom, "If any of you lack wisdom, let him ask of God," Jas. 1:5; second, for strength, "They that wait upon the Lord shall renew their strength," Isa. xl:31; third, for the Holy Spirit, "Your heavenly Father shall give the Holy Spirit to them that ask Him." If you have not yet received the baptism of the Holy Spirit you should offer definite prayer for this definite blessing and definitely expect to receive it. If you have already received the baptism of the Holy Spirit you should with each new emergency of Christian work pray to God for a new filling with the Holy Spirit, Acts iv:31.

5. **Go to Work for Christ.** Matt. xxv:29, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Note the context, and you will see that this means, those who use what they have will get more, and those who let what they have lie idle will lose even that. The working Chris-

tian, the one who uses his talents, whether few or many, in Christ's service, is the one who gets on in the Christian life here, and who will hereafter hear the "Well done, thou good and faithful servant, enter into the joy of thy Lord." Find some work to do for Christ and do it. Seek for work. If it is nothing more than distributing tracts, or invitations to meetings, do it. Always be looking for something more to do for Christ, and you will always be receiving something more from Christ.

6. **Give Largely.** Prov. xi:25, "The liberal soul shall be made fat." 2 Cor. ix:6, 8, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Success and growth in Christian life depend on few things more than liberal giving. A stingy Christian cannot be a growing Christian. It is wonderful how a Christian man begins to grow when he begins to give. Give systematically. Set aside for Christ a fixed proportion of all the money or goods you get. Be exact, and honest about it. Don't use it for yourself under any circumstances. A tenth is a good proportion to begin with. Don't let it be less than that. After you have given your tenth you will probably soon learn the joy of giving free-will offerings in addition to the tenth.

7. **Keep Pushing On.** Phil. 3:13-14, "Breth-

ren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Forget that which lies behind; press on to the better things that lie before—"Press on toward the goal unto the prize of the high calling of God in Christ Jesus," (R. V.) Forget the sins which lie behind. If you fail anywhere, if you fail, don't be discouraged, don't give up; don't brood over the sin. Confess it instantly. Believe God's Word. 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Believe the sin is forgiven; forget it; press on. Satan beguiles many a poor soul here. He keeps us brooding over our failures and sins. He even makes us think this is humility, as if it were humility to doubt God's Word and make Him a liar by not believing the sin is forgiven and put away, when He says it is.

Forget the achievements and victories of the past and press on to greater. Here Satan cheats many of us out of the larger life. He keeps us thinking so much of what we have already obtained, and makes us so contented with it, and so puffed up over it, that we come to a standstill, or even backslide. I have seen this in many individuals and many churches. "How well we have done!" they think. Our only safety is in forgetting those things which are behind, and pressing on. "Excelsior!"

Higher!" should be the soul's persistent cry. Press on! There is always something better ahead. You may have received a second blessing, or a twenty-second, but there is still something better until we "come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv:13.

Young Christian friends and older Christians, the road to certain success in the Christian life is plain enough. Shall we take it? The truths of this tract are familiar; but are you practicing them? Read the tract over often and see if there is not some point at which you fall. If you find there is, correct your mistake at once.

How
can I know
that
I am led
by the
Holy Spirit



Answered by
Dr. R. A. TORREY

How can one distinguish between the leading of the Holy Spirit and a mere impulse of our own heart?

The most important condition of being able to distinguish the true leading of the Holy Spirit is that we be *absolutely surrendered to the will of God*. There are many people doing the things that they themselves wish to do and calling it the guidance of the Holy Spirit, simply because there has not been a real and absolute surrender to the will of God. Oftentimes these people fancy that there has been a surrender of the will to God but afterwards discover that the supposed surrender has not been real. It is the privilege of every child of God to have the guidance of the Holy Spirit at every turn of life. The conditions upon which that guidance is obtained are clearly stated, or implied, in James 1:5-7, "If any of you *lack wisdom*, let him *ask of God*, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him *ask in faith, nothing wavering*. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The conditions here stated, or implied, are:

First. That the one seeking God's guidance shall fully realize his own lack of wisdom, i. e., his inability to decide for himself.

Second. That he really desire to know and do the will of God.

Third. That he definitely ask God to show him what to do.

Fourth. That without wavering or doubting he confidently expect God to show him.

Fifth. That he go step by step as the Lord leads.

The one who meets these conditions will be guided. Many of us make the mistake of wishing God to show us the whole way before we take the first step, but God leads a step at a time, and when we take the first step He will make the next step clear. But if we wait for remote steps to be made clear before we take the first step they will not be made clear. There are many who tell us that they are seeking God's guidance but can get no light, but when you question them it becomes clear that they have sufficient light for *the next step* and what they are really seeking is light for a step which they do not have to take as yet. Take the next step that God makes clear before you. You do not need to see beyond that.

Another thing that needs to be said upon the subject of guidance is that God's guidance is clear guidance. "God is *light*, and in Him is *no darkness at all*" (1 John 1:5). Oftentimes when one makes a full surrender to God, the Devil seeks to defeat him by suggesting all manner of difficult or even ridiculous things as the will of God, thus getting him into perplexity and not seldom into spiritual agony. When he does not do these absurd things then the Devil suggests to him that he has not obeyed God, and thus timid souls get into all man-

ner of self-condemnation, and are sometimes even led to doubt their salvation, or to wonder whether they have not committed the unpardonable sin. When any suggestion as to duty comes to us if our wills are fully surrendered to God and we really are willing to do His will, we have a right to approach our Father as His children without fear (Rom. 8:15) and say, "Father, I wish to do Thy will and will do it if Thou wilt only make it perfectly clear. Now make what Thou dost want me to do as clear as day," and we have a right to expect that our Father will make it as clear as day if we really desire to do His will. And we are under no obligation to take a step until He does make it as clear as day. We ought to avoid all undue haste in doing what we imagine to be the will of God just as much as we should avoid delaying when that will is made perfectly clear. "He that believeth shall not make haste" (Isa. 26:16). Many an honest soul in its eagerness to obey God hurries on ahead of God because he does not fully trust God and thus wait for God to make the way perfectly clear. When one does thus hurry on before God he gets into difficulties and oftentimes has to come back and he finds that the thing that he did at great sacrifice he was not called upon to do.

A Christian should live without worry and anxiety (Phil. 4:6) He should not even be anxious lest he may have disobeyed God in some uncertain thing that he thinks perhaps God wanted him to do but concerning which he is not quite sure that God wanted him to do. We are not slaves but children. We have not received the spirit of bondage again to fear, but the spirit of placing as sons whereby we cry, "Abba, Father" (Rom. 8:15). The life of

mental torture and self-condemnation that some conscientious souls suffer for fear they may have disobeyed God in not doing something that it was not at all clear that they should do, is not a life of intelligent faith. We should simply trust God absolutely, surrender to Him absolutely, look to Him to guide us day by day, trust Him to guide us and go on gently and trustfully just so fast as He makes the way perfectly clear, and no faster.

Christian Life Card



By R. A. TORREY

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HOW TO BEGIN A CHRISTIAN LIFE

GOD'S COMMAND, "Repent and believe the Gospel"—Mark i:15.

THE GOSPEL, "I declare unto you the Gospel, which I preached unto you . . . that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."—1 Cor. xv:1-4.

GOD'S ASSURANCE, "By him all that believe are justified from all things (Acts xiii:39), "He that believeth on the Son hath everlasting life"—John iii:36.

WHAT IS IT TO BELIEVE ON THE SON, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name"—John i:12.

In obedience to God's command, I do here and now turn from every known sin and believe the Gospel that Christ died for my sins, was buried and rose again. I receive Jesus as my redeemer, who bore my sins in His own body on the cross (2 Cor. v:21; Gal. iii:13; 1 Pet. ii:24), and who has power to forgive my sins (Mark ii:10; v:31), as my teacher to whom I will submit all my thoughts (John vi:68), as my guide to whom I will commit the direction of my life (Acts ix:6), as my risen Saviour whom I will trust to keep me from falling (Jude 24) and save me to the uttermost (Heb. vii:25); and resting upon God's assurance, I believe all my sins are forgiven and I have eternal life.

Signed _____

_____ 19

Place _____

2

GROWTH IN GRACE

GOD'S COMMAND, "Grow in Grace and in the knowledge of our Lord and Saviour, Jesus Christ"—2 Peter iii:18.

HOW TO GROW IN GRACE

1. Confess Christ with the mouth before men every opportunity you get—Matt. x:32; Rom. x:9.
2. Be baptized and partake regularly of the Lord's Supper—Acts ii:11-42; Luke xxii:19; 1 Cor. xi:26.
3. Study the Word daily—1 Peter ii:2; Acts xx:32; Acts xvii:11.
4. Pray daily and every time you are tempted—Luke xi:9-13; Luke xxii:40; 1 Thess. v:17.
5. Put away out of your life every sin and everything that you have doubts about and obey every word of Christ—1 John i:7; Rom. xvi:23; John xiv:23.
6. Seek the society of Christians—Eph. iv:11-16; Acts ii:42-47; Heb. x:24, 25.
7. Go to work for Christ—Matt. xxv:14-29.
8. When you fall into sin don't be discouraged, but confess it at once, believe it forgiven and get up and go on—1 John i:9; Phil. iii:13, 14.

— — —
Earnestly desiring to grow in grace, according to God's command, I purpose to openly confess Christ, to observe all His words, to study a portion of His Word daily, to pray regularly, to seek the society of His people, and to seek each day some work that I can do for His sake.

Signed _____

3

HOW TO USE THE BIBLE

1. Own a good print, well bound Bible, a Concordance and the "Treasury of Scripture Knowledge."
2. Set a portion of each day sacredly apart for Bible study. Let your body go unfed rather than your immortal soul—Acts xvii:11.
3. Choose an hour for study when your mind is clearest.
4. Study with a humble, teachable mind, not to see what you can make it teach, but what God meant it to teach—Matt. xi:25.
5. Pray for the guidance of the Author of the book—Ps. cxix:18; John xiv:26; 1 John ii:27.
6. Read the whole Bible through consecutively, again and again—Luke xxiv:27.
7. Study, not skim; weigh each word; look up all references and read them carefully; search the Scriptures with Text Book and Concordance to see how God handles such words and subjects as "Sin," "Salvation," "The Cross," "The Blood," "Repentance," "Faith," etc. Analyze books of the Bible verse by verse, writing down all the teachings of each verse—Jos. i:8.
8. Read it as the Word of God (1 Thess. ii:13), submit your judgment unhesitatingly to its teachings, believe all its promises, heed all its warnings, obey all its commands, always and at once. Remember, it is GOD'S message to YOU.
9. Study and accept not only what you like, but all God has to say—John vii:17.
10. Commit to memory at least one verse each day—Ps. cxix:11.
11. Carry a Bible or Testament with you for the improvement of spare minutes—Eph. v:16; Acts viii:28.

4

HINTS ON TRUE CHRISTIAN LIVING

TO BE FREQUENTLY READ AND CONSTANTLY FOLLOWED

1. All promptings of duty are leadings of the Spirit. Follow them always and at any cost—Eph. iv:30; 1 Thess. v:19.
2. Never go where you cannot take Christ with you—Matt. xxviii:20; Ps. cxxxix:7.
3. Never go where you would not be glad to have Christ find you if He should come; never do what you would not be glad to have Christ find you doing—Matt. xxiv:44-51; Luke xxiii:34, 35; 1 Thess. v:2, 4.
4. Do nothing that you are not confident that you can do to the glory of God—Col. iii:17; 1 Cor. x:31.
5. When in doubt as to any proposed act, do not do it, if it is clear that loyalty to Christ does not positively demand it—Rom. xiv:22, 23; 1 John xxx:21.
6. Seek the blessing of God upon all you do—Ps. cxvii:1; Phil. iv:6, 7.
7. Do not try to discover how little Christ will accept of you, but how much you can do for him—2 Cor. v:14, 15; 1 Chron. iv:10.
8. The best man is an unsafe example, so follow Jesus only—Jer. xvii:5; Gal. ii:11-13; John viii:12.
9. Seek at once and continually an endowment of "power from on high"—Luke xxiv:49; Acts ii:39; iv:31.
10. Take all your doubts and troubles and burdens to Jesus and leave them with him.—Matt. xi:28; Ps. iv:22; Isa. 50:10.
11. Trust your salvation wholly to God—Eph. ii:8; 2 Cor. ii:9-11 1 Pet. i:5; Jude 24.

5

ADDRESS—MEMORANDUM

The blanks below should be filled in with the name and address of the one signing at the bottom of pages 1 and 2, and this page 5) may then be detached on dotted or perforated line and retained by the one presenting the card, or, if the card is sent through the mail or signed later by the one to whom it is presented, the page (5) should be separated and sent to the one from whom the card was obtained. Pages 1-4 should be retained by the one who signs. The name and address filled in the blanks on this page enable the one who sends or presents the card to have an accurate memorandum of the name of the person to whom it was presented and thus to pray for or to give such a one friendly Christian watch-care.

Name*

Street and number (if city)

City, town or village

State

*Ladies will write "Miss," or "Mrs."

Return to

The Shepherd Psalm

R. A. TORREY

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R. A. Torrey

Jehovah is My Shepherd

The Twenty-third Psalm is a great deep. It is an unfathomable ocean of truth. It is the first Scripture that most of us ever learned, but no one of us in a lifetime has ever exhausted it, or gotten to the bottom of it. Volumes have been devoted to the exposition of this Psalm, but who that has ever studied it would dream of saying, "I now have all that there is in the twenty-third Psalm." It is a short Psalm, but there is material in it for the meditation of a lifetime. How comes it that there are such treasures and such depths of truth in so small a space? There can be but one reasonable answer to that question, viz., God is its Author. It is often contended by the critics that David could not have written it because it is so far beyond him and so far beyond his time. Doubtless it is beyond David, far, far beyond him, and far beyond his time, but can the critics tell us what man of any time that any one has ever dreamed of assigning the Psalm to, the Psalm is not beyond? But the Psalm is not beyond God, and its inexhaustible depth and matchless beauty and perennial power are clear proof that God is the Author of the Psalm.

There are two methods of dividing the Psalm that suggest themselves from a study of the Psalm itself. According to the first method we divide it into two parts: the first part, verses 1-4, *Jehovah, my Mighty and Tender Shepherd*; the second part, verses 5, 6, *Jehovah, my Bountiful Host*. According to the second method of dividing the Psalm, we divide it into three parts: Part 1, verses 1-3, *Every Want Met*; Part 2, verse 4, *Every Fear Banished*; Part 3, *Every Longing Satisfied*.

I. EVERY WANT MET.

1. The foundation thought of this part of the Psalm, as well as the next, is found in the opening words, "*Jehovah is my Shepherd.*"

two

The figure of the Shepherd is one of frequent occurrence in the Bible. It was a favorite illustration with our Lord Himself. The figure stands for love and care and protection and provision on God's part, and for trust and obedience and following on man's part (John 10:1, 18, 26-29; Gen. 33:13; Luke 2:8; 4:5, 6; Acts 20:29; Isa. 53:6; Matt. 9:36). To say Jehovah is my Shepherd is to say that He loves me with the tenderest love. How an eastern shepherd loves his sheep is brought out in Luke 15:4-6. How the Lord loves His sheep is brought out in John 10:11, "I am the good Shepherd, the good Shepherd layeth down His life for the sheep," and in John 10:3, 4, "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Because "Jehovah is my Shepherd" He loves me, He will secure my safety and my welfare even if it takes the sacrifice of Himself, as indeed it did. To say "Jehovah is my Shepherd" is to say that I am the subject of His ever-watchful and tender care. When Jacob was a shepherd he took wonderful care of his flock. He carefully guarded the length and swiftness of a day's march lest he overdrive the flock and some of the feeble ones die (Gen. 33:13), and in the same way our infinitely wise Shepherd, who never makes mistakes, shapes all His dealings with us with regard to our weaknesses. He never overdrives us. Since "Jehovah is my Shepherd" He will protect me and therefore I need not fear the lion, or the bear, or the wolf, or the devil and all his hosts; for my Shepherd is ever at hand and is ever mighty and will deliver me out of their mouth and their paw (cf. 1 Sam. 17:34-37). All I need to see to is that I am one of His sheep, and therefore can rightly say, "Jehovah is my Shepherd." To say "Jehovah is my Shepherd" is also to say, Jehovah will pro-

three

vide for me, that he will find me good and sufficient pasturage. It is a shepherd's business to feed the sheep and the lambs, and by making Himself my Shepherd Jehovah has undertaken to make it His business to provide me pasture and He will do it; so no wonder the Psalmist continues, "*I shall not want.*" Who has a right to say "Jehovah is my Shepherd?" Everybody? Most assuredly not. There are certain well defined and clearly stated conditions of being one of Jehovah's sheep, and only those who meet the conditions have a right to say, "Jehovah is my Shepherd." But all can meet the conditions. What these conditions are we find in John 10:3, 4, 5, 27, "To him the porter openeth; and the sheep *hear his voice*: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and *the sheep follow him*: for they know his voice. And *a stranger will they not follow, but will flee from him*: for they know not the voice of strangers. *My sheep hear my voice, and I know them, and they follow me.*" We see here that the conditions of being Jehovah's sheep are, first, that we "*hear His voice,*" i. e., that we listen and attend to what Jehovah has to say. The man who is neglecting the voice of Jehovah as it speaks in the Bible and through His Spirit, and the man who refuses to attend to that voice, has no right to repeat the 23rd Psalm and say "Jehovah is my Shepherd." Second, that we "*follow Him.*" The one who is not following the Lord has no right to say "Jehovah is my Shepherd." Third, that we "*heed not the voice of strangers, but flee from them.*" The man or woman who is willing to go after and listen to every "*new gospel*" spinner that comes along, has no right to say, "Jehovah is my Shepherd." The Lord's sheep will not follow a stranger, but flee from him. Two persons were once looking over the Bible together as the 23rd Psalm was read. One took out a pencil and drew a mark under the

third word, "*my.*" At the close of the service the other said, "Why did you draw that line under '*my*'?" The other replied, "The Lord is MY Shepherd, and I wondered if He were yours."

2. "*I shall not want.*" These words are the logical outcome of those which precede. If Jehovah is my Shepherd, of course, "I shall not want." How can I? There will be no lack of any kind in the life of the one who makes Jehovah his Shepherd. But what shall I not want? The Bible is full of answers to this question (Ps. 84:11; 34:9, 10; Phil. 4:19; Matt. 6:33; Rom. 8:32; Heb. 13:5, 6). Not one of Jehovah's sheep will ever lack anything that it is for his real good to have. Is not that a comforting thought? I would rather have that sure promise of God than all the money and lands and friends and honors in America. "Jehovah, God, is a sun and shield: Jehovah will give grace and glory: no good thing will He withhold from them that walk uprightly." (Ps. 84:11). "And my God shall supply every need of yours, according to His riches in glory, in Christ Jesus" (Phil. 4:19). We may seem sometimes to "want": there are things we desire and do not get, but the reason we do not get them is because it is not good for us to get them under the existing conditions. Perhaps it would be good for us to get them if we would ask for them in God's way. It is often true of us that we have not because we ask not (Jas. 4:2, 3).

3. Now the Psalmist leads on from the general statement that we shall not want, to specific wants supplied. In verse 2 we have four wants supplied: rest, and food, and drink, and leading, are provided, "*He maketh me to lie down in green pastures; He leadeth me beside the still waters.*" Literally translated, this verse would read, "He maketh me to lie down in pastures of tender grass; He leadeth me beside the waters of rest." We find a two-fold rest in this verse, that passive rest of the sheep lying down on the soft, young

spring grass; the active rest, walking beside the waters of rest. And just so there is a two-fold rest in the Christian life, passive rest, just lying on Jesus' bosom; active rest, in serving the Lord, "without fear, in holiness and righteousness before Him all the days of our life" (Luke 1:74, 75). This two-fold rest comes out also in Matt. 11:28, 29, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." The Shepherd himself it is who best knows when we would better lie down in tender grass, and when we would better be led on beside the waters of rest, and it is He who makes us lie down, and it is He who leads.

But there is food as well as rest, "tender grass," the sweet, juicy grass of springtime, such as the sheep love. Where do we find it? Is there any food so easy to eat, so juicy, so delicious, so nutritious as that which we find in the Word of God? Surely there is nothing that one of the Lord's sheep enjoys like this. Perhaps a goat enjoys tin cans and bill-posters and old boots better than tender grass, and so there are worldlings who enjoy the latest novel or the daily paper better than the Bible, but the sheep prefer the tender grass of God's Word.

But there is drink as well as food, Jehovah leads His sheep right beside "the waters of rest." There is always water at hand for Jehovah's sheep to drink, refreshing, tranquil waters, not turbulent, turbid waters, "the waters of rest." What are these waters of rest that our Shepherd gives us to drink? We are not left to speculate. Our Lord Himself has interpreted it; from John 4:14 compared with John 7:37-39 we find that the Holy Spirit is the water that we drink. How sweet and delicious these waters are some of you know from the experiences of your own life. But why is this water called "waters of rest?"

The answer is found in Gal. 5:22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control."

But there is guidance too, "*He leadeth me.*" Not only are the still waters there, but it is Jehovah Himself who leads us along the bank. To me the thought of Jehovah's leading is one of the most precious thoughts of the Psalm, or indeed, of the whole Bible. "He leadeth me, O precious thought,

O words with heavenly comfort fraught!
Whate'er I do, where'er I be,

Still 'tis God's hand that leadeth me."
And He leads constantly by the "waters of rest," i. e., the supply of the Spirit is always at hand for a fresh drink. Some years ago He led me right up to the waters of rest and what a drink I took, it seemed then as if I would never need another, but this past week or two He has been leading me along the same bank again and I have found the waters deeper than I thought. It is to be noted that Jehovah leads, not drives, His sheep. It is to be noted also in this and the following verses that there are four experiences into which and in which He leads: first by waters of rest; second, in paths of righteousness, i. e., a holy walk; third, into and through darkness and peril and testing; fourth, into His own house forever.

In verse 3 we have a fifth want supplied, i. e., healing in reviving, or invigorating: "*He restoreth (or reviveth) my soul.*" Sheep grow weary and weak and so do we; but we do not need to remain weary or weak or sickly, there is a Reviver or Invigorator, and this Reviver or Invigorator is Jehovah Himself. As the shepherd kneels beside the weary sheep and nurses it back to life and strength, so Jehovah does with us. Most of us can look back to times when we grew cold, and our spiritual life waned, and then the gentle Shepherd came and revived us, restored our souls. Many of us can say with David, "Thy gentleness

hath made me great" (2 Sam. 22:26). There may be some sheep who reads these words who needs reviving today. Well, the Lord is ready to revive. You need not drag yourself along half dead. There is not only life for us, but fullness of life. Jesus our Shepherd says, "I came that they may have life, and that they may have it abundantly" (John 10:10). It is by His Word especially that Jehovah restores the soul (Ps. 19:7, R. V.).

And now we have a sixth want supplied, guidance, "He guideth me in the paths of righteousness for His name's sake." We have already had guidance in verse 2, but this is a different guidance; there it was guidance by the "waters of rest," here it is guidance in a holy walk.

"Paths of righteousness" literally translated would be "paths of straightness." We will never walk in straight paths without His guidance. Left to ourselves we make very crooked paths, but He guides us *straight* on from the pit of sin to the glory of God. "What shall I do, what shall I do," many are asking, "that I may be sure that I walk in the right path?" Let Him guide you, no need of care, no need of anxiety lest you are going the wrong way, no need of reproaching of a morbid conscience, just put your whole life into His hands for Him to lead (cf. Rom. 8:15). "*He guideth,*" just rest there, poor, troubled, tempest-tossed soul. He leads a step at a time; it is far better to have His daily, hourly, momentary guidance than to have the way all mapped out. Personal guidance is better than a charted course, for we might misread the chart; but He guides, no mistakes now. These paths of righteousness in which He guides are pleasant paths. Some fancy that the paths of selfishness and sin and worldly pleasure in which a silly sheep might wander are pleasanter, but it is not so. No paths so beautiful, no paths so bright, no paths so delightful, as the paths of righteousness (Prov. 3:17).

eight

It is well to notice the order of God's supply of our wants as given in this Psalm: First, rest, then food, then life-giving water, then the invigorating of our lives. These all precede the holy walk. This is the order of experience; the Lord first gives us rest, then He feeds us, then we walk beside the living waters and drink often and deep, then the life is revived or invigorated, and then comes the holy walk before men. There are many who are trying to walk in paths of righteousness before they get the strength for it that comes from finding rest in the Lord and then feeding on the tender grass of the Word and drinking the life-giving waters of the Spirit, and being invigorated by the Lord Himself.

Before we leave this verse let us note why it is that Jehovah does all this, "*for His name's sake.*" Not because of any merit of ours, not because of any claims the sheep have upon Him, but just because of what He Himself is, just because of His own sovereign love and His covenant with His people does Jehovah do these things. I am glad the Psalmist added these words, "*for His name's sake,*" and that Jehovah's care of me, and provision for me, and love to me, rests not on what I am, but on what He is. I am so changeable, He is so changeless. I am not the same for two consecutive minutes, He is the same yesterday, today, and forever (Heb. 13:8). And He gives rest and food and drink and guidance and reviving, and leads me in paths of righteousness *for His name's sake*, because of His own eternal unchangeable love.

II. EVERY FEAR BANISHED.

There is but one verse in this division of the Psalms, but oh what a verse.

1. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil.*" The Lord's sheep is now taken into new experiences, having been made to "lie down in pastures of tender grass," and led "beside the waters of rest," and "led in paths of right-

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ousness," he is now led into "the valley of the shadow of death." The Hebrew word translated "shadow of death" is of frequent occurrence in the Old Testament, and is used to express the deepest darkness. The Psalmist did not have merely the experience of literal death in mind, but all experiences where the darkness is thick and profound. God's sheep do not always walk in bright paths, the way the wise and tender Shepherd leads may lie through very dark valleys; the path may be so dark that we cannot see ahead at all, we can scarcely see the Shepherd Himself, though we can hear His voice. It does not prove at all that because we are in some dark valley we are not His sheep, nor does it prove that He is not leading. Dark valleys may lie between one green and fat pasture and another more green and rich and peaceful. I know that in my own past life the way into the most rich and peaceful pastures has led sometimes through the darkest valley, a valley whose darkness was like "the shadow of death," "the valley of the shadow of death."

2. But even in this dark valley Jehovah's sheep have no fears. "I will fear no evil," sings the Psalmist in the dark. It is not only while resting in the "pastures of tender grass," and walking "beside the waters of rest," and "in the paths of righteousness" that Jehovah's sheep fears no evil, but in the valley of deepest darkness as well. Every fear is banished on all occasions. A true trust in God banishes all fear, under all circumstances, for all time. Over and over again do we come upon this thought in the Bible (Isa. 12:2; 26:3; Ps. 3:5, 6; 27:1-3; 46:1-3; 118:6; Isa. 41:10, 13; Phil. 4:6, 7; Rom. 8:28, 31, 32, 34). Jehovah's sheep need never fear. They are as safe in the valley of the shadow of death as in the "pastures of tender grass," or "beside the waters of rest."

3. But note well the reason the Psalmist gives why he will not fear, "for *Thou art with me*," not because there is no enemy and no

danger there, but because there is with us One who is mightier than any possible enemy; not because we are able to cope with any dangers we may meet, but because there is One with us who is able to cope with them (cf. Isa. 43:2; Rom. 8:31; Heb. 13:5, 6). In these words we have the one thought that banishes all fear from the Christian's heart, "*Thou art with me*." If we could get that truth firmly rooted in our minds and keep it in our thoughts, it would banish all fears and loneliness and overwhelming sorrow forever. "*Thou art with me*." Learn to say it today in a real way and not merely by rote. When you walk the streets by night and are in terror regarding what may befall you, look up into the Shepherd's face and say, "Thou art with me." When you are out on the storm-tossed ocean in shipwreck say again, "Thou art with me." When lying on a bed of sickness, perhaps nigh unto death, say again, "Thou art with me." When out of work and turned from door after door as you seek employment, and all men seem against you, say again, "Thou art with me." When you see every dollar of your hard-earned money swept away and you are forced to face an unsympathizing world penniless, say again, "Thou art with me." When friends misunderstand you and turn their back upon you, and separate you from their company, say again, "Thou art with me." When you sit alone with your dead, and not only your home is lonely, but your heart is infinitely lonelier, say again, "Thou art with me." I am not sure but this is the sweetest word in the whole Bible, "THOU ART WITH ME." It is not only a cure for all fears, it is a cure for all sorrows, all disappointments, all bereavements. What difference does it make whether it is in the "pastures of tender grass," or in "the valley of the shadow of death," if He is there? Rutherford once exclaimed, "Lord Jesus, I would rather be in hell with Thee than in heaven without Thee; for if I were in hell with Thee, that would

be heaven to me, and if I were in heaven without Thee that would be hell to me." Note also that it is not until the Psalmist gets into the "valley of the shadow of death" that he speaks of the Shepherd's *personal presence*. He speaks of His grace and His feeding, and His guidance, etc., before this, but when he gets into the dark valley, it is *Himself*. This is true of the experience of most of us. It is in the valley of deepest darkness that we come to know His personal fellowship, and it is no longer what the Lord does, but "THOU art with me." Praise God for the dark valley where we have what we could not have in "the pastures of tender grass."

4. "*Thy rod and thy staff they comfort me.*" The rod and the staff are the shepherd's implements for guiding and guarding the sheep. It is the thought of the shepherd himself near at hand to guide and guard in the dark valley that banishes fear and comforts the sheep. The Hebrew word translated "rod" means most frequently in Bible usage, "A rod of correction"; and our Shepherd's correction is most comforting to us, if we are wise. Sometimes it means "a sceptre," and nothing is more comforting to the Christian than Christ's sceptre, and every true Christian is longing for the time when it shall bear sway throughout the earth. But sometimes the Hebrew word translated "rod" means "a shepherd's crook," which is doubtless the primary meaning here. The Hebrew word translated "staff" means primarily that in which one depends, or upon which he leans, and is used of the staff David carried when he went to meet Goliath. Both the crook and staff with which Christ guides His sheep and wards off the enemy is "the Word of God." How efficient and sufficient it is to ward off the wolf, lion and bear, appears from the history of our Lord Himself where Christ met and overcame the three-fold assault of Satan with the thrice repeated, "It is written." Nothing comforts the Lord's sheep like the Word (Rom. 15:4).

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III. EVERY LONGING SATISFIED.

In the third division of the Psalm the figure changes, Jehovah Jesus appears no longer as a Shepherd, but as a Bountiful Host.

1. "*Thou preparest a table before me.*" These words taken alone would furnish a sufficient text for a long sermon. If there were time, it would be well to study all that Jesus has spread before us on this table, no banquet on earth like that. The millionaire's sumptuous feast for his friends sinks into utter nothingness in comparison. As to the general character of the feast read Psalm 63:5, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips." And Psalm 81:16, "He should feed them also with the finest of the wheat, and with honey out of the rock should I satisfy thee." Have you ever sat down at the table Jehovah spreads for His own? If not, you do not know what richness is. Some of the best things on the table are: (1) His Word (Jer. 15:16), that of itself constitutes a good many courses, "Sweeter than the honey and the honeycomb" (Ps. 19:10). (2) But there is something better than the written Word to feed upon, i.e., the Incarnate Word, Jesus Himself (John 6:55, 56). Did you ever feed on Jesus Himself?

2. Now notice where we are feasted, "*in the presence of mine enemies.*" Even Christ's own have enemies, any man who will follow Jesus will be hated (John 15:19; 2 Tim. 3:12), but our wonderful Host will spread us a banquet in their very presence. He is doing so constantly. That is one thing that makes the world so angry at the church, they see what a banquet the church has, and at the bottom of their heart they know that they themselves only have husks. This is one of the things that makes infidels so mad and so violent.

But there is something besides a feast, there is an anointing, "*Thou anointest my head*"

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with oil." Do you know what that means? From Acts 10:38 and Heb. 1:9 we find that the anointing is the anointing with the Holy Ghost, the anointing with "the oil of gladness," the Holy Spirit (cf. 1 John 2:20, R.V.). If you have received this anointing you will understand why it is that the Bible speaks of it as "the oil of gladness" (Heb. 1:9; cf. Gal. 5:22, 23). Jehovah Jesus just pours the oil over the head and it flows all over the whole person. In olden times the anointing was considered a necessary preparation for a great feast, and the anointing with the Holy Spirit is a necessary preparation for the Lord's feast. But we should remember that it is He Himself who does the anointing. "Thou anointest my head with oil," and if He has not anointed your head with oil, let Him anoint you today. He longs to do it. The chief condition of that anointing is absolute surrender to Him to do it and simple trust in Him (Acts 5:32; Luke 11:13; Mark 11:24).

4. The next step follows naturally, inevitably, "my cup runneth over." Of course it does. When you sit down at Jehovah's table and He breaks the alabaster box over you and the oil flows over your head and suffuses your whole person, your cup will run over, it will run over and run out to others to bless them (John 7:37-39). When our Lord Jesus anointed the one hundred and twenty with oil on the Day of Pentecost, their cups so ran over that worldly onlookers thought they were drunk or hysterical or something of that sort; and very likely people will think that about you when you are anointed with "the oil of gladness." But at Pentecost also people found that it was real and the cup of the disciples so overflowed that three thousand drank that day, and if your anointing is real your cup is going to overflow to some one else. I have known people to get very happy, but there was no overflow, and I have wondered if it was really the Lord who had anointed them.

If it had been really the Lord who had anointed them there would have been an overflow to some one else.

5. Now we leave the feast for our earthly pilgrimage, but we are not unguarded. "Surely goodness and mercy shall follow me." We need no better rearguard nor foreguard than that. There are no better shepherd dogs than "goodness and mercy," and God's goodness and mercy follow us every step. The Hebrew word translated "mercy" is the word so often translated "loving kindness," and it is so translated in the American Standard Version of this verse. The Psalmist had no question about it—"surely." How well protected and perfectly secure we are: the Shepherd picking out the path and leading the way, the Shepherd Himself close with us as we pass through the dark valley, and His own goodness and mercy following us. There is no real peril for Christ's sheep. And notice how long this will continue, "all the days of my life." David took little stock in a salvation or blessing or security that lasted a few days, or a few years, "All the days of my life." The goodness and mercy of Jehovah have followed me many years now, and I thank Him for it, but suppose they were to leave me tomorrow, next year, or even ten years from now, it would be unspeakably dreadful: but they will not.

6. Now we come to the end of our pilgrimage and pass out of time into eternity, "I shall dwell in the house of the Lord forever." The Psalmist could hardly have understood the full meaning of His own words. Like many another prophet, he must have wondered and searched what the Spirit of Christ that was in him did signify when he thus testified beforehand of the sufferings of Christ (see preceding Psalm, Psalm 22), and the glory that should follow (1 Pet. 1:11). These words tell us that in God's house are many mansions (or abiding places), and elsewhere we are told that our Shepherd has gone to prepare a place there for us, and that

when the place is prepared for us, and we are prepared for the place He will come again and receive us unto Himself, and that where He is, there we shall be also, forever with Jehovah Jesus (John 14:1-3; 1 Thess. 4:17). What a proof we have here, and indeed in the whole Psalm of David's inspiration. No one can deeply and honestly ponder this Psalm and ever have a doubt again of its Divine origin. "IN THE HOUSE OF THE LORD FOREVER." Will that be joy? Will that be every longing satisfied? Listen to David again, "Thou wilt show me the path of life: *in Thy presence is fulness of joy*; in Thy right hand there are pleasures for evermore" (Ps. 16:11). And still gain, "As for me, I shall behold Thy face in righteousness; *I shall be satisfied*, when I awake, with beholding Thy form" (Ps. 17:15). Listen to Him still again. "One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple" (Ps. 27:4). And listen to another Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but *God* is the strength of my heart, and *my portion for ever*" (Ps. 73:25, 26). Listen also to Paul, "We are willing to be absent from the body, and to be *at home with the Lord*" (2 Cor. 5:8). Listen to Paul once more, "To depart and be with Christ . . . is very far better" (Phil. 1:23). "In the house of the Lord forever"—everlasting fellowship and communion and companionship with God. We say even now, "My cup runneth over," but what shall it be then?

