

THE HERALD OF CHRIST'S KINGDOM

VOL. XLV September / October, 1962 No. 5

Peniel

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day." - Gen. 32:24.

SO REMARKABLE is this recorded incident which befell the patriarch Jacob on his journey home from his long servitude in Padanaram, that it has caused a diversity of opinion regarding its exact nature. Some have contended that we have here the account of a vision such as befell Jacob at Bethel; others, again, maintain that the entire narrative can be resolved into a myth, a poetic fable, enshrining in it some spiritual truth, portraying, as it were, a deep spiritual conflict in the soul of Jacob himself. Neither of these suggestions appeals to us as being the true explanation. A careful consideration leads to the conclusion that this was an actual happening, that a man was really there with the patriarch during that memorable night.

Regarding this mysterious personage, Jacob himself says, "I have seen God face to face, and my life is preserved"; and the Prophet Hosea, alluding to the narrative before us, says, "Jacob had power over the angel; he wept and made supplication unto him." (Hosea 12:4.) But while this was a literal and historical -occurrence, yet, as has well been said, "though the form of this wrestling here was corporeal, the essence and the object of it was spiritual." Without question Jacob was in deep distress when he crossed the Jabbok that night, and in the mysterious man who came to him, he recognized the Bethel angel, upon whom he threw himself for that help which no mere human power could render him, and to whom he cried with passionate earnestness for a blessing. The physical wrestling was but the agonizing of an earnest heart, which took this manner of expressing itself, from the recognition of a spirit-presence manifesting itself under a human form. Considered from this "standpoint, four great lessons reveal themselves, replete with blessings for the spiritual Israelite who diligently considers them, and who in thus doing, will find himself pictured in the experience of Jacob.

Loneliness in Distress

First, we have here a striking illustration of the **loneliness** of all real distress. Who but has not experienced that terrible solitude when sorrow or struggle isolate us from our fellows. There is a certain solitariness about every man, though we are gregarious by nature. There is a secret closet in every heart where the soul keeps its "skeleton," and to which, after sending wife and children across the brook, it retires in times of sadness and isolation. Another has well said, "There is

something in every soul that is never told to mortal, but which, as if to make up for its being withheld from others, has a strange fascination for ourselves; and in every moment of silence it is heard sounding in our secret ear. Even those nearest and dearest to us know not of these things. They are kept for solitude; nay, such is sometimes their power over us that they draw us into retirement that they may speak to us awhile."

The character of the things thus hidden in the secret chamber of men's hearts, differs exceedingly, both in different individuals, and in the same individual at different times. Perhaps it is the memory of guilt. One thinks of Cain, who in dreadful isolation wandered over the earth with the mark of Gods imprinting for all to see. Or perhaps it is the pangs of sorrow, as when David, leaving those by whom he was surrounded, went up to the solitude of the chamber over the gate of Mahanaim, and paced its floors in anguish, saying, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" In others, it may be moments of temptation, as when Jesus went forth from His baptism into the wilderness that He might confront and vanquish the prince of darkness. Again, they may be times of anguish, as when the same Jesus in Gethsemane withdrew **from His disciples** and throwing Himself upon the ground, wept and prayed, alone.

All these reveal the loneliness of grief. In the case of Jacob, guilt and suspense were the troublers of his soul. He is about to meet his brother once more, and knows not whether the interview is to be one of reconciliation or revenge. He cannot forget how, years before, he had cheated Esau out of his birthright, and though he has taken all proper precautions to preserve the members of his company from harm, and has used all likely means to soften his brother's heart, and has committed his case in simple, fervent prayer to God, yet the suspense of his heart is such that he can endure no society for the time. Having seen his encampment safely settled for the night, he recrosses the ford to be alone with his God, to unsluice his heart and let out the bitter waters of its deep anxiety.

And is it not so with us all? What of that act of thoughtlessness which we committed, and which drew in its train consequences of the saddest sort which we had not for a moment dreamed of; that terrible temptation which even now, as it comes s' urging on, seems as if it would sweep us from our foothold; that impending danger, which appears to be hanging over us like a cloud laden with ruin -- these are not themes which we can speak of at the meeting-place, or to the casual acquaintance, or even to our most intimate and confidential friend. We crave for human sympathy, but even at the very moment of our craving we feel how vain the longing is. The sympathy and consolations of others, though kindly meant, are often far away from the mark. Every real sorrow or struggle isolates us from our fellows. The keener the suffering, the more thorough is the isolation. We are thus, so to say, islanded by spiritual distress, and like Jacob here, sleepless in our solitude, look out through the darkness for some Peniel angel to come to our relief. In the words of another "When we have gone through in imagination the whole circle of our resources and found them nothing and ourselves powerless, there comes a strange, a nameless dread, a horrible feeling of insecurity, which gives the consciousness of a want, and forces us to feel out for something that is mightier than flesh and blood to lean upon."

There are no more weird lines in literature' than these in "The Ancient Mariner"

"Alone! alone! all, all alone!
Alone on the wide sea! . . .
So lonely 'twas that, God Himself
Scarce seemed there to be!"

That is the very climax of distress, and only they who have themselves passed through it can fully understand the import of these words: "Jacob was left alone." Then may no one approach us thoroughly save Him who erst did walk over' the very billows of their trouble, to His suffering disciples' help.

"My Help Cometh from the Lord"

The second lesson we glean from this narrative is that in this dreary solitude, our only effectual resource is God. In His loneliness and perplexity, the patriarch is approached by a mysterious stranger, in whom God is in part concealed, and in part also revealed. Jacob saw a man whom he could freely approach as a fellow man; while there was that about him which made him feel that he was more than man, and that he had in him the very element of strength which at the moment he so sorely needed. The divine presence was not manifested in the terribleness of Sinai, else Jacob's heart would have been appalled; the fear of Esau would have been swallowed up in his terror of the Lord, and he would have fled from the awful presence. But now there is a man before him to whom he can speak with confidence; there is more than a man, even one to whom the chamber of his heart is no secret, and who is omnipotently able to help him. Here, therefore, is the very helper whom he needs; and so he casts himself upon him and cries out for succor.

How beautifully all this shows forth Jesus Christ, the helper sent from above in a form that can be understood by the needy one. As a man He came to earth and dwelt among us and revealed the matchless love of His Father, and taught us, when in agony and crisis to cling to Him. We might have feared to seek help from the Majesty above, did not that Majesty vouchsafe a revelation of His boundless love and mercy through the gift of His Son, who comes as a brother and yet: mightier than any human brother.

Homer relates a story in connection with the parting of Hector and Andromache. The hero was going to his last battle, and his wife accompanied him as far as the gates of the city, followed by a nurse carrying in her arms their infant child. When he was about to depart, Hector held out his hands to receive the little one, but, terrified by the burnished helmet and the waving plume, the child turned away and clung crying to his nurse's neck. In a moment, divining the cause of the infant's alarm, the warrior took off his helmet and laid it on the ground and then, smiling through his tears, the little fellow leaped into his father's arms. Now, similarly, Jehovah of hosts, Jehovah with the helmet on, would frighten us weak, guilty ones away; but in the person of His Son Jesus, He has, as it were, laid that helmet off, and now the guiltiest and the neediest are encouraged to go to His fatherly embrace, and avail themselves of His support. For the blood of Jesus speaketh peace.

"What in the heart lies deepest ever,
Unbreathed by mortal lip abroad,
And heard by ear of mortal never,
Takes voice before the throne of God.
The silence of our spirit tells
Its tale aloud where Jesus dwells."

"To Him, therefore, O burdened soul, repair, and He will give relief. Is it sin that is aching at the conscience? He knows it and can give thee pardon through His sacrificial blood. Is it sorrow that is wringing thy heart? Then, though its cause may be unknown to them who sit beside thee, He is already familiar with it, and can give thee solace. Is it the fear of some impending calamity that is darkening thy spirit? He is acquainted with it, and can sustain thee through it. Is it temptation that is beleaguering thy soul? He has already seen it, and can garrison thy heart's fortress against every

enemy. Is it the meeting of some offended brother, harder to be won than a city, that is weighing down thy life? He understands thy case and can give thee deliverance. Yea, brother, sister, whosoever thou art, and whatsoever be that suffering which has today sent thee across the brook in solitude, Jesus Christ is thy resource, and He will give thee perfect sympathy and effectual help. To Him, therefore, betake thyself. Throw thyself on Him with the wailing cry of Hezekiah on thy lips, 'O Lord, I am oppressed, undertake for me,' and He will give thee strength."

Importunity Will Prevail

As a third lesson, the narrative teaches us further that our first application to this divine friend may be met with seeming repulse but that believing-importunity will ultimately prevail. One gathers from the record of this peculiar incident that when the patriarch cast himself upon the mysterious one, the stranger tried to shake him off; but the more he attempted to do this, the more Jacob clung to him, until at length, touching the hollow of the patriarch's thigh, he deprived him of all power to stand; But Jacob, though his limbs were paralyzed, would not be gainsaid, but throwing his whole weight upon the heavenly stranger, cried, "I will not let thee go except thou bless me." And faith receives its reward. The moment of extreme helplessness becomes that of richest victory, but to have God's strength, Jacob must lose his own. He prevails, and the answer comes, "Thy name shall be no more Jacob, but Israel; for as a prince hast thou power with God, and hast prevailed."

How well this lesson of importunity recalls the New Testament story of the Syrophenician woman. In deep anguish of soul she came to Jesus, saying, "Have mercy upon me, O Lord, thou son of David; my daughter is grievously vexed with a devil." But there was no response. Those ears that never before were deaf to the cry of suffering seemed closed to her; those lips that never before refused to speak a word of comfort and of power seemed sealed to her: "He answered her not a word." But she would not be thus shaken off; she renewed her appeal so urgently that even the disciples seemed to be ashamed and said, "Send her away, for she crieth after us." To this He made reply, "I am not sent but unto the lost sheep of the house of Israel." One would have thought that such a speech would have repelled her; but no, she came now nearer than ever, and fell at His feet and worshipped Him, saying, "Lord, help me." To this He makes response, "It is not meet to take the children's bread and cast it to dogs." AM there He touched the hollow of the thigh, and seemed almost to cast her to the earth; but no, she clings more really than ever to Him, and from His very rebuff she draws a plea, as she meekly makes reply, "Truth, Lord, yet the dog's eat the crumbs which fall from their master's table. I did not ask the children's bread; what I seek is but to Thee as a crumb from off Thy table, which even a dog may eat." Then came the commendation of her faith, as of Jacob here: "O daughter! great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour. - Matt. 15:22-28.

This beautiful lesson of importunity is shown also in the incident when, walking over the waters toward His worn-out disciples, He made as if to pass by them, in order that He might evoke their earnest request that He should come to them. And again, on the way to Emmaus, He made as if He would have gone further, just that He might draw out their earnest request, "Abide with us, for it is toward evening, and the day is far spent."

All this should teach us to guard against misunderstanding the Lord. When our earnest applications appear to be met with indifference, and our importunity seems only to call forth repeated repulse, when in the yearning earnestness of our entreaty our hearts feel as if they had lost all strength, even as Jacob's limb went from beneath him at the angel's touch; let us remember that He thus designs by the discipline of resistance to develop our faith into greater strength and make us cling to Him all the more, saying, "I will not let Thee go except Thou bless me." That is a wholesome weakness which throws our entire weight on Christ, for then we are in a fair way to realize Paul's paradox, "When I am weak, then am I strong."

And not alone for the strengthening of our faith, may the answer be deferred. Jesus may design thereby to open our eyes to our real need. We note in Jacob's case that though it was suspense concerning Esau that had at first oppressed him, there is no mention of that in this wrestling. He discovers that he needs something far more important than reconciliation to his elder brother. He

wants to know God's name, that is, his relation to Him, and he desires a blessing from Him. Thus through the apparent denial of the minor request he is brought to feel his need of something greater than he had thought at first of asking.

And thus it is frequently with God's children still. When in some temporal trial we cross the Jabbok to cry over that, God seems only to push us away from Himself, and the trial becomes heavier, until at length driven in upon our deepest need, we are constrained to ask, "What is Thy name? O that Thou wouldst bless me indeed!" The earthly emergency is forgotten in our spiritual extremity; and the higher blessings of holiness engross all our earnestness. So it happens that the delay of God to answer our prayers in earthly distress has been itself the beginning of His gracious answer to that constant craving for the knowledge of Himself which is the deepest aspiration of every consecrated heart. Let us give God time, and very soon, as the result of our earnestness, we shall find that while the delay has permanently benefited our own souls, the offended Esau has also been appeased. But let us never forget that if we would secure these results, we must hold Him fast and refuse to let Him go.

Peniel-the Face of God

Our fourth and concluding lesson teaches that such an experience as we have been tracing always leaves its mark on the individual who has passed through it, and renders memorable the place where it was undergone. For Jacob there were several permanent memorials of that night of wrestling. First, "Jacob halted upon his thigh." As the earth bears marks of the tremendous upheavals and flames it has endured, so does the spiritual soul show rents and chasms like the steep mountains. The spirit of a man is marked by the fires of those trials through which he has been made to pass; and we may see in the character and disposition of an individual the indications or results of those inner struggles through which he has been brought.

Who can fail to see the difference between Israel and Jacob? The halting was but the corporeal indication of a spiritual result. All the years before, Jacob lay stranded on the sand-bank of deceit; but on this Peniel night there came such a spring-tide of devotional feeling and fervor as lifted him up and floated him off, and from this point on the Jacob -- or supplanter -- in him disappears, and the Israel comes into view. This difference is noticeable by carefully considering his history up to this point, and from thence to his death. He now becomes more lovable, more meek, more holy, and whereas before we are not drawn particularly to him, now he attracts us as to a father, so that when his children stand around his death-bed to receive his dying blessing, we feel almost as one of them and are disposed to join in their lamentations. That night of wrestling, brief as it was, left an impression on the patriarch which time, instead of effacing, only chiseled into deeper relief, and brought out in deeper outline.

And thus it has been the case with ourselves. Does not some crisis in our own experience, set, as it were, our disposition so that its individuality is at once recognized by those around us? While the metal is heated, the die comes down upon it and stamps its image permanently there. It is the work of a brief space, but the impression lasts while the metal endures. So in the white heat of the soul during some time of inner agony, it becomes soft and impressible, and then comes God's minting spirit to enstamp Christ's image upon it, making an impression which neither time nor change can efface. This is well understood, and whenever we see a man of very marked Christian individuality, whether for tenderness or ruggedness, we instinctively conclude that some Peniel nights have made him what he is.

Memorable indeed are these hallowed places. Like Jacob who "called the name of the place Peniel," but did not, as at Bethel, set up a pillar, so we also need no outward memorial, for the

remembrance of our "seeing God face to face" is burned indelibly upon our hearts. These are the places that mark our progress heavenward. These are the places, the trials of our spiritual way, when in a very special manner God in Christ has come to us with strengthening and cheer. They are the battlefields where Christ enables us to overcome self and sin, each trial leading to that blessed state where our conflicts shall be over, when the final victory has been won. "In due season we shall, reap, if we faint not."

"Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me."

- W. J. Siekman

Israel Today

"The Lord roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth shake. But the Lord is a refuge to his people, a stronghold to the people of Israel.... Egypt shall become a desolation ... for the violence done to the people of Judah, because they have shed innocent blood in their land. But Judah shall be inhabited forever, and Jerusalem to all generations. I will avenge their blood, and I will not clear the guilty, for the Lord dwells in Zion." - Joel 3:16, 19-21, R. S. V.

A "Revolution Day" parade recently President Gamal Abdel Nasser and War Minister, Field Marshal Amer, announced boldly in Cairo that the rockets fired by the Egyptians and the other armaments exhibited at the parade are being amassed for a war against Israel.

"I want the world to know," said President Nasser, "that we will not allow Palestine to remain in the hands of Israel. As the world has seen, we are getting ready." Boasting that he has still other secret armaments, he told the crowds "You' will not see all of my weapons. Some will remain secret."

He said also that soon he will open a factory for the production of Egyptian jet planes, all of which have hitherto been acquired from the Soviet Union.

Reports from Cairo indicated that in addition to the rockets fired Egypt also possesses now MIG 21 jet fighters from Russia, as well as the new Soviet TTT-16 bombers, plus Russian tanks and new Soviet types of artillery.

Press commentators in London pointed out that the rockets fired by Egypt at launching pads 50 miles west of Cairo put Israel within range of Nasser's rockets.

The Munich newspaper "Abendzeitung" claims that about 250 West German rocket experts and technicians are working secretly for President Nasser in Egypt. In a frontpage article the paper said that the Germans are employed through Swiss firms in Zurich, who act as camouflage for their activities. The report added that the German experts are engaged in plane construction and the production of rockets and that four Arab rockets fired during late July were the remainder of six rockets bought earlier from America and worked on by German experts. It said that one of the closest assistants of West German rocket expert Professor Eugen Saenger was now working in Egypt. Saenger left his position as head of a Stuttgart scientific institute in November last year after criticism of work he did for the Egyptian government during his vacation. The "Abendzeitung" said that his assistant, who has the task of setting up rocket production for Egypt, together with other German rocket experts, is working at a labor center in Cairo disguised as a "desert institute."

Numerous other Germans are engaged in the Egyptian munitions industry, the article stated, claiming that the German experts, who are pledged to strict secrecy over the nature of their work, live with their families in the Cairo suburb of Meadi.

Gamal Abdel Nasser *could* read with great profit the 14th chapter of Zechariah, especially the last five verses.

ISRAEL ALSO HAS A DISGUISED "DESERT INSTITUTE"

Some months ago considerable alarm was manifest in the capitals of the leading Western powers over the discovery of a mysterious plant operating in Israel near Beersheba. It was widely reported that this installation of the Israel Government had to do with the development of an atomic bomb. Well informed diplomats and military strategists are aware of the fact that Israel has the technical means to make an atomic bomb of its own. It wouldn't surprise many people if Israel would announce such an achievement, becoming the fifth world power to have such a destructive weapon.

Earlier this year LOOK Magazine stated that "The Israelis claim that in this plant (the atomic reactor in the Negev) they are working to develop a reactor which will operate on un-enriched uranium derived from Dead Sea phosphates, a scientific breakthrough which, if achieved, would benefit all the world."

STAMPS RECALL ISAIAH'S MESSAGE

In contrast to Nasser's saber rattling, Israel is soon to issue a set of three postage stamps for the High Festivals, or Holy Days, that begin the Jewish New Year in September-October. They will spread Isaiah's message of peace. The designs show the little child with the asp (incidentally, Webster defines the asp as "a small venomous snake of Egypt"), the wolf with the lamb, and the leopard with the kid, as described in Isaiah 11:6-9.

Drawn after the style of medieval Jewish wood-cuts, the stamps are to be printed by photogravure in red and black, violet and black, and orange and black, on light yellow paper.

Many of Israel's stamps have to do with the Bible. They are so beautifully done that they are sought after by stamp collectors the world over.

PUGILISM TO BE BANNED

Recently a well known boxer in America died because of the severe punishment he received in the ring. This fatality spurred quite a little comment in the American press. Questions were asked regarding the advisability of fostering a sport that could bring about such gruesome consequences.

It is interesting that Mr. Abba Eban, Israel's Minister of Education and Culture, announced that he would initiate legislation forbidding professional boxing in Israel. This is another example of Israel's forward thinking and humane character.

THE JUVENILE DELINQUENT IN ISRAEL

Yes, Israel has its juvenile delinquency problem, as does practically every other nation on the face of the earth. However, it is most interesting to know how they are handling it and here is a good example of what is being done to direct misguided youth back on the path to good citizenship.

An attempt to help and to understand instead of to punish and imprison Israeli juvenile delinquents has proved successful in a program conducted by prison authorities at Tel Mond in

cooperation with the neighboring village of Kfar Haro'eh, writes Elisheva Peled in the Hebrew publication "Harofe Haivri."

The villagers from Kfar Haro'eh meet once a week with the teen-age inmates of the prison where they distribute, books, show films and have lectures and sporting and artistic events. At a later stage the prison authorities and villagers went still further. They granted a day's leave to the "pupils" -- as they are called at Tel Mond -- in which they met with the families of the village and often helped in work of some kind. On that day of freedom not, one of the young people tried to escape. All returned to the prison at the time they were supposed to, with uplifted spirits. This is one eloquent example of measures Israel is taking to solve its juvenile delinquency problem.

THE HOLY CITY

Presently, 180,000 people reside in Jerusalem, half of whom are new immigrants. This capital of the Jewish State, plans for a population of 250,000 by 1970, according to the Mayor. The rapid growth of Jerusalem may, be indicated by the fact that the budget was L6,000,000 five years ago but for the current fiscal year it is L30,000,000. Electricity consumption has increased from 14,000,000 kilowatt hours per year to 110,000,000. During the past twelve years 156 new factories and workshops have been established there.

While the Holy City has a number of Class A hotels now, the construction of a new one by the Hilton chain is being planned. A medium sized airfield for domestic service is also in the offing. Many may be surprised to know that Jerusalem has a large diamond industry. One-third of the land area of the city has been set aside for parks and gardens. The new Hebrew University and the construction of such new buildings as the National Museum and the Knesset or Parliament, are all contributing to making Jerusalem the City Beautiful.

U. S. PRIVATE ENTERPRISE IN ISRAEL

The President of the U. S. - Israel Chamber of Commerce, Mr. Nathan Strauss III, has stated that the number of American firms operating in Israel today approaches 200. The list includes such well known companies as Studebaker-Packard, Dun & Bradstreet, and Fairbanks Whitney. He was speaking at another American enterprise in Israel -- the Sheraton Hotel in Tel Aviv -- where the third international conference of the Bi-National Chambers of Commerce opened in the presence of representatives from 17 countries. Mr. Strauss went on to note that seven years ago, when the first international congress was held, the annual rate of American private investment in Israel was \$8,000,000. In comparison, it reached close to \$40,000,000 last year, he said. During that period trade between Israel and the U. S. doubled from \$87,000,000 in 1954 to \$178,600,000 in 1961.

THE GLADIOLA INDUSTRY

So favorable is the Israeli climate to gladioli that the Jewish State can harvest two crops a year and thus ship them to countries abroad while other gladiola producers are nursing frost-bites on single crops.

Israeli gladiola bulbs are grown in regions varying from what was formerly desert land in the Northern Negev, to the fertile coastal Sharon Valley, and from there to the rich black soil of the recently drained Huleh swamplands in northern Galilee.

Principal export markets have been Holland, Great Britain, Sweden, Germany, France and Italy. These countries this year made purchases aggregating over ten million bulbs. More than five million have been sold on the U. S. market. The future holds even brighter prospects for the Israeli bulbs in the United States.

THE BANANA CROP

One of the most unusual sights a tourist sees in Israel is bananas growing side by side with corn.

This year's banana crop is estimated at 44,000 tons, a 50 per cent rise since 1958-59, and over four times as much as the 1952-53 harvest. Next year 50,000 tons are expected to be harvested. This increase has partly been due to the fact that the acreage of the planted bananas is now twice as big as ten years ago, and partly to the increased crop per acre which now averages about eight tons, more than half as much again as the average of the 1954-57 period. Steady research, selected planting stock and improved cultivating methods have also resulted in better quality and the lengthening of the harvesting season from six to over ten months.

BRACKISH WATER CAN FEED CROPS

Irrigation for Israel's desert areas and other arid spots around the globe may soon be made, possible by the use of brackish water, the Jerusalem Post reports.

Mordecai Makleff, director of the laboratories of the Dead Sea Works at Beersheba, says it has been found that certain field crops and flowers are able to thrive on water with a chlorine content of up to 8,000 milligrams per liter if it contains a certain amount of potash.

Makleff said brackish springs exist which contain potash naturally in the proper proportions, making the water suitable for irrigation. If the potash is lacking or insufficient, it must be added, he said.

Experiments to determine the exact balance between salt and potash are being conducted by the staff of the Dead Sea Works at the Arid Zone Research Institute.

- *Casimir Lanowick*

Who Gave Himself for Me

"The Son of God, who loved me, and gave himself for me." - Gal. 2:20.

FOR MANY years during the war we were accustomed to rationing. A little had to go a long way round, and if one of the family should take more than his share the other members must suffer. Have you ever thought how different it is with love? Think of a mother with her baby; the baby gets the whole of her love as a mother. Should her family increase, say to four children, is her mother-love rationed so that each has a quarter of what the first child had all to himself? We smile and say of course not, each child has the whole of the mother's love. The size of the family has nothing to do with it. Should a situation ever arise where one of her four children are in such grave peril that she can save its life only at the grave risk of losing her own, she does not reason that she must take a 25% risk instead of going all out to save her child, whatever the consequences. Loving each of her family with her whole love, it does not need that her whole family be in danger before she shall risk her life to save them. She is as ready and willing to do it for each as for all.

The love of Jesus is like that. It is not only Paul who can say "who loved me and gave Himself for me." Every child of Adam can say the same, be he white, or black, or brown or yellow. Had there been none other in all the world needing salvation but him, each child of Adam can say, He would have gone to the uttermost for me. Nothing is more manifest in the life of the Lord than his love and care for the individual, no matter how poor and despised. Think of the parable of the man with the hundred sheep and the one which strayed. The shepherd was not satisfied to have the ninety and nine safely in the fold, but went out to search till he found the one lone wanderer. Not only so, but Jesus pictures the shepherd rejoicing more over the recovery of the lost one than over all the others, and says, "even so is there joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Think of the Lord's individual and personal love for each of the disciples. And not only for them, but for such as the Samaritan woman and Zaccheus, the publican, and the woman who was a sinner and who washed His feet with her tears.

Right well can we sing "Immortal love, for ever full, forever flowing free, forever shared, forever whole, a never ebbing sea." What is true of love in its limitless expansiveness, is also true of life. When God gave life to father Adam, it was a life coming from God Himself as his father. It was given to be possessed, not by him only, but to be a fountain of life, "forever full, forever flowing free, forever shared, forever whole, a never ebbing sea," until the command should be fulfilled, "Be fruitful and multiply and fill the earth." Although ultimately represented in twenty thousand million lives, it was just the one life transmitted to all as one great family on earth. Thus it was that the tragedy of the Fall was so colossal in its consequences that it involved the whole race. Never was there such a catastrophe. Never such a solemn momentous hour than that when the great Lawgiver and Judge pronounced sentence of death upon the guilty pair. It was just, and the only possible sentence in the circumstances. But who would have thought at the time, that while it entailed all the suffering of the groaning creation for the past six thousand years, its impact would be infinitely more severe on God, who was not only judge but Father. Think of the heart of Immortal Love feeling and knowing all about all the suffering of everyone of His fallen human family for sixty centuries. He has endured it for their sakes; for their ultimate good. What a proof of His love!

But the sentence meant even more than this to God. It meant the suffering and death of His only begotten Son, who in the counsel of God "was the lamb slain before the foundation of the world."

Even nature seems to be patterned on the Cross. In the radiant hues of the dying year in Autumn, has not God proclaimed year *by* year continually, the sacrificial glories of the Cross? Is it by chance that Easter happens in the spring? For four thousand years beforehand, nature heralded the great event. God spread abroad his bunting and banners in leaf and bud and blossom, and through the birds caused paeons of praise and victory to be sung. How wonderful beyond our comprehension, is the love of the Father for the Son. If human love, only a faint reflection of Divine love, can impress nature into the service of praise for the beloved, how much more the Creator of nature!

FORESHADOWING TYPES

If nature thus foretold and foreshowed the coming of the great Saviour from sin, who should gain victory by his death and resurrection, how much more should Revelation! When a royal visit is expected, the royal route is beflagged and decorated. Think of the elaborate preparations that are made for a Coronation. Thus through the centuries, God in His Word set the signs that marked the coming of the great Deliverer. Starting with the coats of skin at the Fall, the promise of the woman's seed, the types in Genesis and Exodus, and the elaborate ritual of the Law and the testimonies of the prophets-in all this mass of evidence is there anything which would illuminate for us in a special way the words of our text "who gave Himself for me"?

The idea behind this expression is that of sacrifice, and thus points to the typical sacrifices prescribed by God's law to Moses. These figured so largely in the royal route of the Coming King that for 1500 years it was lined with blood. Day in, day out, year in and year out were these sacrifices offered. They were given by God and contain so many minute and seemingly trivial details, which God insisted on being observed, that it would seem as if, humanly speaking, God's heart was in it, as giving a foreview of that sacrifice of his only begotten Son who was so precious to him. In making all these arrangements with his beloved Son in mind; would not the heart of the Father be as it was when he tested Abraham with regard to Isaac? "Take now thy son, thine only son Isaac, Whom thou lovest, and offer him as a burnt offering."

Multitudinous as were Israel's typical offerings, they were all based on five types. The record of these is in the first seven chapters of Leviticus. They were the Burnt offering, the Meat offering and the Peace offering, which were three sweet savour offerings; and the Sin offering and the Trespass offering which were not. Jesus gave himself as the great antitype of these five offerings, for us individually and collectively. If we would plumb the depths of meaning in our text we must understand the need for, and the significance of, these five representative sacrifices.

The need for these sacrifices is, of course, because we are members of a fallen race. We were sold for naught, our God given heritage was lost. We occupy the position of disinherited heirs of some great ancestral home with its vast estates. In the law of the Kinsman Redeemer in Lev. 25:25 God foreshadowed the only hope we had of regaining our lost inheritance. The ransom is not merely a life for a life, like a balancing entry in the Justice accounts of God. The ransom rests on a biological as well as a judicial basis. The race has lost its inheritance through father Adam. To have it back it must produce that which will offset the original transgression and all its cumulative results, and this is summed up in these five offerings. The Lord, in order to redeem man, must not only become man, but Kinsman and so be our individual and race representative. As our great Kinsman, He gave himself for us. He was the Son of *the* man, and as the Second Adam by virtue of redemption, becomes the new head and father or life giver of the fallen race. In considering now these five offerings, let us bear in mind that the Lord in "giving himself for us" was doing so in the sense of *instead* of us. As our great Kinsman he was taking our place and giving God that which He required and that which we were utterly unable to give.

THE BURNT OFFERING ANTITYPE

In the law of the offerings in Leviticus, the Burnt-offering takes first place. It is detailed in the first chapter. It was called the Burnt-offering because it was wholly consumed on the altar. This was the only sacrifice treated in this way. In all the others only a portion was burnt. The fire consuming the sacrifice represented God's acceptance of and satisfaction with the offering. As a type of Jesus' sacrifice, it represents him as being wholly acceptable to God and wholly devoted to Him. In the type the animal had to be unblemished, and the head, legs and inward parts washed with water and all placed on the altar. For 1500 years, day in and day out, year in and year out, had this type been meticulously observed. At last came One, saying, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me; Lo, I come to do Thy will O God."

When the typical offering was made, it was the priest's duty to scrutinize it very carefully and reject it if was not perfect. After four thousand years, during which it was demonstrated that no man could by any means redeem his brother or give to God a ransom for him, what was God's verdict on this offering? When Jesus came up out of the water, the Holy Spirit in the form of a dove rested upon him, and there came a voice out of Heaven saying, "This is my beloved Son, in whom I am well pleased." This was the verdict of Divine Justice, as well as of Divine Love. It was given at the beginning of Jesus' ministry, but it reflected back on all the thirty silent years at Nazareth. The Burnt-offering represented the fulfillment of the first part of the moral law: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength." Everything was consumed; all was wholly devoted and wholly acceptable.

What a contrast is presented between the first and the second Adam! The delights and beauty of the paradise in Eden; a perfect environment for a perfect body and mind and heart -- nothing was lacking that could possibly contribute to Adam's joy. All that was asked of him was obedience in one thing. Think of how different it was with Jesus. The Kinsman Redeemer must be bone of our bone and flesh of our flesh and born of a woman amongst men as they are, after four thousand years of sin and degradation. To be tested under circumstances such as Adam experienced was not enough. The race in their representative man must make good, even in the midst of the evil which by their transgression they had brought upon themselves. But what a test! To live for thirty years without a single sin in thought, word or deed! To remain absolutely devoted in every detail of life to God. And this, not in the limelight of publicity acting as a spur to keep him at his best, but in the humdrum duties of everyday life in a humble home. In this He loved me and gave Himself for me. If this had been all, how much it would have been!

But when Jesus came saying, "Lo, I come to do Thy will, O God", the reference was not to the past, from Bethlehem to Jordan, but from Jordan to Calvary. If Eden was so different from Nazareth, how different were the first thirty from the last three and a half years of our Lord's life. The Burnt-offering represents wholehearted devotion to the will of God. Before Jordan, doing this was quite consistent with Jesus growing up in favour with both God and man. How vastly different afterwards. Our Lord's ministry began and ended with two great crises that illuminate the period between. Both floodlight this Burnt-offering aspect of the sacrifice of our Lord. Both are concerned with this full surrender to the will of God whatever the consequences. Immediately following his baptism Jesus was led of the spirit into the wilderness. Under this new illumination he must consider how to commence and carry on the work to which he has been called. Possessed of perfect love for distressed humanity, his heart was longing to bless them. He possessed now the power to do so. He could make stones into bread, banish poverty and starvation. By some great sign, like casting himself down from the pinnacle of the temple, he could show the credentials of his Messiahship, and win the enthusiastic allegiance of the people. How quickly

could the Kingdom of God be established not only in Israel but in all the earth, in co-operation with the best element in the rulership of nations!

(Continued in next issue)

- Alex D. Kirkwood

The Date of the Book of Daniel

Modern Critical Theology is almost united in assigning this book's authorship to an unknown writer of the second century B.C. and not to Daniel living in the sixth century, as accepted by conservative Bible Students. Obviously the Critical conclusion vitiates the prophetic claims for this important portion of the Bible. For the following presentation, which espouses the traditional view of Daniel, we are indebted to Guinness' "The Divine Programme of the World's History."

THE prophecies of Daniel stand pre-eminent among all others in their evidential value. Not only does his brief book give a foreview of twenty-five centuries of Jewish and Gentile history, including the first and the second advents of Christ, but it also fixes the chronology of various episodes of the then unknown future, with a simple certainty which would be audacious if it were not Divine. Would any mere man dare to foretell, not only a long succession of events lying far in the remote future, but the time at which some of them would occur and the periods they would occupy? This Daniel did, and the predictions have come to pass.

This unquestionable fact can be explained away only on one of three grounds.

- I. The accord between prediction and fulfillment must be purely accidental and fortuitous; or, -
- II. The events must have been manipulated, so as to fit the prophecy; or, -
- III. The prophecy must have been written to fit the events, *i.e.* after them; it must, in other words, be a forgery of a later date.

None of these three explanations can account for the agreement between Daniel's predictions and history, as reflection will show. For, -

1. Such an agreement cannot be merely fortuitous. It is too far reaching and detailed, too exact and varied. Chance might produce a few coincidences of fulfillment out of a hundred predictions, not a hundred or more *without a single exception*. Common sense perceives this at a glance. As far as time has elapsed *every single point* predicted in Daniel has come true, and there remain but a few terminal points yet to be fulfilled.

2. *The events were certainly not made to fit the prophecy by human arrangement.* The rise and fall and succession of monarchies and of empires, and the conduct and character of nations, for over two thousand years, are matters altogether too vast to be manipulated by men. Such a notion is clearly absurd. What! did Babylonian and Persian monarchs, Grecian and Roman conquerors, Gothic and Vandal invaders, Mediaeval kings and popes, *conspire for long ages* to accomplish obscure Jewish predictions, of which the majority of them never even heard?

3. The third and last solution is consequently the only possible *alternative* to a frank admission of the Divine inspiration of the book, and of the Divine government of the world amid all its ceaseless political changes. *Can the prophecy have been written to fit the events?* In other words, can it be a forgery of a later date? This is the theory adopted by all the unbelieving critics, who *start with the assumption that prophecy in any true sense is impossible*. They endeavour to assign to the book a date later than the true one, a date towards the close of the reign of Antiochus Epiphanes, who died in the second century before Christ. Then they endeavour to compress all the four empires into the four centuries previous to that date, excluding therefore from the prophecy any allusion to the Roman empire and the first advent of Christ. Multitudinous have been the attacks made on these lines on the fortress of this Book of Daniel; for skepticism has realized that while it stands impregnable, *a relic of the sixth century before Christ*, all rationalistic theories must fall to the ground, like Dagon before the ark.

But *the fortress stands firm as ever*, its massive foundations revealed only the more clearly by the varied assaults it has repelled. The assailants, German as well as English, have been beaten off time after time by one champion after another, earnestly contending for the faith. The superficial and shallow nature of the linguistic, historic, and critical objections has been demonstrated, and one line of assault after another has had to be abandoned. But even if this were not the case, and the later date could be substantiated, it would not in the least establish the skeptical denial of the existence of prophecy in Daniel. The predictions of the first advent and of the Roman destruction of Jerusalem would be in no wise affected by the later date, nor those of the tenfold division of the Roman empire, and of the great Papal and Mohammedan apostasies.

Candor is shut up to the conclusion that real, true, and marvellous foreknowledge is, beyond all question, indicated by the predictions of the book, since twenty-five centuries of history can be proved to correspond with it accurately, in their chronological as well as in all their other features. If this be so, the question of inspiration is settled for honest minds. Nor that alone. For the rule of God over the kings of the earth—the fact that history is working out His Divine purposes, and that all the changing kingdoms of the Gentiles are merely introductory to the eternal kingdom of the Son of man and of the saints -- is also established beyond controversy.

It was alleged by the skeptical school that the late origin of Daniel was demonstrated by the presence of Macedonian words, and of impure Hebrew expressions; that its spurious character was proved by its position in the canon, as not among "the prophets," but among the "hagiographa;" that it contained historical errors, and irreconcilable contradictions; that it had traces of later ideas and usages; as well as --and this was evidently the head and front of the offending -- that the predictions were so clear and definite, that they must have been written after the events.

THE ARGUMENT IN DEFENSE

The defense has been twofold. First, a demonstration which leaves nothing to be desired of the utter *baselessness of the objections*; and, secondly, an array of unanswerable arguments in support of the authenticity and date of the book. The contention has given rise to a whole literature, to which we can merely allude in a few sentences. Those who wish to examine into the subject for themselves will find the works of Hengstenberg and Dr. Pusey thorough, candid, and learned, giving not the results of investigation only, *but the process* and the fullest reference to original documents. We must indicate briefly the nature of the defense, though we cannot do more.

Porphry, in the third century, in his attack on Christianity as a whole, devoted one of his fifteen books to an assault on Daniel. He asserted that it must be the work of a Jew of Palestine, written in Greek in the time of Antiochus; and assigned as the main *ground* of his theory *the exact correspondence of events with the predictions*, asserting that Daniel "did not so much predict future events as narrate past ones," - as Jerome remarked, "this method of opposing the prophecies is the strongest testimony to their truth, for they were fulfilled with such exactness that to infidels the prophets seemed not to have foretold things future, but to have related things past," -- and bearing thus a noble testimony to the prophet! Porphry's book was by imperial command condemned to the flames, and we know it mostly from fragments preserved in the writings of Jerome. Spinoza, the infidel Jew, was the first modern to renew this old attack; and then Hobbes and Collins, and other English deists. It was J. D. Michaelis who made the first *scholarly* attempt to undermine confidence in the authenticity of Daniel, and even he decidedly *maintained* the genuineness of the greater part of it. The names of more recent German critics are legion, and we need not give them here, but simply indicate the arguments that prove the futility of the objections alleged.

To a Christian mind. the highest and most conclusive testimony lies in the fact that *our Lord speaks of Daniel as a prophet*, and quotes from him. The name by which He most frequently speaks of Himself, "the Son of man," is taken from Daniel 7:13. Many of His descriptions of His own coming and kingdom are also distinctly connected with Daniel's predictions of them. (Compare Dan. 7:13, 14, and 26, 27, with Matt. 10:23; 16:27, 28; 19:28; 24:30; 26:64; John 5:27; Dan. 12 2.) Surely our Lord would not thus have endorsed an impostor! Josephus tells us that the book was eagerly studied in Christ's days; would He have treated it as Scripture, and allowed His disciples to regard it as such, if it were a forgery?

The apostles uniformly recognize Daniel as a prophet. Peter alludes to his inquiries as to the "times," and states that he was inspired by the Spirit of Christ. Paul in 2 Thessalonians 2 builds his argument on Daniel's prediction of the man of sin and the apostasy. Hebrews 11:33 alludes distinctly to Daniel and his companions and their heroic deeds; and the whole Book of Revelation is so closely connected with that of Daniel, that we might almost style it Second Daniel, or Daniel First Revelation.

The allusion to Daniel as one of the holiest and one of the wisest of men, by his contemporary Ezekiel, shows how *early* he attained his high position in the court of Nebuchadnezzar, and how far the fame of his blameless, holy life had spread, even in his own days. As he most distinctly and repeatedly claims to be the author of his own book, and writes much of it as an autobiography, the very *holiness of his character* makes the thought of deliberate forgery and falsehood revoltingly inconsistent.

That the book was widely distributed and well known and revered by the pious in pre-Maccabean times can be demonstrated. The very accurate and reliable First Book of Maccabees makes exact, though brief and simple reference to the stories in Daniel. The dying words of Mattathias to his sons are recorded, in which he encourages them to fidelity to God amid persecution by recalling various Bible histories, and among the rest that of the Hebrew children in the fire, and Daniel in the lions' den. Hence it is evident that the book was known and regarded as Scripture at that time.

Further, Josephus makes several remarkable and explicit statements on the subject. Speaking of one of the predictions, he says, "Now this was delivered 408 years before the fulfillment," thus recognizing the received date as unquestionable, and as generally admitted to be so in his day. In a still more conclusive and very interesting passage he asserts that Daniel's prophecy was shown to Alexander the Great when he visited Jerusalem, and that this monarch took the prediction

about a Greek who was to overthrow the Persian empire to mean himself, and was much encouraged thereby in his enterprise, and very favorably disposed towards the Jews in consequence.

Josephus was indeed much impressed by the remarkable fulfillments of Daniel's predictions, which even in his day were evident. After expounding several of these he says, "All these things did this man leave behind in writing, as God had showed them to him: so that those who read his prophecies, and see how they have been fulfilled, must be astonished at the honour conferred by God on Daniel." ("Antiquities," 10:11, 7.) This eminently learned man, whose works were published towards the close of the first century, and who lived, therefore, comparatively near the days of Daniel, thus broadly asserts the date of Daniel, expressing, of course, the conviction of the learned of his day-an opinion which had never apparently been even questioned. He affirms the *predictions* of the book to be of an extraordinary character, and challenges attention to their fulfillment. He was most unlikely to have been taken in by a mere forgery, and ought surely to have been better informed about the matter than modern critics can possibly be.

ADDITIONAL ARGUMENTS

A strong argument in favour of the received date may be drawn from *the languages* in which the book is written, Hebrew and Aramaean. Both were familiar to the Jews of the captivity era, and to those of no later date; the one was Daniel's mother tongue, the other the language in which he had been educated, and by which he was surrounded for the greater part of his life. Hebrew ceased to be used by the Jews in and from the captivity, except as a sacred learned language. It had been *entirely superseded* before the Maccabean days, and no writer of the time of Antiochus could have counted on being even understood had he written in that language! Daniel reckons on such a familiar acquaintance with both languages, that it is evidently a matter of indifference to him and to his readers which he uses. "The use of the two languages, and the mode in which the prophet writes in both, correspond perfectly with his real date; they are severally and together utterly inexplicable according to the theory that would make the book a product of the Maccabean times. *The language is a mark of genuineness set by God on the book.* Rationalism must rebel, as it has rebelled; but it dare not now with any moderate honesty abuse philology to cover its rebellion. (Dr. Pusey: "Lectures on Daniel. ")

Further, the exact knowledge of contemporary *history* evinced in Daniel is such that no writer of the time of the Maccabees could possibly have attained it. Almost every single circumstance mentioned in the: book is confirmed directly or indirectly by contemporary historians, and proved to be absolutely and even minutely correct. In the Maccabean age, as existing remains prove, the utmost ignorance of the history and geography of foreign countries prevailed among the Jews in Palestine, and an exact and comprehensive knowledge of the history of a period so dark and already so remote as the captivity era, did not exist and could not have existed. And the same may be said of the accurate knowledge exhibited in the book of the institutions, manners, usages, and entire state of things, existing in the Babylonian and Medo-Persian times.

Again, it has been remarked that "the complexion of the *prophecies* of Daniel corresponds so exactly with what is related in the historical part of *the circumstances of his life*, that even the most crafty impostor would not have been able to produce this agreement artificially. Daniel occupied high offices of state; he was witness to great revolutions and changes of rulers and empires; and this circumstance is very significantly impressed on his prophecies. The succession of the various empires of the world forms their principal subject. In the representation of the Messianic idea also he borrows his colours from his external relations. Throughout there is apparent a religious, as well as a political gift, such as we meet with in no other prophet."

Lastly, *the canon of the Old Testament contains the Book of Daniel*, and that canon was closed by Ezra the scribe, and Nehemiah, the second Moses in Jewish estimation, about 400 B.C. Hence the prophecies of Daniel *were already at that date recognized as inspired writings*. It is true the book does not appear in the list of the prophets, because Daniel was not *officially* a Jewish prophet, but a Babylonian statesman. David, also, though a prophet, was officially a king, and thus his writings, like Daniel's, are classed among the hagiographa, or sacred books, rather than among the prophets. The principle of the Jewish arrangement of the canon was, that sacred writings by men *in secular office*, and not occupying the pastoral or prophetic position, were put *in a class apart from the prophets*. Hence Daniel appears not in the list with Isaiah, Jeremiah, and Ezekiel, but rather with David and Solomon, and Mordecai the writer of Esther. But the Jewish rabbis hold his prophetic revelations in the *highest* esteem, and the Talmud places him *above all other prophets*.

There is therefore no question at all for candid minds that the book is authentic, and rightly attributed to the time of the Babylonish captivity; and if so, it must be granted by all that it contains prophecy -- definite predictions which have been most marvellously fulfilled.

The importance of this conclusion can scarcely be over estimated, though it seems to be less appreciated by Christians than by skeptics. They regret their inability to wrest a mighty weapon out of the hands of the Church. But we-what use are we making of it? What execution are we doing with it? Is it not a pity that it is allowed to so great an extent to lie idle?

If eight or nine centuries of fulfilled prophecy drove Porphyry, in the third century, to feel that we must admit Divine inspiration or prove the Book of Daniel spurious, ought not the twenty-five centuries of it, to which we in our days can point, be even more efficacious in convincing candid inquirers and confounding prejudiced opponents? The battle of authenticity has been fought and won; no fresh objections can be invented. Archaeological discovery may yet find Daniel's name among the Babylonian records; it will certainly produce no evidence against the book which it has already done so much to authenticate. It rests with Christian teachers and preachers to use the miracle of the last days, fulfilled and fulfilling prophecy, for the conviction and conversion of men.

"WHAT IS TRUTH?"

This question is one which every sincere Christian should ask and seek to answer. We should learn to love and value truth for its own sake; to respect and honor it by owning and acknowledging it wherever we find it and by whomsoever presented. A truth presented by Satan himself is, just as true as a truth stated by God.

Perhaps no class of people are more apt to overlook this fact than the Christian. How often do they in controversy overlook and ignore truth presented by their opponents. This is particularly the case when arguing with an infidel. They feel at perfect liberty to dispute everything he says on religious subjects. This is not the correct principle. Many infidels are honest -- as anxious to speak and believe the truth as are Christians -- and if in converse with them we ignore truths which they may advance, we not only fail to convince them of our truths, but put an end to all hope of reaching them; for our failure to admit the evident truth which they advance begets in them contempt for the one who is not honest enough to admit one truth because he does not see how it can be reconciled to another.

Accept truth wherever you find it, no matter what it contradicts, and rely for ability to afterwards harmonize it with others upon "the Spirit of truth, which shall guide you into all truth," as Jesus promised.

- C. T. Russell (R889)

Shut In!

"Thou maintainest my lot." - Psalm 6:5.

HOW frequently nowadays do we hear this term applied to those who may be temporarily or permanently debarred through physical infirmity of some kind from taking an active part in the current of life flowing around them. Usually it is assumed that such an experience is an affliction that calls for the deepest sympathy, so apt are we to judge by outward circumstances rather than by that vision of faith that, as it were, sees the Invisible. (Heb. 11: 27.)

The first reference in Scripture to "shut-ins" is in Gen. 7:16. We read that when Noah and his family with all the representative animals for preservation had entered the ark, God "shut him in". Who would not be a "shut-in" under such conditions? For seven days Noah and his family were shut in the ark, cut off from all the activities of the world around them and subjects of derision. But when the Flood came and swept away that order of things including all their acquaintances, the inmates of the ark began to realize the blessing God had designed for them through such an experience. They were shut in the ark for over twelve months altogether.

The fact of Noah and his family being shut IN the ark for so long by God Himself implies that the rest were shut OUT. This was, no hardship to that world of sinners for the first week, but then? "The fountains of the great deep were broken up and the windows of heaven were opened and the rain was upon the earth for forty days and forty nights . . . and all flesh died that moved upon the earth . . . all in whose nostrils was the breath of life, of all that was in the dry land died." (Gen. 7:11, 12, 21, 22.) What a tragedy for those within the ark as their neighbors, deriding them during those seven hushed days, were then engulfed in the waters! Shut IN -- Shut OUT! And, of course

this was the bitter lesson our first parents had to learn as the result of Adam's disobedience, shut out from their Edenic Paradise and their return barred by the cherubim with the flaming sword.

DANIEL IN THE LIONS' DEN

An experience of quite a different kind befell Daniel. He was shut in by King Darius with the lions in their den so that his enemies could compass his destruction. But the same mighty power of God which had preserved the inmates of the ark through the swirling waters of the Flood was equally able to preserve the faithful servant and prophet from the lions. Daniel was shut in the lions' den, it is true, but his enemies could not shut God out! The Divine messenger kept Daniel company throughout the night and shut the lions' mouths. The three Hebrews cast into the burning furnace heated seven times its normal temperature likewise had the presence, apparently of the Logos Himself, to temper the heat and cause them eventually to come forth unsinged.

In all such cases, the experience, trying as it was at the time, provided an "afterward" of praise and thanksgiving, and doubtless was a great stimulus to the faith of all God's people in any way affected by it.

But many "shut-ins" may be unable to see God's hand in their trying experiences and are tempted to lose faith and courage, especially if the trial be a prolonged one. Let such ever bear in mind that no confining walls can shut God out on the one hand or confine our spirit on the other hand, so long as we remain attuned to Him. "In all our afflictions He is afflicted and the Angel of His Presence saves us." (Is. 63:9.) As the poet reminds us:

"Stone walls do not a prison make,
Nor iron bars a cage;
A free and quiet mind can take
These for an hermitage."

It is recorded of J. Hudson Taylor, founder of the China Inland Mission, that when on various occasions in the midst of most pressing problems and responsibilities he was completely laid aside by illness, he occupied himself in ceaseless prayer for the Mission and every individual worker on the roll. In other words, while his poor physical body was confined to bed, his spirit ranged from earth to heaven and from one end of China to the other. And he found that matters progressed as satisfactorily in such circumstances as if he had been able to actively attend to them. "More things are wrought by prayer than this world dreams of", and no walls can shut in the power or confine the scope of intercessory prayer.

Madam Guyon has borne wonderful testimony to this great truth. Shut up in the notorious French prison-fortress, the Bastille, for four years on account of her religious faith when somewhat advanced in years and with her health being slowly undermined by the hardships of her confinement, she was still able to sing :

"A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him Who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

*"My cage confines me round,
Abroad I cannot fly,
But though my wing is closely bound,
My soul's at liberty;
For prison walls cannot control the flight,
The freedom of the soul."*

And she added, "I have learned to love the darkness of sorrow; there you see the brightness of His face."

NO SECOND CAUSES

There are various ways by means of which we may find ourselves shut in, and we may be tempted to discouragement and despondency unless we look beyond the immediate circumstance and see God's hand in all our experiences, assuredly believing that "all things work together for good to those who love God, the called according to His purpose." (Rom. 8:28.) This, it will be noted, was the secret of Madame Guyop's unwavering faith, viz., that it was God Who had in reality placed her in prison, and so she would, sing to His praise even there.

Sickness, physical weakness of age, blindness, and deafness, are the commonest causes of complete or partial confinement to a bed or room, and if long-continued may prove a real test of faith. Even a measure of curtailment of activity to an energetic person frequently proves irksome, yet in reality may open a door to a wider ministry than otherwise thought possible. Frances Ridley Havergal, unable one Sunday morning to accompany her family to worship as was her wont as the result of an accident, greeted them on their return home with a new hymn, "This Same Jesus", which she had been inspired to write whilst confined to the house. And what lovely and helpful songs have issued from the House of Blindness! Milton, Fanny Crosby, George Matheson, are names amongst others that come to mind, the bearers of which have enriched their own and succeeding generations. In fact, there is no human disability that cannot by God's grace be transmuted into a channel of praise and glory to Him. Thus from his dungeon in Rome could issue the glorious testimony of Paul, not the prisoner of the Roman Emperor but "the prisoner of Christ Jesus", that "I have learned in whatsoever state I am, therewith to be content" and the ringing exhortation to his beloved "Philippians in their state of liberty, "Rejoice, and again I say, Rejoice!"

SHUT OUT

We have already referred to the fact that to be shut IN usually has its counterpart in others being shut OUT, it may be to their loss. Perhaps the most familiar instance of this is in connection with the Parable of the Ten Virgins. After the admittance of the five wise virgins we read that the door was shut, with the ten foolish virgins outside, shut out from the festivities within.

In the Apocalypse, on the other hand, we have a picture of our Lord himself standing outside a shut door and humbly knocking for admittance. In this instance, the blessing is not associated with those already within but with the One knocking for admittance. What blessedness to those who open, "I will come in to him, and will sup with him, and he with Me." But what loss to those who refuse to open and, instead, let the proffered blessing pass their door! They remain shut in to their Adamic legacy of sin and death.

SHUT THE DOOR

We have been considering how the Lord's people are sometimes shut in through circumstances under His control, and others are shut out. Let us, in closing, consider two instances in which the Lord's people are exhorted to themselves close the door.

1. In Isa. 26:20, 21 we read "Come, My people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For, behold! the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain." This exhortation can hardly apply to the Body Church of this age, who are to be "caught away to meet the Lord in the air", and until such time are "already dwelling in the secret place of the Most High and dwelling under the shadow of the Almighty." "My people" - Jehovah's people in Old Testament prophecy are Israel, and they are very vitally concerned with the closing events of this age on the earth and who, such prophecies warn us, will be the object of general hate at that time. The constantly recurring rise of anti-Semitism in our day is a foreshadowing of this. This is not to be wondered at, for they are the true "Jehovah's Witnesses" of Isa. 43:8-13, the irrefutable and indestructible witnesses to God and the truth of His Word down the centuries and signally manifested in these days by the reinstatement of the national Israeli state in the land originally promised to them.

Had Hitler succeeded in his avowed intention of liquidating the Jewish race, this would indeed have falsified all the prophecies of their future restoration. Likewise in the future, were atheistic Russia to succeed in Palestine where Hitler failed in Germany and elsewhere, the biblical basis of the ideology of the West would be shaken to its foundations and the claims of Atheism be triumphant. The exhortation of the prophet Isaiah suggests that God's people should, as in the past, keep aloof from all outside affiliations, just as Noah and his family were separated from their wicked generation, so that the storm of the Lord's anger upon the nations may pass them by leaving them unharmed.

In *principle*, of course, this has always been true of the Lord's people and is especially applicable today. The so-called "Christian" nations are so entangled with every form of belief and unbelief in the United Nations Organization that it is quite impossible for them to be true to the basic principles of the Christian faith which they profess. The events of recent weeks have indicated that the breakdown of this organization is fast approaching, and whilst this prospect is causing dismay in certain quarters, in reality it will prove a blessing in disguise. The same prophet Isaiah (Isa. 8:12, 13) had previously warned, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." But our peoples have put their trust in this confederation of United Nations (which in fact have never been united on any major issue), and, as in the case of Israel of old, reliance on such will prove futile and a broken reed piercing the hand of him that leans upon it. The breakdown of UNO will force many of the Western nations in the extremity that will then come upon them to seek the Lord in reality and sanctify Him as their only Refuge.

2. Our Lord, addressing his own disciples on the subject of prayer, instructed, "Thou, when thou prayest, enter into thy closet, and *when thou hast shut thy door*, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.) Here we are taught the lesson that prayer must be *without distraction*, and we may extend the thought of shutting the door beyond the literal meaning *to the door of the mind and of the heart*, shutting out all distracting thoughts and affections from within as well as distractions from without. What a picture of intense concentration is presented in those few words regarding Elijah as recorded in

1 Kings 18:42 after the successful challenge to the false prophets on Mt. Carmel: "And Elijah went up to the *top* of Carmel; and he cast himself down upon the earth, and put his face between his knees." First of all the solitude of the summit, and then the shutting out of all sight and sound that would interfere with his intense intercession with his God. And the subsequent testimony of the Apostle is: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained riot on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James 5:17, 18.) Be it noted that Elijah prayed *in accordance with the revealed will of God* in the matter; and only such faith prayer, and all such prayers of faith, are assured of an answer.

SHUT OUT OF THE NEW JERUSALEM

In the next age also there will be those who are shut out from the blessing then available, as we read "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22: 14, 15.) "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." - Rev. 21:27.

- A. A. Hart

"Up then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize Divine
Rewards thy zeal, and victory is thine;
Win thou the crown."

Notice of Annual Meeting

As announced in our July-August issue, the Annual Meeting of the Pastoral Bible Institute, Inc., is scheduled to be held on Saturday, September 22, at 10:00 a.m., in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

While only members of the Institute may vote (in person or by proxy), all those who love our Lord Jesus and his appearing are welcome to attend.

The Agenda will include a report by the Chairman, reviewing the activities of the Institute for the preceding period. Following his report, the election of directors for the coming year will take place. Opportunity will also be given for the consideration of such other matters as may properly come before the meeting.

The seven brethren now serving as directors are candidates for reelection. Brothers Frank Heitland (St. Louis, Mo.), Laurence Iannaccone (University City, Mo.), Casimir Lanowick (Paradise, Cal.), John Panella (Montvale, N. J.), Mitchell Rutkowski (Chicago, Ill.), William Urban (Hillside, Ill.), and Edward Zielinski (Agawam, Mass.) have also been nominated.

Recently Deceased

Br. John Daniels, Buffalo, N. Y. (Feb.)
Sr. Ida Desmond, Tampa, Fla. (Aug.)
Sr. Essa Helmer, Hastings, Minn. (July)
Br. William Irvin, Chicago, Ill. (July)
Sr. Kathryn Kuehn, Sandusky, Ohio (July)
Br. Stanley Kwolek, Garden City, Mich. (June)
Sr. Ida Matthews, Dayton, Ohio (June)
Br. David Moyer, Alto Loma, Cal. (June)
Br. Robert McKeown, Philadelphia, Pa. (Feb.)
Sr. Anna Rusin, Chicago, Ill. (July)
Sr. Sarah Snyder, St. Petersburg, Fla. (April)
Sr. Mary Stanek, South Haven, Mich. (June)
Sr. Lottie Swingle, Chicago, Ill. (Jan.)
Sr. Marie Szutiak, Chicago, Ill. (July)
Br. John Trull, Woburn, Mass. (June)
Sr. Lily Walton, Coventry, Eng. (April)
Br. Walter Wayner, Chicago, Ill. (June)
Br. Charles Wheeler, Flourton, Pa. (July)