

*There Shall Be No Poor*

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# THERE SHALL BE NO POOR

BY THE

REV. JAMES B. CONVERSE

*Author of "Uncle Sam's Bible," "A Bible and Land," Etc., and  
formerly editor of the "Christian Observer," the "Chris-  
tian Patriot," and Patriot Phalanx."*

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## THE PROMISE.

"Howbeit there shall be no poor with thee (for Jehovah will surely bless thee in the land which Jehovah thy God giveth thee for an inheritance to possess it), if only thou diligently hearken unto the voice of Jehovah thy God, to observe to do all this commandment which I command thee this day."—Deut. 15: 4-5.

"If thou shalt hearken unto the voice of Jehovah thy God, blessed shalt thou be in the city, and blessed shalt thou be in the field, blessed shall be the fruit of thy body, and the fruit of the ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock, blessed shall be thy basket and thy kneading-trough, blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."—Deut. 28: 3-5. (A. R. V.)

"If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase."—Lev. 26: 3-4 (A. R. V.)

"Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."—Matt. 5: 17-18 (A. R. V.)

"Ye shall hallow the fiftieth year, . . . it shall be a jubilee unto you; and ye shall return every man unto his possession."—Lev. 25: 10. (A. R. V.)

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor . . . To proclaim the acceptable year of the Lord."—Luke 4: 18-19. (A. R. V.)

## PREFACE.

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The opinion that poverty is a natural and necessary evil that will last as long as the world is nearly universal. This book upholds a contrary view. A decent respect for the common sentiment requires the author to give his reasons for his dissent from it.

The first is personal. Thirty years ago I became interested in the southern mountaineers, and for eight years I have been a missionary among them. Their destruction is their poverty: if they were richer they would equal in every way their lowland neighbors. I cannot think their case hopeless.

The second is biblical. I have found in it the promise that "There shall be no poor." It has been a pleasure to me to trace this promise throughout the Bible. I want others to share this pleasure.

The third reason is a plank in the platform of principles adopted by the Federal Council of the Churches of Christ in America in December, 1912. It says that the churches (all Christians) should stand "For the abatement and prevention of poverty."

Poverty is the greatest curse of mankind. Physically it is the mother of filth and fever, of



consumption and the hookworm, of stunted bodies and premature death. Intellectually it is the mother of illiteracy, ignorance, and superstition. Morally it is the mother of "the love of money" and the grandmother of all kinds of evil. Religiously it produces irreligion, worldliness and unbelief. Politically it corrupts. It is therefore the duty of all citizens to inquire whether God has promised that there shall be no poor except those who impoverish themselves, if we, nationally and politically, obey His Law. The cause of poverty is not found in nature. There is material enough to build every family a mansion, food and clothing enough for all, culture enough to give every child a college education. God is rich enough to fulfil His promise. If poverty does not come from the vices of the sufferer, nor from the stringency of nature and the carelessness of God it must proceed from national or social laws, customs, taxes, sentiments or practices, if we change these it should disappear. All should examine this question. If satisfied that God has conditionally promised to abate poverty they should publish their faith in God. Our faith is the victory that overcomes the world's evils. May this little book help many to this faith and confession.

I have not applied the principles of righteousness revealed by God through Moses and the prophets to the problems of our civilization for six reasons.

1. I am not able to do it.

2. As a minister it has been my duty, privilege and pleasure to see the mercy revealed in the Bible. But the cure of poverty is not mercy but justice. I notice that ministers writing or talking about social problems say more about kindness than about righteousness. Mention the Golden Rule more frequently than the diamond rule ("In righteousness shalt thou judge—rule—thy neighbor,") and quote the gospels oftener than the Law of Moses. They forget that Christ came to accomplish the Law, and that plenty produced by kindness is the worst poverty.

3. The justice I study in the Bible is a perfect justice: But civic or social justice is necessarily imperfect. Mercy provided the atonement and grace leads us to it: but the atonement itself is perfect, the redemption full. I notice that the writings of ministers about social questions are abstract and theoretical.

4. The Bible was not given to the Church but to the world, and the duty of applying its principles of righteousness belongs not to ministers but to all. It is especially the duty of farmers to apply them to farming, of physicians to sanitation, of merchants to tariffs, of bankers to money and interest, of military men to warfare, of lawyers to judicial methods. To claim for ministers any special authority over these subjects is priest-craft and popery.

5. No general application of the Mosaic principles of righteousness is possible. Their application will vary with the different circumstances, conditions, and sentiments of different countries, states and communities.

6. Any attempt on my part to apply these principles would divert the attention of the reader from the purpose of this book and defeat its object. That object is to convince the reader that God has conditionally promised that "There shall be no poor." The abatement of poverty is impossible simply because we think it impossible. Faith in the promises of God is the first step.

*Morristown, Tenn.*

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## CHAPTER I.

### THE PROMISE

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#### A GOLDEN PROMISE—EXPLANATION OF AUTHORIZED VERSION—OF ITS MARGIN—OF THE ENGLISH AND AMERICAN VERSIONS—THE PROMISE IN FULL.

As they walked away from the depot Rev. Luther Calvin Wesley, D. D., asked Rev. Jacob Jones why he printed "There shall be no Poor" on his envelopes.

"Because it is a much neglected promise of the Bible, of God and of Christ."

"Indeed!" was the response.

"You will find it in Deuteronomy, 15th chapter. It is a promise to Israel that there should be no poor in the nation on the condition of national obedience to the Law of Moses, because the Lord would greatly bless Israel."

"Have you not overlooked the first words of the verse, 'save when'? The Israelites were commanded to release debts every seventh year, 'save when there shall be no poor among you.' It was not a promise that there would be no poor, but a permission to collect their debts every seventh year when there were no poor."

"This explanation does not much change the meaning of the passage. It indeed turns the promise into a possibility, a conditional promise into a conditional possibility. If Israel as a nation would obey the

Law there should be no poor, because Jehovah would greatly bless the land. The conditional promise is a possibility, and the possibility is the equivalent of a promise."

"Yes, I cannot deny that," Dr. Wesley admitted.

"The Hebrew connective is indefinite; and several explanations are suggested. The margin of the Authorized Version gives another. The Israelites were to release debts the seventh year 'to the end that there be no poor among you.' According to this interpretation the object of the release of debts was the abolition of poverty. The Law of release was a part of the Law, obedience to which was to prevent poverty. So that I can not see that this reading changes very much the meaning of the passage."

"I agree," remarked Dr. Wesley.

As the two gentlemen, whom the reader may remember meeting in Browntown, Tenn., a dozen years ago, turned into the yard of Dr. Wesley's parsonage, Mr. Jones said: "The American and English Revised Versions read (Deuteronomy 15: 5-6):

"'Howbeit there shall be no poor with thee (for Jehovah will surely bless thee in the land which Jehovah thy God giveth thee for an inheritance to possess it), if only thou diligently hearken to the voice of Jehovah thy God, to observe to do all this commandment which I command thee this day.'"

## CHAPTER II.

### THE POOR YE HAVE WITH YOU ALWAYS.

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MR. JONES' SERMON—WHY GOD LOVES US—A COMMON QUOTATION — USAGE — OBJECT — CONTEXT—WHAT POVERTY IS—ARE THERE MANY POOR?—IS POVERTY FROM GOD?—KINDS OF POVERTY—DESERVED POVERTY—UNDESERVED POVERTY—THE LAST NOT NATURAL—NOT FROM MAN'S FRAILTY—NOT NECESSARY—ITS CAUSE—RESULTS OF POVERTY—CHRIST'S PRAYER.

Tea was ready when the two ministers entered the house. Mr. Jones had come to Jonesboro to preach for a week, and after tea they went to the church.

His text was John 3: 16: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He said that God loves the earth. When He made it He called it good. It is subjected to "vanity," to sin, now that it may have a greater blessing. But the word "world" means all the people living on the earth, especially the poor. "It means you," Mr. Jones said, "and one question suggested by the text is, Why does God love you and me? I will answer this question by asking another: Why do we love our children? Why do our parents love us?"

He explained that it is not because we are good. Frequently the mother loves the worst child best.

Often the mother reproaches the babe at her breast for its gluttony. Nor does God love us for any goodness in us. Christ came to save the lost.

Not because they are little do we love our children. But so far as this has any influence it applies with greater force to the Father in heaven.

Partly because we work for them. Where the treasure and the work are, there is the heart also. God's government of the world is providence, providing for us.

Partly because they are like us. And we are like God in having reason and conscience, though both are now depraved.

Partly because they are our own. It is God who formed our bodies and He is the Father of our spirits.

But the main, chief, real reason is: We are so made that it is natural for us to love them. "God is love," and "commendeth his love to us."

He is called our Father and not our mother. One reason is that while mothers very seldom cast off their children, fathers do disinherit disobedient sons.

The sermon ended: "God loves you; do you love God?"

After the ministers reached Dr. Wesley's study he said: "That the Scriptures do indeed promise worldly prosperity upon condition of obedience to God is a fact no one can deny. But Christ said, 'The poor ye have always with you.'"

"The words are to be understood according to the laws of language and the circumstances of their utterance and the intention of the speaker. They are



not a prophecy extending through all the ages of the world, but a defense of the love of Mary in pouring ointment over the body of Christ, soon to be nailed to the cross."

"Let me hear your explanation more in detail."

"First, then, the usage of language: we are continually using universal expressions with a limited application. Thus a lady says, 'Everybody is wearing big hats (or big sleeves) this season,' but the men are not wearing bigger hats than usual; the children do not wear them; millions of Asiatics do not wear any hats at all. What she means, and all she means, is that the ladies who closely follow the fashions wear big hats. It is a universal assertion having only a limited application, but no one misunderstands it. Hundreds of illustrations could be given, probably some from every language spoken under the sun."

"Yes, there is such a usage now."

"And was in the age of Christ," Mr. Jones interrupted. "We read in Mark that there went out to John the Baptist to be baptised by him 'All the country of Judea and all they of Jerusalem.' Luke says that 'All the people were baptised,' but certainly there were old people and sick people and children who could not go to John; and we are expressly told that the Pharisees did not go. The words in Luke and Mark are universal, but the meaning is particular."

"I admit that the words of Christ do not in and by themselves necessarily mean that there will always be poor."

“Very well. Consider next the object of the speaker—of Christ. It was to justify Mary for what seemed to Judas and perhaps the other disciples a great extravagance. This was his only aim. To do so it was not necessary to declare that there would be poor in the twentieth or twenty-first century. Such a declaration is beside his purpose, has nothing whatever to do with the justification of Mary's seeming extravagance.”

“That, too, seems plain.”

“Again, look at the context of the phrase ‘Ye have the poor always with you’ in three gospels. The ‘always’ in Matthew is contrasted with ‘Me ye have not always.’ In Mark the ‘always’ is explained, ‘Whosoever ye will ye can do them (the poor) good, but me ye ‘have not always.’ Is it not plain that the meaning of the first ‘always’ is limited and explained by the second ‘always’, which Christ added?”

“It would seem so.”

“Once more; before we assert, as it is done tacitly, that poverty is an ordinance of the heavenly Father and a necessary evil that will last till the end of time, we must understand what poverty is. Before accepting the doctrine that there will always be poor we must consider the causes of poverty and distinguish the different kinds of poverty.”

“That is easy. Poverty is the absence of riches.”

“How then do you understand Agur's prayer? It reads:

'Give me neither poverty nor riches.  
Feed me with the food that is needful for me;  
Lest I be full and deny Thee and say, Who is Jehovah?  
Or lest I be poor and steal, And use profanely the name of  
my God.'

"You read it, and you can explain it."

"Agur recognizes a middle condition between poverty and riches, a class between the rich and the poor. He describes this class as being fed with needful food and as being free from the temptation of both riches and poverty."

"I spoke hastily. Plainly poverty can not be defined as the absence of riches. Can you define it?"

"I have in my grip a book I brought to re-read. Here it is: 'Poverty' by Robert Hunter, New York, the MacMillan Company.' It contains several definitions. 'Poverty' is not the lack of things; it is the fear and dread of want; 'To live miserably we know not why, to have the dread of hunger, to work sore and yet gain nothing—this is the essence of poverty; 'To be above the poverty line seems no more than to have a sanitary dwelling and sufficient food and clothing to keep the body in working order.' He quotes Professor Alfred Marshall as saying: 'The necessaries for the efficiency of an ordinary agricultural or of an unskilled town laborer and his family in England, in this generation, may be said to consist of a well drained dwelling with several rooms, warm clothing, with some changes of underclothing, pure water, a plentiful supply of cereal food, with a moderate supply of meat and milk and a little tea, etc., some education and some recreation, and lastly,

sufficient freedom for his wife to enable her to perform properly her maternal and her household duties.' ”

“Such a person in our East Tennessee mountains would be counted well-to-do. The majority of our mountaineers have only one room.”

“Mr. Hunter himself does not insist on it. ‘To repeat again,’ he says, ‘poverty means the lack of due food and lodging and clothing.’ ”

“How many poor does he say there are?”

“He quotes Charles Booth as saying that there were 1,300,000 poor in London in 1887-92, thirty per cent. of the population of the city; and Mr. S. Rowntree that twenty-seven per cent. of the population of York, England, were poor in 1899. In the absence of statistics, Mr. Hunter declines making any positive statement about the number of poor people in the United States. But he guesses that there are ten million poor in our land.”

“Do you accept Mr. Hunter’s definition of poverty?”

“I do not. ‘Man does not live by bread alone.’ He has a mind and a soul as well as a body. He has mental wants and spiritual needs as well as bodily wants. My definition is this:

“Poverty is the lack of the material things necessary for the health of the body and the welfare of the mind and the soul.”

“That definition,” Dr. Wesley said, thoughtfully, “would vastly increase the number of the poor.”

"We may put it in other words: Self-respect is the foundation of physical cheerfulness, of mental happiness and of the fear of the Lord. The man who has no respect for himself will not be an efficient workman nor an independent thinker, nor a devout worshipper. Poverty is the absence of the things needed for self-respect. Mr. Hunter supports this definition. He distinguishes between pauperism and poverty, between paupers and the poor. It is a true and useful separation. But he says: 'Paupers must be included among those in poverty.' Now all paupers might have and some do have 'due food and lodging and clothing.' But they lack self-respect and are therefore poor.

"The common understanding of the phrase, 'The poor ye have with you always', is that poverty is an enduring ordinance of God. Dr. Wesley," Mr. Jones asked, "can we accept such an interpretation of the words of Christ? Must we think thus of the all-bountiful and all-rich Father?"

"No, we cannot do it," was the reply.

"Next, if you are not tired, we will consider the causes of poverty."

"I am interested. Go on."

"But do not let us forget what we are trying to do—to remove the common idea connected with the phrase, 'The poor ye have always with you', that poverty is a necessary evil, a decree of the Creator. If we can show that poverty is not the work of God nor an immediate or necessary result of original sin, of the inborn depravity inherited from our first

parents, we will have made another step toward removing the mischievous notion we are fighting."

"That is so."

"Before discussing the causes of poverty we must note that there are two kinds of poverty: deserved or voluntary or individual poverty, and an undeserved or involuntary or social poverty. Deserved poverty is caused by the misconduct of the individual. Undeserved poverty is not the result of individual conduct. If a man spends what is needed for the decent support of himself and his family in the saloon or the gambling hell he will be poor. Or, if when able to work he will not do so, he will be poor. This we call voluntary or deserved or individual poverty. But many who are reasonably industrious and prudent and frugal do lack things necessary to the health of themselves and their families in body, mind or soul. This is involuntary or undeserved or social poverty."

"This distinction is clear and just."

"Deserved poverty will last as long as sin lasts. As long as men wish to get property without paying for it they will gamble. As long as they wish physical excitement they will drink. And some will refuse to work, and if any man will not work neither should he eat. And this explains the phrase: 'The poor will never cease out of the land,' which is less seldom quoted than the phrase in the gospels. You will find it in Deuteronomy, chapter 15. The promise 'There shall be no poor' is in the fourth verse, its condition in the fifth verse, a promise in the sixth verse, then

exhortations to charity from the seventh verse to the eleventh, which contains the prophecy: "The poor will never cease out of the land."

"Must we then help the unworthy poor?"

"That would seem to be the drift of Deuteronomy. In its exhortations to charity does the Bible draw any line between the worthy and unworthy poor?"

"No, and Christ, whom we are to imitate, helped the unworthy."

"But we are talking about undeserved poverty. Its roots are not in God or in nature. Malthus, a hundred years ago, asserted that God or nature multiplied people faster than God or nature could feed them. But the improvements in agriculture, in manufactures and in commerce, the discoveries and inventions, have refuted Malthus, so that, I suppose it is not necessary to answer him."

"No, indeed. God is not the author of poverty. The very suggestion is profane."

"The weakness and frailty of men do not cause poverty. It is so arranged that they make no one poor. We are born into families, we live in families, and die in families. The infant is helpless, but it has at least one servant or slave to attend it, if the father is alive it has two, if the grandparents are living it has more. Its helplessness does not make it poor. We speak of babes born with a silver spoon; a mother's love is worth many silver spoons. Sickness again does not cause poverty; parent or husband or wife or child supplies the things needed for the welfare of the patient. And death itself—"

"Does not the Bible frequently command us to visit the fatherless and widow in their affliction?"

"No more frequently than it commands kinsmen to redeem the inheritance of the widow and the orphan. Kindred is not limited to husband and father. If it were not for poverty and the fear of poverty there would always be some—grandparents, uncles, brothers, cousins, friends—to supply the orphans and widows with all things necessary to their welfare in body, mind and soul.

"Deserved poverty will continue, as Moses foretold, as long as the least trace of unregeneracy remains in the world. But," Mr. Jones continued, "undeserved poverty is not an immediate or direct result of original sin, nor a necessary result of it. Here is a bit of Carlyle which I found in Hunter when I was looking for a definition of poverty:

"The four-footed worker has already got all that this two handed one is clamoring for! How often must I remind you? There is not a horse in England, able and willing to work, but has due food and lodging, and goes about sleek-coated, satisfied in heart. And you say it is impossible? Brothers, I answer, if for you it is impossible, what is to become of you? It is impossible for us to believe it to be impossible. The human brain, looking at these sleek English horses, refuses to believe in such impossibility for English men."

"Your argument," Dr. Wesley said, "is that if sin allows the horses to be duly fed and lodged it will permit the needs of men to be supplied?"

"Exactly so. Undeserved poverty is not a necessary evil in the present age. It is not necessary to wait till the millennium, till all men are converted, to end it."



"But is there no connection between sin and undeserved poverty?"

"That is the teaching of the Bible. It asserts in a thousand ways, in ten thousand places, that poverty results from disobedience to the Law of God. Voluntary poverty, the poverty of the drunkard, the gambler, the idler and the waster, is the direct and necessary result of individual sin, and will continue as long as individuals sin. But involuntary poverty comes from national sins, from national disobedience to the Law. Nations do not have to be regenerated to forsake their national sins, for these are condemned by political economy, are opposed to the general welfare, and are condemned by self interest. Indeed, nations as such cannot be converted or regenerated. Worldly considerations alone should induce nations to forsake their national sins."

"What are the national sins that cause poverty?" was Dr. Wesley's question.

"That is 'another story,' to use a trite expression. We have not time to go into it tonight. Moreover, it is not worth while to do it until we have freed ourselves from the idea that Christ ordained poverty in saying 'The poor ye have with you always.'"

"You have refuted it thoroughly."

"I wish to do it very thoroughly. For during the last four years, wherever I have quoted the promise, 'There shall be no poor,' the answer was, 'But Christ said, 'The poor ye have with you always.' Even doctors of divinity and chancery judges have given

me this foolish answer—have done so thoughtlessly, no doubt.”

“I won’t give you that answer again.”

“To confirm you in that good resolution let us consider the results of poverty. I hope that they will convince us that Christ does not ordain or approve of poverty in saying ‘The poor ye have always with you.’”

“It is late—”

“But it will not take me long. ‘The destruction of the poor is their poverty.’ It differs from all other afflictions; they cause sympathy, but this contempt; they soften the heart, but this hardens it; they tend towards repentance and piety, but this towards irreligion. Poverty saps self-respect, the basis of conscience and the fear of God. Did you ever know a pauper converted?”

“I have known some godly paupers.”

“But they were converted (were they not?) before they went to the almshouse. Poverty keeps more people out of the church than all other things put together. It keeps more away from Christ than all sorts of worldly conformity, than dancing, than cards, than theaters. It is an anti-Christ. To hold that Christ has ordained it, or that he approves it, or that it does not deeply pain and grieve him is to insult him, comes very near to blasphemy.”

“Look at it from a lower point,” says Dr. Wesley, “Poverty means poor food or insufficient food, unwholesome clothing, surroundings that do not tend to virtue, an imperfect educa-

tion of the young. They all lead to irreligion—often to crime. The body and the mind and the soul flourish and decline together. 'A sound mind in a sound body.' Bodily misuse is a cause of insanity; and bodily weakness, that is poverty, cannot have a good effect. Therefore we cannot think it is an ordinance of Christ or a part of Christianity."

"In the Lord's Prayer, which he taught his disciples, the first petition of the second part of the Prayer is for a due supply of worldly necessities. 'Give us this day our daily bread.' By 'bread' we must understand all material things necessary to our welfare. This is therefore a prayer for deliverance from poverty. The two following grow out of it. Poverty is the greatest temptation and the greatest evil.

"Let me call your attention to one more matter—one difference between deserved and undeserved poverty." Mr. Jones continued: "Deserved poverty has many good effects, both upon the poor and upon others; the effects of undeserved poverty are evil, and only evil, both upon the poor and others. If a man is hungry because he is lazy, it makes him seek a job, and his family and friends exhort him to be industrious. If he is poor because he gambles, it leads to reflection and to entreaties from others. The rags of the drunkard's wife have reformed many a drunkard and are a favorite topic with temperance orators. The most miserable are those who are seeking work in vain without food or lodging. They seldom understand that their misery comes from national iniquity, from original sin, from Satan, the

'Prince of this world.' They generally ascribe it to human society or to the providence of God. If they place the blame upon society it leads to hard thoughts about mankind and tends toward anarchism, either philosophical or practical. If they throw the blame on Providence, it causes irreligion and atheism. Undeserved poverty produces as ill effects on the beholders. It makes even doctors of divinity quote the words, 'The poor ye have always with you,' as a sufficient explanation, thus slandering the providence of God, who provides abundantly for all, even for the sparrows and the young lions. The moral effects of undeserved poverty are evil, and only evil, and always evil."

As the clock struck twelve Dr. Wesley showed his guest to his room.

## CHAPTER III.

### THE PROMISE IN GENESIS.

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#### NEED FOR THIS CHAPTER—RULES OF INTERPRETATION.

Chapter 1: 28-29—Chapter 6: 5-7—Chapter 8: 21—Chapter 9: 1-3—Chapter 18: 18-19—Chapter 15: 16—Chapters 18 and 19—List of Proof Texts.

Dr. Wesley and Mr. Jones are both thoroughly educated theologians and thoroughly acquainted with the Scriptures. Both of them are older, and we hope wiser than they were when we met them in Browntown in 1897. Neither they nor any one else versed in the Bible would deny the fact that God promised prosperity to Israel on condition of national obedience to the Law. But few of our readers have been to the Theological Seminary, or are as well acquainted with the Bible as these ministers. Therefore it may be well to illustrate this fact.

Before beginning to do this it will be well to remember that all of God's promises recorded in the Bible are conditional. Very often the condition is not expressed, but when not stated it is implied. Thus God's offers of salvation are conditional upon faith or repentance. His promises to Israel resemble in this respect those made to individuals; a condition, obedience, is attached to them. The warnings of the Bible are like its encouragements; they are con-

ditional. Sometimes the condition is stated, but when not expressed it is understood.

The blessings of the Bible imply the contrary curses, and its curses the opposite blessings. Thus in the Decalogue the promise of long life to those honoring parents threatens short life to those dishonoring them. In the second Commandment both the curse and the blessing are stated. In the pages of Scripture Ebal and Gerizim stand opposite each other.

First in Genesis we study the promise to the whole race (chapter 1: 28-29.) It is the foundation of all sociology and political economy. It reads:

“God blessed them, (the male and female man whom he had created); and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the heaven, and over every living thing that moveth upon the earth. And God said: Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for food.”

First we learn from this that poverty is not from God. Undoubtedly the earth does yield or can yield all material things needed for the highest welfare, in body, mind and soul, of all the people who have ever lived upon it in the past or who live upon it now. All of earth's resources are given to the race for the supply of their needs. These resources are still largely undeveloped; discovery and invention

are daily adding to them. Poverty is not from God.

Secondly we learn that poverty is wholly man-made. Deserved poverty is the result of the individual's vice or idleness or extravagance. Undeserved poverty, the lack of necessities by the virtuous, industrious and frugal, is the result of social or national sin. In no case does poverty come from the Creator. The storehouse of the material things needful for our wellbeing, the earth, contains enough for all.

The next passage (for we cannot dwell on all the texts bearing on our topic—the reader will find a list of them elsewhere) is in chapter 6:5-7: "Jehovah saw that the wickedness of man was great in the earth. . . .And Jehovah said, I will destroy man whom I have made from the face of the ground."

The argument is from the greater to the less, and from the miraculous to the natural. If the Deluge, the destruction of the race except one family, was caused by human wickedness, much more is poverty the result of disobedience to God's Law. It is hard or impossible to trace any natural connection between human wickedness and the flood that destroyed the world. But it is easy to trace the connection between poverty and wickedness. Voluntary poverty comes from vice, or idleness, or extravagance. Undeserved poverty we can very easily trace sometimes to oppressive taxation and sometimes to other unjust laws or practices of men.

From the next passage (chapter 8: 21) we can deduce an answer to those who say that involuntary

poverty will and must exist while there is any sin in the world, till all are regenerated and sanctified. The text reads: "Jehovah said in his heart, I will not any more curse the ground for man's sake, for that the imagination of man's heart is evil from his youth." In spite of original sin, inborn depravity, there will not be another deluge. Why then must original sin necessarily and infallibly cause undeserved poverty?

The promise to Adam is repeated in chapter 9: 1-3. "God blessed Noah and his sons and said unto them, Be fruitful, and multiply, and replenish the earth. . . . Every living thing that moveth shall food be for you; as the green herb have I given you all." The wealth of the earth can enrich all. Poverty does not come from God. As it does not spring from His holiness, it must spring from man's wickedness.

The blessings promised to Abraham were partly individual and partly national, partly spiritual and partly worldly. Abraham was saved by faith (Paul) and by works (James); it is no part of our work to reconcile the apparent contradiction. But the national or worldly blessings were based wholly on obedience to God. See Genesis 18: 18, 19: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." The



condition of the national blessings promised to Abraham is plainly stated. It is Israel's keeping the way of Jehovah and doing righteousness and justice.

"The iniquity of the Amorites is not yet full." (Genesis 15: 16.) Several truths are taught us by these words. First, iniquity, or disobedience to God, caused the destruction of the Amorites (the Canaanites) under Joshua. Second, God deals with other nations as He dealt with Israel, punishing them for disobedience. Third, social or national evils, like destruction or poverty, are the result of iniquity. Fourth, God is patient and long suffering in dealing with nations. He bore with the Amorites four hundred years after these words were spoken.

"Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." (Chapters 18 and 19.) The social conditions of Sodom were like those that exist today. In the days of Lot (Luke 17: 28) "they ate, they drank, they bought, they sold, they planted, they builded." Its destruction, like that of St. Piere, was total. There were children in it. As there is both a voluntary and an involuntary poverty, so there was in Sodom both a voluntary and involuntary destruction. Natural, or social, or civic, sin destroyed the children of Sodom, and today it robs children of things necessary to their health, intelligence and happiness. The sin of Sodom that destroyed her children is described by Ezekiel (chapter 16: 49): "This was the iniquity of thy sister, Sodom: pride, fulness of bread and prosperous ease was in her kind, in her daughters.

Neither did she strengthen the hand of the poor and needy." What sin or sins are now robbing our children of health of body and vigor of mind, in the cotton mill and other factories, in coal and other mines, in country farms and city alleys, we are not discussing here. We are merely trying to prove that involuntary poverty is the result of disobedience to the Law of God.

A list of the passages in Genesis which allude to the fact that national or social prosperity come from God is appended. In subsequent chapters other Scriptural proofs of this truth will be added.

Proof texts from Genesis:

Genesis Ch. 1: 28-9, 31; Ch. 2: 8-10, 16; Ch. 3: 17-19; Ch. 4: 12; Ch. 6: 5-7; Ch. 7: 4; Ch. 8: 17, 21-2; Ch. 9: 1-7, 15-6; Ch. 12: 1-3, 14; Ch. 13: 2-17; Ch. 15: 5-7, 13-6; Ch. 17: 1-8, 16, 20; Ch. 18: 17-9; Ch. 19: 1-25; Ch. 21: 13, 18; Ch. 22: 15-18; Ch. 26: 2-5, 12, 22; Ch. 27: 27-9, 39-40; Ch. 28: 19-20; Ch. 31: 13, 42; Ch. 33: 5; Ch. 35: 3, 11-2; Ch. 38: 7, 10; Ch. 41: 28, 32; Ch. 45: 5, 7; Ch. 46: 2-4; Ch. 47: 27; Ch. 48: 3-4, 16; Ch. 49, passage; Ch. 50: 24.

## CHAPTER IV.

### CHRIST AND THE WORLD.

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GOD LOVES THE WORLD—CHRIST ITS SAVIOUR—  
ISRAEL'S DELIVERENCE FROM BONDAGE—WAS  
CHRIST THE DELIVERER?—PROOFS—CHRIST THE  
SAVIOUR OF THE POOR.

The next morning Mr. Jones preached from the word "So" in John 3: 16, "God so loved the world that he gave his only begotten Son," etc. The world, he said it was, and not the church and not the elect, and not the good people, that God loved and loves. So much He loves the world that He gave His Son, not to the church, not to the elect, not to the good, but to the world, so that each one and every one in the world, if he wishes, may have eternal life. My question this morning is: "How much does God love the world?"

To answer this question Mr. Jones compared God's love with the various forms of love we have in this life—with amiability, with cordiality, with good neighborhood, with charity, with the love that risks life for love, with the love that yields life for a friend. God's love is greater because He suffered death—a cursed death—for enemies. He ended with the question he asked the night before.

As they sat on the front porch after dinner, Dr. Wesley said to Mr. Jones: "I noted what you said about Christ being given to the world."

"Is it not true?"

"Yes, I suppose so, but I never thought of it exactly in that light before."

"Christ is the Saviour, the deliverer, the redeemer. As he saves those who trust him from eternal death, so he saves the world from worldly ills. His work is not limited to believers, to the elect, to the church. 'He tasted death for every man.' "

"This is entirely new to me."

"Therefore I hope that you will carefully consider it."

"Well, where shall we begin?"

"Suppose we begin with the deliverance of Israel from Egypt."

"I have often used the bondage of Egypt as a type of the bondage of sin, and Moses, the deliverer, as a type of Christ, the Saviour from sin."

"I am not speaking of types, but of realities, of historical facts. The second person of the Trinity, Christ, was the Saviour of Israel from the unjust taxes of Egypt."

" 'Unjust taxes,' what do you mean?"

"The Israelites were not in personal bondage in Egypt. They were not slaves. They had their own houses and fields and cattle. But they were unjustly taxed. As the West drafts men to serve in the army or to serve on juries, or to work the public roads, so Egypt drafted or conscripted men to build public works. There have been two such drafts in modern times, and multitudes of the Egyptian peasants perished in the Nile canal and in the Suez canal.

The law might have been as just as ours if it had been as justly administered. But the work was disliked by the native Egyptians. The Israelites were an alien and despised race, dwelling in Egypt. To excuse themselves they drafted the Israelites and made them serve with vigor. Christ delivered, redeemed, saved them from this unjust oppression."

"How do you make that out?"

"If the deliverance was the work of God, of the Trinity, it was the work of Christ."

"Yes, but—"

"It is not necessary to take up the fourfold argument for the diety of Christ—names, attributes, works and worship?"

"Certainly not; Christ is God; and if God delivered Israel, Christ did it. But I understand you to say that this deliverance was the special work of Christ. Please give me the proofs."

"My first witness is Moses. He said (Numbers 20: 15-6): 'Our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians dealt ill with us and our fathers; and when we cried unto Jehovah, he heard our voice, and sent an angel and brought us forth out of Egypt.' Moses distinguishes between Jehovah and the angel that brought Israel out of Egypt. Now we can not suppose that this angel who wrought such a deliverance was a created being. Who could it have been but Christ?"

"Yes, there is a distinction made between Jehovah

and the angel. But do you hold that the deliverance of Israel was the exclusive work of Christ?"

"By no means. All of the persons in the God-head are concerned in our salvation; the Father sends, the Son comes, the Spirit applies. Just so all the Trinity took a part in the deliverance of Israel from Egyptian bondage. Just so, all the persons, Father, Son, and Holy Spirit, are concerned in redeeming the poor from the causes that produce undeserved poverty. But the deliverance of Israel was the special work of the Son; and Christ is now the special Saviour of the poor."

"I think I understand your position.. As Christ is especially but not exclusively our Saviour, so he was especially but not exclusively the deliverer of the Jews. Proceed."

"My second witness is the history. It says (Exodus 14: 19) that 'the angel of God' led Israel into the Red Sea and defended them while crossing it.

"My third passage is God's answer to the prayer of Moses; 'Jehovah said to Moses . . . mine angel shall go before thee.' The same line of argument that proves the Trinity proves that Christ led Israel in the desert. Here are one sending and one sent; and the one sent does divine works and accepts divine worship."

"You seem to be establishing your point."

"My next argument is only a probable one. Jehovah sent Moses into Egypt and delivered Israel. Now the word Jehovah is from a Hebrew word meaning to be, and one probable meaning of the word,

Jehovah, is 'He that will be,' a very suitable name for the coming Messiah."

"Why not accept the translation given in our Bibles, 'I AM THAT I AM?'"

"A marginal reading supports the title I suggested. But the common translation makes the case clearer. For Christ himself claims this name 'I AM' for himself. 'Jesus said unto them, Verily, verily, I say unto you, before Abraham was born I am.' And the Jews so understood him, for they took up stones to stone him."

"This, indeed; proves the deity of Christ. But does it prove that he was the special deliverer from oppression?"

"I think so. For a little further on we read: 'God spake unto Moses and said unto him, I am Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by my name, Jehovah, was I not known unto them.' Abraham, Isaac and Jacob were not oppressed; they needed no deliverer or Saviour."

"You are making a strong case."

"Paul, the author of Hebrews, seems to understand Exodus as I do. He says that Moses accounted 'the reproach of Christ' as greater riches than the treasures of Egypt. He identifies Christ with Jehovah or the angel that led Israel out of Egypt."

"But the name, Jehovah, is used before the deliverance from Egypt. Jehovah was the Creator."

"And John ascribes the creation to the Word, that is, to Christ."

"Is there anything in the gospels to support your view?"

"There is. Jesus began his ministry by preaching the kingdom of heaven or of God. If poverty comes from disobedience to the Law of God, the kingdom, the rule or reign of God will end it."

"Anything more?"

"The first sermon of Jesus at Nazareth. His text began (Isaiah 61: 1): 'The spirit of the Lord is upon me; because he anointed me to preach good tidings to the poor.'

Luke describes the sermon itself as follows: 'He began to say unto them, Today hath this Scripture been fulfilled in your ears, And all bare him witness and wondered at the words of grace which proceeded out of his mouth.' The carpenter's son is indeed the friend of the poor and the foe of all that creates poverty."

"I don't object to that doctrine; that Christ is the Saviour of the poor. It will help to fill our churches."

"But it may drive off those who make a gain out of oppression. In his inaugural address, in the sermon on the Mount, Christ told why he had come. It was to fulfil the Law. A part of the Law is the promise: 'There shall be no poor.'"

"When John the Baptist sent to know whether he was the Messiah, Christ gave as one sign that he was, 'The poor have good tidings preached to them.'"

"Sum up, please, for I see some one coming."

"The Son of God is our Almighty Saviour. He saves from sin, from the sins that cause poverty as



well as from other sins. He is especially the Saviour of the poor. As he saves our souls, so also he saves our bodies. That he has not already done so perfectly is due to our lack of faith and to our disobedience."

## CHAPTER V.

### "MY KINGDOM IS NOT OF THIS WORLD."

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THE POPULAR OBJECTION IS ABSURD—THE MEANING OF THE PHRASE—SATISFIED PILATE—CHRIST IS A KING—WHAT IS A KING—WORLD'S NEED OF A KING—SHALL WE ACCEPT HIM AS KING?—NATURE OF CHRIST'S KINGDOM—ABOUT TRUTH—HOW CHRIST TEACHES TRUTH—CHRIST'S TITLES—HIS MIRACLES—THE PREACHING OF THE APOSTLES.

The conversation which was interrupted by the arrival of a visitor, was resumed that night, after preaching, in the parsonage study.

"There is one thing," said Dr. Wesley, "that clashes with your views that Christ is the deliverer of the world from its errors and abuses."

"What is that?"

"Christ's words to Pilate 'My kingdom is not of this world!'"

"Do you think that Christ takes no interest in the affairs of this world? that he is not concerned about its miseries and sins? that he feels no pity for the poor and does not wish to abolish poverty?"

"Well, no, I can hardly think that."

"But if you use Christ's words, 'My kingdom is not of this world,' to refute my position that he is the great reformer, the Saviour of the world as well as of believers, it seems to me that you must hold that opinion."

"What do the words mean?"

"To understand them we must consider the intention of the speaker and the character of the person spoken to, and all the circumstances of the utterance."

"In other words, we must study them as we would any other language."

"Precisely so. To begin with the circumstances of the saying. Where was Christ when he said 'My kingdom is not of this world?' "

"He was before the judgment seat of Pilate."

"And who was Pilate?"

"He was the Roman governor of Judea."

"Why was Jesus before him?"

"He was accused of sedition, of rebellion against the Roman authority."

"Was he guilty? Had he headed an insurrection against Rome?"

"He was not. On the contrary, he had said that the due tribute should be paid to Caesar."

"What then was the motive or the end or object of his speech?"

"It was an assertion of his innocence."

"Spoken to Pilate what did it mean?"

"I see. It meant only that his kingdom, or rule, or dominion was not to be secured by political means; that is, by rebellion or by any means that would antagonize the authority of Rome."

"Very well stated. But since the saying is so often quoted as you quoted it a few minutes ago, let us press the matter further, and see whether Christ did not

give Pilate the only answer that he could understand. Was Pilate a Jew?"

"He was not."

"Had he read the Messianic prophecies?"

"He had not."

"Could he have understood any explanation of the works of the Messiah drawn from them?"

"He could not. All their language and symbols would have seemed a mysterious jargon to him."

"So we are agreed that Christ answered Pilate's question, 'Art thou a king?' in the only way that he could understand. But let us examine Christ's own explanation of his answer to Pilate. Read it in John, 18th chapter:"

" 'Jesus answered, my kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.'"

"Does he in those words explain the saying so often quoted out of its connection?"

"Yes, it means that his kingdom is not a rule by swords and legions, by infantry and cavalry."

"Thus it was a full answer to Pilate who was concerned only in these things. Read on: 'But now is my kingdom not from hence! To what does the 'hence' refer back?'"

"It seems to refer to fighting servants, to legions, triremes, swords and spears."

"So in a threefold manner Jesus replies to the question, 'Art thou the king of the Jews?' He does not quote the Messianic prophecies, because they would

have been utterly unintelligible to Pilate. But he answered that his kingdom is not of this world, that it has no soldiers and that it does not come from fighting. Did the answer satisfy Pilate?"

"It did fully."

"But did Christ in his answer to Pilate deny that he was a king and that he had a kingdom?"

"Let me read it again. No, he speaks three times of his kingdom: first, 'My kingdom is not of this world,' next, 'if my kingdom,' and then, 'my kingdom is not from hence.'"

"Did Pilate understand him as claiming a kingdom?"

"Yes: 'Pilate therefore said unto him, 'Art thou a king then?'"

"And how did Jesus answer Pilate's second question?"

"'Thou sayest that I am a king.'"

"In modern speech, 'Yes, I am a king.' Now what is a king? How does a king differ from a president, or a chief justice, or a congressman?"

"I do not understand your question."

"I will try to make it plainer. What is the theory of monarchy as contrasted with the theory of republicanism or aristocracy? I speak of the theory and not of modern constitutional kings who reign but do not rule."

"I understand. The theory of monarchy is that all power proceeds from the king; the courts are his courts, the army his army, the legislature his parliament."

“And when Christ used the word ‘king’ and said to Pilate ‘I am a king,’ did the practice agree with the theory of monarchy?”

“Undoubtedly it did.”

“In asserting ‘I am a king’ did, or did not, Christ claim authority over all legislation, over all judging and over all administration?”

“Well, but—” Dr. Wesley stammered.

“Did not Jesus know the meaning of the word ‘king’ when he said, ‘I am a king’—the meaning it had in ancient times, in his own age, and in our days?”

“Yes, certainly, but—” Dr. Luther Calvin Wesley spoke haltingly. Mr. Jones pressed him.

“Can we suppose that he did not use the word ‘king’ intelligently in the only meaning it has ever had?”

“But Christ’s is a spiritual kingdom.”

“Certainly it is, and we will come to that directly. Now we are studying the words ‘king’ and ‘kingdom’ which Jesus used four times in his answer to Pilate. Unless he misused the words, I suppose that we agree that his authority embraces all laws and legislation, all courts and judging, and all administration of government.”

“I suppose so,” was the reluctant reply.

“Please read on.”

“To this end have I been born, and to this end have I come into the world—”

“Stop there for a moment, please. These words are connected with what precedes them as well as

with what follows them. Why was Christ born? and why did he come into the world?"

"That he might be a king."

"Yes, the world then needed him as king. Its laws were barbarous. Their execution was cruel. The people, as is usually the case, were not much better than their laws and rulers. See them described in the first chapter of Romans. He came because the world needed him, came into the world and not into the Sanhedrim."

"And he has done a great work in the world."

"Yes, indeed, our laws, our courts, our officers, our social usages, are vastly better than those of the first century."

"If Christ is king why are they not perfect? Why do we have political bosses and graft and monopolies and—?" asked Dr. Wesley.

"Do we accept him as king?"

"This is a Christian country."

"But does it accept Christ as king? What about our theory of government? Do we not claim that 'Government is from the people, by the people, and for the people?' Where is there room for any king in such a theory? Do we value the Law which he says he came to fulfil? As he came to Egypt to deliver his ancient people from oppression, so would he come into America to deliver us from bosses and graft, from unjust laws and unequal taxes, if we would have him as king."

"Why does he not come?"

"Simply because we do not want him as king. As

prophet and priest, we, or some of us, accept him, but as king we will not have him."

After a pause, Mr. Jones said, "It is getting late and we have still to consider the mode or method of Christ's kingdom. It is, as you say, a spiritual kingdom. Please read the rest of the sentence we are talking about."

"'To this end have I been born, and to this end am I come into the world, that I might bear witness unto the truth.'"

"What truth?"

"Religious truth, I suppose."

"Is there then some irreligious truth?"

"No, but there is some non-religious truth."

"What? for example."

"Well, the truths of astronomy."

"Who was it that said that the undevout astronomer is mad? The heavens declare the glory of God. They have a bearing upon theology."

"The truths of political economy."

"A still worse example; for political economy has to do directly with God's children, for whom Christ died."

†. "If you look at it that way there is no non-religious truth. All truth touches religion."

"And are there any strictly religious truths? any truths that have no bearing in politics and business?"

"Well, well, well, no, I suppose not."

"All truth is from Christ. Is not this what our Saviour claims? Please read the conclusion of his declaration to Pilate?"



“To this end have I been born, and to this end have I come into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice.”

“He identifies being of the truth with hearing his voice.”

“It is a great claim.”

“No greater than he makes elsewhere. He said, ‘I am the light of the world.’ If he had come only or mainly to teach theology the phrase would have been, ‘I am the light of the synagogue.’ Or if his sole work had been to offer himself a sacrifice the saying would be, ‘I am the light of the temple.’ But he claims to be ‘the light of the world,’ that truth, all truth, comes from him.”

“This view is not generally accepted.”

“It would be more generally accepted if we considered how, in what way, through whom, Christ ‘bears witness to the truth.’ Does he bear witness now, as he did in Pilate’s age, personally, by a human voice?”

“No, and he will not again in this age. If he were to come again as a Nazarene, as the son of a mechanic, he would again be put to death, possibly in this country, be put into a lunatic asylum. And in our days of yellow journalism the conflicting reports about his sayings and doings would be very confusing.”

“We will not discuss pre-millennarianism. How is he bearing witness to the truth now?”

“By his word and spirit. The Holy Spirit inter-

prets or applies to us the teachings of the Bible."

"But is the Holy Spirit limited to the Bible?"

"Certainly not. He often uses afflictions, sickness, the loss of friends, conscience, our friends, to bring us to Christ or to draw us closer to him."

"And is the work of the Holy Spirit limited? Is it confined to conversion and sanctification?"

"No, I would not say so. He is almighty and infinite."

"Is it saying too much to say that, as God, Christ raised up and qualified Moses to deliver Israel from Egyptian bondage, so he raised up and qualified Washington to deliver America from British bondage?"

"Both had their faults."

"Yet Moses was sent of God to deliver Israel."

"No, I think not. Washington was an instrument in the hands of God for American independence."

"As God, Christ, the Holy Spirit, gave Solomon wisdom to rule Israel, to make good laws for it, so may not the wisdom of other legislatures who make good laws for other nations come from him?"

"Undoubtedly."

"We agree then that political wisdom and good administration come from Christ. We come next to science and invention. We read in Exodus (chapter 31) 'Jehovah spake unto Moses, saying, See, I have called by name, Bazalel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, in wisdom and in understanding and in knowledge and in all manner of workmanship,

to devise skillful works, to work in gold, and in silver, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship.' It was the Holy Spirit, the spirit of Christ, that enabled Bezalel to devise and work. Is not the God of Bezalel the God of Fulton, and Watts, and Edison, and Marconi?"

"Certainly."

"So that all useful and beneficent inventions and discoveries come from Christ, from 'the Light of the world.'"

"You have made your point."

"I have made two points. First, that Christ has a kingdom and is a king, and second, the method of his kingdom, a spiritual kingdom, because he uses moral means to establish and extend it, and because he uses the Holy Spirit. Now for the nature of his kingdom."

"The Bible says that it is an everlasting kingdom."

"Why everlasting?"

"Because Christ is God, is almighty."

"If we put the kingdom on God's power, we make it a kingdom of force and destroy its spiritual nature."

"Do you then explain?"

"It is an everlasting kingdom because it is founded on truth. A kingdom based on military strength, like Napoleon's, may meet its Waterloo. A kingdom founded on error may be overcome by another error or by truth. But the kingdom of truth, Christ's kingdom, must endure."

"You are sound and orthodox."

"Certainly I am. My theology is accepted by all Christians, except Unitarians, but not lived up to by any. But let us see whether the life of Jesus agrees with his claim before Pilate. First, his titles. How did he most frequently call himself?"

"The Son of Man."

"If he was only a prophet it would have been the son of the prophets, if only a priest, the son of the altar. But by calling himself 'the Son of Man' he identifies himself with the whole race and with all human interests. Another title, please?"

"He accepted the name, 'Son of David.' "

"As a psalmist David had no sons. In permitting himself to be called the Son of David, he claimed the royal authority, the powers that David had over worldly matters. There is another title?"

"Peter called him, 'the Son of the living God.'"

"As such, of course, he has authority over all earthly affairs, over all legislation and laws, over all tariff and taxes, over all administration of government. Now his works, for we must hurry."

"He worked miracles."

"Yes, and as 'wonders' these proved his deity. But what else are his miracles called?"

"'Signs.' "

"Signs of what?"

"Signs of the nature of his work."

"And what were these signs?"

"Healing the sick, giving sight to the blind, and speech to the dumb, raising the dead."

"Worldly matters, all of them (were they not?),

showing that he takes an interest in such matters and that his work as Messiah is concerned in them. One more question before we part; what did his disciples think of the claim of Jesus, who was crucified, that he was a king?"

"I am listening."

"Peter said, 'Him did God exalt with his right to be a prince.'"

"Go on with the quotation, 'and a Saviour to give repentance, etc.'"

"The affairs of the body and the soul, of business and piety, of this world and the next, are so intermingled and mixed together that I cannot see how he can be a sufficient Saviour unless he is also a king. Moreover it is the prerogative of a king, and not at all of a prophet or a priest, to 'give.' In monarchical countries all honors and offices are the gift of the king. Next, James, the Lord's brother, pastor of the Jerusalem church. Please read in Acts 15th chapter."

"It is a quotation from Amos which James applies to Jesus: 'After these things I will return. And I will build again the tabernacle of David, which is fallen, and I will build again the ruins thereof, and I will set it up.' James, I notice, connects the conversion of the world with the kingship of Christ."

"Next the beloved disciple. We can't read the whole of Revelation tonight. Over and over again, 'the Lion of the tribe of Judah,' the slain Lamb, is represented as wearing a crown, sitting on a throne, and governing all worldly affairs. But it is nearly twelve, bed-time. Good night."

## CHAPTER VI.

### THE PROMISE IN MESSIANIC PROPHECIES.

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WOMAN'S SEED—ABRAHAM—JACOB—BALAAM—  
MOSES—SECOND PSALM—SEVENTY-SECOND  
PSALM—ONE HUNDRED AND TENTH PSALM—  
ISAIAH—JESUS AT NAZARETH—ISAIAH AGAIN—  
JEREMIAH—EZEKIEL—DANIEL—HOSEA—  
JOEL—AMOS—MICAH—HABAKKUK—ZEPH-  
ANIAH—MALACHI.

As the Rev. Jacob Jones expected to preach an old sermon with which he was thoroughly familiar, he spent the next morning in reviewing the Messianic prophecies.

The first of these is in Genesis 3: 14-19. It is that the seed of the woman shall bruise the head of the serpent, while he shall only succeed in bruising the seed's heel. The 'Seed' is Christ. Note the two curses which this promise was intended to alleviate. They were hard toil to secure a livelihood for man and degradation for woman. Note the fulfilment of this promise. In Christian lands man's toil has been lightened and woman has been raised. With the same exertion man can produce in agriculture, manufactures, commerce, ten times, twenty times, a hundred times as much. And woman, at first man's slave and afterwards his toy, has become his comrade and sister. This is the work of the "Seed" of the woman. Only where Christianity prevails or its

influence extends have these improvements come. This, of course, does not exhaust the meaning of the prophecy: in other ways the "Seed" is bruising the serpent's head; but this should not be overlooked.

Next are the promises to Abraham and Isaac in Genesis 18: 18; 22: 18; 26: 4: "In thy seed shall all the nations of the earth be blessed." The "Seed" is Christ. "Nations" include persons. But the word is "Nations." The "Seed" has already blessed many nations and will bless all.

Next is Jacob's blessing upon Judah (chapter 49: 10):

"The sceptre shall not depart from Judah,

Nor the ruler's staff (or a law giver) from between his feet,

Until Shiloh come.

And unto him shall the obedience of the peoples be."

Notice that people is in the plural, "peoples." The nations, it is foretold, shall obey "Shiloh," Christ. Notice also the connection between the first and last parts of the promises.

Balaam's prophecy, Numbers 24: 17,

"I see him but not now; I behold him but not nigh;  
There shall come forth a star out of Jacob,  
And a sceptre shall rise out of Israel,"

has the same meaning.

The prophecy of Moses (Deuteronomy 18: 15-19) is conclusive:

"Jehovah thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all

thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Note.—First: This prophet is to have all the authority of the being who spoke on Sinai. Second: Disobedience to him is a great sin. Third: He is to be like Moses. Moses was the supreme ruler of Israel. Fourth: Though like Moses he is called a "prophet," ruling by moral means, by bearing witness to the truth. Notice, fifth and mainly: The great and distinguishing work of Moses was delivering his people from oppression. If Christ is like Moses he will deliver his people from all unjust laws and oppressive taxes. As Moses enriched Israel at the exodus, so Christ will end poverty as soon as the people accept him as their leader and king.

What is the use of going on? Nearly all the Messianic prophecies represent the Christ as an earthly ruler, removing all worldly evils, destroying all injustice and oppression. The two great mistakes of the Jewish doctors of divinity were in thinking that Messianic blessings were to be confined to the Jewish nation and that they were to be secured by soldiers



and battles. The great error of our doctors of divinity is in limiting the work of Christ to the soul, to preparation for heaven, and denying him any influence over legislation and taxation and any interest in them. Our error is as mischievous as the Jewish errors. As it is deep-seated and persistent, we had better proceed.

The second Psalm is quoted repeatedly in the New Testament:

“I will tell of the decree Jehovah said unto me,  
Thou art my son; this day have I begotten thee.  
Ask of me and I will give thee the nations for thine inheritance.  
And the uttermost parts of the earth for thy possession.  
Thou shalt break them with a rod of iron,  
Thou shalt dash them in pieces like a potter’s vessel.”

The Jewish rabbis were perhaps more excusable in thinking that this foretold Messianic battles than ours in holding that the Messiah is not concerned in national affairs.

The seventy-second Psalm written for Solomon does not altogether fit him, and must be regarded as a prophecy of David’s greater Son. We have space for only a part of it:

“He will judge thy people with righteousness  
And thy poor with justice.  
The mountains will bring peace to the people.  
And the hills in righteousness.  
He will judge the poor of the people,  
He will save the children of the needy,  
And will break in pieces the oppressor.  
They shall fear thee while the sun endureth,  
And so long as the moon, throughout all generations.  
He will come down like rain upon the mown grass,  
As showers that water the earth.  
In his days shall the righteous flourish,

And abundance of peace, till the moon be no more,  
He shall have dominion also from sea to sea,  
And from the river unto the ends of the earth.  
Yea, all kings shall fall down before him;  
All nations shall serve him.  
For he will deliver the needy when he crieth,  
And the poor that hath no helper.  
He will have pity on the poor and needy,  
And the souls of the needy he will save.  
He will redeem their soul from oppression and violence;  
And precious will their blood be in his sight."

The one hundred and tenth Psalm was quoted by Jesus:

"Jehovah said unto my Lord,  
Sit thou upon my right hand,  
Until I make thine enemies thy footstool."

Jesus is the friend of the poor. It is good news that he has the right to manage all our factories and railroads. When our faith permits him to do it, when his enemies are under his feet, the roots of undeserved poverty will be dug up, and it will disappear. That his management will be successful has been proved by experiment. In Christian lands where Christian principles have been applied but very slightly to industry, business is better and the comforts of workmen are more numerous than where Christianity is unknown. This difference cannot be ascribed to climate or soil or race, for the industrial distinction between Christian and non-Christian communities runs through all climates and soils and races. When, therefore, Christ is fully enthroned over legislation and production, when Christian principles prevail fully, we will expect to see the end of undeserved poverty. To find out what are the Christian prin-

ciples of legislation and taxation we must study the Law which Christ gave to Israel at Sinai, and which he came to fulfil.

Listen next to Isaiah (chapter 11):

“There shall come forth a root out of the stock of Jesse and a branch out of his root shall bear fruit.”

That is the son of David, Jesse’s son, Jesus of Nazareth, the carpenter,

“With righteousness shall he judge (i. e., govern) the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth (with his words, his teachings,) and with the breath of his lips (his doctrines) shall he stay the wicked.”

Though expressed poetically and prophetically this is a very plain and explicit assertion that so far as poverty is founded on unrighteousness and lack of equity Christ will utterly banish it from the earth. It is asserted equally plainly that he will do it, not by a second personal coming to the earth, and not by physical force or military power, but by “the rod of his mouth” and “the breath of his lips,” by his words, by teaching, by truth, by bearing witness to the truth (as he told Pilate), by teaching truth.

The next paragraph of the prophecy is poetical in form, but it undoubtedly asserts that war shall cease and peace prevail as the result of the Messiah’s teachings.

“The wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little

child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

Peace societies are very good. So are sermons and lectures about the evils of war. So, too, are arbitration treaties and international tribunals. But what is needed to establish universal and perpetual peace is to destroy the causes of war. The principles of the Law of Christ published at Sinai will dig up the roots of international war, and burn them to ashes. Christ came to establish the principles of the Law. When we accept him as the King of kings, as the supreme ruler over national affairs, war will cease. And war is one great cause of undeserved poverty, both while it is going on and after it is concluded.

Next we will consider the prophecy of Isaiah (61: 1-2) which Jesus applied to himself in the synagogue at Nazareth:

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek (margin, poor; Luke 5: 18, poor); he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor (Luke 5: 19, the acceptable

year of the Lord), and the day of vengeance of God; to comfort all that mourn."

By applying this prophecy to himself Jesus declared that one part of his mission was to abolish undeserved poverty. He thrice asserts it. First, he says that he brings good tidings to the poor or meek. It makes little difference which reading we follow; undeserved poverty crushes the spirit and makes men meek. The "gospel," as the word is understood, cannot be described as "good tidings to the poor;" it is good tidings to all, and especially to the believer, but not especially to the poor. Second, he says that he proclaims "the year of Jehovah's favor" or "the acceptable year of the Lord." This was the year of jubilee when every Israelite owned land. And, third, he says that his mission was "to comfort all that mourn." Undeserved poverty is a perpetual sorrow. Other griefs pass away; time assuages them; but this grows bitterer as children grow larger and need more, as old age draws nigh. "The poor is separated from his friend," "The poor is hated even of his own neighbor." Such need comfort and Jesus comes to give it to them.

Two other things are to be noticed about this prophecy. One is the abolition of imprisonment as a punishment for crime. Jesus came "to proclaim liberty to the captives and the opening of the prison to them that are bound." Our present mode of punishing crime by imprisonment is ineffective; it rather increases than diminishes the number of criminals. It is also very expensive, costing the

United States perhaps three hundred million dollars a year, three or four dollars per capita every year, twelve or more dollars a year for a family each year. This has to come from the people and partly, indirectly but yet really, from those not able to bear the burden. In other ways also our judicial methods increase involuntary poverty. The punishments for crime published by Christ in his Law would be more effective and less expensive.

And "the day of vengeance of God" is announced. The victory of Jesus over all obstacles in his path is certain.

Our points are made. The Messianic prophecies promise that Christ will destroy unrighteousness and injustice, and that he will do this royal work prophetically, not by force but by teaching truth. As unrighteousness and injustice are the roots of undeserved poverty, Christ will abolish it by destroying its roots. But as the prejudices against this truth, which glorifies God and will convert the world, are deep-seated and strong we will continue the quotations.

Isaiah 42: 1-4; "Behold my servant whom I uphold (Christ); my chosen in whom my soul delighteth (Christ); I have put my Spirit upon him; he will bring forth justice to the Gentiles (margin, nations). . . . He will not fail nor be discouraged till he hath set justice in the earth, and the isles shall wait for his Law."

Isaiah 51: 4: "Attend unto me, O my people, and give ear unto me, O my nation; for a law shall go

forth from me and I will establish my justice for a light of the peoples, (plural, peoples, nations).

Jeremiah 23: 4: "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch (margin, shoot or bud, i. e., a son), and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."

Ezekiel 28: 26: "They shall dwell securely therein; yea, they shall build houses and plant vineyards, and shall dwell securely, when I have executed judgments upon all those that do them despite around about them."

Daniel 2: 44: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed."

Hosea 14: 4: "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." "From him," from Israel, the nation; but the promise applies to other nations.

Joel 2: 19: "I will send you grain, new wine and oil, and ye shall be satisfied therewith." Spoken of Israel, but applicable to other nations.

Amos 5: 24: "Let justice roll down as waters, and righteousness as a mighty river."

Micah 4: 1-4: "In the latter days it shall come to pass, that the mountains of Jehovah's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us

of his ways, and we will walk in his paths. For out of Zion shall go forth the Law, and the word of Jehovah from Jerusalem; and he will judge among many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall set every man under his vine and under his fig tree: and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it."

Habakkuk 2: 12-14: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity. Behold it is not of Jehovah of hosts that the peoples labor for the fire, and the nations weary themselves for vanity! For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." An interrogation point has been changed into an exclamation in the quotation above.

Zephaniah 3: 15: "Thou shalt not fear evil any more."

Zechariah 14: 9: "Jehovah shall be King over all the earth."

Malachi 3: 1: "The messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts."

One part of the "covenant" is that there will be no poor in the United States, except by their own fault, if we obey the Law of Jehovah socially and nationally.

Hear and attend to what are nearly the closing words of the Old Testament: "Remember ye the



**Law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, even statutes and ordinances."**

## CHAPTER VII.

### ISRAEL AND THE NATIONS.

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AN OBJECTION STATED—SHOULD BE CAREFULLY CONSIDERED—IS IMPROBABLE—INSPIRED HISTORIES—THE “HIGHER CRITICISM”—TWO MEANINGS OF ISRAEL—A THEOCRACY—A NATIONAL PARABLE—GOD’S LAW SUPREME—WHY THE OLD TESTAMENT IS INSPIRED—GOD’S LAW SHOULD BE STUDIED—GOD RULES THE NATIONS—THE MISSION OF ISRAEL—PROOF TEXTS.

One afternoon as Dr. Wesley and Mr. Jones sat on the parsonage porch the former said: “Another objection to your views occurs to me. God dealt with Israel differently from other nations. And we cannot reason from His treatment of Israel to His conduct toward any other nation, as for instance, the United States.”

“Before we adopt the conclusion let us examine the differences and inquire into the reason for them,” replied the visitor. “Is not that right?”

“Certainly it is. It would be foolish for us to lock up against ourselves the larger part of the Old Testament without a thorough investigation and consideration. We should not decide hastily that what is said about Israel has no application to us. We should not carelessly put away from us any lessons that can be learned from the history of Israel.”

"Human nature is always the same. The customs and sentiments of different countries and ages vary like the flowers of a garden or the vegetables on a truck farm or the fruits in an orchard; but they all grow out of the same soil, out of human nature. So the history of any race, any tribe, any age, however remote or barbarous or strange, will have lessons of truth for us if we can find them."

Mr. Jones continued: "The difficulties in finding the lessons of truth that history should teach us arise from the imperfections of the historians. They befool the occurrences with their prejudices, and obscure them by mistaking the little for the great and the unimportant for the important. They lack the knowledge of the skill to relate the facts so as to give us an accurate picture of them. Now we agree that the historians of Israel were inspired. We do not accept the 'higher criticism' that represents them as fallible and inaccurate."

"No, I have little patience with the higher critics. Their theories are guesses, guesses built on other guesses, which in turn are built on their ignorance of remote ages about which they have little information except what can be gathered from the histories they discredit."

"We both accept the history of Israel recorded in the Old Testament as inspired, infallible and unerring. It follows that it is competent to teach us all the lessons that can be rightfully deduced from it.

"One more point," added Mr. Jones, "before we examine the difference between Israel and the United

States. God is the same always and everywhere. His character does not change. And He is no respecter of persons or of nations."

"Certainly. Even deists believe that."

"There are differences between Israel and the United States. Sometimes the words Israel and Jacob are used to designate the church that existed in this nation. Zion sometimes means the city Jerusalem and sometimes the ancient church. We have a similar usage. Rome sometimes means a city and sometimes a church. If you will hand me a Bible I will make it plain."

Dr. Wesley fetched a Bible from the study, and Mr. Jones read from the 23rd and 25th chapters of Numbers:

"He hath not beheld iniquity in Jacob;  
Neither hath he seen perverseness in Israel."

"Israel joined himself to Baal-peor, and the anger of Jehovah was kindled against Israel."

Mr. Jones commented: "The first passage must refer to the church in Israel, to those who were justified, whose sins were covered, their transgressions forgiven, to whom the Lord did not impute iniquity. The second passage refers to the nation of Israel, to the people generally who had not accepted God's pardon."

Mr. Jones added: "Of course, God's dealings with the church and the nation differ. Those who seek mercy find it, and those who seek justice get it. Mercy and justice differ."

"I see," Dr. Wesley interrupted. "And this usage

will account for all the differences in God's treatment of Israel, Jacob or Zion, and of other nations?"

"By no means," was the answer. "There are other and very important differences between the nation of Israel and other nations, the United States, for example. If we can find out the reasons for these it will help us to understand why they were made. But let us first find the differences and then look for the reason for them."

"The main difference was that Israel was a theocracy."

"Yes. And what is a theocracy? What does the word mean?"

"Democracy is the government by the demos, or people; aristocracy the government by those supposed to be the best, plutocracy the government by the rich. Just so, theocracy is the government by God."

"Why was Israel a theocracy?"

"You will have to answer your own question."

"Very well. I will give you my idea. Christ, the Son of God, when he became incarnate taught the people by parables. The parable is the best method of teaching. It is understood by the lowly and unlearned, and cannot be exhausted by the learned and intelligent. It is a method that the Creator alone has used or can use. Men use similes, fables and allegories; but only he who made the visible things so that they illustrate the invisible and eternal realities has taught in parables. Christ was the leader of Israel from Egyptian bondage. He made Israel a parable to teach all nations. He took a homeless

people that had no laws and few customs except those that are common to all the race, and gave them laws to teach other nations the fundamental principles of national righteousness and justice. As he taught individual righteousness in Galilee by parables, so in Sinai by national parable he taught national righteousness."

"A grand idea."

"If you will accept it, you will easily see why Israel was a theocracy. It was to teach that all nations, all national laws and administration, all methods of taxation, are or should be governed by God, and should accord with His will made known to us by nature, reason, conscience, history, and more accurately and perfectly revealed to us in the Bible."

"There is nothing new or strange about this. You will find it in Blackstone, the great text book and authority on the 'common law.' It is the cornerstone of 'equity' as well as of the 'common law.'

"This idea, that the history of Israel is a parable about national righteousness, will explain most of the differences between Israel and other nations.

"For example," Mr. Jones said, "Israel had inspired, infallible, unerrant historians. Those who relate the histories of other nations are liable to err, and have erred through human limitations and frailties. It is self-evident that we must have an exact, accurate, inspired history to make the parable useful to us. A history that exaggerated unimportant details or obscured the important matters would mis-

lead us in regard to the lessons God means to teach through His dealings with Israel."

"Therefore," Dr. Wesley interjected, "the denial of the full inspiration of the historical books of the Old Testament robs us of the lessons on national righteousness which they contain."

"Certainly it does. The 'higher criticism' is a tool of political immorality and plutocracy. The public righteousness and national justice of the Bible condemn many party prejudices and private interests. The doctrine that the histories of the Bible are merely 'folk-lore' is very pleasant and comforting. Moreover, I have noticed that plutocracy and the higher criticism spring from the same soil and grow in the same atmosphere."

After a pause, Mr. Jones said: "Another peculiarity of Israel is this. The rulers had divine guidance. Moses talked with God. David was helped by the Urem and Thummim. The kings were advised by the prophets. This teaches us that civil government needs the Bible; that sociology (not socialism, the two words have different meanings) should be Christian; that our laws should be conformed to the Law of Christ published through Moses."

"If so," asked Dr. Wesley, "why don't we have inspired prophets now?"

"I will answer your question by asking another; why don't we have miracles now?"

"Because they are not needed. The good effects of Christianity in the lives of believers are ample

proofs of its truth. All real Christians are witnesses for Christ. Miracles are not needed."

"And prophets are not needed now. We have full instruction about political morality in the Law of Moses and the prophets. If we will not hear Moses and the prophets we would not be persuaded if one rose from the dead, if Michael and Gabriel spoke to us."

"But this doctrine that legislation should be governed by the Bible—is it not mixing church and state, the error that has produced such great evils in the past?"

"No, emphatically no. The Bible was not given to the priests or the preachers nor to the church. It was given to all mankind. Its interpretation was not committed to pope or priest or presbyter. It was made plain so that all can understand it. It is the privilege of all to read it and to apply it to all the circumstances and conditions of life.

"The Bible guards carefully against all confusion of church and state. It was the custom in all ancient countries for the king to be the high priest. But Moses, the first ruler of Israel, divested himself as quickly as possible of the priestly office. The first king, Saul, was deposed because he offered a sacrifice. A later king, Uzziah, was struck with leprosy for offering incense."

Mr. Jones continued after another pause: "A third peculiarity is that we are informed what part Jehovah took in the national life of Israel and other nations. This teaches us that God rules nations and



national affairs. The usefulness and duty of praying to God for our rulers, judges, legislation, administration, elections, may be inferred. The sacred historians do what their successors can not do. We learn from Genesis why the fire and brimstone destroyed Sodom, because there were not ten righteous in the city, and from Ezekiel, the economic causes of this wickedness; but no one has told us why St. Pierre was destroyed by fire and brimstone. Lord Macaulay could not tell us God's part in the English revolution; but Samuel relates God's part in the revolution of Israel from a republic to a despotism, and in the deposing of Saul and the elevation of David. Gibbon wrote the history of the decline and fall of the Roman Empire, but his history is inferior in this respect to the history we have in Kings and Chronicles of the decline and fall of the Jewish monarchy. God has a part in the rise and fall of kingdoms and republics. It will be wise in us not to forget it.

"The English have one advantage over us. They pray for their rulers. It is a duty greatly neglected by us.

"Another Jewish peculiarity must be mentioned. They have been a people without a country for eighteen hundred years, and yet they have not been absorbed by other nations, but widely scattered from the east to the south, they retain their nationality, their language and their customs. What does it mean? What does it teach us?"

"Explain it if you can. I cannot."

"I will give you my idea. I do it with great fear,

for it is a matter of the future, and God wisely hides the future from us. James, the first bishop of Jerusalem, was called 'the just,' because of his strict observance of the law of Moses. He applies the prophecy of Amos to the present age and dispensation, and says:

'After these things I will return,  
 And I will build again the tabernacle of David, which is fallen;  
 And I will build again the ruins thereof,  
 And I will set it up;  
 That the residue of men may seek after the Lord,  
 And all the Gentiles, upon whom my name is called,  
 Saith the Lord who maketh these things known from of old?'

"Now it seems to me (I speak diffidently) that the rebuilding of 'the tabernacle of David,' who says that 'the law of Jehovah is perfect,' is nothing else than the re-establishment of the authority of the law, which is now generally regarded as obsolete and abrogated. When the principles of civil justice contained in it are generally accepted the rest of mankind will 'seek after the Lord.' One great obstacle to the conversion of men is legalized injustice. Isaiah prophesied: 'Many peoples (plural) shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.' When the time foretold by Isaiah comes, the Jews kept by providence distinct and separated from other nations, may help us to study and understand the law and word of Jehovah. I offer this modestly."

"I do not see any great objection to it." Dr. Wesley asked: "Are there any proof texts that God treats other nations like Israel?"

"Hundreds, I suppose; Exodus and Amos are far apart: an example from each will be sufficient. When Egypt and Israel refused the authority of Moses (see Exodus 5: 21) the same plagues fell upon both; but when Israel ceased to murmur against Moses Jehovah made a distinction between the Egyptians and Israel, and the plagues did not come to the land of Goshen.

"Listen to Amos: 'For three transgressions of Damascus, yea for four, I will not turn away the punishment thereof.' 'For three transgressions of the children of Ammon, yea for four, I will not turn away the punishment thereof.' 'For three transgressions of Moab, yea for four, I will not turn away the punishment thereof.' 'For three transgressions of Judea, yea for four, I will not turn away the punishment thereof.' 'For three transgressions of Israel, yea for four, I will not turn away the punishment thereof.' "

As the tea bell rang Mr. Jones summed up: "When the names, Israel, Jacob, Zion, Jerusalem, stand for the nation and not for the church, the United States may learn from its law, statutes, ordinances and history the righteousness that exalts nations."

## CHAPTER VIII.

### THE PROMISE IN THE PENTATEUCH.

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#### THE PURPOSE OF THIS BOOK—PROMISES FROM EXODUS—FROM LEVITICUS—AND FROM DEUTERONOMY—LIST OF PROOF TEXTS.

The conversations between the Rev. Luther Calvin Wesley and the Rev. Jacob Jones have diverted the author from the main purpose of his book.

That purpose is to illustrate the fact that God promised prosperity to Israel upon the condition of obedience to His Law.

Undoubtedly God will be as good to other nations as He promised to be to Israel.

The prosperity, sent by God Who said "Blessed are the poor," will not exclude the poor. It will be a prosperity of all the poor, and not, as in our land, a prosperity of a part of the people.

Promises are implied warnings and threats are implied promises.

Exodus 15: 26: "If thou (the people) will diligently hearken to the voice of Jehovah thy God, and will do that which is right in his eyes and will give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians."

Exodus 19: 5: "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples."

Exodus 23: 22: "If thou shalt indeed hearken unto his voice (the voice of the angel sent before Israel to keep it in the way, Christ), and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

Exodus 23: 25: "Ye shall serve Jehovah your God, and He will bless thy bread and thy water; and I will take sickness away from the midst of thee."

Leviticus 25: 18-9: "Ye shall do my statutes and keep my ordinances and do them; and ye shall dwell in the land safely. And the land shall yield its fruit, and ye shall eat your fill, and dwell therein in safety."

Leviticus 26: 3-5: "If ye walk in my statutes, and keep my commandments, and do them; then I will give the rains in their seasons, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach until the sowing time; and ye shall eat your bread to the full, and dwell in your land safely."

Leviticus 26: 14 and 19-20: "But if ye will not hearken unto me . . . I will make your heaven as iron and your earth as brass; and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the field yield their fruit."

Deuteronomy 6: 18: "Thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee."

Deuteronomy 6: 25: "It shall be righteousness

unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.”

Deuteronomy 8: 1 and 10: “All the commandment which I command thee this day shall ye observe to do, that ye may live and multiply. . . . And thou shalt eat and be full, and thou shalt bless Jehovah for the good land which He hath given thee.”

Deuteronomy 15: 4-5, the text that gives a title to this book: “Howbeit there shall be no poor with thee (for Jehovah will surely bless thee in the land which Jehovah thy God giveth thee for an inheritance to possess it); if only thou diligently hearken unto the voice of Jehovah, thy God, to observe to do all the commandments which I command thee this day.”

Deuteronomy 23: 20: “Unto thy brother thou shalt not lend upon interest, that Jehovah thy God may bless thee in all that thou puttest thy hand unto.”

Deuteronomy 25: 15: “A perfect and just weight shalt thou have; a perfect and just measure shalt thou have; that thy days may be long in the land which Jehovah thy God giveth thee.”

Deuteronomy 28: 1 and 3: “It shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to observe to do all his commandments; . . . blessed shalt thou be in the city, and blessed shalt thou be in the field. . . . Blessed shall be thy basket and thy kneading-trough.”

Read the whole chapter.

Deuteronomy 28: 15-17: “If thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, and his statutes . . .

cursed shalt thou be in the city and cursed shall thou be in the field. Cursed shall be thy basket and thy kneading-trough."

Deuteronomy 29: 9: "Keep therefore the words of this covenant, that ye may prosper in all that ye do."

PROOF TEXTS.

*References to the fact that God promised to bless Israel on condition that it obeyed the Law:*

Exodus Chapter 3: 15-17; Ch. 13: 3-10; Ch. 14: 14-31; Ch. 15: 1-21, 26; Ch. 6: 4-12, 16, 29-30; Ch. 19: 5; Ch. 20: 12; Ch. 23: 20, 33; Ch. 30: 12; Ch. 32: 13; Ch. 33: 1-6; Ch. 34: 10-17, 24.

Leviticus, chapter 18: 1-5, 24-30; Ch. 19: 29; Ch. 20: 22-6; Ch. 25: 18-22; Ch. 26: 3-45.

Numbers, chapter 10: 29-32; Ch. 14: 20-35; Ch. 23: 20-24; Ch. 23: 5-9; Ch. 26: 52-56; Ch. 33: 50-6.

Deuteronomy, chapter 4: 25-40; Ch. 5: 16, 33; Ch. 6: 10-9, 24-5; Ch. 7: 1-16; Ch. 8: 1-20; Ch. 9: 1-5; Ch. 11: 8-17, 20-32; Ch. 12: 7, 25, 28, 30; Ch. 13: 17; Ch. 15: 4-6; Ch. 23: 20; Ch. 25: 15; Ch. 28: 1-66; Ch. 29: 9, 20-2, 25-8; Ch. 30: 1-20; Ch. 31: 6-8, 10-3, 16-21, 29; Ch. 33: 1-29.

Joshua, chapter 3: 24; Ch. 11: 6-23; Ch. 12: 1-23; Ch. 13: 15-31; chapters 14, 15, 16, 17, 18, 19; Ch. 21: 13-42; Ch. 22: 7-8, 16-8; Ch. 23: 1-16; Ch. 24: 12-27.

## CHAPTER IX.

"TILL HEAVEN AND EARTH PASS."

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THE "CIVIL LAW"—THE DIVISION WAS NOT MADE BY MOSES—AND IT IS VERY MISCHIEVOUS—NOT USED IN THE WESTMINSTER STANDARDS—THE "CEREMONIAL LAW" NOT ABOLISHED—THE BEST WAY OF TEACHING THE PRINCIPLES OF JUSTICE—ILLUSTRATIONS FROM THE COMMON LAW—FROM PAUL—FROM SLAVERY—WHAT CHRIST SAYS ABOUT THE UNIVERSAL AND PERPETUAL OBLIGATION OF THE LAW.

"You know the civil law of Moses has been repealed," Rev. Dr. L. C. Wesley said to Rev. Jacob Jones the next night after preaching, as the two gentlemen sat in Dr. Wesley's study.

"Which law, did you say?"

"The civil law. You are familiar with the division of the Mosaic code into three parts, the moral law, the ceremonial law, and the civil law."

"And where are they found?"

"All through the books of Moses."

"But surely if the division you speak of was made by Moses he would have separated them. Did he do it?"

"No, he did not. Civil and moral and ceremonial statutes are found intermingled all through his legislation."



"Then the three-fold division was not made by Moses?"

"No, I suppose not, but it is very useful."

"Of what use is it?"

"It helps to clear thinking."

"If so, it must be useful. Corresponding to your threefold division of the Mosaic code, would you divide the activities of man into three classes—moral activities, religious activities and social activities? And would you say that our moral activities ought not to influence our religious and social activities? nor our religious emotions, our moral and social acts, nor our social principles, our moral and religious duties?"

"No, indeed. The idea is horrible. The religion that does not produce morality and good citizenship is a mere superstition, begotten of the devil and born of ignorance. The morality that has no regard to God is mere selfishness. And we need more conscience and more fear of the Lord in our social relations."

"Then we do not need three laws?"

"No, no, no. One law is better than three. Moses was right, and the theologians who divided the Mosaic code into three codes are—"

"Excuse me. Not all theologians have done it. Judged by their work, the Confession of Faith and the Larger and Shorter Catechisms, the Westminster Assembly was a very able body of divines. They say: 'The moral law is summarily comprehended in the Ten Commandments.' But in their explanation

of them they apply them impartially to moral, religious and social questions. Judged by its history the Decalogue is as much civil as moral or religious, for it was the first part of a covenant or agreement between Jehovah and the nation of Israel. But I interrupted you!"

"I was about to say that the division of the one law of Moses was not only wrong but mischievous."

"Why so?"

"It is partly responsible for the idea that a man may be a good Christian and a bad citizen and dishonest merchant, that we can divide our lives into separate provinces, and serve God in one and Mammon in another. I hold that this notion is the cause of much irreligion."

"But Moses had no such idea, for he so mixes the moral, the ceremonial or religious and the civil that we can't separate them."

"But are not the ceremonial portions of the law abrogated or repealed?"

"So far as they are applicable to our circumstances I should say not. The tabernacle of the congregation, or tent of meeting, as it is better named in our American version, with its furniture and sacrifices, was mainly symbolical of the meeting of God and men in the God-man. As we have the history we do not use the symbols. But even it still teaches that we should meet together for worship. But take the principal scriptural warrant we have for Sunday Schools—almost the sole warrant. I can find it in a minute. Here it is, Deuteronomy 6th: 'These words

which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children.' If any of the Mosaic statutes is purely religious this is. But hundreds of thousands of Sunday school teachers are obeying it today; and hundreds of thousands of Sunday school papers and expositions are printed to help them."

"Yes; but the civil portions of the Code. They are adapted to a primitive, agricultural community."

"And in such a society the principles of righteousness and justice can be more clearly seen than in a complex civilization. An illustration occurs to me. Four hundred years ago the internal commerce of England was carried on by pack-horses. They have passed away, but the law of common carriers, formed when they were used, is still the law of England and America, and is applied to long railroad trains and vast steamships. The conditions have changed, but the law remains. It is just so with the Law of Moses, or rather of Christ published through Moses. The conditions have changed and are changing; but the principles of justice and righteousness, approved by God, remain."

"An illustration, please. They help."

"I take one from Paul. A Mosaic statute was: 'Thou shalt not muzzle the ox when he treadeth out the grain.' Paul says that the principle of the command was binding in Corinth when there were no oxen treading out grain. It is equally binding and obligatory in America where oxen have never trodden out wheat."

“Very good, indeed.”

“Another illustration. Slavery has passed away. But the law of slavery is still binding. Our failure to observe it is one common cause of poverty. Let me read it: ‘If a man smite the eye of his servant or the eye of his maid and destroy it; he shall let him go free for his eye’s sake. And if he smite out his man servant’s tooth or his maid servant’s tooth; he shall let him go free for the tooth’s sake.’ The rule of Moses or Christ is that the employer is to remunerate his workmen amply for any injury, even the loss of a tooth, done him. Our law is that the injured must sue and sue and wait and wait, and if at last he is remunerated he must give half of what he gets to his lawyer.

“If a manufacturer kills one man or a dozen by defective machinery or lack of care, our law does not punish him. The ‘old barbarous code,’ as it is called, is different. ‘If a man smite his servant or his maid,’ with a rod, and he die, and he die under his hand; he shall surely be punished.’ If we obeyed the Law of God our railroads and factories would not kill so many men.”

“I was impressed by President Roosevelt’s message about industrial accidents. The German plan of industrial insurance works well.

“But the only method of publishing a statute that would apply to every land and every age and every stage of civilization is to take the simplest case and make an ordinance for it. This is what God, or Christ, has done in the Law of Moses.”

The clock began striking twelve, and Mr. Jones said: "Let us hear what Christ said about the law: 'Think not that I come to destroy the law or the prophets; I come not to destroy but to fulfil. For, verily, I say unto you, Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven.' The law is of universal and perpetual obligation. Its authority is as wide and as lasting as its Author."

## CHAPTER X.

### THE PROMISE IN THE HISTORIES.

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PERFORMANCE AND PURPOSE—ISRAEL'S OBEDIENCE NEVER PERFECT—SUDDEN CHANGES NOT MIRACULOUS—THE GENERAL ACCOUNT OF ISRAEL'S CAPTIVITIES—EXPLANATION OF IT—"PROVIDENCES"—NEHEMIAH'S ACCOUNT OF THE CAPTIVITIES OF ISRAEL—THE DELIVERANCE NOT MIRACULOUS—USEFULNESS OF JUDGES TO US—ACCOUNT OF THE BABYLONIAN CAPTIVITY—THE POLITICAL ECONOMY OF THE BIBLE.

Dr. Wesley and Mr. Jones are troublesome people. Their conversations interrupt the plan of this book, which is to illustrate the fact that God promised national prosperity to Israel on the condition of national obedience to the law.

In the historical books of the Old Testament we have the performance rather than the promise. But performance is the best proof of purpose. And the history of Israel is the clearest sign of God's plan in regard to the nation. In the fulfilment both of the promises and of the warnings we shall learn the nature of both.

In Israel there were both poor and undeserved poverty under the judges and under the kings. The book of Ruth is a story of the poor. The fact is not denied. But the explanation is easy. The condition of the promise, national obedience to the Law, was

not fully complied with. Therefore the blessing was not full and perfect. Israel's obedience was always quite imperfect. It does not appear that the year of jubilee was ever observed. We learn from the prophets that the sabbatical years were disregarded. The blessing corresponded to the condition. The wages answered the work.

Another thing must be noted. The changes in the history of Israel seem sudden. They appear to be wonderful, miraculous. But they were quite natural, entirely human. We must remember that Israel was an infant nation, and the diseases of infants run their course more rapidly than those of adults. Its wealth was small—only the current crop, rude houses covered with clay, garments inherited from ancestors, rude tools. With such little resources it is not surprising that it quickly passed from comparative prosperity to adversity, from strength to weakness, from plenty to want. The failure of a single hunting expedition reduces a camp of savages from feasting to fasting. The failure of a single crop brings starvation and its diseases into millions of Hindu homes. Therefore we will not be at all surprised at the sudden changes in the history of Israel.

The general account of such changes, which we have to translate into the language of political economy and modern history, is found in *Judges 2:11-19*:

“And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; and they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt, and follow-

ed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them; and they provoked Jehovah to anger. And they forsook Jehovah and served Baal and the Ashereth. And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of spoilers that despoiled them; and he sold them into the hand of their enemies round about them, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them; and they were sore distressed. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them."

This declaration in an abbreviated form is repeated eight times in the book of Judges, for eight times they fell and were delivered.

Israel as a nation was only forty years old. This forty years had been spent in the desert. The generation that entered Canaan was untaught in the arts of civilization. Its agriculture was primitive. Those who had oxen, a minority, we suppose, of the people, plowed with a forked limb. The crops that followed such plowing must have been small. They were reaped with sickles, and the women gleaned. There were no smiths among them, and the industries that depend on iron must have been in a low condition. They were a poor and rude nation. Like most such, they were impulsive. At one time they began war on the tribes east of the Jordan, without any good reason. At another time they nearly exterminated



the tribe of Benjamin. Their central temple was a tent. Their priests were poorly supported. They were surrounded on every side by older nations, by richer nations, by nations more civilized and cultured, having grander temples attended by better paid and more learned priests. Imitation was natural. It was easy to forsake Jehovah and serve the Baalim.

A change of gods involved a change of laws. When they served Jehovah they obeyed the Law, very ignorantly and imperfectly, no doubt, but still it was their ideal. That Law forbade all injustice. It rebuked bribery. Its taxation was mild and beneficial. It was in effect the single tax on land values. The Levites were the civil rulers; and they received the tithe, which in an agricultural community is the equivalent of a tax on the value of land. The farmer who had only nine measures of grain or nine calves was untaxed. The tithe encouraged the proper use of land and helped every family to a home. But when the people served Baal they obeyed the laws of Baal—laws so bad that they have perished. In an impulsive people a single act of injustice and oppression might destroy all patriotic endeavor and co-operation. And oppressive taxation would quickly rob a nation living from hand to mouth of the sinews of war. Thus natural causes can explain the captivities of Israel recorded in the book of Judges.

But besides these natural causes there were others—the direct acts of Providence—droughts, famines, bad seasons, pestilence, panics, rumors. The Judge of all the earth does right. He rewards nations for

their virtues and punishes them for their vices in this life. It is the only time he can reward or punish nations, for they do not cross the river of death.

In a word the natural effects of idolatry in a community like the infant Israel would produce the results mentioned in Judges. But besides these there were divine causes. As the watchmaker controls the movements of the watch and the engineer the engine, without interfering with the elasticity of the spring and the expansive power of the steam, so God controls the world without destroying the natural causes that produce national prosperity or adversity. As He loves righteousness and hates iniquity, He uses, has used, and will use, this power to reward virtuous living and punish social wickedness. The difference between the author of the Book of Judges and modern historians is that the former records the actions of Jehovah. It was not His jealousy of Baal and Asheroth, but His hatred of wickedness, that caused the captivities of Israel.

After the lapse of ages Nehemiah, in reviewing the history of Israel, explains their early captivities in the same way (chapter 9:7-38). He says:

“The children (of Israel) went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites. . . . Nevertheless they were disobedient and rebelled against thee, and cast thy law behind their back, and slew thy prophets that testified against them to turn them again unto thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their

adversaries, who distressed them; and in the time of their trouble, when they cried unto thee, thou heardst from heaven; and according to thy manifold mercies thou gavest them saviours who saved them out of the hand of their adversaries."

As there was nothing miraculous in the eight captivities or calamities of the Jews recorded in Judges, so there was little miraculous in their deliverance from them. Only one "judge" (ruler, leader, not especially a judicial officer) Gideon, was granted signs from heaven. The victories they wrought can be accounted for by natural causes. They inspired confidence, the nation rallied around them, their military genius and the valor of their followers won the battle. The panic of the Midianites when Gideon blew his trumpets was similar to that of our own Bull Run, and in such a panic it was natural that different tribes, gathered from separate localities, and slightly acquainted with each other, should turn their arms against one another. The flood in the ancient river of Kishon that helped to destroy the army of Sisera was no greater than the freshets that hindered the march of Cornwallis when he pursued Greene.

The naturalness of the account in Judges which we have been studying is a warning and an encouragement to us. If the occurrences were miraculous, the account of them would be useless to us. But they are natural, and the description of them is instructive. If we forsake the law trouble will come to us. If we return to Jehovah He will raise us up saviours to deliver us. And if we hearken diligently unto the voice

of Jehovah, our God, and observe to do all His commandments, there will be no poor with us, for Jehovah has greatly blessed us in the land which He has given us.

Under the kings Israel grew in numbers and riches, in culture and civilization, in all that makes national life strong and stable. The Babylonian captivity therefore approached less rapidly than the captivities recorded in Judges. Here is the summing of its causes. (II Chronicles 36:14-17):

“All the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy (margin, Heb., healing). Therefore he brought upon them the king of Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young men or virgin, old men or hoary headed; he gave them all into his hand.”

This is a declaration that it was disobedience to the Law or the abominations of the nations that brought about the downfall of Judah. As the nation's life was vigorous and its resources ample it did it gradually. These “abominations” destroyed also the sur-

rounding nations, from whom Judah had borrowed them. In due course of time they overthrew the conqueror, Babylon.

Not the piety of Abraham nor of Elijah or Isaiah, nor of Luther, Calvin, Knox and Wesley, can save the nations that reject the Law of God. Not the military skill of David, or of a Washington or Grant, can do it. Not the political wisdom of a Solomon, or of a Jefferson or Hamilton, can do it. The only national safety is in obeying the Law. If it is fully followed we may expect the full blessing, and "There will be no poor" with us.

The political economy of the historical books is summed up in God's words to Solomon (II Kings 6:11-13; II Chronicles 7:17-19; see also II Kings 2:1-4): "If thou wilt walk in my statutes, and execute mine ordinances, and keep all my commandments to walk in them; then I will establish my word, which I spoke unto David thy father. And I will dwell among the children of Israel, and will not forsake my people Israel." This promise was given to Solomon, the supreme court, congress and president of Israel. Where the Lord dwells there are no poor.

We ask two questions about this passage. The first is addressed to all who accept the Old Testament as inspired Scripture, and who believe that "Every Scripture inspired of God is profitable for instruction." Can you object to this promise?

The second question is addressed to deists. Interpreting the words, "statutes," "ordinances," and "commandments" broadly as meaning the principles

of national righteousness, and not referring them at all to the Law of Moses, can you object to this political economy?

PROOF TEXTS.

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Passages in the historical books of the Old Testament ascribing prosperity and adversity to God.

In most of the passages the condition (obedience or disobedience to the Law) is not explicitly stated. But as God is just it must always be understood.

Many of the texts refer to individuals. But their prosperity or adversity involves that of others. Children share the good fortune of parents and subjects that of kings.

Joshua, Chapters 11-19; Ch. 22:15-20; Ch. 23:5-13; Ch. 24: 1-28.

Judges, Chapters 2:11-23; Ch. 3:4, 7-9, 12, 15, 31. Ch. 4:13, 14; Ch. 6:1, 7-10, 37; Ch. 10:6-7, 10-17.

Ruth, Ch. 1:6, 8, 21; Ch. 2:12, 29.

I Samuel Ch. 2:7-8, 10, 32-3, 36; Ch. 4:3, 21; Ch. 7:8, 13; Ch. 8:10-18; Ch. 9:16; Ch. 10:18; Ch. 11:13; Ch. 12:8-15, 19-25; Ch. 15:1, 11, 22-3, 26, 28; Ch. 16:1, 7; Ch. 17:46-7; Ch. 23:14; Ch. 24:4, 10, 15, 18-9; Ch. 25:28-32, 38-9; Ch. 26:8, 23; Ch. 28:17-9; Ch. 30:6, 23.

II Samuel, Ch. 2:6; Ch. 3:39; Ch. 4:9; Ch. 5:2, 24; Ch. 6:11-2, 21; Ch. 7:1, 8-16, 18-29; Ch. 8:6, 14; Ch. 10:12; Ch. 12:7-15, 22; Ch. 15:25, 31; Ch. 16:8, 12; Ch. 18:28, 31; Ch. 21:1, 3, 6; Ch. 22:2, 3, 21, 25, 33-41, 47-51; Ch. 23:5; Ch. 24:1, 12-17, 21, 25.

I Kings, Ch. 1:29, 37, 47; Ch. 2:2-4, 33; Ch. 3:5-9,

11-3, Ch. 4:29; Ch. 5:3, 7, 12; Ch. 6:11-3; Ch. 8:15; 22-53, 55-61; Ch. 9: 1-20; Ch. 10:9; Ch. 11:23, 31-9; Ch. 12:15; Ch. 13:34; Ch. 14:7-16, 22-4; Ch. 15:3-5, 29-30; Ch. 16:1-2, 7, 12-3, 19, 25-6, 33; Ch. 17:1, 14; Ch. 18:18; Ch. 24:28, 42; Ch. 21:17-26, 28-9.

II Kings, Ch. 6:33; Ch. 7:2; Ch. 8:13, 19; Ch. 9:3; Ch. 10:30; Ch. 11:17; Ch. 13:3, 5; Ch. 15:5, 37; Ch. 17:7-23, 34-9; Ch. 18:3-7, 11-12, 22, 25; Ch. 19:4-7, 10, 15-34; Ch. 20:2-6, 17; Ch. 21:6, 10-15; Ch. 23: 26-7; Ch. 24:2-3.

I Chronicles, Ch. 5:1, 20-2, 25-6; Ch. 9:1; Ch. 10:13; Ch. 11:2, 9, 14; Ch. 13:14; Ch. 14:10, 15, 17; Ch. 15:13; Ch. 16:8-36; Ch. 17:4-14, 16-27; Ch. 18:13; Ch. 21:7-27; Ch. 22:9-13, 18; Ch. 23:25; Ch. 25:5; 26:27; Ch. 28:4-10, 20.

II Chronicles, Ch. 1:1, 7-12; Ch. 2:11-2; Ch. 6:1-42; Ch. 7: 12-22; Ch. 9:8, 23; Ch. 10:15; Ch. 12:1-2, 5-8; Ch. 13:5, 8, 12, 14-5, 18; Ch. 14:4, 6, 11-4; Ch. 15:2, 6, 9, 12; Ch. 16:7-9; Ch. 17:3-5; Ch. 18:16, 31; Ch. 19:2, 6-10; Ch. 20:4, 6-13, 15, 20, 29, 30, 37; Ch. 21:7, 12-15, 16, 18; Ch. 22:7; Ch. 24:18, 20, 24; Ch. 25:9, 14-6; Ch. 26:5, 20; Ch. 27:6; Ch. 28:3, 5-6, 9, 11, 19, 25; Ch. 30:7-9; Ch. 31:10; Ch. 32:8, 21-2; Ch. 34-21, 24, 31:3; Ch. 36:14-17.

Ezra, Ch. 1:2; Ch. 5:5, 12; Ch. 6:22; Ch. 7:27; Ch. 8:18, 21:2; Ch. 9:7, 9, 13-15.

Nehemiah, Ch. 2:18, 20; Ch. 4:15, 19; Ch. 5:19; Ch. 7:5; Ch. 9:5-38.

## CHAPTER XI.

### THE PROMISE IN THE PSALMS.

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THE POETICAL BOOKS—CONTAIN NO DIRECT PROMISES—BUT THEY OFFER CIRCUMSTANTIAL EVIDENCE—I, THE AUTHORITY OF GOD OVER NATIONAL AFFAIRS—II, TEXTS SUPPORTING THIS—III, TESTIMONY ABOUT THE LAW OF MOSES—IV, THE NATURE OF GOD'S GOVERNMENT OF THE NATIONS—V, GOD'S REGARD FOR THE POOR—VI, GOD'S ANGER AT OPPRESSION—VII, OBEDIENCE TO THE LAW BETTER THAN SACRIFICE—VIII, THE DIGNITY OF MAN—IX, UNIVERSAL JOY THROUGH THE LAW.

How do the poetical books of the Bible illustrate the promise, "There shall be no poor with thee?" We cannot expect to find any direct repetition of it. For these books treat man individually and not socially. The book of Job teaches that affliction is not a sure sign of God's indignation towards the afflicted one. The *Psalms* are devotional. The Proverbs teach how to live in this busy world. Ecclesiastes contains the reflections of the man who is weary of life. In the Song of Songs is the allegory of the love between the Saviour and the saved; it is a great mystery, but it speaks concerning Christ and the church. Only remotely and indirectly can we expect these books to bear witness to the truth that if we fully obey the Law, politically, as a nation, undeserved poverty will cease.



These books offer circumstantial evidence of the fact we have set forth to prove. And circumstantial proof is valuable in confirming direct testimony. The arguments drawn from the Psalms confirm the direct testimony of the Pentateuch and the historical books.

Every Psalm, we may say without any exception, implies the authority of God over the whole world and everything in it, including national affairs. This assumption is the foundation of all the psalmist's prayers and of all his hopes. Unless God controlled all events he would neither pray to God nor hope in Him. Join to this the fact, accepted by Christians, that Jesus of Nazareth, who went about doing good, is the God-man, is the revelation of the character of God, is the Son of God.

Join thoroughly these two facts, one from the Psalms and the other from the Gospels, the authority of God over all affairs and the portrait of His character; and then answer these three questions. First, Is it likely, is it conceivable, that such a God would give us no Law to govern us in our social relations? Second, Is it likely or conceivable that the Law He gave us was liable to become antiquated, obsolete, unfit for the guidance of men? And, third, Is it likely, is it at all conceivable, that the Law He gave us would not abolish the worst of all evils, undeserved poverty, if fully obeyed?

These are easy questions. But as some may hesitate to answer them, because the only answer they

can give is opposed to their theological prejudices, we add some quotations.

"The kingdom is Jehovah's; and he is the ruler over the nations." (Psalms 22:28.) If the Law of Moses is obsolete, repealed, what law has "the Ruler over the nations" given to the United States? Not the gospel, for that is addressed to individuals, and not at all to nations; and it has very little, indeed, to say about national affairs.

"Jehovah Most High is terrible; he is a great king over all the earth." "God is the king of all the earth." "God reigneth over all the nations." (Psalm 47:4, 7, 8). A king is the source of law. A part of reigning is to make law. As God is king of all the earth and reigneth over the nations, He must have a law for nations. As Christ is God it must be a good law. If obeyed it must abolish all the injustice that produces undeserved poverty.

"Thou judge of the earth" (Psalm 94:2). A judge implies a law by which he judges; and a judge of the earth implies a law of the earth. Where is it found if not in the law given at Sinai, and repeated in the plains east of Jordan?

In the third place consider the declaration of the psalmist and his son, both statesmen, about the Law. David, who for forty years administered it in circumstances very unlike those in which it was published, to a people very different from the nation that crossed the Jordan, says "The Law of Jehovah is perfect," (Psalm 19:7). But some may object that it reads, "The Law of Jehovah is perfect, restoring

the soul;" and that, therefore, the reference is to the "moral law." The answer is two-fold. The division of the Law into moral, ceremonial and civil, is modern; there is not a trace of it in the Law itself; it was unknown to David; and he undoubtedly speaks of the whole Law. The other answer is that a righteous administration of a righteous civil code is the best means of restoring or converting souls. So Paul exhorts that "first of all" prayers be made for kings and all in authority "that we may lead a tranquil and quiet life in all godliness and gravity," that all men may be saved and come to a knowledge of the truth. As a corrupt administration of unjust laws is very demoralizing, so an honest administration of just statutes is very elevating. The conditions under which David administers the Law differed from the conditions under which Moses gave it, almost as much as our surroundings differ from those of David's age. But he called the Law "perfect," "right," "pure," "clean," "true," righteous," more desirable than gold, and sweeter than honey. He said that it restored souls, made wise the simple, "rejoicing the heart," "enlightening the eyes," "enduring forever." He added: "In keeping them (the ordinances of Jehovah) there is great reward." Apart from his inspiration, we claim that David, who ruled for forty years, is a competent witness, an expert, that full national obedience to the Law would abolish undeserved poverty. More than this: we believe in the full inspiration of the Bible, and claim David as an inspired, infallible witness.

Solomon was a more illustrious monarch than his father. He ruled in an age more unlike that of Moses and more like our own age than David's was. In the beginning of his reign he prayed for political, economic wisdom and knowledge; and his prayer was granted. He declares, "The fear of Jehovah is the beginning of knowledge."

God is revealed to us by nature. But Jehovah was revealed to Solomon only by the Law and the books (Judges, Ruth, Samuel, Job) following it; Thus we cannot separate "the fear of Jehovah" and "the Law of Jehovah." Only in the Bible and through the Bible is there any real fear of the Lord and faith in him. We cannot exclude economic and political knowledge from the knowledge or wisdom which the fear of Jehovah brings, especially the knowledge of Solomon, who had asked and been given this particular kind of knowledge, and whose life work it was to rule his nation. So in Solomon we have another witness, a competent, expert, inspired witness. Full knowledge will certainly remove the causes of undeserved poverty; and a full fear of Jehovah will bring this full knowledge.

At the close of his life Solomon adds another testimony: "This is the end of the matter; all hath been heard; fear God and keep his commandments; for this is the whole duty of men." (Ecclesiastes 12:13). The economic duty of man, his social duty, his political duty, is to fear God and keep His commandments. The commandments that Solomon referred to are in the Law of Moses. The word "duty" is not in the

text, but is supplied by the translators. It is better omitted. The whole of man, politically, socially, is to fear God and keep His commandments.

Next to the twenty-third the one hundred and third is the sweetest psalm. It exhorts us to bless Jehovah because he satisfies all our needs. Individually we need forgiveness, strength to resist temptation, deliverance from the fear and power of death, love, the renewal of our youth. Socially we need deliverance from injustice. We quote:

"Jehovah executeth righteous acts  
And judgments for all that are oppressed.  
He made known his ways unto Moses,  
His doings unto the children of Israel."

By means of His ways and doings described in the Law God satisfies our social needs. As we obtain other blessings, forgiveness, sanctification, redemption, so only can we obtain this, by faith. Oppression is the sole cause of undeserved poverty. When we as a people, politically, believe Jehovah and accept His righteousness and judgments it will disappear.

Other texts will not detain us long.

"The counsel of Jehovah standeth fast forever;  
The thoughts of his heart to all generations." (Psalms 33: 11).  
"Give the king thy judgment, O God." (Psalm 72: 1.)  
"Give ear, O my people, to my Law;  
Incline your ears to the words of my mouth." (Psalm 78: 1).  
"He established a testimony in Jacob,  
And appointed a Law in Israel,  
Which he commanded our fathers,  
That they should make them known to their children."  
(Psalm 78: 5-6.)  
"Oh, that my people would hearken unto me,  
That Israel would walk in my ways".

"He would feed them also with the finest of the wheat;  
And with honey out of the rock would I satisfy thee." (Psalms  
81: 13, 16).

"He gave them the lands of the nations, (Indian tribes)  
That they might keep his statutes,  
And observe his laws." (Psalms 105: 44-5).

"Righteous art thou, O Jehovah, And upright are thy judgments."  
(Psalm 119: 137).

"Thy righteousness is an everlasting righteousness,  
And thy law is truth." (Psalm 119: 142).

"Righteousness exalteth a nation." (Proverbs 14: 34).

In the fourth place let us read together some of the texts in the Psalms which describe Jehovah's government of the nations.

"God is a righteous judge,  
Yea, a God that hath indignation every day." (Psalm 7: 11).

"Thou sittest in the throne judging righteously." (Psalm  
9: 4).

"He that maketh requisition for blood remembereth them;  
He forgetteth not the cry of the poor." (Psalm 9: 12).

"A sceptre of equity is the sceptre of thy kingdom." (Psalm  
45: 6).

"Oh, let the nations be glad and sing for joy;  
For thou wilt judge the peoples with equity." (Psalm 67: 4).

"Righteousness and justice are the foundations of thy throne."  
(Psalm 89: 14).

"I know that Jehovah will maintain the cause of the afflicted,  
And justice for the needy." (Psalm 140: 12).

Can there be any doubt at all, in the mind of any one, that if we as a people, politically, accept the authority of God, there will be no undeserved poverty? Concerning national matters He speaks to us in the Law. Will there be any poor in the kingdom of God?

In the fifth place let us read some of the references to the poor. A dozen, half from the Psalms and half from Proverbs, will not weary the readers and will

sufficiently illustrate the feelings of Jehovah towards the poor.

"The needy shall not always be forgotten,  
Nor the expectation of the poor for ever.

Arise, O Jehovah; let not man prevail;  
Let the nations be judged in thy sight." (Psalm 9: 18-19).

"Because of the oppression of the poor, because of the sighing of the needy,

Now will I arise, saith Jehovah;  
I will set him in the safety he panteth for." (Psalm 12: 5).

"He will relieve the needy when he crieth,  
And the poor, that hath no helper.

He will have pity on the poor and needy,  
And the souls of the needy he will save." (Psalm 72: 12-13).

"He raiseth up the poor out of the dust,  
And lifteth up the needy from the dunghill." (Psalm 113: 7).

"Though Jehovah is high, yet hath he respect unto the lowly." (Psalm 138: 6).

"Blessed is he that considereth the poor;  
Jehovah will deliver him in the day of evil.

Jehovah will preserve him and keep him alive,  
And he shall be blessed upon the earth;

And deliver not thou him unto the will of his enemies.

Jehovah will support him upon the couch of languishing;  
Thou makest all his bed in his sickness." (Psalm 41: 1-3).

Please re-read the last quotation. What mortal will be foolhardy enough to declare that Jehovah has not considered the poor? or that He has concealed His plans for their relief? or that these plans are out-of-date or insufficient?

"He that hath pity on the poor, happy is he." (Proverbs 14: 21).

"He that oppresseth the poor reproacheth his Maker;  
But he that hath mercy on the needy honoreth him." (Proverbs 14: 31).

"He that hath pity upon the poor lendeth unto Jehovah." (Proverbs 19: 17).

"Whoso stoppeth his ears at the cry of the poor,  
He also shall cry, but shall not be heard." (Proverbs 21: 13).

"The rich and the poor meet together;

Jehovah is the maker of them all," (Proverbs 22: 2).  
 "Rob not the poor because he is poor;  
 Neither oppress the afflicted in the gate;  
 For Jehovah will plead their cause,  
 And despoil of life them that despoil them." (Proverbs  
 22: 22-3).

Here God threatens to punish certain acts, robbing the poor and oppressing the afflicted. Surely He would give us directions how to avoid committing these acts. And He has given us these directions in His Law.

The sixth argument is drawn from the imprecatory psalms. They are not prayers by David for vengeance on his personal foes, for private wrongs. They were cries for justice on those who were oppressing the poor or the weak. Of his personal enemies David said:

"When they were sick, my clothing was sack-cloth;  
 I afflicted my soul with fasting  
 And my prayers returned into mine own bosom."

David prayed for his enemies, and the blessing he sought for them was given to him. But the oppression of the poor excited his just and righteous indignation; and he expresses it in burning yet just words:

"Because he remembered not to show kindness,  
 But persecuted the poor and needy man,  
 And the broken in heart, to slay them,  
 Yea, he loved cursing, and it came unto him.  
 Let it be with him as the raiment wherewith he covereth  
 himself,  
 And for the girdle wherewith he is girded continually."  
 (Psalm 109: 16, 17, 19).

The modes of oppression vary from age to age, from land to land. Sometimes wars have been waged for



the sake of gain. Now it is secret plotting, wire-pulling. But those who scheme to cause undeserved poverty, by lowering wages or raising prices or by other means, are the vilest of men. The murderer kills the body; these kill body, mind and soul. The murderer kills men; these kill women and children, even babes. The murderer kills but once; these kill the unborn. The murderer may be excited by passion; these kill for profit. If we do not feel as David felt about them and their acts of oppression, it is not to our credit.

We have counted eighty-seven passages in the Psalms in which God expresses His indignation at oppression, injustice and social wrongs. We copy half a dozen of them.

"In the pride of the wicked the poor is hotly pursued;  
Let them be taken in the devices which they have conceived."  
(Psalm 10: 2).

"All my bones shall say, Jehovah, who is like unto thee,  
Who deliverest the poor from him that is too strong for him.  
Yea, the poor and needy from him that robbeth him?  
Let them be as chaff before the wind;  
Let their way be dark and slippery." (Psalm 35: 10, 5, 6).  
The wicked have drawn out the sword and bent their bow,  
To cast down the poor and needy.

Their sword shall enter into their own heart." (Psalm 37: 14-5).

"Have the workers of iniquity no knowledge  
Who eat up my people as they eat bread?" (Psalm 53: 4).

"He will save the children of the needy,  
And will break in pieces the oppressor." (Psalm 72: 4).

"Jehovah, how long shall the wicked,  
How long shall the wicked triumph?  
They break in pieces thy people, O Jehovah,  
And afflict thy heritage.

They slay the widow and sojourner,  
And murder the fatherless.

He that chastisest the nations shall not he correct?" (Psalm 94: 3, 5, 6, 10).

“If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province; marvel not at the matter; for one higher than the high regardeth; and there are higher than they.” (Ecclesiastes 5:8).

The inference we draw from these and other passages like them is that God would not fail to tell us how we may avoid the oppression of the poor and needy. He that “regardeth” oppression and the taking away of justice and righteousness would give us some instructions about social justice and righteousness. And He would give us instructions that would not become obsolete and unsuitable. The only part of His revelation that treats, except incidentally, of social justice and righteousness is the Law of Moses.

In the seventh place note that the Psalms put obedience to the Law of Moses above worship. This is remarkable in a devotional book. But the Psalms breathe the spirit of Samuel who anointed David to be king. He said to Saul who had disobeyed the most obscure and incomprehensible command in the Law of Moses: “Hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

The attitude of the Psalms to the Law, five centuries after it was published, when all the circumstances and conditions of the people had greatly changed, is expressed in the first, fiftieth, nineteenth, and one hundred and nineteenth psalms.

"Blessed is the man who walketh not in the counsel of the wicked;

But his delight is in the Law of Jehovah;  
And on his Law doth he meditate day and night."

"The ordinances of Jehovah are true and righteousness altogether.

More to be desired are they than gold, yea, than much fine gold,  
Sweeter also than honey and the honey comb;  
In keeping them there is great reward."

"Will I eat the flesh of bulls;  
Or drink the blood of goats?  
Offer unto God the sacrifices of thanksgiving,  
And pay thy vows unto the Most High."

"Blessed (or happy) are they that are perfect in the way,  
Who walk in the Law of Jehovah,  
Blessed are they that keep his testimonies,  
That seek him with the whole heart;  
Yea, they do no unrighteousness,  
They walk in his ways.  
Thou has commanded us thy precepts,  
That we should observe them diligently."

Here is a good prayer for every citizen (Psalm 86: 11):

"Teach me thy way, O Jehovah;  
I will walk in thy truth;  
Unite my heart to fear thy name."

In the eighth place let those who hold that undeserved poverty, the poverty caused by social conditions, such as is found in our East Tennessee mountains, is normal and natural, necessary and unavoidable, reflect first on what poverty is and then on the position assigned to man in the Psalms. Poverty is degrading. "The poor useth entreaties; but the rich answereth roughly." "All the brethren of the poor do hate him; how much more do his friends go far from him." The Psalms describe man as made a little lower than God, crowned with glory and honor,

and invested with dominion over all of God's works. Every Psalm represents him as praising God, praying to Him, conversing with Him. Poverty in such a being is abnormal, unnatural, unnecessary and entirely avoidable. Undeserved poverty is the result of social causes. The only way that God has provided to change the social or national or political sins, that cause poverty, is the Law of Moses, explained by the Scriptures, founded upon it, enforced by the love of Christ and applied to us by the Holy Spirit. That a man made a little lower than God, crowned with glory and honor, and endowed with dominion over God's works, should be poor, without any fault of his own, is a strange, almost inconceivable fact. It exists because we think that the Law of God is obsolete, has been repealed, because we think that we are politically wiser than the word of God; because we have forgotten that Christ was born and came into the world to be a King and fulfil the Law. When we honor our Saviour as the King of all kings, Lord of all lords, Ruler of all rulers, when we bow ourselves to the wisdom of God, and study the Law He has given us, undeserved poverty will disappear.

Lastly, consider the exhortation to praise God found in the Psalms. They are in almost every Psalm, but the ones we will quote are addressed to all men. As it is an ill work to urge hungry men, or naked men or shelterless men to praise God, they seem to be prophecies of a universal sufficiency of all material things necessary for human welfare. Thank-giving days are days of feasting. If prophecies at

all they will be fulfilled in the present age; for the Psalms, unlike the prophecies and the New Testament, do not reach forward into the world to come. Notice also the reasons given for these calls upon all men to rejoice. God will judge all peoples (plural) with equity and govern all nations. How will He govern and judge except by His law which His Son came to establish? God's name is exalted, His Law revered, by kings, princes, judges, young men, virgins, old men, children, by all the nations.

Listen to the exhortations to all to rejoice, from the sixty-seventh, the one hundred and forty-ninth and the one hundred and fiftieth Psalms:

"Let the peoples praise thee, O God;  
Let all the peoples praise thee.  
Oh let the nations be glad and sing for joy;  
For thou wilt judge the peoples with equity,  
And govern the nations upon earth. Selah.  
Let the peoples praise thee, O God;  
Let all the peoples praise thee."  
"Kings of the earth and all peoples;  
Princes and all judges of the earth;  
Both young men and virgins;  
Old men and children;  
Let them praise the name of Jehovah;  
For his name alone is exalted."  
"Let everything that hath breath praise Jehovah."

#### PROOF TEXTS.

The nine arguments brought forward in this chapter are supported by so many passages in so many Psalms that it would weary the readers to refer to the separate texts. In support of the sixth argument we counted eighty-seven passages in the Psalms alone denouncing God's judgment upon oppressors.

## CHAPTER XII.

### THE PROMISE IN ISAIAH.

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ISAIAH PROPHECIES A GOLDEN AGE—FOUR REASONS FOR THE OBSCURITY OF PROPHECY—PREMILLENARIANISM—THE BEST TEST TO SHOW WHETHER THE PROPHECIES BELONG TO THE PRESENT AGE—QUOTATIONS.

Isaiah contains many prophecies of a golden age to come, a millennium of peace and plenty. These prophecies confirm in many ways God's promise to us that if we obey the Law of Moses, politically, as a people, there will be no poor (except by their own fault) among us. And God will not be faithless to His covenant.

Before reading these prophecies four things must be remembered.

1. These prophecies are intentionally obscure. God very carefully guards the free agency of His children. If it were plainly foretold by one of His inspired prophets that a certain nation or individual would perform a certain act at a certain time in a certain way, the prophecy, if it were received, as all God's words should be, as infallibly correct, would put too strong a pressure on free agency. Therefore the prophecies are designedly obscure.

2. Their obscurity is increased to us by the oriental imagery in which they are clothed. And it is the imagery not of to-day, but of a great antiquity.

3. The imperfections of the Hebrew language in which they were written adds again to their obscurity. The principles of justice and equity which are to be applied to very complex social relations and very complicated industrial conditions, are best shown in a simple and rude society. In like manner it is well that the book that has been translated into so many languages and is to be translated into every human speech should be written in a simple tongue. It was easier to translate the Hebrew into Greek than it would have been to translate classic Greek into Hebrew. But at the same time the Hebrew lacks the precision that Greek and many other languages possess. This also contributes to the author's intentional obscurity.

4. The time of fulfilment of the prophecies is often left indefinite—whether in this age or in the world to come after the resurrection and general judgment.

Some imagine that there is a middle world between this world and the world to come, in which Christ will reign in person at Jerusalem, and to this middle age or millennium they refer the prophecies of happiness. But the only passage in which the word "millennium" occurs seems to contradict their opinion. The evils of this life, irreligion, ungodliness, poverty, slander, sickness, premature death, come partly from original sin or depravity, partly from the suggestions of Satan, and partly from false and unjust social customs, institutions and laws. In other words, the world, the flesh and the devil produce all the miseries of this life. The passage referred to (Revelation

20:1-6) teaches that these false and mischievous institutions which cause much irreligion as well as undeserved poverty are the work of the Dragon or Satan, who deceives the nations. If the nations (mark the word—nations) were not deceived they certainly would not adopt and maintain injurious institutions. The deliverer of the nations from these deceptions is represented by an angel coming down out of heaven. Angel means messenger. A messenger is a fit symbol for a message. A messenger from heaven is a fit symbol for a message from heaven. The passage teaches that the messenger from heaven, the word of God, the Law of Moses and the holy Scriptures founded on it, will deliver the nations from the falsehoods which hurt them.

Christ said that it was expedient for him to leave the world that the Holy Spirit might do his work in applying the word of God to the hearts and circumstances of men. It is also equally expedient that he stay till this work is done, till he comes to judge the world. We shall therefore have nothing more to say about the premillenarian theory.

Whether a prophecy refers to this age or the world to come, we repeat, is very often hard to decide. The best way to judge is by the agencies or instrumentalities that bring about the predicted event; if they belong to this present age the prophecy refers to our age. Thus a result brought about by faith, by the word of God, by the Law of Jehovah, belongs to earth; for in heaven faith is swallowed up in sight.



But oftentimes the agencies producing the result are not mentioned.

We copy, in condensed form, the general predictions of Isaiah—those referring to all nations, or applicable to all nations. We have endeavored to exclude those referring to individuals, those referring to particular nations, and those relating to heaven. Some predictions about Zion and Israel have a wider application and are included. Others will make different and perhaps better lists of Isaiah's general prediction. But any list will confirm our proposition, that national obedience to the Law of Jehovah will abolish undeserved poverty.

"If ye be willing and obedient ye shall eat the good of the land." Chapter 1:19.

"Zion shall be redeemed with justice and her converts with righteousness." Ch. 1:27. Righteousness is conformity to right, to a standard of right, to the Law of Jehovah. Justice is the first need of earth; it is not needed in heaven where love reigns.

"It shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall bow unto it. And many peoples shall go and say, Come ye and let us go to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge among the nations, and will decide concerning many peoples; and they shall beat their

swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Ch. 2:2-4. The end predicted is peace among nations, and earthly and not a heavenly need. The means used to secure this end is peoples' (plural) learning the way, the path and the Law and the word of Jehovah, the Law of Moses and the Scriptures built upon it.

"Jehovah will enter into judgment with the elders of his people, and the princes thereof. It is ye that have eaten up the vineyard; the spoil of the poor is in your houses; what mean ye that ye crush my people, and grind the face of the poor? saith the Lord Jehovah of hosts." Ch. 3:14-6. This seems to have been legal oppression. There is no indication whether the judgment is temporal or eternal.

"In that day shall the branch of Jehovah (the Son of God) be beautiful and glorious; and the fruit of the ground shall be excellent and comely for them that are escaped of Israel." Ch. 4:2.

"Woe to them that join house to house, that lay field to field, till there is no room." Ch. 5:8. And joy to the nation that has laws that encourage the general ownership of land.

"Woe to them that rise up early in the morning that they may follow strong drink." Ch. 5:11. Joy to them that rise early for work.

"My people are gone into captivity for lack of knowledge." Ch. 5:13. They will come into prosperity through knowledge of the will of God.

"Woe unto them that are wise in their own eyes,

and prudent in their own sight." Ch. 5:21. But joy to them who are wise in the Law of Jehovah.

"Their blossom shall go up as dust, because they have rejected the Law of Jehovah and despised the word of the Holy One of Israel." Ch. 5:24. The bloom of those that accept and respect the Law of Jehovah shall ripen into fruit.

"To the law and to the testimony; if they speak not according to this word surely there is no morning for them." Ch. 8:8. But if they do accord with the Law there is a morning and a glorious summer day.

"Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to establish it and to uphold it with righteousness, from henceforth even forever." Ch. 9:6-7. It would appear from this that Christ's government is to increase gradually, that like David's it will embrace worldly matters, and that it will draw its strength from justice and righteousness.

"Woe unto them that decree unrighteous decrees, and to writers that write perverseness; to turn aside the needy from justice, to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their pray!" Ch. 10:1-2. But joy to the legislatures that pass righteous laws, and to the judges whose decisions do not oppress the poor.

“The Spirit of Jehovah shall rest upon him (Christ), etc. His delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor and with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. And the wolf shall dwell with the lamb, etc. Unto him shall the nations seek; and his resting place shall be glorious.” Ch. 11:1-10. From this we gather the following: The work of Christ will be done through the Spirit of Jehovah, the Holy Spirit. He does not establish any new Law or ethical system, but delights in the Law of Jehovah. One end of his mission is to establish righteousness and equity for the poor, and introduce universal peace. This he will do, not by force, but by his teaching. All nations will accept his work. The result will be most happy.

“In that day shall ye say, Give thanks unto Jehovah, proclaim his name, declare his doings among the peoples” (plural). Ch. 12:1-6.

“I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” Ch. 13:11.

“Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve.” Ch. 14:3.

“Then shall his yoke depart from them, and his

burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth." Ch. 14:25-6.

"The first born of the poor shall feed; and the needy shall lie down in safety." Ch. 14:30.

"The extortioner is brought to naught, destruction ceaseth, the oppressors are consumed out of the land. And a throne shall be established in loving kindness, and One shall sit thereon in truth in the tent of David judging and seeking justice and swift to do justice." Ch. 16:4-5. One part of Christ's work is to destroy extortion and oppression, and to establish justice and righteousness. This work he will do by teaching truth. In civil matters justice is the truest "loving kindness."

"The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant." Ch. 24:5. If the inhabitants of the earth obey "the laws" and "the statutes" and keep "the everlasting covenant," it will be purified. By laws, statutes and covenant Isaiah meant the Law of Moses.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth faith may enter in." Ch. 26:1-2.

"In that day; a vineyard of wine, sing ye of it. I Jehovah, am the keeper. I will water it every moment." Ch. 21:2. Like the quotation from chapter

24:5, this may refer to good seasons which are so necessary to the farmer.

“In that day will Jehovah of hosts become a crown of glory and a diadem of beauty unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.” Ch. 28:5-6. In national affairs “a spirit of justice” is the highest glory and beauty.

“I will make justice the line and righteousness the plummet.” Ch. 28:24. How will God do it except through His Law?

“In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in Jehovah, and the poor shall rejoice in the Holy One of Israel.” Ch. 29:18-9. “The book” is to make the meek and poor rejoice.

“Because ye despise this word and trust in oppression and perverseness and rely thereon, therefore this iniquity shall be to you as a breach ready to fall,” etc. Ch. 30:12-3. If we trust the word of Jehovah and rely upon it, this righteousness shall be our strong tower.

“Jehovah is a God of justice; blessed are all they that wait for him.” Ch. 30:18.

“He will give the rain for thy seed, wherewith thou shalt sow the ground; and bread of the increase of the ground, and it shall be fat and plenteous,” etc. Ch. 30:23-6. A promise of good crops, based evidently upon obedience to the Law of Jehovah.

A fulfilled prediction: “They shall cast away every

man his idols of silver and his idols of gold." Ch. 31:7.

"A king shall reign in righteousness, and princes shall rule in justice. And a man shall be a hiding place from the wind," etc. Ch. 32:1-2. Oh, that the nations would accept the reign of this King!

"The fool shall no more be called noble, nor the churl said to be bountiful." Ch. 32:5. The bounty of the churl will not be needed when the King reigns in righteousness.

Jehovah "hath filled Zion with justice and righteousness. And there shall be stability in thy times, abundance of salvation, wisdom and knowledge; the fear of Jehovah is thy treasure." Ch. 33:5-6. A lesson we need to learn, that the fear of the Lord is political salvation, wisdom and knowledge.

"Jehovah is our judge, Jehovah is our law-giver, Jehovah is our king; he will save us." Ch. 33:22.

"The wilderness and the dry land shall be glad," etc. Ch. 35:1-10. Perhaps this chapter refers to the world to come; but the exhortation, "Strengthen ye the weak hands," would seem to refer it to the present age.

"The Lord Jehovah will come as a mighty one, and his arm shall rule for him; behold his reward is with him and his recompense before him. He will feed his flock like a shepherd," etc. Ch. 40:10-1. John the Baptist refers this to Christ. In the prophecies a king or civil ruler is often called a shepherd. The passage speaks of a present reward and recompense.

Christ came to fulfil the Law and thus will he "gather the lambs in his arm and carry them in his bosom."

"The poor and the needy seek water and there is none; and their tongue faileth for thirst; I, Jehovah, will answer them. I, the Holy One of Israel, will not forsake them," etc. Ch. 41:17-20. In the east water is often sold. The Law is God's way of remedying economic wrongs.

"Behold my servant . . . I have put my spirit upon him; he will bring forth justice to the Gentiles (or nations). . . . A bruised reed will he not break. . . . He will not fail nor be discouraged till he hath set justice in the earth; and the isles shall wait for his Law." Ch. 42:1-4. Christ will establish justice in the earth and thus end undeserved poverty. He will do it through the Holy Spirit. He will do it without violence. His justice will reach all nations. The isles (the countries of Europe and their offspring) will accept his Law.

"I, Jehovah . . . give thee (my servant, Christ) for a covenant for the peoples, for a light of the Gentiles (nations); to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness from the prison house." Ch. 42:6-7. Christ brings the peoples and nations into connection with the promise of covenant. "There shall be no poor with thee" if thou obey the Law. He gives to the peoples and nations the light of justice. Imprisonment for crime is degrading and debasing; and through the Law (Deuteronomy 25:3). "lest thy



brother seem vile unto thee," He will open all prison doors.

"Distil, ye heavens, from above, and let the skies pour down righteousness; let the earth open that it bring forth salvation." Ch. 45:8. Righteousness, national righteousness, is from heaven; and it produces national salvation.

"Oh, that thou hadst hearkened to my commandments, then had thy peace been like a river." Ch. 48:18. God's Law brings peace.

"Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains; for Jehovah hath comforted his people, and will have compassion upon his afflicted." Ch. 49:13.

"Attend unto me, O my people; and give ear, O my nation; for a Law shall go forth from me, and I will establish justice for a light of the peoples." (plural, nations.) Ch. 51:5. God has published no other national Law than the Law of Moses, and has given out no other justice.

Chapter 52:13-53:12 describes the passion of our Lord. One verse shows that it affects nations and rulers; "so shall he sprinkle many nations; kings shall shut their mouths at him."

"I have given him a witness to the peoples, a leader and commander to the nations." Ch. 55:4. A witness testifies to the truth, a leader governs; and these works Christ is to do for the peoples or nations.

"As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to

the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Ch. 55:10-1. The chief word of God concerning national affairs is in the Law of Moses. One end of His sending it, we think, was to abolish undeserved poverty.

The next is an Anglo-Saxon text; for the Anglo-Saxon nations, United States, Great Britain, Canada, Australia and South Africa, have opinions peculiar to themselves, about the obligation of the fourth commandment and the sanctity of the Sabbath. When these views were first published, about 1587, England was a second class power. The Anglo-Saxon nations for a century or more have been growing more rapidly than all others in population, wealth and power. It is a fulfilment of the promise. Here it is: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob, thy father; for the mouth of Jehovah hath spoken it." Isaiah 58:13-14.

The promised blessing is threefold. Judging from the money voluntarily given for religion and the number of religious papers and books published, the

Anglo-Saxon nations take more delight in the Lord than others. They are also the leading powers in every quarter of the globe and on every sea. "The heritage of Jacob" was Canaan, in which every family owned land; and we have no doubt that a better observance of the Sabbath, by giving the people more time to study the Law of Moses, would give every industrious family in the United States a home of its own.

"Thy light is come and the glory of Jehovah is risen upon thee. . . . Nations shall come to thy light, and kings to the brightness of thy rising." Ch. 60:1-3. As the glory of man is the tongue, language, so the glory of Jehovah is the word of God; nations and kings will study it.

Chapter 61:1-4, the text of Jesus in the Nazareth synagogue, has been considered.

"As the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring before all nations." Ch. 61:11. Righteousness will end undeserved poverty; and then all nations will praise.

"The nations shall see thy righteousness, and all kings thy glory." Ch. 62:2. Another prediction that nations and rulers will study the Law.

"Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink the new wine for which thou hast labored; but they that have garnered it shall eat it and they that have gathered it shall drink it." Ch. 62:8-9. Spoken about Jerusa-

lem, but the righteousness that Jehovah will cause to spring up will produce this result elsewhere.

It has been a pleasure to copy these texts; we hope they have not wearied the reader.

Surely enough has been done to prove that the prophets do predict a golden age in which there will be no poor except by their own fault; and that this age will come through the study of the Law, ordinances, statutes, word, book, will, of Jehovah, through the fear of the Lord.

#### PROOF TEXTS.

We have copied the general predictions of Isaiah relating to the present age; and it is not necessary to make a list. We urge each reader to make a list for himself; it will no doubt please him better than our selection. Read Isaiah with a lead pencil, to mark the passages that refer to the future happiness of the world. The result will strengthen faith and increase zeal in making known the gospel, the good news to the poor.

## CHAPTER XIII.

### THE PROMISE IN JEREMIAH.

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TWO REASONS FOR CONTINUING THE EXAMINATION—  
PROMISES TO THE CHURCH NOT QUOTED—QUOTA-  
TIONS FROM JEREMIAH—FROM LAMENTATIONS.

In Jeremiah there are fifty-two chapters and nearly fifty-two sermons on the text: "Righteousness (obedience to the Law of Jehovah) exalteth a nation; but sin (disobedience to Jehovah's Law) is a reproach to any people."

I am weary of the work. Every one ought to know that national righteousness will exalt nations and end undeserved poverty. None except agnostics can doubt that obedience to God will be advantageous. I continue the work for two reasons, the example of the Holy Spirit and the need of the present times.

The Bible devotes hundreds of chapters to asserting this truth. "All Scriptures, inspired of God, is profitable." When the Holy Spirit leads it becomes us to follow.

The need of the present age is extreme. The universal and perpetual obligation of the Law, which Christ came to fulfil and which he declared should not pass away, is a truth unknown in our Theological seminaries, in our pulpits and pews, and in our religious books and periodicals. The author may refer to himself. He was raised in the family of a leader of a church, but he did not hear of it. He attended

a Presbyterian college and theological seminary whose professors were the equals of any in learning, but it was not taught in them. He was the editor of a religious newspaper, but this truth was in none of his exchanges. It is indeed a truth unknown to our age, but one very fruitful of good. Therefore we hope our readers will patiently continue with us in our examination of the Holy Scriptures.

Sometimes the names, Israel, Zion and Judah, mean the church. Here is an example, (chapter 31: 33), "This is the covenant that I will make with the house of Israel after those days, saith Jehovah, I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." Such passages are very precious, but they do not fall into the scope of this discussion. and they will not be copied.

From the fifty-two chapters of Jeremiah, almost wholly occupied in discussing the effects of obeying and disobeying the Law, we copy only twenty texts.

1. "My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." Chapter 2: 13. "The fountain of living waters" is the word of God, the Law; the "broken cisterns" are human opinions about religion and public justice.

2. "Thine own wickedness shall correct thee and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Jehovah, thy God, and that my fear

is not in thee, saith the Lord Jehovah of hosts." Chapter 2: 19.

3. "Thou has polluted the land with thy whoredom and thy wickedness; therefore the showers have been withholden and there has been no latter rain." Chapter 3: 2-3. By "whoredom" the prophets mean forsaking the worship and Law of Jehovah for those of false gods.

4. "The nations shall bless themselves in him, and in him shall they glory." Chapter 4: 2.

5. "They plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith Jehovah: Shall I not be avenged on such a nation as this?" Chapter 5: 28-9.

6. "The prophets prophesied falsely (not according to the Law); and the priests bear rule by their means; and my people love to have it so; and what will we do in the end thereof?" Chapter 5: 31.

7. "I will stretch out my hand upon the inhabitants of the land, saith Jehovah; for from the least of them even unto the greatest of them every one is given to covetousness." Chapter 6: 12-3.

8. "Hear, O earth: I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, and as for my Law they have rejected it." Chapter 6: 19.

9. "If ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless and the widow, and shed not innocent

blood in this place, neither walk after other gods to your own hurt; then will I cause you to dwell in this place." Chapter 7: 5-7.

10. "The stork in the heavens knoweth her appointed times; and the turtle dove and the swallow and the crane observe the time of their coming, but my people know not the Law of Jehovah." Chapter 8:7.

11. "Jehovah saith, because they have forsaken my Law which I have set before them and have not obeyed my voice, neither walk therein, but have walked after the stubbornness of their own heart and after the Baalim which their fathers taught them; therefore thus saith Jehovah of hosts, the God of Israel, behold I will feed them, even this people, with wormwood, and give them water of gall to drink." Chapter 9:13-5.

12. "Thus saith Jehovah, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth me, that I am Jehovah who executeth lovingkindness, justice and righteousness in the earth; for in these things do I delight, saith Jehovah." Chapter 9:23-4.

13. "I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things, and have filled mine inheritance with their abominations." Chapter 16:18.

14. "At what instant I shall speak concerning a



nation and concerning a kingdom to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil I had thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good wherewith I said I would benefit them." Chapter 18:7-10.

15. "Execute justice in the morning, and deliver him that is robbed out of the hand of the oppressor, lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doing." Chapter 21:12.

16. "Woe to him that buildeth his house by unrighteousness and his chambers by injustice." Chapter 22:13.

17. "He judged the cause of the poor and needy; then it was well. Was not this to know me? saith Jehovah." Chapter 22:16.

18. "If ye will not hearken to me, to walk in my Law, which I have set before you, to hearken to the words of my servant, the prophets, whom I sent unto you, even rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all nations of the earth." Chapter 26:4-6.

19. "They obeyed not thy voice, neither walked in thy Law; they have done nothing of all that thou

commanded them to do, therefore all this evil has come upon them." Chapter 32:23.

20. "At that time will I cause a branch (a Son) of righteousness to grow up unto David; and he shall execute justice and righteousness in the land." Chapter 33:15.

"The Lamentations of Jeremiah" are an elegy upon the misery of Israel caused by its sin. The whole poem is an illustration of the truth that disobedience to the Law of Jehovah will ruin any nation. Only a few lines from this poem are copied.

"Jehovah hath afflicted her for the multitude of her transgressions."

"Jerusalem hath grievously sinned; therefore she is become as an unclean thing."

"The yoke of my transgressions is bound by his hand."

"The iniquity of the daughter of my people was greater than the sin of Sodom."

"Our fathers have sinned and are not;  
And we have borne their iniquities."

#### PROOF TEXTS.

No list of proof texts is added. Nearly all of both books (Jeremiah and Lamentations) illustrates our proposition. It would be easier to make a list of the passages that have no bearing on it than of those which do bear on it.

## CHAPTER XIV.

### THE PROMISE IN EZEKIEL.

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A RULE OF INTERPRETATION—A GENERAL TEXT QUOTED—"BUNCOMBE"—OUR JUDICIAL METHODS—INTEREST—OPPRESSION—SABBATH DESECRATION—PIETY WILL NOT NEUTRALIZE INJUSTICE.

Every promise in the Bible implies a contrary woe; and every threat or curse, a contrary blessing. Accepting this view, the reader will find in the first thirty-seven chapters of Ezekiel a continual promise of prosperity and happiness for all if the Law of Jehovah is obeyed by the nation. We will not venture on any exposition of the latter part of the book; it seems to refer to the future; and at any rate it does not treat of our subject. But if the woes imply the contrary blessings, if men pursue a different line of conduct, nearly all the first part of Ezekiel confirms the promise, "There shall be no poor."

We will not therefore copy many passages. We will quote only one stating the general rule of God's providence in regard to nations. The other quotations will illustrate the first.

"She (Jerusalem) hath rebelled against mine ordinances in doing wickedness, (margin, "changed mine ordinances into wickedness,") more than the nations, and against my statutes more than the countries that are round about her; for they have rejected mine ordinances, and as for my statutes they have

not walked in them. Therefore thus saith the Lord Jehovah: Because ye are turbulent more than the nations that are round about you, and have walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you; therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee and will execute judgment in the midst of thee in the sight of the nations." Ch. 5:6-8.

Among the crimes that destroyed Judah Ezekiel mentions some considered trivial by us and some we do not condemn.

"Spread eagle" oratory, "Fourth-of-July" speaking and "Buncombe" are a jest to us. But Ezekiel puts national vanity among the causes of the overthrow of Egypt, the oldest monarchy, and of Tyre, the New York of his age. And national vanity is indeed an obstacle in the way of national repentance and reform.

Our judicial methods favor the rich. They get better lawyers and their cases are better presented to the courts. Judicial corruptions Ezekiel mentions as one cause of national decay.

"In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbor by oppression, and hast forgotten me, saith the Lord Jehovah. Behold, therefore, I have smitten my hand at thy dishonest gain." Chapter 22:12-3.

The second cause of national decay mentioned above is taking interest. See also Ezekiel, chapter 18. Interest is the foundation of our manufacturing and

commercial business, of our railroads, or our schools and colleges, and of our philanthropic and ecclesiastical charities.

The third cause of national decay and undeserved poverty mentioned in the last quotation is greedy gain from a neighbor by oppression. All taxes that require the people to pay more than the government receives are oppression. All taxes that do not collect the needed revenue according to the ability of those paying them are oppression. The particular form mentioned by the prophet is the oppression intended to benefit some at the expense of others.

Sunday trains, Sunday papers, Sunday mails, Sunday work, Sunday amusements seem necessary to us. But hear Ezekiel (chapter 20:19-21):

"I am Jehovah, your God: walk in my statutes and keep mine ordinances and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah, your God. But the children rebelled against me; they walked not in my statutes, neither kept mine ordinances, which if a man do he shall live in them: they profaned my Sabbaths. Then I said I would pour out my wrath upon them."

We can not quote the whole of Ezekiel. We make only one more quotation. The most sincere piety, the most earnest prayers, revival meetings, eloquent preaching, solemn assemblies, will not neutralize national disobedience to the Law of Jehovah which Christ came to fulfil or undo its effects. Hear the prophet only once more (chapter 14:13-4):

“Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand against it, and break the staff of bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah.”

#### PROOF TEXTS.

For proof texts read almost any one of the first **thirty-seven** chapters. It would be easier to list **the texts** that do not illustrate the theme of this book **than** those that do.

## CHAPTER XV.

### DANIEL, THE STATESMAN.

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DANIEL IS AN EXPERT—THE FORCE THAT MAKES FOR NATIONAL PERMANENCE AND PROSPERITY—THE CAUSES THAT PRODUCE NATIONAL DECAY—ARE THEY MORAL OR NON-MORAL—DANIEL'S TESTIMONY—PROOF TEXTS.

Daniel was the prime minister of two great empires. He was a successful administrator of public affairs. Those who accept the Bible as inspired will receive his testimony on the subject we are discussing as a prophet of God. Others will listen to him as an expert.

The forces that tend to the prosperity and growth of a nation are great and strong. Every effort put forth by any of its members to preserve his own life tends to perpetuate the nation. Every effort made by any member to improve his own condition tends to national welfare. There were several millions of people in the kingdom of Judah. Their daily and hourly efforts to benefit themselves were a vast force. The power needed to overcome this force and destroy the kingdom must be greater. Judah was not unlike other nations.

There are two theories. One ascribes national decay to some mistake or error which possesses no moral quality. The other theory, which we are laboring to establish, ascribes national decay and

undeserved poverty to national disobedience of the Law of God.

Let Daniel, the prophet and statesman, testify. We quote from his prayer in the ninth chapter:

"We have rebelled against him (Jehovah); neither have we obeyed the voice of Jehovah, our God, to walk in his laws, which he set before us by his servants, the prophets. Yea, all Israel have transgressed thy Law, even turning aside, that they should not obey thy voice; therefore hath the course been poured out upon us, and the wrath that is written in the Law of Moses, the servant of God; for we have sinned against him. And he hath confirmed his words which he spake against us and against our judges that judged us, by bringing upon us a great evil."

PROOF TEXTS.

Daniel: Ch. 2:20-1, 28, 37, 44; Ch. 3:29; Ch. 4:21-2, 27, 32, 35; Ch. 5:21-3; Ch. 6:3, 10; Ch. 7:13-4, 27; Ch. 9:1-19.



## CHAPTER XVI.

### THE MINOR PROPHETS.

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A FOOLISH ASSERTION—THE TEMPTATION TO ACCEPT IT—REFUTATION—WEALTH IS FROM GOD—IGNORANCE OF THE LAW CAUSES POVERTY—DEPENDENCE ON HUMAN WISDOM CAUSES POVERTY—DROUGHTS AND POVERTY—PROMISES OF PLENTY—CLOSING WORDS OF OLD TESTAMENT.

“There can be no national righteousness apart from personal and individual righteousness. The nation is made up of individuals.” So writes a doctor of divinity. Thousands of ministers and tens of thousands of other excellent people hold this opinion.

It is a very pleasant and comfortable doctrine. It frees us from all responsibility for poverty. If a starving man seeks for a job in vain it is his own fault; it is no concern of ours; justice does not require us to consider the causes of such a condition; if we do it it is pure philanthropy on our part. If there is not and can not be such a thing as national righteousness, the poverty that deprives millions of the material things that would promote their welfare in body, mind and soul, that takes the children out of school and puts them to work before their education is finished, that deprives multitudes of Bible commentaries and the ability and time to use them, that shortens myriads of lives and damns myriads of souls, is solely and only the result of personal and individual

unrighteousness. We have enough; let us feast and dance and gamble and amuse ourselves.

The assertion that there is no such thing as national righteousness is very silly. But as the opinion is held by so many and such excellent people, and since there is such a strong temptation to embrace it, it should be examined.

A simple illustration will make it plain. Several farmers associate themselves as a firm or corporation to establish and conduct a grist mill. Is it not plain that their farming and milling are distinct? that one may be honest and the other dishonest? That there may be a milling righteousness or unrighteousness entirely apart from the personal and individual righteousness or unrighteousness of the partner or corporators? It needs no argument. And this is what occurs in national affairs. The inhabitants of a country are associated by Providence, by God, to protect life and property and to perform the other duties of government. Their private business is one thing and their government is another and distinct thing. Their personal and family life may be righteous and their national conduct may be unrighteous. Their sentiments about individual and family conduct may be holy and good; and at the same time they may think (as the author did for years) that the only rule of national conduct is expediency.

In the illustration it may happen that the farming and milling are equally honest and just. But this is unlikely. The farmers have to employ a miller to

tend the mill; they may be deceived and engage a dishonest miller, or if they engage an honest one they cease to watch him and he may yield to the temptations of the trade. The influences that affect farming and milling are different. The competition of other mills may make the milling more honest or dishonest, while the farming is free from such competition. The farmer's business is open to the inspection of his wife and children whose good opinion he desires; the milling is not open to such inspection. There are a hundred circumstances that may make the two different. It is improbable that the two will be equally honorable.

In the more complex matter of civil government it is much more unlikely that national righteousness will be equal to personal righteousness. The farmers and their miller are neighbors; the citizens and their rulers are far removed from each other. The people are under the "municipal" law and will be arrested and punished for any violation of it; the nation is not under it. The people are influenced by the public opinion of their neighborhoods or social circles; the nation is under the influence of international law and the public opinion of mankind. The private life of men is inspected by the women and children; the political life of the nation is less open to their inspection. The customs and usages that affect the two differ. Nations have written constitutions or precedents which individuals lack. From these and other causes private and public morality have differed and will differ.

The courts have settled the question. They have fined corporations for corporate crimes. When the corporation is fined the stockholders suffer. National wickedness is the sole cause of involuntary or undeserved poverty.

We have an authority higher than the Supreme Court. We have reached the Minor Prophets. Hosea (chapter 1:3) settles the question: "The land doth commit great whoredoms, departing from Jehovah." There are probably a thousand like phrases. It is as impossible to mistake their meaning as it would be to misunderstand the sentence: "The United States declared war against Spain."

In the Minor Prophets we marked seventy-eight passages to be quoted and explained. We will print only eleven from the twelve books.

1. Wealth, good things, come from God. Hosea 2:8: "She did not know that I gave her the grain and new wine and oil and silver and gold."

2. Ignorance of the Law of Moses destroys the people. Hosea 4:6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing that thou hast forgotten the Law of God, I also will forget thy children."

3, 4, 5, 6. Dependence on human wisdom and political economy causes poverty. Hosea 5:10: "Ephraim is oppressed, he is crushed in judgment; because he was content to walk after man's command." Hosea 8:3, 4: "Israel hath cast off that which is good: the enemy shall pursue him. They

have set up kings, but not by me; they have made princes, and I knew it not." Amos 2:4: "Thus saith Jehovah: For three transgressions of Judah, yea, for four, I will not turn away the punishment thereof; because they have rejected the Law of Jehovah, and have not kept his statutes, and their lies have caused them to err." Micah 6:16: "The statutes of Ormi are kept and all the works of the house of Ahab, and ye walk in their counsels; that I may make thee a desolation."

7, 8. Droughts are one cause of undeserved poverty, but obedience to the Law will prevent them. Joel 2:23-26: "Rejoice in Jehovah, your God; for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat and the vats shall overflow with new wine and oil. . . . And ye shall eat in plenty and be satisfied and shall praise the name of Jehovah, your God, that hath dealt wondrously with you." Malachi 3:10: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you a blessing that there shall not be room enough to receive it."

9, 10. Promises of plenty if the law is obeyed. Hosea 10:12: "Sow to yourselves in righteousness, reap according to kindness." Micah 4:2, 4: "Out of Zion shall go forth the Law (margin, or instruction), and the word of Jehovah from Jerusalem. . . .

They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it."

11. The closing words of the Old Testament: the prophecy about John the Baptist alone follows it. Malachi 4:4: "Remember ye the Law of Moses, my servant, which I commanded in Horeb for all Israel, even statutes and ordinances."

#### PROOF TEXTS.

No list of proof texts is added. As in Jeremiah and the first part of Ezekiel it would be easier to list the passages that do not directly, or indirectly, immediately or remotely, bear upon our theme than to make a list of those which do illustrate it.

## CHAPTER XVII.

### THE PROMISE IN THE GOSPELS.

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“GOOD NEWS”—FAIR WAGES—MANUAL LABOR—  
OMITTING JUSTICE—A MISSION TO THE WORLD—  
“THE LIGHT OF THE WORLD”—KINGDOM OF GOD—  
ITS NATURE—NOT NEWS—JESUS AND THE LAND—  
DOMINION OVER ALL SUBJECTS—CHRIST’S PROMISE  
TO THE UNITED STATES—PROOF TEXTS.

The gospel is glad tidings, good news to the poor. This was a mark of Christ’s mission which he sent to John Baptist: “The poor have good tidings preached to them.”

Jesus gives us what we do not find in Moses, a rule for fair wages. When he sent out the apostles he said: “Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, not staff; for the laborer is worthy of his food.” The corresponding phrase in Luke is: “The laborer is worthy of his hire.” The twelve in Matthew and the seventy in Luke were also to be entertained freely. So the “food” or “hire” or wages of a laborer should include in addition to food and lodging sufficient gold, silver, brass, wallets, coats, shoes, staffs, for himself and his family. He is “worthy” of it, worth it. If his wages will not provide it he is robbed.

By being born a mechanic, by supporting his mother and his brother and sister by working as a carpenter, Jesus honored manual labor.

He pronounced blessings on the poor and woes on the rich.

He pronounced a bitter woe on the religious teachers who omitted justice. He called them "hypocrites," "blind guides," "serpents," "offspring of vipers." Injustice is the sole cause of undeserved or involuntary poverty.

He said that he had a mission to the world. "God so loved the world that he gave his only begotten Son." And "God sent not his Son into the world to condemn the world, but that the world should be saved through him." "I came not to judge the world, but to save the world." The salvation of the world must include the abolition of undeserved poverty; for this is a tap root of covetousness, the love of money, the worship of Mammon, irreligion, infidelity, extortion, graft, robbery.

Jesus tells us how he will save the world. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," "When I am in the world I am the light of the world," "I am come a light in the world that whosoever believeth in me may not walk in darkness." When men follow Jesus and believe in him, as the Light of the world, a prophet like Moses who is come to fulfil his Law, as the Son of David, as king, undeserved poverty will cease.

For Jesus is king. The prophet prophesied that he would be the King of Israel. As such the wise men asked for him, found him and worshipped him. John the Baptist came preaching "Repent ye, for the



kingdom of heaven is at hand." Jesus also began his ministry by preaching "The kingdom of heaven is at hand." No doctrine is taught more fully in the New Testament, especially by Matthew, than the royalty of Christ. His parables chiefly explain the nature of his kingdom. His miracles are signs of its character. He was called the "Son of David." He entered Jerusalem as a king. He stood before Pilate as a king. The soldiers mocked him as a king. The title, "King of the Jews" was nailed to his cross. The mob jeered him, the priests reproached him, as king. The penitent thief worshipped him as king. After his resurrection the apostles preached him as king. And John in Patmos saw him seated on his throne. Jesus is king.

In his parables he explained the nature of his kingdom. It is not a local or geographical kingdom, as the kingdom of Spain or the kingdom of Italy. It is not a kingdom of force; its servants do not fight; it has no army or navy. It is not a kingdom of ceremonies. It is a kingdom of truth. Those who will hear the truth belong to it. To enter we must become teachable like little children, must receive the word of God as the good soil receives seed. It must be sought like a goodly pearl or a hidden treasure. It grows like the mustard plant. It leavens the world like yeast. It comes not suddenly nor with observation, for it is internal and not external. It is mixed with evil like a field where tares grow with the wheat. For the coming of this kingdom we are to pray and watch and work.

But it is not a new kingdom. Jesus is king of Israel or of the Jews. He is the prophet like Moses. He is the "Star out of Jacob" the "Sceptre out of Israel." He is the "Shiloh" of Judah. He is the "Seed" of Eve, the heir of the whole earth. He is the Son of David. Therefore he said: "Think not that I came to destroy the Law and the prophets." Therefore he said: "I came to fulfil them." Therefore he said that not "one jot or one tittle shall pass from the Law." Therefore he said that "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."

One of the commandments of the Law is that every family should have a home. Whatever its faults, its laziness or extravagance, its home must be restored to it at the jubilee. It was a better law than our homestead laws that secure homes to the idle spendthrifts and thrust their children homeless into the world. At Nazareth, in the synagogue, Jesus preached that every family should have a home. He said:

"The spirit of the Lord is upon me  
Because he hath anointed me to proclaim the acceptable  
year of the Lord."

The "acceptable year of the Lord" was the jubilee when every man was to return to his possession. The people of Nazareth cast him out of their city and tried to throw him down a precipice. If he were to preach a similar sermon to-day in any of our churches the

pewholders would call him an agrarian agitator, and he would not be invited to fill the pulpit again.

The idea of a kingdom and the definition of a king necessarily include dominion over all national and political questions. A proof of it is the fact that those who hold up Christ simply and only as a Saviour of souls have very vague ideas about the kingship and kingdom of Christ. We cannot magnify his royalty without exalting his dominion over all worldly matters, including the cause or causes of undeserved poverty. In the fifth chapter we sufficiently refuted the cavil drawn from his words to Pilate, "My kingdom is not of this world;" and in the second chapter the slander that he prophesied or ordained that there should always be poor in the world. It is almost self-evident that when Christ's kingdom comes, when he is fully acknowledged as king, involuntary poverty will be a thing of the past.

Another part of the Law which Christ came to fulfil is God's promise in Deuteronomy: "There shall be no poor with thee, if only thou hearken diligently unto the voice of Jehovah, thy God." This promise Jesus repeats. Hear him: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "These things" are food, raiment, all material things necessary to our highest welfare in body, mind and soul. And they are not to be "added" miraculously; the birds are not miraculously fed, nor do the flowers miraculously bloom. They will be added to us by the regular operation of second causes. If any individual will seek first the rule and

righteousness of Christ he will be free from deserved or voluntary poverty. To the American people Jesus says: "If ye will seek first my rule, and prefer my righteousness, revealed in the Law and the prophets, to the righteousness of Jefferson and Hamilton, Jackson and Lincoln, all material things necessary to your highest welfare will be added to you. Undeserved poverty, the mother of avarice and crime, of agnosticism and ungodliness, will be ended." Happy is that nation whose God is Jehovah. Blessed will we be if we hearken to Christ.

*Proof Texts in the Gospels.*

Matthew, Chapters 1:1, 6, 20; Ch. 2:2, 6; Ch. 3:2, 3; Ch. 4:17; Ch. 5:17-20; Ch. 6:33; Ch. 7:21; Ch. 10:7-11; Ch. 11:4-6; Ch. 12:18, 20-1; Ch. 13:11, 19, 24, 31, 33, 38, 44, 45, 47, 52; Ch. 15:22; Ch. 18:1, 3-4, 23; Ch. 19:22-4; Ch. 20:1; Ch. 21:5-6, 9, 15, 31, 43; Ch. 22:2, 21, 42, 44; Ch. 23:13, 23; Ch. 24:14; Ch. 25:1, 28, 32; Ch. 26:11; Ch. 27:11, 29-30, 37, 41.

Mark, chapter 1:2-3; Ch. 4:26, 30; Ch. 6:8-10; Ch. 10:5, 14-5, 23-25, 37, 47-8; Ch. 11:7-10; Ch. 12:17, 34, 36; Ch. 14:25; Ch. 15:2, 9, 12, 17-8, 26, 32.

Luke, Chapter 1:32-3; Ch. 2:11, 32; Ch. 3:4-6, 31; Ch. 4:18-9; Ch. 6:20, 24-5; Ch. 7:22; Ch. 9:2-4, 11; Ch. 10:4-9; Ch. 11:42; Ch. 12:31-2; Ch. 13:18, 20; Ch. 14:15; Ch. 16:9; Ch. 17:14, 20-1, 26-9; Ch. 18:16-7, 24-5; Ch. 19:11, 38-40; Ch. 20:25; Ch. 22:29-30; Ch. 23:36-8, 42.

John, Chapter 1:4, 8, 29; Ch. 3:16-7, 19; Ch. 6:15; Ch. 7:7, 19; Ch. 8:32; Ch. 9:5, 39; Ch. 12:8, 13-5,

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31, 46-7; Ch. 14:26 (all things); Ch. 16:11, 20; Ch. 17:2; Ch. 18:33-8; Ch. 19:2, 11, 12, 14-5, 19-21.

This list is incomplete. We advise everyone to make a list for himself.

## CHAPTER XVIII.

### POVERTY AND PIETY.

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THE EPISTLES—THEIR REVERENCE FOR THE SCRIPTURES—THE THIRTEENTH OF ROMANS—FAIR WAGES—CIVIL GOVERNMENT AND PIETY—THE DUTY OF ALL CHRISTIANS—THEIR VICTORY SURE—PROOF TEXTS.

...les, which we have reached, treat mainly individual righteousness. Their refer- righteousness are incidental, and truth that national obedience and undeserved poverty, is

...direct and import-  
...ment Scriptures  
...n as authorita-  
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(I Corinthians 10:6, 11) of Israel as "examples" or "figures" for us. Peter also and Jude speak even of Sodom and Gomorrah as an "example."

In the Old Testament the truths of civil government are set forth by examples, by figures, by concrete cases, by the parable of Israel. Paul gives us an abstract, general statement. It is found in the thirteenth of Romans. It deserves careful study. It begins, "Let every soul be in subjection to the higher powers; for there is no power but of God." "Render to Caesar the things that are Caesar's." And the reason is that the powers of government, the right to tax and the right to punish, are from God. They do not come from man. They do not spring from any social contract. They are divine. And they are "higher powers." The right to punish is above the right to preach. The right to legislate is above the power to praise. The high priest stood without to offer sacrifice; the tables of the Law were in the Holy of holies where the high priest could enter only once a year. As these higher powers are from God they should be guided and ruled by the Law of God, which the great High Priest came to fulfil.

Paul continues, "The powers that be are ordained by God." Only those powers that have the consent of the people, expressed or silent, are, exist. Paul teaches the right of the people to rule. But this right does not free them from God's dominion. Their rule is subject to God's Law.

"Therefore he that resisteth the power withstandeth the ordinance of God." The patriarchal rule of

Abraham, the theocratic leadership of Moses, the republican rule of the judges, the despotism of the kings, the tyranny of Caesar were all alike the ordinance of God, because the people, by submitting, established them. The individuals resisting them withstood God, and "they that withstand shall receive to themselves judgment." But "the ordinances of God" should obey the Law of God.

The worst of governments is better than no government. "The rulers are not a terror to the good work but to the evil." Anarchy, the reign of the passions and lusts is worse than the worst government. "He, or it (the power) is a minister of God to thee for good." This is the truth that we want our voters, our ultimate rulers, to learn. We are ministers, servants, of God. Voting is God's ministry, God's service. To use it for our profit is a sin against God, and not merely a fault against ourselves and our fellow men. It is useless, it is silly, to abuse the politicians; they are what we make them, merely reflections of our own low and unscriptural and atheistic political principles. We have banished the Law of God from our politics; our religious teachers tell us that it has been repealed; and "graft," "bosses," "political corruption of all kinds" is the necessary result. The evil tree bears and must bear evil fruit.

After again urging submission and reverence for the higher powers, Paul lays down the principles of just taxation. "For this cause ye pay tribute also, for they (civil rulers) are ministers of God's service attending continually to this very thing." Only those



taxes are just and righteous that are needful for the expenses of government economically administered. Taxes imposed for any other purpose or object than the support of government and taxes greater than are necessary for this one end are unrighteous and unjust. Such taxes have been and are one main cause of undeserved or involuntary poverty.

The apostle defends the right of civil officers who spend their time on the duties of their offices to a support. In other passages he speaks for fair wages. "The Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn." And "The laborer is worthy of his hire." The ox while working is to have all necessary to its welfare. "Is it for oxen that God careth? or saith He assuredly for our sake? Yea, for our sake it was written, because he that ploweth ought to plow in hope, and he that thresheth in hope of partaking." As the ox should have all necessary for its welfare, so the workman should have all needful for his physical, mental and moral welfare. And the laborer is "worthy" of food, lodging, gold, silver, clothing needed by himself and his family. In a fourth place Paul says, "This we command you, if any man will not work neither let him eat." If those who produced nothing consumed nothing, there would be more for the producers. James denounces judgment on oppressive employers: "Behold the hire of the laborers who sowed your fields, which is of you kept back by fraud, crieth; and the cries of them that reaped entered into the ears of the Lord of Sabaoth."

In many places the epistles declare that Christ is head over all things—not excepting taxes, tariff, business and finance. The epistles also refer repeatedly to “the kingdom of God.” His dominion is contrary to undeserved poverty.

One more passage speaks directly of rulers. We quote it: “Hymenaeus and Alexander have I delivered to Satan (or excommunicated) that they might be taught not to blaspheme. I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God, our Saviour, who would have all men to be saved and to come to a knowledge of the truth.”

Notice the reasons given for the command to pray for rulers; first that Christians may lead godly lives; secondly, that all may be saved; and thirdly (we think it was in Paul’s mind) that backsliders, like Hymenaeus and Alexander, may be reclaimed. If we correctly understand the passage it teaches that national unrighteousness and the undeserved poverty that springs from it, are strong foes to personal piety, great obstacles in the way of sinners’ coming to the Saviour, and causes of the backsliding of professed Christians.

Is it not so? Take the ordinary, average man. He works hard. He spends little. But his wife is overworked and shabby. His children have hardly enough to eat, are often in rags and have not the

advantages of education. If his misery were caused by his own idleness or extravagance he would understand it. If it were due to an attack by a burglar or highway robber, it would not be a mystery. But neither is the case. It is not the fault of his employer; he pays as good wages as any and is often hard pushed. It is not the fault of the storekeepers; they sell as cheaply as any and do not make large profits. He has not the time or ability to study the problem which the wisest have not been able to solve. He gets no help from those who represent the world's Saviour as merely and only the Saviour of souls, who argue that he wrought his miracles of mercy to prove his own divinity, who spiritualize the plainest teachings of the Old Testament and say that the Law of God has been repealed. Will not our average man ascribe his misery to Providence, that is to God? Happy will it be if he does not take to drink.

Involuntary poverty, as has already been pointed out, has no good effects. It is anti-Christ, the greatest enemy of all that is good and holy.

Watching and praying go together. If it is the duty of all Christians to pray for national righteousness it is their duty to work for it. Protestants condemn the monasticism that seeks to secure piety by retiring from the world. Is the piety that retires from politics any better?

The epistles contain many exhortations to charity. Paul was zealous in remembering the poor. His desire to carry the alms of the Gentiles to the Jerusalem poor led to his imprisonment in Caesarea and Rome.

The argument is from the worse to the better. If it is the duty of the followers of Jesus who came to seek the lost, whose mission was to publicans and sinners, to help the idle, shiftless and dissolute, much more should they help the industrious, frugal and virtuous. If it is a Christian duty to help the unworthy poor, much more should they help the worthy. To the victims of involuntary poverty they can not give alms. Charity will not be accepted by them. The best way, almost the only way, of helping them, is to remove the causes of this undeserved poverty, national injustice and unrighteousness.

“Our wrestling,” says Paul, “is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” If we are to contend with Satan and his demons, much more should we wrestle against earthly wickedness, against injustice, against oppression.

The result of such wrestling is not in doubt. If we “put on the armor of God” we will be invincible. If we take the “sword of the Spirit which is the word of God” we will slay the authors of undeserved poverty. “For the word of God is living and active, and sharper than any two-edged sword, and piercing to the dividing of soul and spirit, of both joints and marrow and quick to discern the thoughts and interests of the heart.” “The weapons of our warfare are not of the flesh, but mighty before God to the casting down

of strongholds." By faith we can subdue kingdoms and work righteousness and obtain the promise.

PROOF TEXTS.

Acts, Chapter 1: 6; Ch. 2: 30, 34-5, 44-5; Ch. 3: 22-5; Ch. 4: 25-6, 32-7; Ch. 5: 1-10; Ch. 6: 1-5; Ch. 7: 5, 27, 24; Ch. 10: 35; Ch. 12: 23; Ch. 13: 17-23; Ch. 14: 17; Ch. 15: 16-8; Ch. 17: 24-9; Ch. 18: 14; Ch. 19: 8; Ch. 20: 35; Ch. 24: 2, 10, 14, 17; Ch. 26: 23; Ch. 28: 31; Ch. 28: 19-23, 32, 37.

Romans, Chapter 1: 3, 18; Ch. 2: 2, 4, 6, 11; Ch. 3: 6, 16, 24; Ch. 11: 12; Ch. 12: 8, 13; Ch. 13: 1-7; Ch. 14: 17; Ch. 15: 25-6.

I Corinthians, Chapter 1: 25; Ch. 6: 2, 9-10; Ch. 9: 1-11; Ch. 10: 4, 6, 11, 26; Ch. 13: 3; Ch. 15: 25; Ch. 16: 1-3.

II Corinthians, Chapter 3: 6-11, 15; Ch. 4: 3-4; Ch. 8; Ch. 9; Ch. 10: 3-5.

Galatians, Chapter 2: 10; Ch. 5: 15.

Ephesians, Chapter 1: 22; Ch. 4: 8-10; Ch. 6: 12.

Philippians, Chapter 2: 9-11; Ch. 4: 14.

Colossians, Chapter 1: 15-20; Ch. 2: 9.

II Thessalonians, Chapter 3: 10.

I Timothy, Chapter 1: 17, 25; Ch. 2: 1-4; Ch. 4: 10; Ch. 5: 18; Ch. 6: 17-9.

II Timothy, Chapter 2: 6; Ch. 3: 16.

Titus, chapter 3: 1.

Hebrews, Chapter 1: 3, 6, 8-12; Ch. 2: 8; Ch. 4: 12; Ch. 11: 29, 32-3; Ch. 13: 16.

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James, Chapter 1: 5; Ch. 2: 1-9; Ch. 3: 17; Ch. 4: 1-2, 12; Ch. 5: 1-6.

I Peter, Chapter 2: 13, 17; Ch. 3: 22.

II Peter, Chapter 2: 6; Ch. 3: 2.

I John, Chapter 1: 5.

Jude, Verse 7.

## CHAPTER XIX.

### THE KING AND HIS SERVANTS.

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GOOD NEWS FOR THE POOR—SYMBOLS—THE RULER  
OF THE KINGS OF THE EARTH—HIS SERVANTS—  
PROOF TEXTS.

We have now come to the last book in the Bible. In all parts of it we have found the gospel, the glad tidings, the good news for the poor. The promise made by Christ through Moses in the plains of Moab is repeated by Jesus on the Mount of Beatitudes. "There shall be no poor with thee (for Jehovah, thy God, will surely bless thee in the land which Jehovah thy God giveth thee for an inheritance to possess it) if only thou diligently hearken unto the voice of Jehovah, thy God, to observe to do all this commandment which I command this day." So speaks the Old. The promise is repeated again on Ebal and Gerizim, in the books of Moses, in the history of the judges, in the history of the kings, in the songs of the psalmist, in the proverbs of the wise king, in the preaching of the prophets. And the New, after calling attention to God's goodness to the birds and wild flowers, promises, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The promise is not repeated so frequently in the New Testament; it is not needed; it has been fully explained in the Old. The whole Bible is good news to the poor.

We have no interpretation of Revelation to offer. We do not attempt to explain it. We wish merely to call attention to two truths or facts. They are truths that few will care to deny. They are indeed stated in symbols. But symbols are not always obscure. All know what the Stars and Stripes, the Union-Jack and the Tricolor stand for. The symbols we will quote are equally plain.

John entitles his book, "The Revelation of Jesus Christ." It reveals him as "The ruler of the kings of the earth." This is the first fact or truth to which we call attention. The one "like unto a Son of man," "out of whose mouth proceedeth a sharp two-edged sword," said to the apostle, "I was dead and behold, I am alive forevermore, and I have the keys of death and of Hades." "The Lion of the tribe of Judah, the Root of David hath overcome to open the book and to loose the seals thereof." What the book signifies is plain from the opening of the seals, for as "the Lamb" opens them the white horse of God's truth, the red horse of war, the black horse of famine and the pale horse of death run through the world. "The kings of the earth and the princes and the chief captains and the rich and the strong and every bondman and freeman" acknowledged the dominion of "the Lamb." The saints cried:

"Salvation unto our God who sitteth upon the throne and unto the Lamb."

It is plain the Lamb, the Son of God, in his mediatorial character, is "the ruler of the kings of the earth,"



of all government and authority, of all legislation and administration. As soon as we heartily acknowledge Jesus as such and apply his Law to all legislation, taxation and administration, undeserved poverty will be ended.

The second fact is that the Lamb expects his people to share with him in the government of the world. "Out of the mouth" of the "One like unto a son of man," who stood in the midst of the seven golden candlesticks (explained to be churches), "proceedeth a sharp two-edged sword." The sword of physical force is in the hand. The sword "out of the mouth" is language, speech, the word of God, which comes to the world through the tongues and pens of the followers of the Lamb.

A little further on Christ says, "He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers, as I also have received of my Father." The reference is to the second psalm:

"Thou shalt break them with a rod of iron;  
Thou shalt dash them to pieces like a potter's vessel."

Christ will destroy all national iniquities, as a rod of iron breaks earthenware vessels; and he will do it through his disciples.

In the fourth chapter John sees "a throne set in heaven," "and round about the throne were four and twenty thrones; and upon the thrones I saw four

and twenty elders sitting arrayed in white garments; and on their heads crowns of gold." These "elders" are representatives of the old and new churches. The vision teaches that the saints shall rule the world, destroying all transgressions of the Law of God. "Whomsoever shall do and teach them (the least commandments in the Mosaic code) he shall be called great in the kingdom of heaven."

In the twentieth chapter it is promised that "the dragon, the old serpent, which is the Devil and Satan" shall not deceive the nations for a thousand years. The agency or agent by which this happy result is to be secured is "an angel coming down out of heaven." Angel means messenger. Christ's people are his angel or messenger to deliver the nations from the deception of Satan. And who can doubt their success if they will undertake the work and take to themselves the whole armor of God and the sword of the Spirit which is the word of God, sharper than any two-edged sword, and mighty to the pulling down of the strongholds of injustice?

A laymen's movement seeks to evangelize the world, to preach the news of personal salvation to all within the present generation. It can be done. Another Christian movement could abolish undeserved or involuntary poverty in a single generation.

#### PROOF TEXTS.

Revelation, Chapter 1: 1, 5, 7, 16-8; Ch. 2: 26-7; Ch. 3: 21; Ch. 4: 4; Ch. 5: 5, 10, 12-3; Ch. 6: 10, 15;

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Ch. 7: 9; Ch. 11: 15; Ch. 12: 5-10; Ch. 15: 4; Ch. 16: 14;  
Ch. 17: 14; Ch. 19: 16; Ch. 20: 1-10; Ch. 21: 2, 10, 26;  
Ch. 22: 19.

Any one reading Revelation will mark many passages not in the list above.

## CHAPTER XX.

### THE CHURCH AND REFORM.

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A CLAIM OFTEN MADE FOR THE CHURCH—SOME MORAL MOVEMENTS—ONE DEFINITION OF THE CHURCH—IN A SENSE THE CHURCH IS NOT A LEADER, BUT AN ADVOCATE—CHRISTIANITY AND REFORM—INJURIOUS EFFECTS OF A FALSE IDEA OF THE CHURCH.

Said the Rev. Luther Calvin Wesley, D. D., to the Rev. Jacob Jones: "While there is much unfaithfulness and weakness in the Christian church she stands today at the front of all great moral reforms."

"Indeed. Is the church leading the movement for the initiative, referendum and recall?"

"Is that a moral reform?"

"If man is made in the image of God, if the dominion was given to man and not to kings or nobles, if graft and bribery are immoral, it certainly is a moral reform. But I differ from you; I think the church is leading this movement. Is the church leading the land value tax movement?"

"No. It is not. Do you think that, too, a moral reform?"

"Certainly I do. If oppression is wrong, is immoral, the movement for a single tax on land values is undoubtedly moral. It is the most just tax, the most honest tax, the tax that discourages no industry, but tends to the encouragement of all. It is more-

over a tax approved by the Law of Moses. But I disagree with you; I think the church leads in this single tax agitation. How about free trade? does the church head any movement for free trade? Certainly not. You don't call that a moral movement?"

"Yes, I do. If all men are brothers and should help one another the tariffs that hinder their working for one another are immoral. If 'war is hell' the tariffs that check mutual acquaintance and thus promote wars, are immoral. If the taxation of the needs of the people is wrong the movement for free trade is moral. If the people should 'pay tribute' according to their abilities free trade is righteous. If the people have a right to buy freely, tariffs are wrong. But again I must differ from you; I think the church leads the free trade movement. How about Judge Lindsey's movement, children's courts, the abolition of imprisonment as a punishment for children, indeterminate sentences? Does the church lead these movements?"

"They are good, the church is not the leader in them."

"I think it is. Does the church lead in woman suffrage?"

"Is that, too, a moral movement?"

"If it tends to keep corrupt men out of office, I think so. In my opinion the church leads it. Is the church leading any movement for the abolition of interest? David, you remember, asks, 'Jehovah, who shall sojourn in thy tabernacle?' and he answers

his question, 'He that putteth not out his money to interest.' "

"What do you mean by saying that the church leads all these movements?"

"What do you mean by the church?"

"I mean—well, I mean the Presbyterian Church and the Methodist Church and such like bodies."

"Organizations of believers for the purpose of worship, as banks are organizations of capitalists for loaning money, or railroad companies are organizations for building and running railroads. In that sense of the word the church does not and cannot, never did and never will, really lead any reform movement."

"A very broad assertion," said Dr. Wesley. "How do you justify it?"

"From the very nature of the church as you use the word. The one end and object of the Methodist Church, for example, is worship. It aims to persuade men to worship God—to convert them, and afterwards to assist them in worship. Now real leadership in any reform involves discussion, debate, agitation. Where these enter devotion dies. A church that really leads any reform commits suicide."

"But the church actually does lead the temperance reform."

"It does advocate total abstinence and prohibition. But it did not lead this movement. It was thirty years, no forty years, a whole generation, after the total abstinence agitation began before the church took it up. After the church people had been gener-

ally convinced that temperance was a duty the church could advocate it without killing itself. But that is not leading a reform, not standing in the front line in the battle for moral reforms."

After a pause Mr. Jones continued: "But the church nevertheless does a great work for reform. It holds, guards the ground already won."

"What then," asked the doctor, "do you mean by saying that the church leads all moral reforms?"

"I used the word in another sense as meaning, 'All who profess the true religion, together with their children.' In this meaning of the word the church is the mother of all moral reforms. The initiative, the referendum, the recall, are Christian proposals. Constitutional liberty is a product of Christianity.

"But Mohammedan Turkey has adopted it."

"Because she could not keep out of the influence of Europe, of Christianity, because Roberts College had for forty years given a Christian education to her youth. Mohammedanism, Brahmism, Buddhism, Confucianism, although professed by the majority of the race, did not give birth to the single tax movement, or the free trade movement, or woman suffrage, or any other great moral reform. Directly or indirectly, they are the products of Christianity."

"Do you not belittle the church, the organization for worship?"

"No. Christianity is greater than the church. The other conception of the church has done and is doing great harm. It is said that the Bible was given to the church; if so, adopting your idea of the church,

it is merely and only a book of devotion, a prayer book, instead of being our guide in all the affairs in life. Christ is called the head of the church; adopting your conception of the church, he is merely a pope, a leader of worship, and not at all, 'the light of the world.' The narrow notion of the church dethrones Christ and obscures his book.

"Another very ill effect," Mr. Jones added, "is that only those measures or movements which a church organization can afford to endorse are considered to be moral. All others are thought to be non-moral and merely political."

After a pause Mr. Jones said: "In the narrow sense of the word, Jesus was not a member of the church. He was probably a member of the synagogue in Nazareth, but they cast him out. Afterward he had little opportunity to join any synagogue. He suffered as an excommunicated person, without the city. This is no example for us; but it should guard us against narrow conceptions of the church of Christ.

"A railroad company, an association organized to transport passengers and freight," said Mr. Jones. "might engage in the manufacture of cloth. Its locomotives might be raised from the tracks and belts put around the driving wheels. The depots might be filled with carding machines, the freight cars with spinning jennies, the passenger cars with looms, and the Pullman cars might be turned into cottages. The men, depot agents, ticket sellers, switchmen, track layers, could card up and spin and weave. It would have a good excuse for doing it, for certainly



the transportation business can not be carried on without cloth.

"The results, however, would be unfortunate in two ways. The transportation of freight and passengers would be hindered, and not much cloth would be made, and what was made would be very flimsy, for two reasons. The plant of a railroad is not adapted to the manufacture of cloth. The men were not engaged as spinners and weavers, but because they know how to run a railroad.

"In like manner," continued Mr. Jones, "a church can work for the reform of social abuses. It is an association organized to promote personal righteousness—the conversion of sinners, and the perfecting of saints. But it might work for national righteousness. It has many plausible reasons for doing it. National righteousness is necessary to its highest usefulness. Political graft corrupts private consciences. Evil examples in high places are apt to be followed. Unsanitary surroundings cause ill health; and ill health, as in Elijah and John the Baptist, creates doubts. The apostle urged prayer for rulers that Christians might lead godly lives.

"When a church yields to these suggestions and devotes itself to reforming political abuses, ill results follow. First, its proper work suffers. The time and energy given to political work is taken from its personal work; and less effort is made for the salvation of individuals.

"Secondly, its political results will be small. Its plant is not adapted to political agitation, not are its

members skilled in it. Its buildings are not suited to political meetings. Its meetings do not permit discussion, nor dissent, nor approval. Its leaders and officers have not received the necessary training.

“Thirdly, the political results it does bring about are evil. Because its meetings do not allow controversy, it can only denounce abuses in which none of its members are interested. Thus the American pulpits thunder against the Congo atrocities, the rural pulpits against Wall street, and Eastern pulpits against Mormonism, with very little effect or result except to alienate nations or classes. So the pulpits in the North where there were no slaves, before the Civil War, preached against slavery. This is not accidental. It arises from the very nature of the church as an organization for worship.”

“If there is any force in your comparison,” the Rev. Dr. Luther Calvin Wesley replied, “the church that stands in the front of a moral reform is a hindrance rather than a help to it, an obstacle in its path. It makes the reform ridiculous, and by its denunciations which cannot be answered creates hostility.”

“But using the word ‘church’ in its broad sense as meaning ‘all who profess the true religion, together with their children,’” Mr. Jones said, “we are agreed that the church always has and does now dread all true reforms. We discussed the question thoroughly. Christianity, directly or indirectly, is the fountain head of all constitutional liberty, good order and good laws. By their faith in Christ and his book our fathers subdued kingdoms and wrought righteousness.

What our fathers did we can do. By faith we can subdue nations, and win the promise: 'There shall be no poor.' "

Dr. Wesley remarked thoughtfully: "If the railroad men stopped buying clothes many cotton mills and woolen mills would have to close."

"And this," replied Mr. Jones, "illustrates the relation between the church and moral and political reforms. If Christians were to withdraw their support from them they would cease. The hospitals, orphanages, colleges, schools, social settlements, Bible societies, tract societies, worthy political movements live and prosper only by the help and encouragement of Christian people, just as the cotton and woolen mills derive a part of their support from railroads."

"You are happy in your illustration," exclaimed the doctor.

"Let us then carry it a step further. The railroads do not endorse any factory methods or wages by buying cloth. Its directors express no opinion on these subjects. So the churches, using the word in its narrower sense, by supporting a hospital neither approve nor condemn allopathy or homeopathy. By supporting a college a church does not endorse any science. By attending to its proper business, worship, it can best promote the welfare of the world."

## CHAPTER XXI.

### THE LAW AND THE GOSPELS.

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THREE CURES FOR POVERTY REFUTED—I. CHURCH MEMBERSHIP—II. PERSONAL PIETY—III. THE SOCIAL TEACHINGS OF JESUS—CHRIST AND THE LAW—THE TEN COMMANDMENTS AND THE FOUR GOSPELS—THE DECLARATION OF INDEPENDENCE AND THE GOSPELS.

The next day Dr. Wesley remarked: "I have been thinking about undeserved poverty, and—"

"I am glad to hear it," Mr. Jones interrupted, "If we would only think, think seriously, think about what is honest and just, there would be no involuntary poverty. It is entirely unnecessary. We would all, even the richest men, be better off without it."

"And I think that if all the people were church members there would be no poor. There are no poor people in my church."

"In Jerusalem in Isaiah's age the people generally seem to have been church members. They were too very zealous in performing their church duties. They offered a 'multitude of sacrifices,' they made 'many prayers,' they observed the 'appointed feasts.' But there were poor in Jerusalem. 'The faces of the poor' were ground by the elders, the rulers. The prophet calls Jerusalem 'Sodom.'

"But, but, but—"

"These Jerusalem church members were very strict

and earnest. 'They seek me daily,' says God, 'and delight to know my ways.' They feasted as we do not. They complained because God did not remove the calamities from their city, as we complain about the tariff and the trusts. 'Wherefore have we feasted and thou seest not? We have afflicted our souls, and thou takest not knowledge.' Something more than church membership, praying, revival meetings, is needed to end poverty. Please turn to Isaiah 58: 9.

Dr. Wesley found the place and read: "If thou take away the yoke, the putting forth of the finger and speaking wickedly; and if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in darkness; and thine obscurity be as the noonday; and Jehovah will guide thee continually; and will satisfy thy soul in dry places; and make strong thy bones; and thou shalt be like a watered garden."

"Without these things, without the breaking of yokes, or an honest, sincere effort to break them, our religious services are offensive to God. You remember the expression 'He that slayeth—sacrificeth—an ox is as he that slayeth a man.' You remember, too, the Jerusalem church in Christ's day?"

"What he called 'a generation of vipers' and 'hypocrites?'"

"They were sincere, were self-deceived. They were orthodox. But their church membership did not prevent the siege of Jerusalem by Titus and all its horrors."

After a long pause Dr. Wesley admitted: "Mere church membership amounts to little, of course. I

have names on my church roll that ought not to be there; every pastor has. What I mean is that real church membership, sincere piety, the fear of the Lord, faith in Christ, will bless our country."

"It will save the soul of the believer. But without knowledge of the Law of Moses it will not help to deliver our nation from its sins or remove the causes of undeserved poverty."

"You astonish me!"

"Take up the biblical examples, Abraham, the friend of God and father of the faithful, was saved. But he did not know that polygamy was wrong. He would not be of much use in fighting Mormonism. David, the man after God's own heart, was a believer in monarchy; he would not be a good orator for the initiative, referendum and recall. Solomon, who placed heavy burdens on Israel, would not be an efficient tax reformer. Zaccheus no doubt continued to farm the taxes of Jericho after salvation came to his house. There have been similar cases in all ages and countries. They have been judged by the knowledge of their land and age, and if they accepted the free gift of God they have eternal life. Only by knowing the Law of Moses and the other Scriptures can we wisely and permanently reform the evils of our civilization."

"You mistake me. I mean that if a church member follows Christ and the teachings of Christ in the four gospels he will be a real reformer."

"You have joined two things that ought to be separated in considering this matter."

"What are they?"

"The example of Christ and the teachings of Christ in the four gospels.

"Why so?"

"Because they are different so far as this question is concerned. Christ honored the Law of Moses in every way, but he did not repeat it."

"I don't understand."

"Christ honored the Law of Moses. At his birth his mother offered the prescribed sacrifice. He was circumcised. He was baptised. He fulfilled all righteousness. He attended the synagogue where Moses was read and the temple where the Mosaic ceremonies were performed. He commanded the lepers to show themselves to the priest. Only by honoring the Law of Moses can we follow the example of our Master."

"But we don't do those things now."

"No, we do not. When the sun rises the shadows flee; and when the realities come the types perish. When our friends visit us, we don't look at their photographs. But we can honor the Law of Moses by applying its principles to the circumstances and conditions of our own land and age. You remember the Sadducees?"

"What do you refer to?"

"To refute their cavil about the resurrection he quoted Moses. He might have framed arguments to refute them from the hopes of all races, from the nature of the soul, from nature, from the justice and goodness of God; but he quoted Moses. Just so, if

we wish to imitate him, we will go to Moses for light on questions of national policy on which Moses says so much. He gave us a still more forcible example—at his temptation. These are three theories of reform. Some say that all the world's evils spring from material causes, from lack of bread. Some say that they proceed from political causes, from misgovernment. And some say that the way to reform all our evils is to convert all the people. Satan in the desert presented all these theories of reform to the Saviour of the world. He invited him to turn the stones into bread and supply all the physical wants of mankind. He offered him the throne of the world. He suggested that Jesus might obtain the adoration of all men. Jesus replied to all these temptations, not by reasoning, but by quoting the Law. Our Master has thus taught us to test all methods of reform and all political theories by the Law.”

“But Jesus might have repeated the Law, as Chronicles repeats Kings.”

“If he had done so it would have obscured his mission. He came to Sinai as a lawgiver, but to Galilee as a Saviour. The two works are distinct. To mix them would have obscured both. Christ fulfilled and established the Law in the best possible ways, by his example and by giving us a new spirit of obedience.”

“I see, but—”

“Excuse me a moment. A repetition of the Law by him would have obscured it also. The condition



of the people in the two ages were so different that he must have changed its phraseology. We would have had two versions of it, instead of the one simple parable of national righteousness which is easily understood if we study it in the fear of the Lord. Christ's age was unfavorable for the publication of such a parable. Its political condition was very complex—Caesar, governor of Syria, the Herods, the high priests, Roman citizenship, etc. In his age it would have been almost impossible to state briefly the principles of national justice applicable to all ages. He said he came to fulfil the Law. By his example, by his silence, and by his words, he established the Law. To truly follow Christ we must honor the Law of Moses."

"What I meant to say," exclaimed Dr. Wesley, "is that the man who frames his life according to the teachings of the four gospels is a true patriot and a real reformer."

"Very well, then, let us examine it thoroughly. A polygamist, you regard, therefore, as a real patriot and reformer?"

"What do you mean?"

"There is not a word in the four gospels forbidding polygamy."

"You are trifling."

"I am not. 'The social teachings of Jesus,' 'the ethics of the gospels' are used as a club to beat Moses. They are used as a shield for mental cowardice. They are used as a couch for intellectual sloth. The one who argues for the ethical teachings of Jesus should

stand up like a man. What can you say for your polygamist patriot?"

"I confess, I have nothing."

"In the gospels is no good argument for the emancipation of slaves."

"I have you there—the golden rule."

"It must be reasonably understood and applied. Because I want some millionaire to give me a million to publish an anti-poverty paper does not make it his duty to send me a check. An 'ought' enters into the golden rule. Not what I want, but what I ought to want is the rule. The gospels offer no proof that the slaves ought to want freedom; that proof comes from Genesis. I remember the slavery debates before the civil war; the abolitionists quoted nothing from the gospels except the golden rule. Let us take up the ten commandments. Is there anything in the gospels forbidding polytheism?"

"Nothing except two quotations from the Law of Moses."

"And what does that prove?"

"I'll be honest. It shows that Christ referred to the Law of Moses for ethical teaching."

"Anything in the gospels forbidding idolatry?"

"Nothing, I think."

"Therefore an idolater might be a real patriot and reformer. Christ forbade profanity in conversation; but do the gospels forbid perjury?"

"I never thought of it—they do not."

"Anything in the gospels to secure to laborers a weekly day of rest?"

"Well, no. What Christ said is often applied wrongly on the other side."

"If we did not have the Law we could not prove the wrongfulness of the application. Anything except a quotation commanding children to honor their parents?"

"Nothing; the quotation shows Christ's respect for the Law, as I have already admitted."

"Anything forbidding murder except two quotations?"

"Nothing."

"Anything forbidding stealing except one quotation?"

"I do not remember anything."

"Anything forbidding bearing false witness?"

"You are making your point."

"Anything forbidding a man to covet his neighbor's house?"

"I never thought of it—nothing."

"The gospels are silent about nine of the ten commandments except for quotations which show Christ's regard for the Law. Christ's silence on ethical questions and his quotations from the Law prove, it seems to me, that Christ wished all his disciples to honor, study and obey the Law of Moses, except, of course, its types embodied in its ceremonies."

"Do you not," asked Dr. Wesley, "dishonor our Redeemer by arguing that the ethical teachings of the four gospels are less than those of the Ten Commandments?"

"On the contrary," was Mr. Jones' reply, "I honor

him. God, Christ, spoke the 'ten words' and wrote them on the tables of stone. If they needed to be revised or changed or added to, it would be an imputation on his wisdom. By denying that the gospels add anything to the Ten Commandments or change them in any way, or even repeat them except by quoting, I show the greatest respect to Christ. If we exalt the gospels as a teacher of ethics we degrade the Law, and in dishonoring the Law we dishonor the author. David, you remember, said that 'the Law of Jehovah,' spoken on Sinai or revealed through Moses, 'is perfect.'

"Yet the Law allowed divorce, and permitted slavery and polygamy."

"If you will reflect that Moses was not a teacher of morals but a legislator, this will not make you doubt David's opinion of the Law of Jehovah. The Pentateuch is a code of Law and not a treatise on moral philosophy. It had to adapt itself to the customs, opinions, prejudices of the people, to their 'hardness of heart.' We are a Christian nation, but there are many vices which our statutes do not forbid. England is a Christian nation, the ruler of India, but it does not prohibit Hindoo polygamy; such a prohibition might do far more harm than good."

"Your point is well made," remarked Dr. Wesley.

"The perfection of the Law is seen in its adaptation to the people for whom it was made. Divorce is one example. The apostles, even after they had been sometime with the Master, thought it would be unwise for a man to marry if he could not divorce

his wife. If Moses had forbidden divorce, his prohibition would either have been a dead letter or it would have discouraged marriage and promoted concubinage. His regulation of it removed most of its evils. The custom of 'blood revenge' is another illustration. It could not be changed, but the 'cities of refuge,' except in very rare cases, prevented feuds and vendettas. So the legislation about polygamy and slavery mitigated their evils."

"Well, I must admit," said Dr. Wesley, "that the Mosaic legislation is a model in this regard."

"And that is not all," continued Mr. Jones. "In the statutes, the prohibitions and commands, and in the moral precepts mingled with them, and in the histories which accompany them, a very pure ethical system shines forth, as noble as that of the gospels. By the parable of the good Samaritan we are commanded to do good to strangers; the Sermon on the Mount commands us to pray for our enemies; but the Law commands us to help our enemies."

"You are pleading your cause well."

"Do the gospels anywhere command kindness to animals? The law does."

"I do not remember anything in the gospels about it."

"We have tested the gospels by the Decalogue. Now let us try it by the ethical part of our Declaration of Independence."

"I think I know what you mean; 'We hold these truths to be self-evident—'"

"Hold on! Are they 'self-evident' in heathen lands? Were they self-evident in classical ages?"

"No. I see your point. They are self-evident to us because the Bible, the whole Bible, is so generally read and expounded."

"Proceed, please."

"We hold these truths to be self-evident, that all men are created free—"

"Stop. 'All men.' Anything in the gospels about 'all men?'"

"Christ taught us to say 'our Father.'"

"Whom did he teach to pray? His disciples? Yes, and he said that he was only sent to the house of Israel. We will have to go to the first ten chapters of Genesis for the 'all men.' And what about being 'created free?' Does that come from Matthew or Mark or Luke or John?"

"No. It was from the old Jewish statute, condemning a man stealer to death."

"Go on," Mr. Jones commanded.

"'Are created free and equal.' The equality, of course, does not refer to sex, or stature, or strength, or intellect, but to equality before the law, to legal equality."

"Very good. But do the gospels teach it? No, it comes from the Mosaic prohibition of injustice and inequality. Proceed."

"'And are endowed by their Creator with certain inalienable rights.'"

"Does that come from the gospels?"

"I see. It is taught by Moses and not by Matthew.

I proceed: 'Among these are life.' I have you there. The Sermon on the Mount forbids murder."

"Yes, but only by quoting the Law. The next."

"'Liberty.'"

"Do the gospels teach that all men are endowed with liberty?"

"I will read on: 'And the pursuit of happiness.' Yes, I admit that the gospels do not assert that all men have this gift. 'To secure these rights governments are instituted among men.'"

"Anything in the four gospels about the institution of government? The phrase, the passive voice, implies that God, the Creator, institutes government. It is a valuable doctrine as it limits all political power by righteousness, by the righteousness of God. Anything in the gospels about it?"

"Nothing. I read on: 'Deriving their just powers from the consent of the governed.'"

"Nothing in the gospels about that; is there? 'Paying tribute to Caesar?' But the Jews had not consented to his rule. But the doctrine was taught impressively at Sinai: before Jehovah gave the decalogue he secured the consent of the people to receive it. It is taught in the history of Moses; although appointed by God to be the leader of Israel he had to obtain the consent of the elders, the representatives of the people. The history of the establishment of the Jewish monarchy teaches it. Our constitutional liberties rest wholly on the Law and not at all on the gospels."

"This is new to me, but worth considering."

"A few more questions. Do the gospels teach anything about the right use of land?—land which is the foundation of all industries. Do they teach anything about just and unjust taxes? Do they condemn the farming of taxes, an iniquitous system of raising revenue, in which Zaccheus and Matthew were engaged? Do they condemn grinding the faces of the poor by taxation? Do they command equal laws for the rich and the poor, for the citizen and the alien, for the influential and the widow? Do they condemn the Roman citizenship, by which some had legal privileges denied to others? Do they condemn 'gifts', that is, bribes and graft? In regard to wages they lay down an excellent rule; 'The laborer is worthy of his food,' that is, of all things necessary to his well-being; but do they command the prompt payment of wages? Is there any exemption or homestead law in the gospels? I might ask many more like questions."

"By your questions do you not destroy the prophetic work of Christ?" asked Dr. Wesley.

"No, I establish it. He is a prophet like unto Moses. It was foretold that he would teach 'all nations' the ways of Jehovah, that 'out of Zion shall go forth the Law,' that Christ 'shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.' He is doing it. Study the history of any nation; compare England or Scotland or Germany or France of the fifteenth century with them in the twentieth; just in proportion to the general reading and study of the Bible have good



order, equitable laws, merciful administration, civil liberty prevailed. Compare the present conditions of the various nations. Their civilization and enlightenment are proportioned to their study and reading of the Bible. The past and the present, history and geography, confirm the hope that if any nation will conform its laws to the principles of justice contained in the Law of Moses there will be no poor in it except by their own faults, that every one will have everything that will promote his physical, mental and moral welfare and happiness. God is no respecter of persons or of nations. He says to the United States, as he said to Israel: **'THERE SHALL BE NO POOR WITH THEE (FOR JEHOVAH HATH GREATLY BLESSED THEE IN THE LAND WHICH JEHOVAH THY GOD HATH GIVEN THEE), IF ONLY THOU DILIGENTLY HEARKEN TO OBSERVE TO DO ALL THE COMMANDMENT WHICH I COMMAND THEE'** ”.

After a long pause Mr. Jones concluded: “Those who speak lightly of the Mosaic code and praise ‘the social teachings of Jesus’ either lack brains to think, or fail to use them, or else they are trying to deceive themselves or others. Jesus tells us what are his ‘social teachings,’ his political doctrines, his economic philosophy. Hear him. **'THINK NOT THAT I CAME TO DESTROY THE LAW OR THE PROPHETS; I CAME NOT TO DESTROY BUT TO FULFIL. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS AWAY, ONE JOT OR ONE TITTLE SHALL IN NO WISE**

PASS AWAY FROM THE LAW TILL ALL THINGS BE ACCOMPLISHED. WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST COMMANDMENTS AND SHALL TEACH MEN, SO SHALL HE BE CALLED LEAST IN THE KINGDOM OF HEAVEN; BUT WHOSOEVER SHALL DO AND TEACH THEM, HE SHALL BE CALLED GREAT IN THE KINGDOM OF HEAVEN.' "

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