

the screen. It would make some parents quake with horror if they knew to what extent the sex urge is developed in many of the movie-crazed youth of our land. Parental delinquency has produced juvenile delinquency. There is little if any restraint among parents these days against crime pictures, and crime filth that pours over the radio. Because of this neglect parents have acted as a relay between the show room and the class room. The crowded class room, the assembly room, and the playground offer a good (bad) second for the further stimulation of vice sown in the crowded show room. A Bible School is free from all this allurements and propensity to evil. There is no connection between the screen and the class room there, for none exists. Praying parents, praying teachers, and praying friends make the bulwark doubly strong against evil.

I BELIEVE IN BIBLE SCHOOLS because of the influences that do not end on the last day of school. Just recently we met a young man now with a responsible position in a great publishing house, who had spent a very brief period in our Bible School several years ago. His married life had ended in failure, and from all indications, he was not in the best of religious experience; but he had hardly spoken a dozen words until I could clearly detect the good influences that had gotten hold of him in his short stay under holy influences and environment. There was evidence of honesty in business; there was evidence of principle of conduct; there was evidence of, at least, the **past** touch of God on his life. It told in his countenance, it told in his very words and actions. The influence still remained. I went from him thankful to God for Bible Schools; thankful that he had once attended, thankful that my own children had the privilege of a Bible School. Since that interview with this young man I have wanted my life and influence to turn more young people, underprivileged young people, to the Bible School. Amen!

I BELIEVE IN BIBLE SCHOOLS because they are expensive. Why say that? Because that everything that is worthy and eternal grows out of sacrifice. There is a cost to virtue and integrity. Bible Schools are expensive institutions. Drops of blood, like the peculiar thread woven into the greenbacks of our currency, distinguish the true from the sham. There is suffering all around, through and through, in a godly Bible School. The faculty suffer privation and often the necessities of life. President and matron suffer keenly as they act as substitute parent, disciplinarian, spiritual advisor, and all around instructor of moral life under their wings. Parents of the students in Bible School suffer, not with that fear that a parent has whose child is in public school, but suffering with Christ that their offspring may not miss the plan and call of God, and that they go from the Bible School, approved unto God a workman that needeth not to be ashamed, rightly dividing the worth of truth.

Parents often send their children to public school in preference to the Bible School, because, they say, it is less expensive. It may be less expensive in dollars and cents, but not so in terms of eternity and soul value. Father, mother, how can you for a moment dare to consider the **COST** of putting your son or daughter in a Bible School? It will cost you infinitely more if you **DON'T**, when the opportunity and time comes. Parents who have

never caught the vision, saw the need, or put forth effort to get their children in Bible School, are paying dearly in regrets, tears, remorse, and shame as they have witnessed the careless, indifferent and often ruinous practices of a once promising offspring. The hope of the church tomorrow, the hope of the youth of today is the influences of a holy Bible School under the leadership of the Holy Ghost. Father, mother, shall you, shall I, deny our children the heritage that rightly belong to them? Let us find the will of God concerning the schooling of our children for the coming years. Where there's a will there is a way. —Editor, "Immanuel Missionary."

### RIVERS OF LIVING WATERS

Samuel Chadwick

The Feast of Tabernacles was the popular festival of the year. It came in the autumn, when the work of harvest was over and there was a lull in the endless round of toil. The country people were free and ready for a holiday. For a whole week everyone lived in the open, in tents and booths. There were special religious services at the Temple, and joyous processions and sacrifices of Thanksgiving. It was a Harvest Festival and a National Memorial; a season of thanksgiving and remembrance, in which was commemorated the journey of the Israelites through the desert, from the bondage of Egypt to the inheritance of Canaan.

#### Will He Come?

The evangelists made it clear that the feast marked a climax in the ministry of our Lord. At the feeding of the five thousand, the people had sought by force to make Him King. He refused their offer, and they were rebuffed. He blamed them for their mistake, and they resented it. He offered them a kingdom they did not want, and they turned their backs upon Him. He explained the nature of His mission and His kingdom, in terms that puzzled and perplexed him. The event passed, but the idea lived. They interpreted kingship and kingdoms in terms of their own ideas and ambitions. They held on to the fact in spite of their perplexity. They must force the issue in some other way, and so they tried their hand at diplomacy. He must go to the Feast. Jerusalem was the center of political interest and activity. He must unfurl His standard in the city where Caesar had his throne, and the rulers of Israel assembled in ecclesiastical pomp and power. He refused to take orders from relatives or followers, who assumed the right to dictate His course. The Galilean caravan went without Him. He followed later by another route.

The city was full of excitement about Jesus. He was the subject of discussion wherever people gathered together. The rulers sent inquiries. Pilgrims asked questions about Him. Everybody wanted to know if He was coming, why He was not there, and when He was likely to come. He arrived about the middle of the week, and the news spread that He was teaching in the Temple. There was a feeling of crisis in the air, and a note of battle in His speech. The rulers sent a force of police as a precaution, with secret instructions to find an occasion to arrest Him, but they came back without Him. Crowds gathered daily and listened in amazement. They marvelled that One without the credentials of learning should have such knowledge,

and still more were they amazed at His courage. He knew all about Moses, and He openly defied the Pharisees, scribes, and rulers. Every day the excitement grew more intense, and the situation more critical. An attempt to arrest Him failed, but it added to the tumult, and it was under these critical conditions of excitement and tension that they came to the last day of the Feast.

#### A Dramatic Cry

"Now on the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink (John 7:37)."

The explanation of the cry is in the dramatic circumstances in which it was uttered. Each day of the Feast there was a picturesque symbolism recalling the experience of the Wilderness. There was a daily procession to bring water from the Pool of Siloam, which was poured out upon the altar to the accompaniment of Psalms 113 and 118. Wine also was poured out to recall the entrance into the Land of Promise. The great lamps were lit, and appropriate Scriptures were read. On the last day of the Feast there were processions, but no water was poured on the altar. Amid all this ceremony and rejoicing Jesus stepped into the midst of people and priests and cried with a loud voice, "If any man thirst, let him come unto me and drink." The cry could have but one meaning. It was the **announcement** that all the things symbolized in the feast were fulfilled in Him.

The reference of the Scripture was not to any particular passage, but to the Scriptures symbolized in the ritual of the festival. The water miracle of the Wilderness had never been forgotten. It had passed into the everyday speech of the nation, and had a conspicuous place in the language of the prophets. It came to be the special symbol of the Holy Spirit, whose coming was always associated with the mission of the Messiah. The ceremony gathered up such Scriptures as Joel 2:28, and 3:18; Ezekiel 36:25-27, and chapter 47; and Zechariah 13:1, but the appeal of Jesus is to all Scripture which bore witness of Him. There could be but one interpretation, and it is confirmed by St. Paul in I. Corinthians 10:4, "And the rock was Christ."

#### A Call and a Promise

There is a gospel in the cry that is more than all the immediate issues of the memorable Feast of Tabernacles. The claim to be the Messiah is overshadowed by the call to all mankind. He made stupendous claims in His promises to those who came to Him. Is there any other who would have called to Himself the weary and heavy laden, and promised to give them rest? He promised light to all that walk in darkness, the Bread of Life to those who were hungry, and life eternal to those who were dead. Amid them all the call to the thirsty is the most amazing, for He promises that in Him every thirst shall be satisfied. There is no qualification as to the kind of thirst, and there is no warrant of any kind of limitation. The only condition is thirst: a deep, persistent, consuming desire for which all else is gladly sacrificed. There is no gospel for those who have no thirst. Jesus has nothing to offer to those who want nothing. His appeal is to the thirsty, and He promises that all thirst shall be satisfied and satisfied in Him; and He satisfies every variety of temperament, every dominant desire of every heart, and every

(Continued on Page 8)