To
Dr James M. Gray
from
A. C. Gaebelein.

OUR HOPE.

A CHRISTIAN MONTHLY, DEVOTED TO BIBLE STUDY, ESPECIALLY THE PROPHETIC WORD.

Edited by

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OUR HOPE.

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Editorial Notes.

Teach Me Thy Way, O Lord.

In the lxxxvi. psalm where one speaks who is "*poor and needy*" we have a most helpful prayer, which will prove a blessing to our hearts and lives. It is contained in the eleventh verse. "Teach me Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy Name." Can we thus ask of Him in all sincerity and truth? And is it *the* desire of our daily life to *walk* in His truth with a united heart? Often we repeat such a word with a light tongue or sing about it in some hymn, without the heart entering fully into the meaning. A few moments of quiet meditation on these words will bring out their sweetness.

The prayer first, "Teach me Thy way, O Lord." It is the prayer of one who knows God. "For Thou art great, and doest wondrous things; Thou art God alone," we read in the previous verse and in the beginning inspired David owns himself as a servant who trusteth in God and who knows his poverty and his need. The knowledge of God and of our Lord Jesus Christ will always bring out our weakness, nothingness and need. It puts us in the dust before Him, and from the dust faith makes us to rejoice *in* Him who is our all in all, whose life and strength, grace and glory is ours. The knowledge of God through grace will ever increase the desire of the heart to know Him more, Him who is infinite. To know His way, to be taught His way is surely the continued prayer and desire

of the believer. And where has He made known His way? Where has He deposited and revealed His will and His way? The child of God knows the answer. He has made known His way in His Word. It is in the Word where He has revealed His way, and where He shows us the path we have to go, and teaches us His will. Much in this Psalm refers to our Lord, the living Word, who in His humiliation walked in that way, His own Spirit had made known in the written Word. It must be our way. We take the Word as our guide and authority, and come to it with the assurance that there His way is made known. The prayer, "Teach *me Thy* way, O Lord," is answered. It is continually answered. As we breath that which is God-breathed (for that is the meaning of inspiration) God's way and truth will become our possession and we walk in fellowship with the Father and the Son. Why are we so often perplexed? Why so often discouraged and defeated by the enemy? Because we did not move in the Word and do not breath the atmosphere of the Word. Neglect of heart meditation of the Scriptures will always lead to failure and defeat. How needful it is in these days to turn amidst increasing difficulties to the oracles of God!

The prayer is followed by the purpose of the heart, which knows God. "I will walk in Thy truth." What would all our knowledge of God's Word amount to, if we were not walking in the light of His truth? What, if we know His way perfectly and then refuse to walk in that way? Surely it would be for our great loss. Yet here it is where the enemy often succeeds. The knowledge of the truth comes to the heart, and the feet care not to take the path, which has been shown. A burden has been of late upon us for our readers. As OUR HOPE, the teachings of the Word, all these precious truths, reach from month to month an increasing number of God's people, we have thought, whether all our readers, do not alone *read* the truth, but also *live* the precious things our Lord gives us through the ministry of His Word. May He keep us all from holding the Truth in unrighteousness. The prayer, "Teach me Thy way" must be followed by the decision, "I will walk in Thy Truth." All God's Truth is given to us to

walk therein. If we believe, for instance, in the blessed Hope, let us walk and act like men who truly wait for their Lord. "Sanctify them in Thy Truth, Thy Word is the Truth." Thus He prayed for us. Are you daily sanctified, separated, by the Truth? Bible study, Scripture reading, meditation on the Word, must lead to separation and to a walk with God. After you read OUR HOPE for twelve months are you *walking* more in the Truth than you did the year before?

This heart purpose is followed by another prayer, "Unite my heart to fear Thy name." This could never apply to our Lord. He had no need to pray that prayer, for He had no divided heart. We have a heart which is divided. No sooner do we decide, "I *will* walk in Thy Truth," then our divided heart will be fully demonstrated. "Unite my heart," means make my heart, my whole being one, in following the Lord and walking in the Truth. Paul had a united heart through the Grace of God when he said, "This one thing I do." Stop running after all kinds of doubtful things, things which divide the heart! May He grant us all through the power of His Spirit the united heart.

A Communication From Kishineff.

Our friend, Mr. R. Faltin, Pastor of the German Lutheran Church in Kishineff, Bessarabia, to whom we had written to ascertain details of the awful massacre of Jews, sent us a reply by registered letter, which reached us a few days ago. We give a literal translation in part:

"Terrible have been the days through which we had to live during Easter-time this year. I have seen many a scene of Jewish persecution, but in comparison with the last, they are all insignificant. Whosoever has witnessed the destruction of 600 huts and 700 houses, as I could witness it, and has seen the undescribable misery of the murdered and wounded, as well as the poor ones who were left, is reminded of the deeds of heathenish vandals. There is no doubt organized bands have done all these inhuman acts of violence and have put misery and sorrow upon the *poor* Jews and unextinguishable reproach upon professing Christians.

On the third day the murdering, plundering hordes were stopped by the energetic interference of the police and the military power.

Since then commerce and daily life have almost completely stopped; because the Jews are full of fears, though from the side of the Christian population they have received and receive much friendly assistance. Quite a large number of Jews have left our city for ... The mass of those who remained have confessed that they ... apostatized from God, and the eighth day of May has been set ... as a day of *repentance and prayer to God*. They intended to bury the *Thora* (the scroll of the Law) which had been awfully desecrated. Jews had defended the holy scroll, but they died in the defense, and it was intended to bury the desecrated scroll, where the courageous defenders had been buried, but, fearing the masses, it was not done. . . . . Today, May 5th (Russian calendar), 5 A. M., everything is quiet in the Ghetto; a solemn and impressive stillness everywhere. With bowed heads, I see the Jews going silently towards their synagogues. All faces are extremely sorrowful. One can read in their faces that they are desirous to humble themselves before God. . . . Among the ever increasing numbers, which go in the direction of the synagogues are such who have not been in the habit of going there often. The common sorrow has led them together. The Psalms and prayers for forgiveness were read with great earnestness, and mention was made of the forty-one persons (thirty-two men, seven women and two children) who were murdered on the 7th of April, as well as the many more who died on account of their wounds. Many children mourn the loss of father and mother. The prayers of the weeping and loud crying mourners were so heartbreaking that even the most indifferent lookers on were carried away. Addresses were delivered by Zionists; one said: 'My poor, miserable brethren! You poor, defenceless sheep, who have been so cruelly torn by the wolves, because *you have left your Shepherd*, why do you not think of looking for your faithful Shepherd? If we turn with tears and repentance to our heavenly Father we shall be saved.'"

We have prayed much for the poor, frightened sheep of Israel in Russia, and especially in Kishineff, and have held *ourselves ready to go there once more in the near future*, should it please our Lord to send us. The Lord, the Shepherd of Israel, bless them, and may some of them find Him the Good Shepherd.

What Does It All Mean?

Israel persecuted as much as ever and even worse; driven about from land to land, no rest for the sole of their feet! Israel *almost despairing*, looking towards the homeland as their last hope, and filled with an ever

increasing zeal for Zion and Zionism! What does it mean, this shaking among the dry bones, these evidences of returning life?

What does this unrest mean among the nations? The eastern question unsettled looming up once more. Strife and bloodshed, assassination of rulers and threatening revolutions, crime and wickedness on a frightful increase, lawlessness abounding and all waiting for a lawless one to lead. And this ever spreading falling away from the faith, which is going on in Christendom, what does that mean? The Master, who bought them, is being denied more than ever, the Lord rejected. His blessed work on the cross denied, His Word dishonored and its infallibility set aside. What does it mean? Delusions upon delusions falling like hungry birds of prey upon Christendom, *confusion worse confounded the result almost everywhere.* These things and many others, what do they all mean Reader! The meaning of all is that a crisis is upon us, a crisis long foretold; it has come, and the crisis is—*our Lord is coming again.* Well may we hear His voice across the waters and rising waves, "Behold I come quickly." "For yet a little while and He that shall come, will come and will not tarry." Our blessed gathering unto the Lord to meet Him in the air is *imminent.* May our loins be girded, and our lights be shining.

Saved by the Message "Christ Returns."

Some week's ago a reader sent us word that by a sample copy of "OUR HOPE," she had become a believer in the Lord Jesus Christ, and had been saved. We were exceedingly thankful to God for such news, and asked for information, what part of our written testimony the Lord had used. The reply told us that it was through the message of Christ's *imminent* coming the person had turned to the Lord Jesus Christ for salvation, and the letter breathes the joy of salvation and the desire to make Him and His coming known to others. This is not the only case of which we

know that the Lord blessed the prophetic Word to the unsaved and led them to Himself.

We mention this for the encouragement of our brethren, preachers and evangelists, to give the *coming of the Lord* the place in their preaching and teaching, which the Holy Spirit has given to the blessed hope in the Word. The coming of the Lord *is* the message for our times. A faithful, continued proclamation of it will reach the heart of saint and sinner under the blessing of God.

A Remarkable Testimony From So Strange a Source.

During June we picked up a volume printed in German, issued recently, which after having read it, surprised us not a little. The title of the book is "Ouward to Zion! or the great Hope of Israel and all mankind." (Auf nach *Zion! oder die grosse Hoffnung Israels* und aller Menschen).

The author is Dr. A. Rohling, Professor at the Roman Catholic University, at Prague, a dignitary of the Roman Catholic "church;" the volume is published by the permission of the Bishop of Prague. In this book, this Roman Catholic professor defends not alone the inspiration of the Old Testament, but its literal interpretation and literal fulfilment. That much of what he says is mixed with the evil doctrine of Rome is seen in the opening chapter, and yet all through the book the author speaks of the coming of the Lord and declares over and over again that this age is to end in apostasy, after which the Lord will be revealed, and Israel's conversion and restoration takes place, and an age of blessing and peace will resul In his introduction, he makes the astounding (for a Roma Catholic) statement, *that Rome will have to give way to Jerusalem*. Jerusalem and not Rome, he declares, is to be mistress over the world to come, from there "*Jesus Christ upon His throne will rule personally and visibly the whole human family.*" "Israel," he says, must "first return to the holy land, for the purpose that the destinies of man-

kind be fully accomplished from there." This he states repeatedly. He also teaches that Israel will return first in unbelief to turn to the little horn of Daniel vii. and will suffer under the man of sin, but will be at last God's people. For their final conversion he quotes Romans xi. On the Davidic Covenant, and its coming fulfilment, he is very clear and Scriptural. "The second Psalm," we read in this book, "manifests Messiah as Son of God with authority and rule over the nations of the earth, and victory over His enemies. His government is upon the earth with Zion as center. Only at His second coming will all the tares be put aside (Matt. xiii), immediately before His coming are all the nations in apostasy (2 Thess. ii), and in the midst of that great apostasy falls the beginning of the second Psalm." Such and even stronger statements abound in Rohling's book. He has far more light on prophecy than many a higher critic and "Protestant" professor. On the whole the book contains a remarkable testimony from such a strange source.

We had hoped to print in this issue the addresses, or at least part of them, which were delivered by Mr. Scofield at the St. Louis Bible Conference. We are sorry to be unable to do this as the unrevised stenographic report has not reached us at the time we go to press. We hope to be able to carry out our promise with the August number.

Third Sea Cliff Bible Conference.

As announced before, the third Sea Cliff Bible Conference will be held this year from July 11th to July 19th. The first session is Saturday evening, 8 o'clock, July 11th. We hope to hold three meetings daily, except the two Lord's days when only two meetings for the ministry of the Word will be held. The time of the sessions is as follows: 10:30 a. m., 4 p. m. and 8 p. m.

The morning meetings will be preceded by a prayer meeting beginning at 9:30.

The studies to be taken up and portions of the Word to be presented include the following:

Addresses on the Epistle to the Galatians by C. I. Scofield.

The typical and dispensational aspect of Joshua and addresses on Prophecy by A. C. Gaebelein.

A series of studies in First Peter by F. C. Jennings.

Progressive studies in the Gospel of John by George L. Airich.

Gospel preaching by John M. Carnie.

One meeting will be devoted to the answering of questions.

It will be advisable to secure rooms and board beforehand, though we think there will be no difficulty this year to place all who come.

The conference meets in a comfortable tent, which has a solid and dry wooden floor and is lighted by electricity. It is pitched near the water tower in the centre of the village.

Sea Cliff is reached by Long Island railroad, and by boat from New York City. Following are the time tables:

Eastbound—Leave New York, New Chambers St. station, E. R., 8.30, 10.30 a. m., 12.30, 1.30, 3.00, 4.00, 4.30, 5.00 6.00 p. m.

Leave 34th St. station, E. R., 5.50, 8,50, 10.50 a. m.; 12.50, 1.50, 3.20, 4.20, 5.20, 6.30, 8.00, 10.00, p. m., 12.00 night.

Leave Long Island City, 6.00, 9.00, 11.00 a. m.; 1.04, 2.05, 3.30, 4.30, 5.00, 5.32, 6.40, 8.12, 10.12 p. m., 12.12 night.

Leave Brooklyn, Flatbush Avenue station, 5.55, 8.54, 10.52 a. m.; 12.55, 1.54, 3.22, 4.21, 4.50, 5.21, 6.33, 8.07, 10.07 p. m., 12.06 night.

Arrive at Sea Cliff, 7.03, 10.00 a. m.; 12.01, 2.05, 3.11, 4.28, 5.18, 6.04, 6.19, 6.30, 7.40, 9.21, 11.21 p. m.; 1.18 a. m.

Westbound—Leave Sea Cliff, 5.50, 6.37, 7.41, 8.21, 9.07, 11.33 a. m.; 2.41, 4.35, 5.18, 6.19, 8.20, 10.27 p. m.; 12.17 night.

Arrive Brooklyn and New York about an hour later.

Railroad excursion rate, including stage fare, $1.00.

The steamer "Nantasket" leaves Pier 13, East River, foot of Wall Street, New York, at 4 p. m., on week days. Saturdays at 3. p. m. Stops at Great Neck, Sea Cliff, Glenwood and Glen Cove. Excursion, 50 cents.

Volume X.

With this issue we begin the tenth volume of OUR HOPE. We are more dependent on our Lord in the monthly publication of this testimony than ever before and we are confident that He will graciously bless and use the ministry of His Word through these columns, as He has done in the past. The Editor has received abundant blessing and joy in this ministry for his own soul, and he is grateful to the Lord for the hundreds of readers who have been blest and edified.

Our readers should not hesitate to write for sample copies or send addresses of friends, who are likely to be benefited by the magazine. We will gladly send out sample copies free. Make OUR HOPE known to your fellow-believers and have them share the blessing.

The September issue we hope to make again a special Sea Cliff Bible Conference number.

Gospel of Matthew.

The first volume of Matthew from the first to the thirteenth chapters is now ready for mailing. The orders received before have all been filled. The volume is substantially bound in cloth, printed on fine paper in clear and large type and contains over 300 pages. The articles as they appeared in OUR HOPE have been considerably revised, also some new matter has been added. The price is $1, postpaid. Any of our readers who wish to have "The Harmony of the Prophetic Word" and "Matthew Vol. I" can have the two for $1.50 postpaid.

"The Harmony of the Prophetic Word" is a good guide

through Old Testament prophecy and a biblical defence against the ever increasing delusive teachings of the present day.

Gospel of Matthew.

CHAPTER XIV.—(*Continued*).

And now as He goes away by ship to a desert place apart, truly as the Rejected One, the crowds hearing of it follow Him on foot from the cities. They seek Him in the wilderness, in the place of rejection. In the Gospel of John, chapter vi, we have the full record of what follows and likewise the condition of the crowds. Here we have only a brief description. "And going out He saw a great crowd, *and was moved with compassion about them, and healed their infirm*" (*verse 14*). *A few words only, but* how His grace shines in them. Though He knew their hearts, which were far from seeking Him, yet was He moved with compassion. This is the second time we read of His compassion for the crowds. Not alone did He pity them but He healed their infirm. It must have kept Him busy as He moved among them, beseeched from all sides, touching the sick and healing their diseases. "But when even was come, *His disciples came to Him saying*: The place is desert and much of the daytime already gone by: dismiss the crowds that they may go in the villages and buy food for themselves" (verse 15). What a contrast between the compassionate Lord and His disciples! How little they had learned of Him and of His gracious ways. Most likely while He was still occupied with the crowds and still stretching forth His hands with healing power, they interrupted Him in His blessed work, reminding Him of the physical needs of the multitude. As if He knew not Himself what they needed, as if He cared not for them and their welfare! It was unbelief which manifested itself thus. They even ask the Lord to dismiss the crowds, to send them away. Heartless, they would have let them find their way back to their villages to satisfy their wants. In-

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stead of looking to the Lord they looked to circumstances, to the numbers of the people. They did not reckon with Him and His power, who fed Israel for forty years in the wilderness and who sent the ravens to Elijah. Such is unbelief. How calm and sublime is the Lord's answer. No word of reproof falls from His blessed lips. "But Jesus said to them, *They have no need to go; give ye them to eat.*" There was surely no need to go away empty from Him, no need to go elsewhere and seek what He so plentifully can give and does give to all who trust Him. They have no need to go. *In this word He reveals Himself once more* as the omnipotent Lord. A desert place, and He declares a crowd of five thousand men, besides women and children, have no need to go, to leave Him, to find bread to satisfy their hunger. But still more, He tells His disciples, "give ye them to eat." This they could not understand. They had very little to minister to the great needs of such a company. That the *Lord* could feed them they had not considered, and that they, in giving them to eat, could count on His power to minister to their need was far from their thoughts. Yet this is the lesson which the Lord wanted to teach them and us, too. He is the All-sufficient One. He has all power, and there is no need for anyone to go away empty from Him. He wishes to minister to the needs of His people, through His own. "Give ye them to eat" is still His loving word, and He backs it up with all His grace and riches in glory. We mean, of course, all this of ministry in spiritual things.

Let us think of this as we minister the things of God, whether it be the Gospel or the ministry of His Word, for the edification of believers, all entrusted to us by the Head of the Body. He Himself will minister through our ministry if the heart rests believingly in Him and faith looks away from circumstances and difficulties to a rich and gracious Lord in Glory. He knows the needs of all. He is still the *Compassionate One, and as Lord in glory tells His* servants: "Give ye them to eat." Oh for faith to count on Him and His gracious power.

And now they speak, "But they say to Him, We have not here save five loaves and two fishes" (verse 17).

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From the Gospel of John we learn that the Lord said to Philip, "Whence shall we buy loaves that these may eat. But this He said trying him, for He knew what He was going to do. Philip answered Him, Loaves for two hundred denarii are not sufficient for them, that each may have some little portion. One of His disciples, Andrew, Simon Peter's brother, says to Him, There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many?" (John vi: 5-9). They even had not the small supply themselves, but it was in the hands of a little boy. How suggestive! It was little, very little they possessed, and it was in the hands of a little boy, one who was weak. *It is so with ourselves and the little we have.* Blessed are we indeed if we do know how little it is which is in our hands and how much is lacking. But let it not be in unbelief, with despair that it is such a little bit, which cannot be used. Nothing is too small, nothing too little, if it *is* brought to Him; yea, He has chosen the weak things. "Bring them here to Me" is His command. What condescension, He does not despise the little we have, He does not set it aside in manifesting His power. How easy it would have been for Him to speak only a word in that desert place and bread would have fallen again upon the ground, for the crowds to gather and take with them. He wishes to use the little, the weak things, to show forth His power. It is the way He works throughout this age, in which He is the Rejected One.

"Bring them here to Me," and do we bring what we have to Him always? *Is every service first brought to Him for* blessing? Is the little put into His hands *first* for blessing? Are all our undertakings really brought to Him; our little, our all, put at His disposal? If we bring it to Him He will bless it and with His blessing we can go forth to minister to others. There can be and will be no lack in such ministry in dependence upon Him.

This is true ministry. How far Christendom has gotten away from it, and how short we come of it, with our unbelieving hearts, who ever reckon with circumstances and difficulties and not with the loving, gracious and all sufficient Lord in glory! May we learn and profit by His Word.

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"And having commanded the crowds to recline upon the grass, having taken the five loaves and two fishes, He looked up to heaven and blessed; and having broken the loaves He gave them to the disciples, and the disciples gave them to the crowds" (verses 18, 19). He blesses and breaks the bread, and the broken bread is first put into the hands of the disciples, and after they received they gave it to the crowds. This is the divine order of ministry. The little handed over to Him. He blesses and breaks the loaves, and we receive first of Him, and what we receive from his hands we can pass on to others.*

What a scene it must have been! Five thousand men besides women and children crowding about Him, and at His loving command they lay down upon the grass and after *they found rest He feeds them with His bread. In looking* upon that blessed picture we think of Him as *Jehovah-Roi,* the Lord is my Shepherd. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures." It is fulfilled here. Jehovah, the Shepherd, is present with His people. Jehovah, the Shepherd, gives them rest and then in the green pastures He refreshes them. Thus He acts still. Rest and food in Him and through Him are still His precious gifts to all who put their trust in Him. He Himself is our Rest and our Bread. He satisfies the poor with bread. It is prophetic. He will yet be the great Shepherd of Israel and gather His people, His scattered sheep, and supply their wants. We read of it in that restoration Psalm, the one hundred and thirty-second: "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread."

"And all ate and were filled, and they took up what was over and above of fragments twelve hand baskets full. But those that had eaten were about five thousand men besides women and children" (verses 20-21). Here is the miracle.

*In the Gospel of John He Himself feeds with His own hands the crowds. The ministry of the disciples is not mentioned there, because in John He is mentioned as the Divine One.

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The little was not only sufficient for all, but more was left over at the end than they had in the beginning. His blessing was not only upon the little for all, but He blessed it in such a manner that from it came an abundant increase. It is not different now in the ministry of spiritual things. The more we give out, having received from Him, the greater the increase and possession for us in the end.

In the Gospel of John the definite teachings of our Lord concerning life through Him and in Him the true bread come down from heaven, and the sustenance of that life, are connected with this episode. John's Gospel is the place for the Holy Spirit to enlarge upon this. In the feeding of the crowds as recorded in Matthew and the applications we could make from it, we have brought out the character of the age indicated, the age in which Israel has rejected her King. Let us notice that the feeding of the crowds closes abruptly. In John vi: 15 we read they would make Him king. But the attempt was carnal. No faith in Him, no devotion to His person was behind it, and the Searcher of Hearts had to declare unto them when the crowds sought Him again: "Verily, verily I say unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John vi: 20). In Matthew's Gospel the whole scene closes without any record about the behaviour of the multitudes. Significantly we read at once: "*And immediately He compelled the disciples to go on board the ship, and to go before Him to the other side until He should have dismissed the crowds. And having dismissed the crowds, He went up into the mountain apart to pray.*"

Every word here is pregnant with meaning. He compelled the disciples to go on board ship. A change is to take place by His own arrangement and the crowds are dismissed by Himself. All this indicates the setting aside of Israel, their rejection, though never complete nor final. He Himself goes up into the mountain apart to pray. The whole night is spent by Him there in the presence of the Father. He is absent, both from the crowds and from His disciples, and while the multitudes He had fed scatter, His

we read that Jehovah saith "I will go and return to My place" (Hosea v: 15). His going upon the mountain speaks of His withdrawal and the place, as intercessor and advocate, He occupies in the presence of the Father. The third incident recorded, the stormy night, the storm-tossed disciples, the coming Lord in the fourth watch, Peter's separation to meet him, the morning which brings peace and the renewed healing by the returned Lord, all is full of meaning and rich in typical application. We shall come to it in our next meditation.

(*To be continued.*)

"We desire to say that in our foot-note in June OUR HOPE, we had no reference to the dance, as recorded in the Old Testament, but we meant our remark *only* in reference to the dancing of the world, the modern dance."

Studies in Isaiah.

VI.

CHAPTER IV.

This chapter is the shortest in the whole book, if we put the first verse, as we have done, to the third chapter. It is, however, a very interesting one, revealing the events which will follow the judgments described in the two previous chapters. These words are mostly spiritualized, which is absolutely wrong, for if we give the preceding chapters a literal meaning we cannot give the prophecy of the fourth chapter a spiritual interpretation. Jerusalem and Zion, which are mentioned in the chapter before us, are not the church; nor is the glory a spiritual glory. It is the literal, earthly Jerusalem; and a literal, visible, outward glory. The vision is for the future. It will be fulfilled after the tribulation of those days. We shall look at each verse separately.

In that day there shall be a sprout of Jehovah for beauty and glory, and the fruit of the earth for excellency and for ornament for those that are escaped of Israel (verse 2).

"In that day," refers us, in almost every prophecy, to the great coming day of Jehovah's manifestation in the

return of our Lord Jesus Christ, who is Jehovah manifested. Christ is meant by the Sprout of Jehovah. The word "*Zemach*," a sprout, is applied to Him in a double way. He is the Zemach Jehovah, which denotes His Deity; and He is the Zemach of David, which shows His humanity. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch (Zemach)" (Jerem. xxiii: 5). "And speak unto Him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is, The Branch." (Zech. vi: 12), in the last passage it is in connection with the symbolical crowning of the high priest, Joshua, with crowns of silver and gold. So Christ will come as priest after the order of Melchisedec, a priest upon His throne and crowned with many crowns. He will be manifested in that day as the Zemach Jehovah. He will then be for beauty and glory. In the twenty-eighth chapter of this prophet we have a parallel passage. "In that day will Jehovah of hosts be for a crown of Glory, and for a diadem of beauty unto the remnant of His people" (Isaiah xxviii: 5). The Zemach is Jehovah of hosts, manifested in the person of Him who is the First begotten from the dead—the King of Israel, and King of kings, and Lord of lords—our Lord Jesus Christ. He will appear the second time in power and glory. His beauty and glory will be revealed to the remnant of His people, and He will bring them the glory, and fulfill in His people and their land the prophecies of blessing and glory, which His spirit declared in the prophets.

And it shall come to pass that he who remaineth in Zion, and he that is left in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have scoured out the blood of Jerusalem from its midst, by the spirit of judgment and by the spirit of burning (verses 3-4).

Tribulation and judgment will pass over Jerusalem and the daughters of Zion. This is the judgment which is described in the second and third chapters. A spirit of judgment and burning will pass over them and great multitudes will be swept away. "And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die: but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on My name, and I will hear them. I will say, It is My people; and they will say, Jehovah is my God" (Zech. xiii: 8-9). Thus it shall be with them. Then two will be in the field, the one will be taken and the other left. The one will be swept away by the judgment, and the other will be left in the earth for the kingdom. A remnant will be left passing through the great tribulation, and this remaining remnant will be called holy. All Israel —everyone that is written among the living in Jerusalem, remaining when Zemach Jehovah, the Deliverer out of Zion, *is revealed—will be washed and purged.* "He shall turn away ungodliness from Jacob. For this is My covenant unto them, when I shall take away their sins" (Rom. xi: 26-27). The taking away of the sins of Israel takes place when they look upon Him whom they have pierced.

And Jehovah will create over every dwelling place of mount Zion, and over its convocations, a cloud by day and a smoke, and the brightness of a flame of fire by night; for over all the glory shall be a covering. And there shall be a tabernacle for shade by day from the heat, and for a shelter and for a covert from storm and from rain (verses 5-6).

The glory of Jehovah dwelt once visibly with Israel. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." (Ex. xl: 34-38). This visible glory disappeared from the midst of Israel. In Ezekiel i: 10 we learn of its withdrawal and the events connected with it. But the Epistle to the Romans tells us about Israel, that theirs *is* the adoption and the *glory* (Rom. ix: 4). The glory of Jehovah will yet rest visibly on Jerusalem and

upon Mount Zion. The land will be covered with the glory of Jehovah and the knowledge of this visible glory of Jehovah will cover the earth as the waters cover the deep. It will be "in that day" after the tribulation. When the Holy One of Israel, the King of Glory, dwells again in the midst of His people, His glory will rest with them. On Mount Zion the glory will rest in all its wonderful brightness, emanating from the Jerusalem which is above, and shining upon Jerusalem which is in the land. "For Jehovah hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it," (Ps. cxxxii: 13-14). This is to which the closing verses of Isaiah iv refer and to nothing whatever in spiritual things or of the "glory of the church." Then it will be fulfilled what is written at the close of the prayers of David, the son of Jesse: "His name shall endure forever; His name shall be continued as long as the Sun; and men shall be blessed in Him. *All* nations shall call Him blessed, Blessed be Jehovah God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and amen (lxxii: 17-19).

The Seventh Chapter of Genesis.

In the seventh chapter of Genesis the Holy Spirit gives us the account how Noah and his house entered into the ark, as well as the beasts and the fowls of the air and how the dark waters of judgment covered the entire earth so that the end of all flesh had come.

We continue with Noah and the ark of which we heard already in the sixth chapter. All in Genesis, every event described, is so rich and full in spiritual, typical and dispensational lessons, that it is difficult to compress all into the limited space which we have allowed for these short notes and hints on the first book of the Bible. Perhaps we do best to see how many different applications which can be made from the record before us by briefly enumerating them.

1. Noah, the person so prominent in the sixth, seventh, eighth and ninth chapters of Genesis is a striking type. He is a type of the believer. He was moved with fear and having heard the divine announcement of a coming judgment, he obeyed and prepared the ark for the saving of his house. But before it is written, before God had ever spoken to him, "But Noah found grace in the eyes of the Lord." It was grace which called him and enabled him to prepare the ark. It was by faith he did it all (Heb. xi:7), and so he is a type of him who flees to Christ to find in Him a shelter from the judgment to come. He also condemned the world by the preparation of the ark, and became heir of the righteousness, which is according to faith. He was likewise a preacher of righteousness. By his faith not only was he saved but his house with him. And so we have the promise, "Believe in the Lord Jesus Christ and thou shalt be saved, thou and *thy house*" (Acts xvi:31). Noah is likewise a type of the Jewish remnant which will pass through the ending of this age and pass into the age to come. Enoch, as we have learned, represented the church. Enoch was removed first before Noah came upon

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the scene. Enoch's testimony ended first and then Noah's began. Enoch preached of the coming Lord and Noah of the rapidly approaching judgment. After the church has left the earth to meet the Lord in the air and her witness is completed, the remnant of Israel will, like Noah, face the final great and universal apostasy and in the midst of these coming dark days, that remnant will be the preacher of righteousness, the herald of "the wrath to come." Like Noah, that remnant will condemn the world, which will run after the Beast. And when at last the great storm of divine wrath b[illegible]s again—and reader! it will surely break—that remn[illegible]t, like Noah and his house will not suffer by it, but will be carried safely through and pass, after their experience of passing through death and judgment, into the age to come. Noah is a type of the Lord Jesus Christ. In the *one*, Noah, his house and generation, was saved, the saviour of his house, carrying them through and above the judgment waters.

These are but short notes to help the reader in further meditation on Noah as a type.

2. The ark of gopher wood, pitched inside and outside with pitch, is a type of the Lord Jesus Christ; Noah preparing the ark, the type of Christ, accomplishing salvation, having finished it.

3. The deluge is a type of the death of Christ. "All Thy billows and Thy waves have gone over Me" (Ps. xlii: 7). "This was done when on the cross. He who knew no sin was made sin for us. As the earth was covered in the deluge, so the judgment passed over Him, in whom the end of all flesh has come.

4. In chapter vii: 1, we read: "And Jehovah said unto Noah, "Come thou and all thy house into the ark." After the ark was finished came the invitation to enter in. The invitation "Come" still goes forth. "Come unto me"—will it last forever?

5. The beasts, clean and unclean, taken into the ark, as well as the fowls of the air, give us the hint that creation will share the blessed effects of salvation. The subsequent prophetic Word and Romans viii: 19-23, tell us of a coming deliverance of groaning creation.

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6. Higher criticism, the father of which was the French immoral physician Astruc, claims that the account of the flood is made up of two documents, which contradict each other; the one uses the name Elohim for God and the other Jehovah. The wonderful use of the name of God as Creator (Elohim) and as God, who entered into relationship with Noah (Jehovah) in the record of the flood is *not* a mark of a double authorship, but the evidence of the verbal inspiration of that which Moses wrote. That in chapter vi: 19, two of every kind of animals are mentioned and in vii: 2, 3, seven of the clean and two of the unclean *are commanded to be taken into the ark is not a discrepancy.* In chapter vi, *God* (Elohim) gives the command in a general way, and in chapter vii, Jehovah specifies more in detail what Noah was to do. It is an expansion of the general instruction. Poor critics! What fools they are making of themselves by critizing God's perfect, infallible Word!

7. "And they that went in unto Noah, went in male and female of all flesh, as *God* (Elohim) had commanded him, and the *Lord* (Jehovah) shut *him* in" (verse 16): In this verse we have Elohim and Jehovah used. God, as creator, had commanded Noah; Jehovah had announced the judgment and the ark which had been preparing represented patient and merciful Jehovah. And now as the hour of mercy was past, Jehovah shut the door. He who had given an open door shut it at last. Why did the writer not use the word God here? The Holy Spirit put Jehovah in His proper place. This Jehovah is He of whom we read in Revel. iii: 7, "who opens and no one shall shut, and shuts and no one shall open."

The door is still open. But as the door of the ark was shut by Jehovah, so will the present door to enter in and *obtain salvation in Christ be shut. What a solemn fact* it is! No man can shut the door now, but Jehovah when His time comes will close that door.

8. The closing of the door of the ark meant two things. It shut out forever those who were on the outside, and it securely shut in those who were in the ark. As much as the shut out ones may have tried to enter in, they could

not do it, and there was no possibility for Noah and his house to get out and fall into the judgment waters. Here is the solemn fact that "When once the Master of the house is risen up, and *hath shut the door*, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us! And He shall answer unto you, I know you not whence you are" (Luke xiii: 25). Shut out! If an unsaved one reads the solemn words may they be God's arrow which goes to the heart. O enter the ark! Come to Christ who still waits in patience!

And next the blessed fact. Like Noah, was shut in securely, so we are shut in. Saved and *safe*. We have escaped the judgment, for we are in Christ. In the ark, pitched within and without, Jehovah's hand shutting us in, we are forever safe. Not a drop of water could get into the ark. Not a particle of judgment can reach us or condemn us, being in Christ. Like the ark, we are above the judgment, exempt from judgment, secured against the judgment. Let us praise Him for such a salvation.

9. There was no window in the door. The ark had only one window, and that was above. Had there been a window in the side they would have seen the judgment waters and the scenes of death and destruction. The only outlook they had was towards heaven. Blessed type of the place we have through the grace of God. No longer looking to the earth and the judgment—but we look into a heaven where there are no signs of judgment and death, but life and glory. Are you ever looking through the *one* window you have in Christ?

The waves may have splashed against the ark and on the inside it may have been heard. But they knew these very waves carried them safely upward.

10. "The rain was forty days and forty nights upon the earth" (verse 12). Here for the first time in the Word do *we find the number forty. It is not the last time. Forty* means endurance and testing. Moses was forty days on the mountain, his life was divided into three forties. Forty years Israel was in the wilderness. Elijah knew the forty days, and Ezekiel lay forty days on his right side, a typical action (Ez. iv). Jonah preached, "yet forty days and

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Nineveh shall be destroyed;" and Christ was forty days *in the wilderness to be tested.*

11. The chapter closes with the scene of death. Everything covered, everything gone. Noah *only* remained alive and they that were with him in the ark. So there is only salvation in Christ, outside of Him all is death and judgment.

The Boil and the Burn.

Lev. xiii: 18-28.

There are I believe some truly divine beauties in the law referring to the leper, which possibly some of my brethren have not yet seen and enjoyed; but even if they have, they will not mind tasting again the ever fresh, sweet, living waters of this precious Word.

I do not purpose now to go into the subject in detail, nor may I stay to prove every interpretation, profitable as this might be, but I desire as God in His grace permits to touch on one or two points that have especially affected my own spirit.

Will my readers open their Bibles and read in Lev. xiii, verses 18 to 28. They will find that there are two paragraphs speaking of a "boil" and of a "burn" that have been *healed*; but in the place of the boil or burn, symptoms suggestive of leprosy appear.

Now let us first look at these separately, and endeavor to get what light we can from the Word of God as to what is meant by first, a "boil," then a "burn." The word "boil" is literally a "burning ulcer," from a root meaning "to be inflamed;" so evidently its significant feature is its *burning inflammatory* character, and this we know is ever the great testing principle in Scripture. The boil formed one of the plagues of Egypt; and, as if this country so clearly figurative of man in departure from and independence of God, were peculiarly its appropriate native place, it is called the "botch or *boil of Egypt*," it evidenced the condition of Egypt. Satan, too, was per-

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mitted to inflict them on Job in the day of that dear patriarch's testing, they showed what was *in* him.

This "burning ulcer" then pictures same divinely permitted trial or sorrow: the result, as it is the evidence, of *diseased flesh*. *Just one of the "ills that flesh is heir to:"* but "heir to" only because of inherited evil within, as all sorrow, all suffering has its root or prime cause in sin somewhere. So I venture to judge that the "boil" is the figure of some grave calamity which often afflicts the *children of men, and which sometimes gives occasion (if it* be not received with that lowly exercise that yields peaceable fruits) for real leprosy, *i. e.*, to distinct, perverse activity of the flesh. Leprosy breaks out of the "*scar*:" rebellion against God results from the infliction. The boil was exceedingly "*trying*," and if leprosy were in the system, would very probably bring it out, as Lange tells us: "Such disturbed conditions of the surface were peculiarly apt to become the seat of the disease." And just in this way it is that affliction tries, tests and evidences our inward condition. Yes, often "in the place of the boil is a white rising, or a bright spot white and very red," and this under the eye of the priest is seen to have in it the "white hair," speaking of the serious character of the trouble. It is not a comparatively trivial or passing ailment: it is *deathly*; death-bearing, death-ending, and thus wilful wickedness, turning the healthy and sound activities of nature into *death*, for this I conceive is the meaning of the "white hair." As it is written "If ye live after the flesh, ye are about to die" (Romans viii: 13). So too is it found by the priest to be "deeper than the skin"—not merely on the surface, not merely a blemish in character, but a wilful deep-rooted lawlessness. These were the two evil symptoms that proclaimed positive leprosy, but, in doubtful cases, there was still another: it spread "much abroad in the skin," *i. e.*, the same symptoms that at first awakened questions, were seen to increase instead of diminishing. As we, speaking of the antitype should say, greater opposition to God, more rebellious murmurings at His providence manifested itself, increasing carelessness in speech and in conduct. God's Word and

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prayer were more and more neglected; every symptom showed itself in increased intensity. It was clearly then leprosy!

If these serious symptoms were lacking, it was but a burning boil, or as it should be more correctly translated "a *scar* of the boil," *i. e.*, the remnant of the boil still in process of healing.

Now, to turn to the "burn"—and again the word indicates closely what God desires us to learn from it: it is the effect of fire applied to the flesh. Evidently then it is closely connected with, and very similar to, the boil in many ways; and hence we may safely gather that there must be a corresponding similarity in the interpretation. The boil comes from *within* (although outside influences may induce it), the burn is from *without*. The "boil" is suffering from *within*, the "burn" is suffering from *without*. The "boil" is more in the way of nature than the "burn," for example illness might be the boil—persecution would be the burn. In harmony with this the Spirit of God by the Apostle Peter writes, "Beloved think it not strange concerning the "*fiery trial*" (*i. e.*, "the burn") that is trying you, as though some strange thing were happening unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings." He thus warned them as to persecution—they were in this partakers of Christ's suffering. He passed through fire, but He never suffered from the boil. But these trials are apt to stir up the flesh. "When affliction or persecution ariseth for the Word's sake straightway they are offended." (Mark iv). That is, in Old Testament language: leprosy shows itself in the place of the burn.

Assurance of the love of God in Christ Jesus our Lord: its ever-abiding evidence, in the lifting up, upon the shameful cross, of that holy One for us, is a certain antidote to any such tendency either through boil or burn. So in those triumphant challenges of Romans viii. "Who shall lay anything to the charge of God's elect?" "What shall separate us from the love of Christ?" "Shall tribulation, or distress, or nakedness, or famine" (these are "*boils*"), or "persecution, or peril, or sword," (these are "*burns*";) but neither the one or the other; neither "boil" or "burn"

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can separate from the love of Christ. There is no "rising," no "swelling," no "very red spot" here: perfect health breaks out with "Nay in all these things we are *more than conquerors* through Him that loved us." Beloved, even resignation under affliction will not do for the triumphant Spirit of Christ in the believer. A stoic may be resigned; a believer walking in the Spirit is "strengthened unto all long-suffering, with joyfulness."

Oh, that we may beware when under suffering of any kind, whether it be "boil" or "burn," of the grave danger that then besets us. The flesh, the corrupt nature within us, is not *left alone* at such times. It is then that one, the very father of discord, knows well how to play on the poor instrument of man's heart, all out of tune as it is, and bring from it discordant groans not only of *grief*, which is never forbidden, but of rebellion and unbelief. It is then that the hosts of darkness make their fiercest and most pitiless attacks, and nothing but the blessed antidote of the evidence of God's love in the cross of Christ held in view, is a sure preventative of leprosy developing in the scar.

For mark the danger is in the "*scar*," not in the raging boil itself, but "when it is *healed*" (verse 18). This is most beautiful, for it is as though the tender compassionate God who "knoweth our frame, who remembereth that we are dust," took no notice, in the way of rebuke, of any wild *manifestation at the moment of acute sorrow or suffering*. His ears may be closed to this first paroxysm of suffering: to the hasty word—the faithless groan—the mistrustful complaint—the despairing unbelieving outlook into the future, now so cloudy and dark. It is a "burning ulcer," a "*fiery* burn." He knows well the sufferings in poor man that ever accompanies such, and no priest need look with searching eye on these symptoms *at such a moment*. Let it be healed first. Pour in the "oil" of grace, the "wine" of love and cheer. Apply the balm—there is plenty of it for God's children, as thoughtfulness and love can. But when it is *healed*, when there is but a "scar" left, when the acute suffering is a thing of the past, when this is now only a memory, then, oh *then*, watch against any activity of unbelief, for it will not be then due directly to "boil"

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or "burn," but points to some other working, which needs to be discerned by priestly eye to see if it be only a "scar," or the working of another and a far worse thing: leprosy, the principle of wickedness.

Take the case of a bereavement. It is a burning ulcer: inflamed and agonizingly painful. Time passes and it heals, but for a long while there is a "scar" that shows the suffering that *has been*; and good and right it is, in one sense, that there should be such, for it is in accord with the nature of things "under the sun." Still it is a "scar," and a scar is not a beauty spot, but a blemish. Were we so perfectly with God as to see all with His infinitely far-reaching eye, the great gain to the one gone, the purpose of perfect love to those left, the wisdom that shall work *after all for good*, we *should* indeed ever rejoice rather than grieve even in bereavement: "If ye loved *Me* ye would rejoice because I go to my Father." True love ever thinks only of the gain and blessedness of its object, and this forbids grief, evidences joy, and so, there would be no "scar." But if it be dwelt upon with unbelieving, fleshly mind—Watch! It may lose the simple natural character of sorrow, and degenerate into a fretting leprosy against God, the "*rising*" of the will against *Him*, calling for the calm examination of the priest.

In closing, look at a beautiful instance of divine forbearance with a "boil" in 2 Kings iv. The household of the woman of Shunem has been gladdened by a son. One need not dwell upon what a treasure the child was in that silent household, never before brightened with a child's sunny laugh; but a sunstroke puts him on his mother's knee till he dies, and the light goes out of the household, as one poor heart fears, forever: it is a "burning ulcer." The bereaved mother hastens to Elisha, and bursts out with, "Did I desire *a son of my Lord*? Did I not say do not deceive me." The wild, almost fierce argument of grief; it is not the "scar" yet, but the burning ulcer itself. It is healed. The soon-to-be leper, Gehazi, would thrust her not away, but the *man of God* (mark the title here, it is one who acts for God — as '*He* acts), said, "Let her alone, for her soul is vexed within her." Divine

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grace knows how to bear tenderly and compassionately with deep grief at such a moment, when sad, wild, fierce, rash words may be borne from the lips even against the will and inward protest, of the new man, by the strong flood of deep emotion that surges from the depths of the heart. Divine grace says, "Let her alone." Is not that lovely? Grace is going to restore and give back, but He will not rebuke—rather will He have grief, as the Lord of glory Himself even joins His tears with the mourners about the grave, that He was about to rob of its prey. He, too, can weep at the boil.

But the danger is in the "scar," when memory goes back even to the sorrow; broods over it; feeds upon its grief in dark unbelief, and what looks like a positive, distinct, wicked rebellion begins to manifest itself. Learn then, my soul, in this sense, to "forget the things that are behind," or to let their memory only humble and chasten thee, whilst thou pressest on to the land where there is neither "burn," nor "boil," nor even "scar" forever.

F. C. J.

More than two hundred years ago, in the town of St. Andrews, good Samuel Rutherford lay dying. Cruel men had been sent to take him prisoner, and to carry him to Edinburgh to be tried and sentenced, because he had loved Jesus, and had preached and written about Him. But he was to ill too go. "I have received another call," he said, "and I am going to a better King."

They've summoned me before them, but there I may not come,
My Lord says "Come up hither!" My Lord says "Welcome home!"
My kingly King at His white throne my presence doth command,
Where glory—glory dwelleth in Immanuel's land.

So Samuel Rutherford went to be where Jesus is.

Do you look forward with real joy to the day when you will be where Jesus is? If it is to be so, you must meet Him for yourselves now, you must trust Him, you must love Him. You must be sure that he died to save you from your sins. And then, at last, one happy morning, you will see your Lord and your Saviour.—*Selected.*

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Self Emptiness.

The fulness of God ever waits upon an empty vessel. This is a grand practical truth, very easily stated, but involving a great deal more than one might, at first sight, imagine. The entire Book of God illustrates this truth. The history of the people of God illustrates it; and the experience of each believer illustrates it. Whether we study the Book of God, or the ways of God—His ways with all—His ways with each, we have this most precious truth, that "the fulness of God ever waits on an empty vessel."

This holds good with respect to the sinner, in his first coming to Christ; and it holds good with respect to the believer, at every stage of his career, from the starting post to the goal.

I. In the first place, as regards the sinner in his first coming to Christ, what is this but the fulness of God, in redeeming love and pardoning mercy, waiting upon an empty vessel? The real matter is to get the sinner to take the place of *an empty vessel*. *Once there, the whole* question is settled. But, ah! what exercise, what struggling, what toil, what conflict, what fruitless efforts, what ups and downs, what vows and resolutions, in hundreds and thousands of cases, ere the sinner is really brought to take the place of an empty vessel, and be filled with God's salvation! How marvellously difficult it is to get the poor legal heart emptied of its legality, that it may be filled with Christ! It *will* have something of its own to lean upon and cling to. Here lies the root of the difficulty. We can never "draw water from the wells of salvation" until we come thither with empty vessels.

This is difficult work. Many spend years of legal effort, ere they reach the grand moral point of self emptiness, even in its reference to the simple question of righteousness before God. When once they have reached that point, the matter is found to be so simple that the wonder is how they could have spent so long in getting hold of it, and why they

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had never got hold of it before. There is never any difficulty found, when the sinner really takes the ground of self-emptiness. The question, "Who shall deliver me?" is sure to be followed immediately by the reply, "I thank God through Jesus Christ our Lord" (Rom. vii).

Now, it will always be found that the more completely the sinner gets emptied of himself, the more settled his peace will be. If self and its doings, its feelings and its reasonings, be not emptied out, there will assuredly be doubts and fears, ups and downs, wavering and fluctuation, seasons of darkness and cloudiness afterwards. Hence the vital importance of seeking to make a clean riddance of self, so that Christ, "the fulness of the Godhead bodily," may be known and enjoyed. It is the one who can most truly and experimentally say,

> I'm a poor sinner and nothing at all,"

the one must adopt as his own that additional line,

> "But Jesus Christ is my all in all."

It is ever thus. A full Christ is for an empty sinner, and an empty sinner for a full Christ. They are morally fitted to each other; and the more I experience the emptiness, the more I shall enjoy the fulness. So long as I am full of self-confidence, so long as I am full of trust in *my* morality, *my* benevolence, *my* amiability, *my* religiousness, *my* righteousness, I have *no room for Christ*. All these things must be *thrown overboard*, ere a full Christ can be apprehended. It cannot be partly self and partly Christ. It must be either the one or the other; and one reason why so many are tossed up and down "in dark uncertainty" is, because they are still cleaving to some little bit of self. It may be a very little bit. They may not, perhaps, be trusting in any works of righteousness that they have done; but still there is something of self retained and trusted in. It may be the very smallest possible atom of the creature—its state, its feelings, its mode of appropriating, its experiences, something or other of the creature kept in which keeps Christ out. In short, it must be so, for if a full Christ were received, a full peace would be enjoyed; and if a full

peace be not enjoyed. It is only because a full Christ has not been *received*. [illegible] *makes the matter as simple as* possible.

Reader, do you fully understand this? Have you, as an empty sinner, come to Christ to be filled with his fulness, to be satisfied with His all-sufficiency, to find the solid rest of your heart and conscience in Him alone? Say, are you, now, fully satisfied with Christ? I earnestly pray you to get this point settled, *now*. Is Christ enough for your heart, enough for your conscience, enough for your whole moral being? See that you make earnest, real, hearty work of it *now*. Are you resting *wholly* in Christ? Which is it, Christ *alone*, or Christ *and* something else? Are you, in some secret chamber of your heart, hiding a little fragment of legality—some little atom of creature confidence—some element of self-righteousness? so, *you cannot enjoy true gospel peace. It cannot be.* [illegible]*pel* peace is the result of receiving a full Christ into a heart that has learnt its own emptiness. Christ is our peace. True peace is not a mere feeling in the mind. It is found in a divine, living, real Person, even Christ Himself, who, having made peace by the blood of His cross, has become our peace in the presence of God. This peace can never be disturbed, inasmuch as He who is our peace, is "the same, yesterday, today, and forever" (Heb. xiii). Were it a mere feeling in the mind, it would prove as variable as the mercury in a barometer. If I am occupied with my feelings, I am not self-emptied, and, as a consequence, I cannot know the joy and peace which flow from being occupied *only* with Christ, for the fulness of God ever waits upon an empty vessel.

Thus much as to the application of our thesis to the case of a sinner in his first coming to Christ.

II. Let us, now, see how it applies to a believer at every stage of his career. This is a deeply practical branch of the subject. We have very little idea at times of how full we are of self and the world. Hence it is that in one way or another, we have to be emptied from vessel to vessel. Like Jacob of old, we struggle hard, and hold fast our confidence in the flesh, until at length the source of

our strength is dried up, and the ground of our confidence swept *from under us, and then* we are constrained to cry out,

"Our refuge have I none,
Save my helpless soul to Thee."

There can be no greater barrier to our peace and habitual enjoyment of God than our being filled with self-confidence. We must be emptied and humbled. God cannot divide the *house with the creature. It is vain to expect it. Jacob* had the hollow of his thigh touched, in order that he might learn to lean upon God. The halting Jacob found his sure resource in Jehovah, who only empties us of nature that we *may be filled with Himself.* He knows that just *in so far* as we are filled with self-confidence, or creature-confidence, we are robbed of the deep blessedness of being filled with His fulness. Hence, in His great grace and mercy, He, empties us out, that we may learn to cling, in child-like confidence, to Him. This is our only place of strength, of victory, and repose.

Some one has said, "I never was truly happy until I ceased to wish to be great." This is a fine moral truth. When we cease to wish to be *anything*, when we are content to be *nothing*, then it is we taste what true greatness—true elevation—true happiness—true peace, really is. The restless desire to be something or somebody, is destructive of the *soul's* tranquility. The *proud heart and ambitious* spirit may pronounce this a poor, low, mean, contemptible sentiment; but ah! when we have taken our place on the forms of the school of Christ—when we have begun to *learn of Him who was meek and lowly in heart*—when we have drunk, in any measure, into the spirit of Him who made Himself of no reputation, we then see things quite differently. "He that humbleth himself shall be exalted." The way to get *up* is to go *down*. This is the doctrine of Christ, the doctrine which fell from His lips and is inscribed on His life. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoso-

ever, therefore, shall humble himself as this little child, the same *is greatest in the kingdom of heaven*." (Matthew xviii: 2-4). This is the doctrine of heaven—the doctrine of self-emptiness. How unlike to all that obtains down here in this scene of self-seeking and self-exaltation?

We have, in the person of John the Baptist, a fine example of one who entered, in some degree, into the real meaning of self emptiness. The Jews sent priests and Levites *from Jerusalem to ask him*, "*Who art thou?* What sayest thou of thyself?" What was his reply? A self-emptied one. He said he was just "*a voice*" This was taking his true place. "A voice" had not much to glory in. He did not say, "I am *one* crying in the wilderness." No; he was merely "*the voice* of one." He had no ambition to be anything more. This was self-emptiness. And, observe the result. He found his engrossing object in Christ. "Again the next day after *John stood*, and two of his disciples; and looking upon *Jesus* as he *walked*, he saith, Behold the Lamb of God!" What was all this, but the fulness of God waiting on an empty vessel! John was nothing, Christ was all: and hence, when John's disciples left his side to follow Jesus, we may feel assured that no murmuring word, no accent of disappointed ambition or wounded pride escaped his lips. There is no envy or jealousy in a self-emptied heart. There is nothing touchy, nothing tenacious, about one who has learnt to take *his true place*. *Had John been seeking his own things*, he might have complained when he saw himself abandoned; but, ah! my reader when a man has found his satisfying object in "the Lamb of God," he does not care much about losing a few disciples.

We have a further exhibition of the Baptist's self-emptied spirit in the third chapter of John. "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all come to him." Here was a communication quite calculated to draw out the envy and jealousy of the poor human heart. But mark the reply, the noble reply, of the Baptist: "A man can receive NOTHING, except it be given him from heaven. . . . . He

must increase, but I must decrease. *He that cometh from above is above-all;* he that is of the earth is earthly, and speaketh of the earth: *he that cometh from heaven* is ABOVE ALL." Precious testimony this! A testimony to his own utter nothingness, and Christ's fulness, glory, and peerless excellence! "A voice" was "nothing." Christ was "high over all."

Oh! for a self-emptied spirit—"A heart at leisure from itself"—a mind delivered from all anxiety about one's own things! May we be more thoroughly delivered from *self*, in all its detestable windings and workings! Then could the Master use us, own us, and bless us. Hearken to His testimony to John—the one who said of himself that he was *nothing* but *a voice*. "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi: 2). How much better to hear this from the Master than from the servant! John said, "I am a voice." Christ said he was the greatest of prophets. Simon Magus "gave out that *himself* was some great one." Such is the way of the world—the manner of man. John the Baptist, the greatest of prophets, gave out that himself was *nothing*—that Christ was "*above all.*" What a contrast!

May we be kept lowly and self-emptied, that so, we may be continually filled with Christ. This is true rest—true blessedness. May the language of our hearts, and the distinct utterance of our lives ever be, "*Behold the Lamb of God.*"

C. H. M.

Question Column.

Question 7. What does it mean, "In like manner" is Jesus to come back? (Acts i : 11).

It does not mean the unscriptural theory as taught by millennial dawn. According to their theory "In like manner" means a quiet withdrawal, unobserved, only seen by a few devoted followers, and upon this they built the theory that Christ comes back in secret *and has come back in 1874 and is now in the earth. It is hardly* possible to believe that intelligent Christian believers can be carried away by such an unscriptural speculation and an exposition, which completely ignores the entire prophetic Word.

"In like manner" means five things. (1) Visibly. (2) Corporeally. (3) The cloud which took Him up will bring Him back. (4) To the place from where He went up (Zech. xiv : 5). (5) The disciples do not represent on the Mount of Olives "the Church," but the believing Jewish remnant. "In like manner" as a Jewish remnant saw Him ascend a Jewish remnant will see Him descend.

Question 8. What foundation is there for the supposition that Judas Iscariot will come back to earth as the "Man of Sin?"

We suppose this theory rests mostly on the fact that the Lord speaks of Judas as "the son of perdition" (John xvii : 12) and that the same name is given to the Antichrist in 2 Thess. ii. *There are* other arguments used in favor of the theory. We do not believe in a reincarnation of Judas and reject the theory as fanciful and lacking scriptural support.

Question 9. "Were the sons of God mentioned in Genesis vi : 2 celestial or terrestrial beings? *i. e.*, were they of Adam's seed or were they fallen angels?

For an answer read article in June OUR HOPE on Genesis vi.

Question 10. Recently I heard it stated that Christ did *not come as a Saviour to Jews 1900 years ago*, but to save the Gentiles, and God blinded them, as He did not want them to recognize Christ, and that it is not right to try and save the Jews. Will you explain this in your columns?

This is an unscriptural, God and Christ dishonoring, speculation of men. All in the Word of God is *against* such a conception. *Christ died for that nation.* The offer of the Gospel was to the Jew first. Myriads of Jews believed the Gospel *and were saved.* The *entire* beginning of this Christian age was Jewish. Throughout the Christian age thousands and thousands of Jews have been saved by the grace of God. *These are but a few answers to this theory.*

We say again it is our most blessed privilege to give the Gospel to the Jew. The "*whosoever*" of the Gospel includes Jew and Gentile.

Question 11. "Does not Acts xix: 2 clearly prove that the Holy Spirit must be definitely received after conversion *and that it is possible to be a believer and not have the* Holy Spirit?

No. The passage teaches no such thing. You receive your wrong conception from the authorized version. "Have ye received the Holy Spirit *since* ye believed? And they said unto Him, We have not so much as heard whether there be any Holy Ghost." The word "since" should be translated with "when." Did ye receive the Holy Spirit *when* ye had believed?" And their answer was "We did not even hear if the Holy Spirit was come?" They had been John's disciples. They had not advanced beyond the knowledge of John the Baptist. It is impossible to be a believer and not to have the Holy Spirit. A believer belongs to Christ, Christ dwells in him. Rom. viii: 9 settles this: "If any one has not the Spirit of Christ he is not of Him." As soon as a person believes on Jesus, *that one is saved and receives the Spirit.* "*To be filled with the* Spirit" is the continued privilege of every child of God.

Question 12. "Some tell me that it is unbelief to tell God my needs or to pray for blessings. He knows all about us and we have no need of praying. It has disturbed me. Will you give me some light?

It is strange that such "fads and theories" in so many things spring up among believers. Surely the source is that people are not occupied with the Word of God as they should. To say it is "unbelief to tell God my needs and to pray for blessing" is to contradict *the many blessed promises we have in the New Testament as* well as the Old. Prayer and praise is the very breath of the new life. Not to pray and praise would amount to the same as telling a *child not to breathe. The consequence would be choking to death.* Consider the following: "*Whatsoever* ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask *anything in my name, I will do it*" (*John xiv: 13, 14*). "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (*Philip iv: 6*). Carry it out literally.

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Notes on Prophecy and the Jews.

The word "furnace" is used in the Bible as a figure of affliction, tribulation and judgment. The word is used some thirty times in the Scriptures.

It is found for the first time in Genesis xv:17. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces." God had told Abraham to bring a heifer *three* years old, a she goat and a ram, each *three* years' old, and a turtledove and a young pigeon." All these are mentioned later in the book of Leviticus and as sacrifices are typical of Christ, while the fowls which came down upon the carcasses and which Abraham drove away (Gen. xv:11) are types of evil. But the divided pieces and the turtledove and pigeon, exposed to the fowls, are also typical of Israel, divided and cut through, while the fowls may be taken as types of nations who feast upon Israel. The deep sleep which fell upon Abraham, signifying death, and the horror of a great darkness, are likewise significant types of what was to come upon the seed of Abraham. After God had spoken of the coming affliction of the children of Abraham and announcing the judgment of their troublers, a smoking furnace and a burning lamp passed between the pieces. The smoking furnace, the spectacle of a fire and the dark smoke from it, showed to the eye, what God had spoken to the heart of His servant. The smoking furnace is the type of Egypt and the tribulation through which the sons of Jacob and their seed had to pass.* Thus we read: "But the Lord hath taken you and brought you forth out of the *iron furnace*, out of Egypt to be unto Him a people of inheritance, *as ye are this day*" (*Deut. iv:20; 1 Kings viii:51.*) In Egypt the fire burned, as in the furnace, and the great darkness settled upon Abraham's seed.

*The burning lamp signifies God's presence with them still, and is a type of His gracious interference.

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When Moses kept the flock of Jethro and came to the mountain of God, he saw another type of the furnace. He stood before a bush and the bush burned with fire and the bush was not consumed. The Angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush. The bush represents Israel in affliction. The fire means tribulation and persecution. As miserable and unworthy as a bush is, so was Israel in Egypt. Yet in the midst of that bush was the Angel of Jehovah. The presence of Him explains the miracle, that, though the fire burned fiercely, the bush was not consumed. No fire could burn up the bush. It was a miracle and it has been and *is* still the miracle of God, a nation afflicted, a nation persecuted, a nation peeled and scattered and not consumed. Beside the smoking furnace, between the pieces, the burning lamp. The smoking furnace will be extinguished, the burning bush will cease to burn and there will yet shine forth from an afflicted people a burning lamp, the Glory of Jehovah.

That *first furnace*, Egypt, stands as type for all the subsequent furnace experiences of Israel: Again and again in their history we learn of the smoking furnace and the burning lamp. Babylon was a furnace. They were cast into it to be refined. "For my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have proved thee in the furnace of affliction" (Isa. xlviii: 9, 10). He brought them through the furnace. In spite of the determination of the enemy to make an end of them, God kept them to shine forth His Light and His Glory. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv: 17).

The bush is still burning. A dispersion among all nations has long taken place, which in Egypt and Babylon as types were but faintly outlined. God has fulfilled His promised threatenings. A burning bush for two thousand years, *appearing* sometimes as being consumed, but *never* consumed. Instead of being reduced, the bush increases and where the fire burns the fiercest, it flourishes the best.

Ye nations of the earth, including *Russia*, beware! Your hands are outstretched against God's people, you touch a *burning* bush and you will be burned yourselves. As Moses

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hand took the ashes of the furnace and sprinkled it up toward heaven and it became a boil breaking forth with blains upon man and upon beast (Exodus ix: 8-10), so the ashes of the furnace, the nations' persecution of His people cry to heaven and the God who has said, "Vengeance is mine," will surely answer with the fire of judgment.

Sad and deplorable has been Israel's condition in the past and in the present, yet the worse furnace experience is before them. "Son of Man, the house of Israel is to me become dross, all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver. Therefore thus saith the Lord God: because ye are all become dross, behold, therefore, I will gather you in the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you" (Ez. xxii: 18-22).

This coming furnace will be in Jerusalem, in the land of Israel. It will be that great tribulation of which prophecy speaks, the time of trouble such as never was before. But Jacob, the remnant of Israel, will be saved out of it.

In Daniel iii, we read of a great furnace. A faithful company who refused to worship an image is cast into the exceeding hot furnace, the flame of which slew those men who cast them in.

"Then Nebuchadnezzar, the king, was astonied, and rose up in haste, and spoke, and said unto his counsellors: Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" . . . . . "And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of the fire had passed on them" (Dan. iii: 23-26). The fire had not burned them—only the cords and bands were burned off. The great heat had made them free.

Thus the faithful remnant will pass through the fire and they

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will come forth from it through Him who is with them in the fire, and who is afflicted in all their afflictions.

There will be no more furnace for Israel after that last, *exceeding hot* furnace, the great tribulation.

Every thing is shaping for the end—Jacob's trouble. Israel is getting ready to go to the scene of the coming final affliction and the nations are setting themselves in order to play their part . . . . "Be *ye* therefore ready also; for the Son of Man cometh at an hour when ye think not."

The terrible details of the massacre in Kishineff has only been too well confirmed from different sources and by a number of witnesses. From what we hear the millions of Jews throughout the Russian empire must be in an awful state of unrest and uneasiness. They are almost everywhere in fear of a repetition of the horrors in Kishineff. Rich Jews, it is said, have given sums of money to the police to insure their protection from any coming trouble. All this is very significant and one of the greatest signs of the times.

In Zechariah ii:6 we read, "Ho, ho come forth, and flee from the land of the North, saith the Lord, for I have spread you abroad as the four winds of heaven, saith the Lord." This word is spoken in connection with the vision of restoration. Surely the land of the North which contains so many Jews is Russia. There will be a great exodus of Jews from Poland and southwestern Russia. Even now thousands are preparing for it. Zionism holds out the solution of the difficulties for many orthodox Jews, so at least they believe. Zionism has profited wonderfully by these outbreaks of persecution in Russia, and will here show a great advance on account of it.

Occasionally a letter reaches us from Russia, which has on its face the Russian postage stamps. On the back another stamp is used to seal the letter. This stamp is white and blue. It has the imprint of the so-called "*Mogen*

David," the shield of David, a double triangle, and in it is printed the word *Zion*, in Hebrew characters. We looked at these envelopes and thought how even these stamps make known the fact of Israel's position in the present time. Still under the dominion of Gentile powers; Jerusalem and Zion still trodden down by the Gentiles; and yet Zion looms up more and more. The hope of Zion and restoration even shows itself in so small a matter as a stamp. Soon the last shall be the first. Israel to the front—the head of the nations and no longer the tail.

It is a great joy and privilege to have an interest in God's ancient people, and give back to them, at least in part, the precious message we received through the fall of them. Never has there been such possibility to reach the Jews all over the world by the printed page as now; never has the Jewish mind, and in many cases the heart, been so open to receive the truth as at this time. We have called the attention of the readers of OUR HOPE before to this fact, that the Jewish people have undergone of late years a very decided change of attitude towards the person of Jesus Christ. Never have there been so many honest inquirers among them to ascertain the truth.

It is most hopeful to see that even throughout Russia, in the midst of the maddest anti-semitism, are circles of Christian believers, who are lovers of Israel, who pray for the peace of Jerusalem and who testify to their Jewish neighbors concerning the Gospel and our Lord. Perhaps nowhere else have Christian believers scattered Jewish literature, Jargon and Hebrew New Testaments in such quantities as in Russia. We are thankful that the Lord permits us to have a little share in this.

We receive continually letters from Russia and Poland asking us to send more literature. We translate but a few of these communications. A letter came from a province on the Caspian Sea. The writer says:

"Your humble brother comes to you with a request. Please send me your "Aus Seiner Fülle" (our German magazine) and pamphlets in Russian, Jewish and German. I received a few copies from Mr.

P. T., *who lives in Baku. He received them from a brother in Tiflis.* They have done me so much good that I wish to circulate them in this out of the way place. I found only one believer in this city; it is all dead. It is lonely here, almost dreadful, but the Lord is here as elsewhere."

From another city in southeastern Russia the following letter reached us in the same mail. It is written by a young lady.

"Dear Brother in Christ:—Peace with you. Not long ago a copy of one of your papers reached me, and from it I learn that you are *willing to send tracts and Bibles for free distribution. Will you be* kind enough and send me a supply. I desire to do something for the poor Jews and scatter your pamphlets, which teach so clearly the way of salvation. Here in our city a number of *young ladies have formed a missionary society to pray and work for Israel.* The Lord bless you and your labor of love. May Jerusalem be upon our heart. Your Sister in Christ."

And still two other communications are on our table which came on the same day. The one is a request from Poland to send forth larger supplies of tracts for use among the Jews living in the Russian-Polish villages. We have shipped already large quantities of tracts and pamphlets there and we are glad to send more. The other letter comes from near the Crimea.

"Several months ago I received from you several parcels of tracts and a New Testament. I have distributed all, and it was a great joy *for me to hand to the Jews something in their own tongue. You also* sent me Russian tracts, for which I thank you very much. How different it is now among the Jews than it used to be. One can speak to them now about Jesus; a few years ago that was impossible. And now please send me as *many more as you can.* I want to continue in this work under the blessing of the Lord."

We thank God for such witnesses even in darkest Russia. May the Lord bless them. Let us remember them in prayer.

A quantity of "Joseph and his Brethren," translated into Arabic, has been sent to Alexandria, Egypt, to Algiers and Morocco in Africa, and several parcels went to Syria and Palestine. They are of equal interest to the Jews and the Ishmaelites. We may never hear of them again.

They will be handed out by loving hands in the highways and market-places of the Orient. But we can trust Him for the result, who has said, "Cast thy bread upon the waters and thou shalt find it after many days."

How the Kishineff affair has stirred up the leaders of Zionism and is helping the growth of that movement is seen by the messages, which Dr. Herzl, Nordau, and Israel Zangwill recently sent to this country.

During the large gathering of the American federation of Zionists, held in the city of Pittsburg, Pa., in the early part of June, the following messages were received by the American Zionists.

The first came from Vienna from Dr. Herzl.

"The situation of our Russian brethren is very serious and calls for our most earnest attention. A great immigration movement from Russia is to be expected. We shall bring to the Basle congress a program which we believe will help our people. With Zion's greetings."

From Biarritz came these words of Dr. Max Nordau:

"I trust you will continue to develop into a power to the honor of American Jews and to the benefit of the Jewish people, whose position in the world is more appalling than it has been at any moment in the last century. The name of Kishineff, written with letters of blood and fire in the old and ever new martyrology of Israel, is sufficient by itself to bear out this statement. It shows that for our people there is no such thing as progress. For us history has not moved onward by one step for the last eight hundred years. We are still in the fearful period of the Crusades, when the pious warriors of the Cross trained themselves to their heroic work by the wholesale slaughter of Jews and the looting of defenseless ghettoes. It shows also that Zionism is the only way to lead our miserable brethren in Russia and elsewhere out of their present hell. I would despair of Judaism and of humanity as well, if the free and happy Jews of America were to turn a deaf ear to the blood-curdling tale of Kishineff."

Israel Zangwill sent the following message:

"Greetings to the Pittsburg convention. The Kishineff massacre has brought home to the blindest the need of a legally safeguarded home for our unhappy race. May the strenuous town of fire and steel in which you meet, inspire you to build a great bridge over which Israel shall pass to his ancient home and his glorious future."

The *Osvoboschdenije*, a Russian review published at Stuttgart, announces that the Jews in many Russian towns have formed defence leagues. The members will be drilled and armed.

The Jewish students at Kieff have organized a league, which is divided into companies of twenty men each, under the leadership of men of military experience. In the event of an anti-semitic outbreak the league will be mobilized at any point in the town within fifteen minutes.

The following news item from the *Philadelphia Inquirer* is of great interest. Similar endeavors are reported from other cities. Poor Israel is rapidly getting ready for the great tribulation. It is significant to see such preparations in our day.

The Zionist movement in this city is expected to assume a very practical form within the next few weeks, when, it is said, the organization will be effected of military companies, which will be prepared to defend with their lives the Hebrew Republic, which is to be established in Palestine by the purchase of the country from the Turkish Government. This plan of the Philadelphia Zionists is said to be in accord with the policy outlined by them throughout the world, as they intend to have a fully equipped army and navy.

Leading Zionists of this city are very enthusiastic on the subject of the military organizations that are to be formed here. An armory for the use of the companies to drill in will in all probability be rented. The plan has the hearty approval of Rabbi B. Levinthal, who is the chief rabbi of the Orthodox Hebrews of this city, and who is also one of the best known leaders in the Zionist movement in the country. He is of the opinion that

it will not only be a great step toward making the future success of the Zionist movement a certainty, but that it will also be of immense value to the cause, as it will create an intense interest in it among all classes.

The idea of the military phase of the movement is not original in this city, as it has been a matter of discussion among the Zionists of New York for several months. The movement, however, is better organized in this city than in any other section of the country, and the leaders feel that it is in this city that the first direct step should be taken. Meetings, it is said, will take place during the next few weeks, when the names of those wishing to join the military companies will be enrolled.

A Christian man ought to be so composed and prepared, as to reflect that he has to do with God every moment of his life.—*Calvin.*

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Daily Scripture Calendar.

JULY, 1903.

July 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v : 1).

Blessed be God for such a comfort. We *know* and we *have*. We know our destiny, our abiding place, which is in glory with Christ. We have a building there. He has gone to prepare a place for us and is coming to receive us unto Himself.

July 2. "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v : 4).

This is the desire the Holy Spirit alone can produce in our hearts. Burdened, being, in this tabernacle we groan. Our groaning is not for death, to be unclothed but to be clothed upon, to be changed in the twinkling of an eye by our coming Lord. Some day the groaning will be answered by Himself. It will be soon.

July 3. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God" (Rom. viii : 19).

When He is manifested then *shall* we be manifested with Him. When He is brought in again into the world, the Firstbegotten, He brings many sons to glory. Then groaning creation will be delivered and cease from groaning. May the day be hastened.

July 4. "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isaiah xlviii : 17).

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Teaching first and then guidance. He teacheth us in His Word, and as we conform to His Word and are obedient He leadeth us in the way we should go. If the way is dark and hid before our eyes He is guiding us, never leaving nor forsaking.

July 5. "He that walketh uprightly walketh surely" (Prov. x : 9).

What does it mean, walking uprightly? Certainly nothing less than walking with God. Looking upward, the eye upon the things which are above we walk surely.

July 6. "But He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of the Father" (Acts vii : 55).

Here is the effect of the filling by the Spirit. The Holy Spirit *directs our hearts and the eyes of our hearts* to Christ in glory. He, who is full of the Holy Spirit looks steadfastly into heaven and beholds Jesus.

July 7. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for everything" (Heb. ii : 9).

Jesus in heaven. Jesus crowned with glory and honor. In it we have the double assurance of our acceptance, for He went there as our representative and we are accepted in Him the Beloved. We also have the assurance of the glory and honor which awaits us when at last we see Him as He is.

July 8. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. iii : 18).

Occupation with Christ in glory and the glory of the Christ will reflect His own glory upon us. We are changed into the same image from glory to glory. The knowledge of the glory of God in the face of Jesus Christ will be seen and manifested through us.

July 9. "Labor not to be rich; cease from thine own wisdom" (Prov. xxiii : 4).

This indeed is divine counsel. How much such a brief word of admonition is needed in our day! Many labor to be rich. Alas! many believers are ensnared in the terrible drift of the times of

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gathering riches and living in the enjoyment of it. Many more lean upon their own understanding and not the wisdom which is from above.

July 10. "For thou hast been a shelter for me, and a strong tower from the enemy" (Psalm lxi:3).

He is a shelter at all times and as we hide in Him His peace surrounds us, nothing can disturb. A strong tower is our Lord, no enemy can harm us. Surely the Lord is good and a stronghold in trouble.

July 11. "I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is: and I will give it Him" (Ez. xxi:27).

Soon the overturning time will be over and He will come whose right it is to establish the kingdom and the glory. The final overturning, the time of Jacob's trouble, is rapidly nearing. May we truly expect our gathering unto the Lord in the air every moment.

July 12. "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah xii:3).

Israel as a nation will do that in the coming age and the waters of salvation which Israel has drawn will flow forth from Jerusalem. We draw now water out of the wells of salvation with exceeding joy. O let us drink from Him and out of His fulness, who is the fountain of life and who giveth the waters of life freely.

July 13. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Ps. xxxiv:18).

He came to bind up the brokenhearted. He loves the broken heart, the contrite heart. Out of nothingness He can create and show His power of salvation. In the dust before Him. Praise Him if He breaks your heart for it is mercy which does it.

July 14. "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. xxii:12).

Quickly—do our hearts believe it? Do we walk, talk, act and think with this announcement ever before us? I come quickly. It will be like a flash when the assembling shout is heard from above and we are caught up to meet Him in the air.

July 15. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died

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for us . . . . . that we should live together with Him" (1 Thess. v : 9, 10).

What a life it is now to live together with *Him*! He dwells in you: His life is yours. But in a little while we shall see Him as He is and then live together with Him.

July 16. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv : 32).

What a rule for our conduct. Grace teaches us how to live righteously. The love of God shed abroad in our hearts, the Holy Spirit dwelling with us and Christ before the heart as the pattern will enable us to show forth Himself.

July 17. "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on" (Luke xii : 22).

Why are we so willing to trust the Lord with our souls for all eternity and so slow to trust Him for our daily necessities, for the needs of the body, the earthly life? O the heart full of unbelief! Trust Him for all.

July 18. "But now in Christ Jesus ye who sometimes were *afar off* are made nigh by the blood of Christ" (Ephes. ii : 13).

We were afar off, Gentiles in the flesh and now in Christ we are brought nigh by His blood. And how nigh? How near to God? As near as He who died for us and was raised for our justification.

July 19. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things as ye would" (Gal. v : 17).

Flesh and Spirit are against each other. As soon as we are in Christ the combat begins and does not end until this body of our humiliation is laid off. The law of conquest is, "Walk in the Spirit and ye shall not fulfil the lust of the flesh."

July 20. "Pray without ceasing" (1 Thess. v : 17).

The mind and heart can ever be in a praying and praising attitude. The sigh and the unexpressed thought, the devotion of the heart, all are known to Him. Surely He in glory never ceases to think of us. He always carries us upon His heart as our Highpriest.

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July 21. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content" (1 Tim. vi: 6-8).

We can never be too often reminded that we are strangers and pilgrims here. Temptations in the things of the world, gain and riches are the most common in our day. Contentment is a blessed possession and the child of faith, which looks to the heavenly treasure.

July 22. "But be ye doers of the Word, and not hearers only, deceiving your own selves" (James i: 22).

How large is this class of self-deceivers? The Lord keep us from reading His Word daily and not doing His will. He has made a *bountiful provision for us in His Word and all His strength and His* Spirit He has put at our disposal to carry it out.

July 23. "In God have I put my trust; I will not be afraid. What can man do unto me?" (Ps. lvi: 11).

The fear of men is a snare. How many are kept back by it from obedience to God's holy Word. Fearing man is distrusting God and His power.

July 24. "Trust in Him at all times: ye people, pour out your heart before Him; God is a refuge for us" (Ps. lxii: 8).

Thus will Israel say in the future. At *all* times we may trust Him. Can there be anything more blessed than to pour out the heart before Him, our God and our Father? It is a precious occupation to worship, to praise and pour out the heart in God's presence. *Let us do it not for the blessing or enjoyment which is in it but for* His sake. The child delights to be in the presence of the father.

July 25. "Oh, that Thou wouldest rend the heavens, that Thou wouldst come down, that the mountains flow down at Thy presence" (Isaiah lxiv: 1)?

This is the *prayer of the remnant of* Israel living at the time of the great tribulation. This prayer will be answered by the heavens opening and the Lord coming as King. *Our* prayer, "even so come Lord Jesus," will be answered before. Let us pray it today.

July 26. "After this I looked and behold, a door opened in heaven" (Rev. iv: 1).

This door will soon be opened, the door through which we

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together with them who died in Christ, will triumphantly pass. Let your loins be girded and your lamps be burning. Behold the Bridegroom! Go ye forth to meet Him.

July 27. "Love not sleep, lest thou come to poverty, open thine eyes, and thou shalt be satisfied with bread" (Prov. xx: 13).

Spiritually applied, these words have a deep meaning. Spiritual sleep brings spiritual poverty and shame. Awake thou that sleepest; The eyes open behold the blessed things of God in His Word and Christ in glory and the heart will be satisfied with bread.

July 28. "There has no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x: 13).

What comfort is here to be enjoyed by all who pass through temptations! With every temptation there is truly a way of escape and grace sufficient to bear it.

July 29. "Thanks be to God for His unspeakable gift" (2 Cor. ix: 15).

The gift of all gifts is His Son, our Lord Jesus Christ. With Him He has given us indeed all things. May we ever praise Him for Jesus Christ our Saviour and Lord.

July 30. "Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the Son of God!" (Dan. iii: 25).

They were cast into the fire bound. Nothing burned on them, not even a hair, but the bands which had bound them were burned off. Blessed effects of fiery trials and tests. They liberate us.

July 31 "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii: 13).

Ever looking for that blessed hope, and some day it will be realized and we need no more to look for it.

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Book Reviews.

The Ministry of Reconciliation. By C. H. M. New revised edition. Paper cover. 113 pages. Bible Truth Depot, N. Y., 63 Fourth Ave. Price, 10 cents.

This is a most helpful discourse on the ministry of reconciliation. It is a scriptural and able presentation, like everything else given by C. H. McIntosh.

Answers to Prayer from the Experiences of George Müller. Compiled by A. E. C. Brooks. Cloth. 128 pp. Fleming H. Revell Co., New York, 158 Fifth Ave. 50 cents.

An edition of experiences not elsewhere recorded, published by special permission given to the compiler before the death of Mr. Müller. These experiences will be very helpful to many of God's people.

The Turk and His lost Provinces, Greece, Bulgaria, Servia and Bosnia. By William Eleroy Curtis. Handsomely bound in cloth. 396 pp. with 30 illustrations. Fleming H. Revell Co., New York. $2.00.

This volume gives excellent and reliable information on the Turk and the Turkish Government, as well as the Sultan and his family. The political situation in the Balkan peninsula is well described. For persons who are interested in the Turkish question, the waning power of the Sultan and the present upheavals in Bulgaria and Servia this book will be valuable.

The Papers of Pastor Felix. 386 pages, cloth. Cincinnati, O.: Jennings & Pye. New York: Eaton & Mains. $1.25.

Pilgrimages to Methodist Shrines. By William Henry Meredith. Cincinnati, O.: Jennings & Pye. 334 pp. $1.25.

A volume of interest to Methodists.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

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Editorial Notes.

"Only."

The sixty-second Psalm may be called the "ooly Psalm." We fiod this little word several times in this soog. "Truly my soul waiteth upoo God: from Him cometh my salvatioo. He *only* is my rock aod my salvatioo; He is my defeose; I shall oot greatly be moved." . . . (verses 1-2.) "My soul, wait thou ooly upoo God; for my expectatioo is from Him. He ooly is my rock aod my salvatioo: He is my defeoce; I shall oot be moved. Io God is my salvatioo aod my glory; the rock of my streogth aod my refuge is io God" (verses 5-7.)

This is the laoguage of true faith, aod well may it be said the little word "ooly" is the very heart of faith. Faith depeods upoo God, upoo the Lord io all thiogs, true faith looks ooly to the Lord, aod fiods its joy and delight in that little word "ooly." Bot oh, how loog it takes to learo the lessoos which these four letters, "ooly," teach us! Perhaps most of us learn it still. Aod have you oot foood, dear reader, that the Lord's dealiogs with yoo have all been io the past, aod still are, to teach yoo the "only?" Is He oot constaotly educatiog us io His great goodoess, aod still greater patieoce, to learn the lessous of depeodiog *only* upoo Him aod to trust Him at all times aod for all thiogs? We have foood it so from childhood aod fiod it so still. What slow aod dull learners we are, aod how often we lose sight of our otter aod complete depeodeoce upoo Him! He is satisfied and pleased with His own wheo their hearts

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say, "My soul, wait thou *only* upon God." It will enable Him to *manifest all His power* in behalf of His depending children. He cannot fully manifest it if there is dependence on Him mixed with doubt, and fear, and dependence on the creature. Our hearts will be satisfied with nothing less than full dependence on Him alone.

We have heard it stated over and over again by good brethren who profess much faith and claim to do their work in faith, "We believe in telling God and telling His children." They act upon this principle and often claim big results, answer to prayers, after they prayed and heralded their needs and their expectations far and wide. Telling God and telling His people may sound very nice, but it is far from being true faith. It is *sufficient* that He knoweth what we need, it is sufficient to tell Him alone. If I wait *only* upon God I must cease from waiting upon anyone else, or looking to anything. This is the only way how a true life of faith can be lived. All else is a mixture. And by waiting only upon God we ascertain His will and we know that our service is the right one.

Waiting upon God only may take a long time. It is always connected with much testing, but the outcome can be nothing but joy and peace for us and glory and honour for Him. After many years of *learning* the life of faith, and we are still learning, we find it becoming sweeter and more precious. Much of the sweetness consists in keeping silent, being patient in difficulties, continued waiting only upon God and in the exceeding joy to see His arms outstretched to help.

Oh, let us live the life of faith. "My soul, wait thou only upon God."

"And So We Went Toward Rome."

"And so we went toward Rome" (Acts xxviii: 14). It is a significant fact that the history of the Book of Acts begins in Jerusalem and ends in Rome. The instrument chosen, to whom the Gospel of the Glory of God was committed, and the mystery hid in former ages made known, is shut up in Rome

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is a prison. It is all a foreshadowing of the failure of the present age and what would become of the most precious things our God gave. The power of Rome—that woman who has put the leaven into the fine meal, that adulterous woman, her power is unbroken. It is true a so-called Reformation took place, but it carried along in every instance the old leaven, which is working gradually in every one of the denominations of Protestantism. There was a time when Rome in her evil power was like her master, the devil, a roaring lion and in the fiercest persecution attempted to crush every particle of the truth of Christ and the Gospel. This time is mostly passed, instead of it Rome appears like the father of lies in the garb of an angel of light and in the most subtle way gains power, adherents and influence. All in Protestantism is going towards Rome. It is evident in many ways. Episcopalianism for instance with its ritualism *is rapidly drawing near to Rome.* The prophetic Word makes it clear, that all Christendom is yet to be united under a head and form "Babylon the great, the great harlot" (Rev. xvii). This union is not very far off.

We thought of this in connection with the dying Pope in Rome, a man full of cunning, and an enemy of the cross of Christ, who believes not *the* Gospel, but another, of which the Word of God says, "*let him be accursed*" (Gal. i:8). Some time before his illness this man wrote an ode to death, in which he expresses his belief and his hope.

> "May I behold thee, queen of earth and sky,
> Whose love enchained the demons lurking nigh
> The path to heaven; and freely shall I own
> '*Twas thy sweet care that gained my blissful crown.*"

Mary, and not Christ, and the perfect work of the Son of God, was the hope of that poor, unsaved man, who called himself the vicar of Christ and infallible. Good Martin Luther, *how he thundered against the abominations of* Rome, and if he were living he would surely have done nothing less. And yet the German Emperor, the head of the Lutheran State Church, expresses himself thus, "The Pope, whom I know, love and revere, is in danger . . . .

The world needs great and good men. May the Almighty grant the *Holy Father* many more years."

Still more startling are the eulogies which have been uttered from many "Christian pulpits," praising this Pope and lauding him to the sky.

The preacher, for instance, of a well known M. E. Church, of New York City, took, on a Lord's day morning, the beautiful text: "Then took Mary a pound of spikenard very costly, and anointed the feet of Jesus, and wiped His feet with her hair." Then he said, "This act of love and filial devotion which Mary performed for Jesus has been bestowed in spirit by hundreds of thousands of persons during the entire last week upon the grand old man of the Vatican, who is making such a brave fight against disease." He called him furthermore "*a leader of the great army of the Lord's host* and a spiritual commander-in-chief." Could this Methodist preacher have done anything worse? It is, indeed, worse than going to Rome and doing homage to the Pope. Another preacher, rector of a large Episcopal Church, declared publicly, "*He merits the reverent homage of Christendom.*" And then he continued, "It is very evident that the world is more broad-minded and tolerant, and that the sense of Christian brotherhood prevails to a degree unknown for a thousand years or more. In spite of everything, people are coming nearer together, and there is a growing disposition to forget the issues which now belong to the past, and to deal generously and frankly with the problems of the present." Such language shows how everything is ripening for the end with its strong and powerful delusions.

Still another Congregational preacher lauds the Pope in the following terms: "And now as his career is ended, the world beholds Leo standing forth in the form of a man without admixture of meanness, vice or crime, but clothed with virtue, and justice, and goodness, as with a garment. We can say of Leo, as was said of Bernard, "We thank thee, Lord, that thou hast counted the world worthy to have had him so long." And still other voices praise him as a type of true Christian manhood, etc.

The end is rapidly approaching. All is faster ripening

for the day of God's vengeance than we see. God will not stand this nauseating thing, "Christendom," much longer.

Kind Words. We cannot answer all letters which we have received lately, speaking appreciatively of *our magazine, and thanking us for light* and blessings received, and so we acknowledge the receipt of these letters herewith and thank you for them. It is always an encouragement for us that the Lord uses our testimony. We are also thankful for an increasing circulation. We are trusting Him, who has committed this ministry into our hands, and are satisfied to go along in the way *of utter dependence on Him.*

Sea Cliff Bible Conference. We write these notes from Sea Cliff. The Lord in His great goodness made it possible to hold another Conference. The attendance is very encouraging. Friends from the following states are present: Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Michigan, Missouri, Maryland, Canada and Bahama Islands. Much blessing is resting upon the ministry of the Word. The addresses will be published in the September issue of OUR HOPE, and will, as last year and year before, scatter the blessing.

The Pacific Coast. Most likely, the Lord willing, the editor will visit the Pacific Coast during August and part of September. We expect to visit California, Oregon and Washington. So far we have made no definite engagements, and will be glad to hear from our friends living in the above-named States. Please write us if you desire a visit. Secure either churches or large halls. We like to have all Christian believers in these meetings.

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Twentieth Century New Testament.

The article we published several years ago in criticism of the so-called Twentieth Century New Testament has been reprinted a number of times. It has lately been printed in a large edition in pamphlet form in Los Angeles, Cal. Write for them to the Bible Institute, 330 Broadway.

Gospel of Matthew.

CHAPTER XIV (*Concluded*).

The third incident in the fourteenth chapter is as instructive and typical as the other two. We have already spoken in our last article of the Lord's withdrawal from the multitude, and His absence from the disciples. He is on the mountain top in the presence of the Father engaged in prayer. He remains in that position and place for the entire night, while darkness covers the earth. In the morning He returns to His disciples bringing first comfort for them, then peace, and lastly, He continues in His blessed work of healing. This attitude He had taken, we learned before, typifies His presence in Heaven for us. The night stands necessarily for the time during which He is absent, this present evil age in which we live. His return from the mountain in the morning foreshadows His second coming and the beginning of a new age.

And now we read what happens in that night during His absence. "But the ship was now in the midst of the sea, *distressed by the waves for the wind was contrary*" (verse 24). While He is away night and storm reigns and His own are in distress, the wind is contrary. Could we find a better description for the present age than a stormy sea, *a contrary wind and a dark night*? Surely the age is perfectly portrayed by these. It is an age of storm, peril and night. How strange that with the most emphatic as well as plain statements of holy writ concerning the charac-

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teristics of this age, the greater part of the professing church can teach about the character of the present age, precisely the opposite and speak of it as an age of peace, light and progress. Surely Scripture is very definite that Satan is the god of this age, and night increases, under his rule and peace is impossible. We find in the very short description of that night in which the Lord was absent, a description of the age. It is true still and the one who believes otherwise and expects peace and calm now will only be sadly disappointed.

But if the night, the rising waves, the contrary wind, are pictures of the age, what can the little ship mean, which sails across the storm sea? The applications which are made of the ship are manifold. A favored one is to use it as a type of the church and speak of the disciples as believers who are in the church and who have their fears and doubts, who tremble in view of the towering waves and the contrary wind. But such an application cannot be made to correspond with the teaching of the Word concerning the true church. The true church is above the waters, above the storms, in union with Himself who is in the presence of God. The frightened disciples, full of fears and expecting every moment the deep to swallow them up, could hardly be taken as types of the true believer, who knows his position in Christ. He, too, is above the storm, and though he may be storm-tossed, as much as this little ship upon the sea, though Satan's power may ever play upon him and the wind be contrary, yet through it all does he not fear, but sings the song which is heard above the howling wind, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What does the ship mean? It may be taken in a general way to be a type of the entire Jewish people. The Lord absent from those who are in a sense His own to whom He came, and who rejected Him, who refused Him, are upon the sea. The sea represents the nations. The waves and the wind, the persecutions and the distress

which come upon them. It is an excellent portrayal of the history of God's ancient people from the time they refused their King until He returns to be received by them. This ship, with fluttering sails, broken masts, tossed like a ball, from wave to wave, blown hither and thither, uncontrolable and *yet* controlled, ever in danger and never in danger of going down—this ship is the type of the Jewish ship, the Jewish nation. It is still upon the sea. It is still the same old storm-tossed vessel. The winds more than ever contrary. It seeks an harbor now, trying to cast anchor on the shore of their own land, but a boisterous wind is coming, and while the ship is miraculously kept, there will be no haven, no peace, till He comes again who *is their King, the Son of David.*

But this application, correct as it is, is too general. We have spoken of the ship and not of the disciples. The disciples must be taken as the type of the Jewish remnant. We saw from the tenth chapter that the disciples *sent forth then were representing the Jewish remnant.* When the Lord Jesus Christ left the earth and went to the Father's house to prepare a place, He did not leave a church behind. There was *no* church on the earth when our Lord ascended upon high, and when He *comes back to earth again He will not find the church* in the earth, but He will come back to be received by the remnant of His earthly people. It is in this light the incident has to be interpreted, which however does not forbid applications in other directions.

"And in the *fourth* watch of the night He went toward them, walking upon the sea. But when the disciples saw Him walking upon the sea, they were troubled, saying, It is an apparition; and they cried out for fear" (verse 25, 26).

He had left His place on the mountain and returned. His return was in the fourth watch of the night, right before the dawning of the morning. And as He left that place on the mountain when He was here in the earth, so will He arise and leave the place in His Father's throne and come back to the earth, to the very land where He was once rejected. First, He will leave His place and descend

from heaven with a shout and come into the air, where we shall meet Him. The *fourth* watch is the time when He leaves His place and comes. The fourth watch is *now*. The gradual approaching of the Lord, His person seen dimly in the distance, the fear of the disciples who cry out for terror, instead of shouting for joy that He is coming, all finds its proper application. How many there are in Christendom, for whom the coming of the Lord and the events connected with it have no joy, but bring fear and terror to the heart. And these days, the days of the fourth watch are filled with signs which herald His coming. The true believer, however, knows no fear in the fourth watch, for he waits and watches for His coming, and if it were possible to get a glimpse of the Coming One leaving His Father's throne, descending into the air, the believing heart would rejoice. We love His appearing, and the fact that He *is* coming but intensifies the longing of the heart to see Him as He is. The believer knows no such fear as the Jewish disciples had, when they saw Him walking on the water. Had they known, it is the Lord, and that He comes to bring peace and safety, we doubt not their cries would have ceased. All has a meaning for the Jewish remnant, which will be on the scene when our glorious hope has been realized.

"But immediately Jesus spake unto them saying, Be of good courage: it is I; be not afraid" (verse 27). These precious, comforting words were heard above the roaring of the hurricane and the noise of many waters. May *we* hear them continually in the midst of increasing difficulties, in the hour of test and trial, in affliction, in the dark valley of suffering and in the experiences we call "disappointments." Blessed are we if we do. The darkest place, even if it is the dungeon, will become illuminated and resound with joyous praise. Surely Paul in Rome must have heard these precious words, "Be of good courage—it is I—Be not afraid!" May we take all from His hands by believing we *are* in His hands and thus face every trial, every tempest, with the assurance that there is nothing to be feared.

But in the ship, in that company is one who recognizes

the voice, one who recognizes Him through the mist of the storm and the vanishing shadows of the night. And Peter answered and said: "Lord, if it be Thou, bid me to come to Thee upon the waters. And He said, Come. And Peter having descended from the ship, walked on the waters to go to Jesus." Here another significant type is before us. We shall soon learn from this Gospel that the *Lord announces the building of His church. In the sixteenth* chapter we find the words, "Upon this rock I will build My church. We learn that it was Peter who said, "Thou art Christ, the Son of the living God," and upon this rock, Christ in resurrection, the Lord announces His church *will* be built. To Peter *also the keys of the kingdom* were committed, and how he could use them we find in the book of Acts. Now church means "out-calling," not only an outcalling from the nations, but an outcalling from that which is passed, the Jewish things. Peter so prominent in this incident, in his act of faith in leaving the ship, turning his back upon his frightened kinsmen, stepping on the waters going to Jesus to meet Him, stands as type for the church. It is true all the truth concerning the church was revealed through Paul, the Apostle to the Gentiles. It is true, through Paul the company was led forth out of the ship to go forth to meet the Coming One, but in this Jewish gospel Peter stands in his action typically for these truths, which we have later so fully revealed in the Pauline epistles.

It is separation, and this separation an act of faith which we see here. It is the true position of the church, as well as the individual believer. The old Jewish ship is to be *left behind. The path for the church is the path of faith.* The object before the church is the coming Lord. The word from Him is, Come. The walk to be like His walk. He has triumphed over sin and death, the world and Satan; the waves and storms cannot harm nor hinder Him, And we are associated with Him. He wants us to walk on the water. This is the calling of the church. Separation first unto Him. Obedience to His Word and then walking on the water to meet Him.

Alas! where is it now, this church separated, gone out

to meet the Bridegroom? That which calls itself church is a miserable ship; *worse* than the Jewish ship after which the modern "church" has been modeled. As individual believers, however, separation is possible. *You*, dear reader, in the midst of all the confusion and failure, in this fourth watch, you must hear His voice, "Come." He is coming. Separate yourself. He wants you to take the path of faith, the path He walked Himself. "Behold the Bridegroom! Go ye out to meet Him!" Have you gone out to meet Him?

"But seeing the wind boisterous He was afraid; and beginning to sink he cried out, saying, Lord save me. And immediately Jesus stretched out His hand and took hold of him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

All is again pregnant with meaning.

What made Peter sink after he stepped out so boldly and walked on the stormy waves to meet his Lord? It was a boisterous wind; and Peter, instead of looking to Jesus only, was frightened by that boisterous wind and began to sink. Has this not been repeated in our own experience? We heard His voice, we separated ourselves, we followed Him, and then the enemy raised some boisterous wind. He always does when we desire to follow the Lord in all things. Oh, how often we made the same mistake which Peter made! Looking away from the Coming One, the One who is able to save to the uttermost, our feet began to sink and to slip back. But could Peter ever have sunk down? Never! Nor can the believer ever perish. But Jesus lifted Peter up, and he stood again on the waves, triumphing now through His power over the boisterous wind, and then he walked not towards Jesus, but he walked with Jesus. Even so He deals with us in His great mercy, never leaving nor forsaking us, saving us out of the tempestuous sea.

How beautifully this fits into the dispensational picture we have already given. There is a time coming when Satan will bring on a very boisterous wind. It is called the "hour of temptation" in Revelation. That old serpent is even now getting ready for it. But the Lord will never let His own sink. Jesus stretched forth His hand and caught

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Peter. He takes him by the hand, and both go now to the ship. So will He catch up His waiting bride, and will return with His saints to bring peace.

And as they came into the ship the wind ceased. Satan's power was at an end as soon as Jesus was in the ship. When He comes back to earth *again* there will be peace, and not before. The great need of the world is to have the King back. What a glorious picture that must have been—Jesus and Peter coming to the ship! The sun was now shedding her first rays over the sea, the dark night was over, the anxiety of the little flock was turned into joy and laughter, while the raging sea became as calm and smooth as if there had never been a storm. How much grander it will be when the Lord comes back with His saints, and the sun of righteousness will rise with healing under his wings!

"Then they that were in the ship came and worshipped Him, saying: Truly, Thou art the Son of God."

It seems they had never believed this. The great stumbling block with the Jew is yet, "He made Himself God." Again and again we are being asked by them, "Can God have a Son?" Many of the Jews acknowledge Jesus today *as a reformer and a good man, but never as Son of God.* They will know *Him* when He comes, and the nation will fall at His pierced feet and worship Him as the King and Son of the Living God.

The closing verses of the fourteenth chapter of Matthew speak of Jesus going to the opposite shore, where He healed the diseased. "And when they had crossed over, they came to the land of Genoesaret. And when the men of that place had recognized Him, they sent in all that region round about, and they brought unto Him all that were sick. And they besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole." It happened in the place where they had rejected Him. This may be taken as a true type of the blessed work of redemption, salvation and restoration which will take place during the millennium.

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The Eighth Chapter of Genesis.

The beginning of this chapter tells us that God remembered Noah. Not that God had forgotten him. Surely His eye had been continually upon the ark. He remembers Noah and every living thing with him in the ark to show His mercy unto them and to the earth, as the divine judgment had been executed. In the beginning of Exodus we read also of God's remembrance: "And God remembered His covenant with Abraham, Isaac and with Jacob" (Ex. ii: 24). And as He remembered Noah and suffering Israel in Egypt, so will He remember the remnant of Israel, which is to pass through tribulation, as well as His people. In wrath will He remember mercy.

God *made a wind to pass over the earth, and the waters* assuaged. The word wind in Hebrew is the same as spirit. As in the second verse of the first chapter the Spirit of God moved upon the face of the waters, so here after the judgment is accomplished God's wind passes over the earth. We may well look upon this wind as the type of the Spirit, who, after judgment is passed, comes upon the earth. When that great future judgment, which is so rapidly nearing, is gone, then the Spirit of God will pass over the earth, dispersing judgment.

We read that the deep and the windows of heaven were stopped, and the rain from heaven was restrained and the waters returned from the earth, and at last the ark rested in the seventh month and the seventeenth day of the month upon the mountains of Ararat. He, who had sent the rain and permitted the deep to give forth the waters and He who covered the earth and the mountains, removed the waters and *found a resting place for the ark. All this* denotes His mercy which does its work after His righteousness has acted in judgment. There is no Scripture to tell us that God delights in judgment, but there are abundant Scriptures which tell us He delights in mercy. After our Lord had borne the judgment, He came out of it and the

resting ark upon Ararat, that great mountain towering above the other peaks, may well be taken as a type of the *Resurrection of Christ and our resurrection in Him.*

The resurrection of Christ is our resting place, the solid rock upon which God has placed us, and from here we worship and go forth, as Noah worshipped and went forth.

Especially instructive are verses 6 to 12 in our chapter. Noah opened the window at the end of forty days, and he sent forth a raven. This bird flew to and fro until the waters were dried up from off the earth.

Then he sent forth a dove three times. The first time she found no resting place, and Noah took her back into the ark. The second time she returned with an olive leaf *in her mouth*, and the third time she did not return at all, and finds her abiding place in the earth.

That the dove is the type of the Holy Spirit needs hardly to be stated. In this outward symbolic form He came upon our Lord. But what does the black raven represent? The raven is the type of evil, a representative of the god of this age and the flesh as well. We may see in the raven flying to and fro *until* the waters were dried up, a type of the prince of the power in the air, the devil. His work and activity the devil describes *himself* as being "going to and fro in the earth, and walking up and down in it" (Job 1:7; and 2:2). He is doing this still, but there is a time coming when the black raven will stop his restless flight. When this present age ends with divine wrath revealed once more, and the waves of divine judgment have rolled over the earth, then Satan, the Devil, that old serpent, will be bound a thousand years.

The dove and her threefold departure is a type of the coming and presence of the Holy Spirit in the earth sent forth from the Lord.

First, she comes forth and finds no resting place. This may represent the Holy Spirit in the Old Testament, where He was not *presented* in the earth to find a rest, to abide. The second departure of the dove may be taken as a type of the Holy Spirit's presence in this age. The dove found a resting place and still she did not stay, but came back to the ark with an olive leaf. This olive leaf was the witness

that the judgment waters had passed off and that new life had developed; it also signifies peace. So the Holy Spirit has come and dwells, rests in the believer and not only produces the new life, but also the evidences of it. He will not be here forever in this age. He will return to heaven once more, and th live leaf, the first token of fruitfulness may be looked upon as the type of the church, taken from the earth upward to Him who sent forth His Spirit.

But the third time the dove did not return. So there is an age coming, after this age, when the Spirit will be poured out upon *all* flesh, and when the knowledge of the glory of the Lord will cover the earth, as the waters cover the deep. During the first and second sending forth of the dove, *the raven was present alongside of the dove.* Both flew over the earth. But when the dove went forth the last time, the raven had disappeared, for the waters were gone.

Notice, between each sending forth is a space of seven days. A hint that this dispensational application is not incorrect. Make also the comparison between the raven and the dove and the flesh and the Spirit. At last God speaks to Noah again. He tells him "Go forth" and "Bring forth." (Verses 15-19.) The command is fulfilled. What a scene it must have been when Noah and his house left the ark, and with him every beast, creeping thing and the fowls came forth! It was a demonstration how God had kept His word, carried through judgment and brought those He kept forth to possess the new earth.

The application is easily made. We mentioned Noah before, in our last study of Genesis vii, as a type of Christ. We see him here again as a type of Christ, and his house is His church. As God spake to Noah "Go forth" and "Bring forth," so will He speak to Him, who is at His right hand now, the Man in Glory. He will bring in the firstborn into the world (Heb. i: 6). He will come forth and bring us all with Him. He will come to possess the earth as the Second Man. The application is also to Israel in the beginning of the coming age.

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered

burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord *said in His heart, I will* not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (verses 20-22).

This is the first time the word "altar" is mentioned in the Bible. The altar is for worship. Here then worship is for the first time revealed. We worship, having passed from the old into the new, standing on the ground of resurrection. We know that death and judgment is passed, and therefore we worship in Spirit and in truth. Christ is our altar; and in the sacrifices Noah brought, Christ is also typically represented. Only he is a true worshiper who knows Christ and the perfect work He has done. "Jehovah smelled a sweet savor." This reminds us of John iv: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father *seeketh such to worship Him.*" Not service is a sweet savor to God, but worship.

The World's Approaching Crisis.

By C. I. Scofield.

It can scarcely be necessary for me to define my use of the word "world." I am not thinking of the earth or of some possible volcanic or other upheaval in the realm of nature. When I speak of the world, I mean the world of mankind as organized in modern civilization, the majestic framework of the nations, and a majestic framework it is.

There has been built up out of the ruins of the past a civilization, which in some aspects surpasses anything the history of the world has ever seen. Very largely the thought of the world, and the legislation of the world, and the whole organization of the social life of man is built out of fragments of past civilizations. We have the Greek art and the Roman law. We have the traditions of the past, and yet there is very much in what we see about us in the civilized world today that has no parallel in the past. I do not wonder, therefore, that there might be in many minds a kind of preliminary question, which might be stated thus: Is there any occasion for the discussion of such a topic as this? Is the world in the sense of organized social life, governmental and social, approaching a crisis?

Now, I suppose I am within the truth when I say that probably one of the last thoughts to enter the active mind of man today, is the thought that all this majestic civilization and social order is going to come to an end. We do not ordinarily think that it is. Or, if the thought ever enters our mind, we think of it as some dim and far off event, with which we have no concern, except a speculative one. Everything seems to be growing stronger and more majestic in the whole civilized sphere of social order. We say that even in the most remote and backward regions of our civilization the star of liberty is increasing. That more and more the common people are coming to have a

share in their own governments and laws, and less and less the individual ruler becomes evident. And it is argued, therefore, for example by Lackey in his History of Civilization, that by the distribution of power there comes stability. Civilization is not to be wrecked, they say, by the folly of any man. The conservative forces which hold the organized life of humanity together are too widely disseminated and in too many hands to be subject to catastrophe and crisis.

Well, dear friends, I do not wonder, that that thought holds sway with millions; and yet I believe in the depths of my being that it is one of the chief delusions of the day. I believe it to be a great and widespread delusion that modern civilization has in it any elements of perpetuity or of solidity.

Of course this is a Bible conference and I am going to take you presently to the Word of God. I shall try rather to present for your own prayerful consideration what the testimony of that unvariable word is concerning the approaching crisis of the world. If you will pardon me for a moment, then I will point out that some voices, and voices to which the world will do well to take heed, have in our day been raised in warning. The late Prince Bismarck will not be accused by any of pessimism. He was a strong, virile, successful man. He held in a steady hand great powers of empire. And yet it was Bismarck who said not long before his death that the modern European civilization existed over a volcano and that no one could predict the moment when the eruption would take place. A little while before his recent death, that remarkable person, who was known, by name at least, to all enlightened people, De Blowitz, the Paris correspondent for thirty years of the *London Times*, a man who was in the confidence of every Cabinet, a man who in an unofficial way exercised over the higher politics of his time a most unique and unrivaled influence; a short time before his death, this man said that every Prime Minister in Europe had affirmed to him personally the truth of Prince Bismarck's words.

And even we who are not in the secret of cabinets may

see the feverish haste with which all the great powers, including ourselves, are increasing armaments. The navy yards of the world are taxed to their utmost capacity to build ironclad ships. And all the military powers are straining every nerve to put more men in the fighting line, and the economists of Europe are saying, and have been saying for ten years, that the strain of that expense has almost reached the breaking point, and that these great armies must be used soon or disbanded.

And there is another consideration preliminary to an examination of the Word that is well worth our thought. Why should we think that the civilization of which we are a part is so necessarily stable and secure? History is the graveyard of civilizations, each of which in its time was imposing and possessing apparently all the elements of perpetuity. There are but tumbled heaps of ruins where the great city of Babylon once stood, Babylon dominating the world. The Nile valley is filled with the ruins and remains of a civilization that perished. The Greek civilization, in many respects the very highest the world ever saw, was sunk into ruin; and imperial Rome went down. And that within the space of time which is covered by what we call modern history. Twenty years ago Ruskin, the art and literary critic, in speaking in Manchester to an assembly of manufacturers and mill-owners, said to those collected before him, those great manufacturers of Manchester: Gentlemen, the Parthenon is a ruin on its rock. What right have you to think that these mills shall go on forever?

With this past, therefore, I shall not think that any of you will call me an alarmist if I talk about the approaching crisis of the world. I believe it is approaching. I believe that this civilization of which we boast and which is most imposing and majestic contains within itself the seeds of inevitable death. I believe it to be fundamentally so iniquitous that if, as we most firmly believe in this place, there is a God in the universe, it must perish. What does it rest upon? Force, force! Every nation today is secure or insecure in the degree of its capacity to take human life

in battle. Everyone knows that. We ourselves are separated by three thousand miles of sea from the great military powers of Europe, and yet our wisest statesmen are warning us that we must create a mighty navy if our territory and our liberties are to be secured. I believe from the point of view of world politics these warning voices are right. Force; what else? Selfishness. We in this country are creating wealth, or what we are pleased to call wealth, at an unprecedented rate. We are growing rich as we are growing numerous, more rapidly than any nation that ever existed. Underneath the economic system which is producing this wealth, is benevolence the fundamental principle or is it greed? No man is so besotted with greed as to pretend that the great trusts that we are raising into an importance and power greater than that which princes and nobles exercised in the feudal ages are acquiring such wealth and power for the sake of the good that they can do, except to themselves. And every one of us, if we are not elevated above it by the principles of Christ and delivered from it by the power of Christ, is shaping his life with a view to *get* and not to *give*. Now, a civilization which rests upon organized murder, and on greed, and on selfishness, has in it, in a moral sense, the seeds of death. God bears long. There is nothing more mysterious than the silence of God, the patience of God. But after all, high above the circle of the earth and the petty affairs of men is one to whom the nations of the earth are as the dust of the earth, and the small dust, and who asketh of us a very little thing, and who is regarding the life of man here with an intensity of interest which we may gage when we look at the cross upon which He gave His beloved Son to die that men might be redeemed from the world of force and selfishness and greed. And can we think that He will forever bear with it? Oh dear friends, just bear with me. I want to speak to your hearts and I want to speak to your reason. I believe it is time a warning cry was sounded.

Now, I know the real answer to that. The ready answer is this: That the civilizations which have arisen and fallen in the centuries that are past, arose because they were primitive in their honesty and integrity and strong

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and virtuous, and fell because they became rich, enervated and greedy; and it is objected that in the modern European and American civilization, and this is the world's force of today, there is still too much careful energy and morality, too much virility, too much force, too much honesty, to make it possible that civilization can perish in the near future. But, dear friends, who gave us any right to assume that the present fabric of the world's order is to simply perish by enervation and decadence and the exhaustion of vitality? Is it not among the possibilities that almighty God may have something to say of this civilization, by way of judgment, by way of catastrophe? We shall look at the scriptural testimony in a few moments about that.

Then it is said that there are great preservative forces. That when we have allowed all that needs to be allowed for the inevitable recklessness of a civilization which thus rests upon armed force, and a social order which is founded upon greed and avarice, that still there are two great remedial forces at work which will save us—Christianity and education. Dear friends, Christianity is a great preservative and conservative force in the world beyond all question. When our Lord said, "Ye are the salt of the earth," that is what He meant. The presence of God's people in this civilization is all that keeps it alive, I believe, a day. But I want to call your attention to this indisputable and uncontrovertable fact that instead of Christianity conquering the world, the world has conquered Christianity. The only possible chance that Christianity as a preservative and conservative force in the world might hold the fabric of civilization together, was that a people of God should exist here in pilgrim simplicity and holiness; and when the spirit of the world invaded the church, and the same principles of ambition, and of ostentation, and of building magnificent church buildings, for entertainment instead of worship, unrebuked, and for instruction by music and eloquence, and paid choirs, and all that, came to dominate that force, the hope was gone that the church could save society. And we shut our eyes simply to the lessons of history when we depend upon education to do it. The Greek was a better educated man than we are, although he may have

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knows nothing about automobiles and bicycles and mining machinery and so on, but he was a better all-round educated man in the acceptable sense of education than we are or than we are likely to be. And the training of the human intellect reached its best force in the Greek mind, and yet it did not save Greek civilization.

Fifty years ago it was observed that most of the criminals in our jails and penitentiaries were illiterate; they could neither read or write, and in that worldly, blind sense with which we reason about things, or in which we force our reasoning, we said if these people could read and write, if they were educated, they would not go to jail. Now all the jails are full, and they can all read and write. *It is bad enough if Rome burns; it is worse to fiddle while* Rome is burning.

Now, has Scripture any word for us about the course and end of this age? Well, it has. I wish the time served, that we might go with some degree of thoroughness and minuteness into the ample body of biblical testimony concerning this matter. We have the course and the end of this age foretold in a two-fold way: Politically, as having to do with the social order of the world; and religiously, as having to do with the relations of mankind Godward. And prophetic testimony speaks amply and minutely along both of those lines. Now, we are told that we are gradually emerging from a state of barbarism which made war possible. That already we have a tribunal of international arbitration to settle all disputes between *nations, and we read that generous Mr. Carnegie, has just* given a million and a quarter of dollars for a great building to house that tribunal, to build a majestic temple over there in the meadows of little Holland, where unharmed and undisturbed by war's clamor, these peaceful men may sit and settle international disputes. Now, I am not a prophet, or a son of a prophet, but I need to be neither to make the prediction that there are persons in this room now who will live to see that building, if it is ever put up, used as military barracks. We arbitrate nothing that we can fight out.

Let me now have your attention, dear friends, while I

present just as briefly as possible at least a panoramic view of the testimony concerning the social order of the world in this age and along to the end of it as foretold in prophecy. Let me remind you first that the prophet Daniel has recorded in his book in the second and seventh chapters the fulfilling of the whole course of Gentile governmental supremacy in the world. What is it in a word? In the second chapter of Daniel you have the image which was given first to the great Nebuchadnezzar, but he forgot it. He was troubled about it, but he *did not remember* what it was that troubled him. Then God's prophet was permitted to recover the lost vision and to interpret it. In a word it is this: King Nebuchadnezzar was told that four great world empires or powers should rise and succeed each other. Now, remember that was in the time of the first of these universal empires, that of Nebuchadnezzar. History has therefore either disproved or confirmed that fourfold vision. What has happened? The prophet told the king that his kingdom would be followed by another, and sufficient description was given to identify that other when it came, with the Medo-Persian empire. And that empire in turn should be followed by a conqueror of Greece, and history rolled on when the Greek Alexander the Great ruled over all the regions of the earth and conquered all peoples until there was *no power who could stand against him.* Again the prophet told the king that that world empire should be succeeded by another, of which also the indications are given and that the production of the fourth world empire was fulfilled in the Roman empire and nowhere else. That prediction went into detail. The Roman empire should be divided, first into two and then into many. Then the seventh chapter records what is called the wild beast's vision, not given to the king, but to the prophet of God. As the one was external and gave the outward appearance of those successive empires, so the other may be said to be giving the true nature of these world empires. There were four great beasts and these were interpreted in precisely the same way here, the difference being that instead of looking at an imposing image with its head of gold, hanging high in air, we are allowed to look into the heart

of a wild beast, with the heart of a man, which is rapacious and cruel just as a beast is rapacious and cruel, which was only a foretaste perhaps of what these world powers shall be. My friends, when almighty God puts His mark upon anything it cannot be rubbed out, and it is amazing how unconsciously men fulfill prophecy.

Now today we have the fragments of that Roman empire, just as it was first predicted they should exist. Not perhaps in the very last and final form, but in a fragmental way, and partaking, *as the prophet predicted, of the form* of brittle clay, or partly straw and partly brittle clay, just what we have today in this civilization. Now, in both visions what is the end? The re-gathering and the re-constituting altogether of these fragments into one great federation of the world, as Johnson would predict? In both cases a smiting, desolating, crushing judgment upon these fragments, and then society reconstituted; not under the rule of a Gentile conqueror or Gentile monarch, or of a Gentile president and congress, but under the personal authority of the Son of God. That is the prophetic picture in Daniel. Now, I am not saying something unusual: I am simply reminding you of an interpretation that all the schools of interpretation, the whole Christian church, would be as one in. This is not peculiar to this conference. It is just the account of these two visions such as you will find in your book shelves. I am inventing nothing. I have no novel interpretation. Here is the great universally accepted interpretation, that the end of the governmental force, the end of social order, is by judgment, destroying that social order, and then setting up another, the central principle of which is righteousness and the result of which is peace.

Now, the difficulty may be this: Oh, yes, at last there may be a day of judgment; naturally and properly enough there must be, but it is a long way off. This civilization is too precious to be destroyed by catastrophe, by judgment. It is too magnificent a thing for God to smite it with the wrath of his power. Oh, is it, now? Is it? My friends, the present social order is the most abject failure the world has ever seen. Governments exist for

two purposes, the protection of life and property; and the greatest destroyers of human life in all history of civilization as it exists now, have been the governments. Private murder has played but a small part in any decade of the history of the powers that now govern the earth. It is public, organized murder by armies that has drenched the *earth with blood and caused it to be wet with widows' and* orphans' tears. Armies directed by the governments which exist to preserve life. And yet we are speaking of rising out of this barbaric condition, yet we remind ourselves that the nineteenth century was the bloodiest in human history. More men gave up their lives on the field of battle in the nineteenth century than in any preceding century of *whic'* we have any historic account.

Facts are very stubborn things, and our pretty theories and nice optimistic vaporings encountering any one of these things that are facts, they are shattered. It is facts we have got to deal with.

And what about property? Governments have never learned yet how to so legislate as to fairly distribute the fruits of the industry of their people. The countries of the earth produce enough to support all, and if the earnings of each was fairly distributed it would make all men toil some, but no man toil too much. This great civilization of ours has not learned so to distribute the product of human toil so that it shall be equitably held. Therefore, the government breaks down at its two functions. Their armies and navies, if we come to the last analysis are organized for the taking of human life, though they may be used for policing the earth, the keeping of some sort of order between wars; and so we stand governed.

Am I an anarchist? I am a monarchist, but by whom governed? Not a monarchy of a little godless man; but a monarchy of the Son of God. A monarchy of Him who wore a crown of thorns. I want to see Him hailed King on earth. Then the world shall be governed. Then we shall see a civilization here for one thousand years, to which nature will give up her wonderful forces as she has never given them up to oppression, and greed, and selfishness. Some may say it is a long way off. Things must begin to

crumble and begin to disintegrate, and we must see that already a kind of palsy is coming upon the hand of power, and it must become a social necessity that there *should* be another intervention on the part of almighty God before anything will happen. Ah, dear friends, that is not the testimony of Scripture.

Now I am going to ask you to bear with me while I read briefly, and I am going to read the words of Jesus Christ, my Lord.

"And *as it was in the days of Noah, so shall it be also in* the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." (Luke xvi: 26.) And if you will turn back to the sixth chapter of Genesis you will see the condition of the antediluvian civilization and you will find no *mark of palsy or disintegration* of races or any weakness there. On the other hand, we are told there that there were giants on the earth in those days, and there were mighty men and men of renown, and there was a great civilization, and they married and were given in marriage and they did eat and they drank, and bought, and sold, and build'd, and the whole organized life of a *civilization* went on *until the day* that the judgment fell. Now what is the application that our Lord makes? "So shall it be also in the days of the Son of man." A catastrophe, the judgment of God. While we are saying, Oh, these inventions, these heavenward rising buildings, we are raising here in the great cities, oh the railroads and the mighty steamships and all the wonderful things we are *doing, there is One sitting there above the earth who is not greatly impressed by a twenty-story building.* One who speaks and brings into existence the mighty, planets and flaming suns and has stretched through the heavens that mysterious and wonderful milky way, is not going to stand in much awe of a steamship seven hundred feet long. I will tell you what He is interested in. He is interested in what *is going on down here morally.* The material triumphs of civilization are nothing to God. And as He looked then upon the civilization that was before

the flood and saw that the wickedness of man was great in the earth, and therefore the judgment come, so God is looking over this imposing fabric of modern civilization. Not to see what it does in a material way, not to see what it is inventing; not to see how rapidly it travels the seas and over the mountains and how rapidly mankind can circle the world; but to see what the human heart is thinking about God and the hereafter. A moral universe and not a material frame interests God. He does not care much about the frame, He could make another. That is one picture.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Not the warning of a slow prostration of material forces, the disintegration of society, the decadence of the human mind, but right while the planting and the sowing, and the building, and the marrying of wives, and the giving in marriage are going on and the whole life of society is in its intensest form and volume, then! then!! Well, I want to go to a later word. The word as given in First Thessalonians, fifth chapter, the Spirit of God through the Apostle Paul. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh"—after long and ample notice? No, not that; not that. That the day of the Lord so cometh as a thief in the night. "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." And they will have some man more or less scientific, I suppose, who will amuse himself by depicting from his point of view the end of the world, as he calls it, in some far off distant age. I am not talking about the end of the world, the end of organized life of humanity on the earth, but I am talking rather about that which shall precede the attaining of the day of gold for humanity, the golden age. I am no

pessimist; I am the most inveterate optimist, because I believe the Bible.

Well, friends, not when they say to each other, "The sun seems to be growing dimmer, friend. I have measured the force of the sun's rays and they are very different from what they were six months ago; don't you feel the chill?" Not then. When they say peace and safety, as they are cackling it now everywhere, peace and safety, then sudden destruction cometh upon them. Not like the wasting of the old civilizations, the exhaustion of forces and virility of a once simple and primitive people under the sapping effect of wealth and luxury, but just when things material are at their zenith in the organized expansion of human life. Then! Then! That is the testimony of God's Word.

Now, I go back for a moment to a statement of a man like Bismarck, who says that not only is the modern civilization built over a volcano, the eruption of which no man can foresee, but also said that he saw no remedy, no remedial power to follow. Well, he might have looked into this old book and found it. Now, I have not time to take up the other line of prophetic light upon the subject *of the approaching crisis of the world, the religious line,* and I am the more inclined not to regret that lack of time since last night many of you heard dear Mr. Gaebelein go into that side of the question. But I want to remind you simply in passing that the prophetic testimony is ample. This is the picture. "In the last days perilous times shall come. For men shall be lovers of themselves more than lovers of God." And you remember the rest of that prophetic picture. And you are ready to say that men have always been, speaking broadly, lovers of themselves more than of God. That is just the picture of a Godless world. The apostle comes to the conclusion in the passage, and you will find it is not his picture of the outlying world, but of professing Christendom. Apostasy and the sudden elevation of the man of sin, showing himself and claiming to be worshipped as a God, and receiving human worship. The deification of man. Oh, well now, I remember very well the time soon *after I was converted, if I read such things in the scrip-*

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tures, I said, oh, dear me, there must have been some strange ignorant people in the days of Roman history, for I had read something of Roman history, and know that some claimed divine honors, and now that old thing, that man, wants his fellow-men to worship him. But I said, man has got beyond that now. This age has grown above that. Friends, we have got beyond nothing that is primal in fallen human nature. We have a veneer over it, but we have not changed it.

Well, now, if that were the law, and this is my last word, then I will release you, if that were all, the Bible would be a message of despair, and men would see to what purposes this human life that under its low selfishness and greed and lust for blood and lust for power does strive somehow and sometimes to work up into a better thing, if after all there is nothing but judgment, irrevokable and final, for all this endeavor, then it is a sorry story that humanity has to write in blood and tears. Well, dear friends, so it would be. But, oh, that is not the picture with which the Word closes the book. Christ Jesus came unto us to change his earthly fabric of modern social order resting on greed, selfishness and blood. Examine the word of prophecy and see how the change will come. And then shall humanity exist in order, and love, and peace, under a king who is king indeed; there for one thousand years fulfilling what was always in God's mind for man, and brought to a degree of *development of forces, all spiritual, such as we cannot even* dream of in our present condition. For we read that creation itself has been made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. And the whole of creation groaning and travailing in anguish until now. And then comes that great word, the creation also shall be delivered out of the bondage of corruption unto the glorious liberty of the sons of God. The whole possibility of humanity, in the way in which human life is constituted, separate soul and body, will then be reached. Humanity is, after all, to be elevated into a sublime civilization that will make even the Greek civilization seem like primitive barbarism. And this is to be done by the power of God. But, oh, dear friends, in that very word

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for earth, for humanity, is the Gospel for the individual. The great rough cross set up there outside of Jerusalem, and that King dying there on that cross, and clothed with purple in mockery, and dying to bear *your* sins and *mine*, and from that cross the offer of forgiveness flowing out to every individual who believeth on Him. Here is the redemption for you. You may have now and here and in the midst of a civilization which is waiting for that judgment to fall, no one knows when, but we know it will fall, but you may have, here and now, the surety of the life that never dies. Amazing! Oh, how that cross speaks of God's love for the individual. You and I are here; we cannot save society. We may save our fellowmen through the cross. God will save society when His King comes back.

Notes on Ephesians.*

By C. I. Scofield.

The epistle to the Ephesians, taken together with Colossians, touches the heart of revealed truth. Whatever may be the disclosures of the future, we may be sure of this, that they can but be details and added particulars and explanations and showings forth of the riches of that which we have in Ephesians and Colossians. No higher position can ever be thought of for the believer than to be in the heavenly in Christ Jesus. And no more amazing blessing can ever be revealed to the believer in this or any world than that great saying of Colossians, "Christ in you the hope of glory." To be in Christ and to have Christ in us, beyond that there can be nothing. And everything that may be open to us, I repeat it, will be but amplification and detail of these great truths.

Now, we are not studying Colossians, but Ephesians. The analysis of this epistle is very simple. The turning

*The stenographic report of these addresses, delivered at the St. Louis Bible Conference, was extremely imperfect. Mr. Scofield being unable to revise them, we have revised and edited the report as best we could from the stenographic notes. May the Word be blessed.

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point comes right in the middle of the book, as we have it divided into chapters, six chapters, which is the opening verse of the fourth chapter. Coming at the close therefore of the third chapter marks the turning of the subject. "I beseech you, therefore, that ye walk worthy of the vocation wherewith ye are called." There is a vocation here, a calling for the believer, and there is a walk which should correspond with that vocation.

Now, the first three chapters, speaking broadly, are taken up by that first subject, the vocation, or calling, or position of the believer, in the heavenly in Christ; and the walk of the believer, the walk which should be in accordance with that position, is the subject of the last three chapters.

If you will open your Bibles with me at the first chapter of the epistle I will read from the first verse: "Paul, an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Oh, remember, beloved, that does not mean some superlative Christian who has got a second blessing; it just means any believer at all. We all are saints; sanctified by the offering of the body of Jesus Christ, once for all. Now, if it would read "to the saintly in Christ Jesus," some of us might hesitate to appropriate the blessing, for it is one thing to be a saint and quite another thing to be saintly. You may say we have the saintship of the believer, which is his position in grace, in the first three chapters, and the proposed saintliness of the believer in the last three chapters. One has to do with his standing, the other with his state. "To the saints which are at Ephesus, and to the faithful in Christ Jesus. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." A salutation not of the Apostle, but of the Father and of the Lord Jesus Christ, by the Spirit through the Apostle. Something very solemn, isn't it, that at the opening the first word should be, not something concerning the Ephesians, but a disclosure of the heart of God *towards His saints*. And what is the message? Oh, we can hear it and we may repeat it every moment and when our hearts sorrow, therefore, and [illegible]

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we are cast down, if any such time there be, hear the message: "Grace be to you, and peace!" Heaven has no other voice. Grace be to you, all the grace you need. And peace, no undying peace, an unbreakable peace, a peace not made by you and me, but made in the cross of the Lord Jesus Christ. That is heaven's message to the believer all the time. You know how the fifth of Romans opens this to us, "being justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Marvelous peace, isn't it? Peace with God, the standing in the grace of God; and that means unmerited favor, and as we face the future, just one in God—the hope of glory. Not the fear of judgment, not the fear of death. That is not our hope. Our hope is that we may not die. Yes, peace if we look back; grace if we look around; glory if we look forward. And so no wonder the Word that comes down to us, blesses all, is "grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

Then comes that wonderful third verse: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing," not with all spiritual blessings, but with every spiritual blessing, in the heavenly, not in the heavenly places, which spoils it all. Now, I said before I read a word of this epistle that we never could get a word beyond that. How can you then get more than every blessing? You cannot. And He hath blessed us with every spiritual blessing, and then these blessings are put in a sphere, in the heavenly in Christ Jesus. We are in the heavenly with Christ. We are made to stay with Him in the heavenly, and He is at the right hand of the power on high, and therefore the heavenly reaches up that far. But we who are thus associated with Him are still on the earth as to our bodies, and therefore the heavenly reaches down this far. When the Lord was down here, He was never one instant from out of the heavenly, never, either as to fact or experience. Now, as to facts, you and I never are out of the heavenly; as to experience alone we are found

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often out of the heavenly. But I am not going to dwell upon that now.

And then: "Blessed be the God and Father of our Lord Jesus Christ." I wish I had time to dwell upon that name— "The God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly," the sphere of our association, with Him in Christ. Now that is where our blessings are. It is very comforting, is it not, to find that as we come to the last chapter of this epistle that our conflict is in the heavenly right where our blessings lie. The blessings are put where the conflict is.

Now we have the more intimate and even more vital truth presented, of which the other is but a shadow and illustration. We are one in Him and with Him. Now, can we go beyond that? Never, never at any time nor anywhere. And that is where we are *now*. Not as the result of anything which we have done after our conversion. After believing on the Lord Jesus Christ it is, so to speak, the divine answer to our act of faith in Him through whom we are saved. And then follows what you may take fairly as a kind of opening up of that expression, every spiritual blessing. First of all the fourth verse, "according as He hath chosen us in Him before the foundation of the world;" so far back does our title run. Before the foundation of the world chosen in Christ. "Having predestinated us unto the adoption of children by Jesus Christ to Himself," the blessing of saints, the possession of every Christian. We are not referring to or meaning that adoption as it is commonly used in our current speech. That does not create a relationship. Adoption, I repeat, does not create a relationship. It recognizes the relationship and carries it out to its end. We are the children of God by faith in Christ Jesus. When we believe we are born again, and that makes us children of God. But sons is, so to speak, a positional word in the New Testament.

We are put into that place at once. Predestination does

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that. "Having predestinated us unto the adoption of sons, by Jesus Christ to Himself, according to the good pleasure of His will." Oh, how blessed it is as one thinks of it again and again that the cross sets God free, righteously to do what He please. The good pleasure of His will. Now God too can show what is in His heart. Because the whole sinner question is one so dealt with by the Lord Jesus Christ as that the law is maintained in its holy sanctions, the character of God is perfectly vindicated and the heart of God perfectly satisfied. And now He is free. Now without complicity with sin He can take a poor sinner and put him as He pleases, and this is just how high He pleases to put him, one in His Son. One Son, many sons. "To the *praise of the glory of His grace, wherein He hath made us* accepted in the beloved." Can we ever get nearer to God than that, dear friends? Accepted in the beloved. We sing a hymn sometimes, "Nearer my God to Thee," and if we mean it in the sense of experience, if we mean it in the sense of what we used to call the felt-nearness, I have no great objection to it. But positionally, in the matter of eternal fact, we never can be any nearer God than we are now, than we were in the very moment when we believed. Oh, beloved what a blessing we can have when we believe, and if there is any poor unredeemed sinner reading this, while you read, you just say to yourself "Lord, Lord Jesus, take me, save me and receive me, thou Son of God," and you too shall be right there now, *instantly*, because God has accepted you in the Beloved. Don't you see if I could ever get a little nearer to God than that I should be so much nearer as to push back the Beloved. If I could get nearer to God, nearer to His heart, than the Lord Jesus, then I would be between God and the Lord Jesus. But that is not even thinkable. Accepted in the Beloved, my dear friends, we cannot improve upon that. Let us rejoice in it and live like it.

(*To be continued.*)

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Then shall Every Man have Praise of God.

And can it be, my God! that Thou, ere long will stoop
To praise Thy purchased ones—and publicly announce,
To gazing, wondering multitudes, that this poor deed
Was done for Thee,—that act of self-renouncing love,
Observed by none down here—that quiet patient course,
Of waiting on the Lord, though earth and hell opposed?
All these Thine eye doth see, Thy loving heart approve;
And Thou dost deem them worth a record, in the book
Of Thy remembrance—worth rewarding in that day,
When we must all appear before the judgment-seat,
When that glad word "Well done" shall greet the raptured ear
Of many a one whose spirit here was wounded oft,—
Whose words and deeds had oft been misinterpreted,—
By bosom friends, by brothers, not by foes alone.
E'en now, the sense that Thine all-searching eye looks on,
Gives rest to weary hearts, and strength to faltering steps.
What will it be to have Thy welcome and Thy praise!
To adore the grace which kept in sore temptation's hour!
And, with full heart, to give the glory all to Thee!
Surely that joyful day will recompense for all!
The ocean crossed—the haven reached—at home with Thee!
O! Father God! 'tis sweet to know Thy watchful eye
Is ever on Thy children's path—Thy loving arm
Upholds the feeble ones. Help us to lean on Thee,
And still to trust Thy guidance and Thy faithfulness;—
Not reckon on results,—but simply to obey;—
Having the mind of Him who came down here to do
His Father's will—who trod the path of suffering.
That He might know to sympathize with aching hearts—
To succour tempted souls—who drank the cup of wrath
For us,—that we might share His glory and His throne.

M. A. L.

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Notes on Judges.

Chapter XV.—Samson.—(*Continued.*)

By F. C. Jennings.

Samson loses his wife after all, she is given to his 'friend!" Thus, the embracing of that Philistine principle that looked so fair, has resulted in nothing but trouble—no deliverance to Israel. Nay, the end has not yet come; for Samson, apparently incensed by this breach of faith, strikes again. "And Samson went and caught 300 foxes, and took torches, and turned tail to tail, and put a torch in the midst between the two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistine, and burnt up both the shocks, and also the standing corn, with the vineyards and olives."

What does all this mean? What is there in it for "the man of God" today? The mere historical fact seems altogether too trivial for a place in God's Word, if there be not a deeper meaning in it. Let us seek it, in dependence on God.

And first we must note that no Spirit of the Lord came upon Samson here. Whenever this is said, His mighty deeds are very worthy, they are truly works of faith. The omission of this here is therefore full of significance. Samson is acting apart from the Spirit of the Lord. Now this puts the key of the incident into our hands. We must not expect anything admirable or praiseworthy in anything that is not "after the Spirit." Samson is now walking after the flesh, although he seems to be aiming at the Philistines.

Now then note, to carry out his ideas, Samson requires foxes, or—as undoubtedly it should be—jackals, and he catches 300 of them. There is nothing very glorious in Samson catching jackals, is there? His friends would hardly be wondering at the secret of his great strength as

they saw him running after jackals. It is a poor business *for a Nazarite. For if we throw the light of God's Word* on these creatures we shall clearly get their significance. Look at Neh. iv: 3, "If a fox go up, he shall even break down their stone wall." Here the fox or jackal (it is always the same word) is clearly a figure of *insignificance* and *weakness*. Next, Ps. lxiii: 11, "They shall be a portion for foxes," suggests to us that it is an unclean creature, feeding on carrion. Cant. ii: 15 will be enough to complete the picture, and here these "little foxes that spoil the grapes," have always been rightly interpreted as figuring the sins that mar the believers' fruitfulness.

Now we see quite clearly that the foxes Samson caught *must figure some unclean thing that* accorded with his present purpose. He is going to make the unclean jackal the minister of his vengence, not a worthy act for a Nazarite; nay, we may say it was a great loss of moral *dignity. But are such things quite unknown today?* Do not many Nazarites, "strong, earnest souls," sometimes use *unclean means to give expression to their indignation* and to work a personal revenge? Oh, I am persuaded there are few of the Lord's people who have not at some time or other caught, and used, foxes.

Next Samson turns these foxes tail to tail and puts a firebrand or torch between the two tails.

What is a firebrand or torch? I am inclined to think its meaning very largely depends upon the source of the fire that sets it alight. If God kindle the torch, then it must have a good meaning as that that Abraham saw passing between the pieces of the sacrifices; but if men kindle it, then it may have quite another bearing. Now, here, Samson himself—not led by the Spirit, mind—sets fire to the torches. I gather, therefore, that the torch speaks of *fleshly anger of carnal indignation, rather than divine* judgment.

Now, let a word from the apostle James throw its holy light on these torches. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members,

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that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell (gehenoa)."

This helps us much, and tells us, I judge, where Samsoo'a fire came from. James says the tongue is like a bit, or a rudder, very small but very effective. Cootrol the bit, and you control the horse; control the rudder, and you control the ship; control the tongue, and you control the man. It is the heart really that is meant, of which the tongue is the index, and it is a *great boaster;* and, in thus boasting, represents fully the first man who, in various ways, even *opposite to each other*, just like Samson's foxes, "tail to tail," yet, in all, seeks his own glory. And what mischief the tongue can do! It is like a spark in a wood, let it get headway and who can extinguish it? Let it have its way under control of the old nature (foxes) and it will set on fire everything with which in the natural course of thiogs it comes in contact. But trace those burning passions to their true source, these "righteous indignations," as we love to speak, and whence come they? From *Gehenna—Hell. It is the awful energy of evil.*

Now, this is what Samson did. He kindled the torch with his own fire, and theo gave up all control of it to 300 jackals to be taken wherever these unclean things listed; Samson and his 300, as we may call them: and what a *contrast to Gideon and his 300, who held the torches in* their hands, where they affected the enemy only. Samson's 300 destroy the corn, the wine, and the oil.

Is this a good thing? Does this deliver Israel? Is this for the blessing of the Lord's people? Most surely not. *There is nothing bad in corn, or wine, or oil, quite the contrary,* they are the produce of *Israel's*, or rather Immanuel's, land; and therefore ought not to belong to the Philistine; but it is not God's way to *destroy* the growth of His land. He is always careful of it, so much so that no tree that *gave fruit for man was to be cut down, even in laying siege* to an enemy's city (Dent. xx: 19, 20). So, too, whilst the old corn of the land was growu under the Canaanites, it became the food of the Lord's people as sooo as they crossed Jordan; it is not a type of evil, therefore, but good. This being very clearly the case, we may say with absolute

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assurance that the corn, the wine, and the oil speak of the blessings that belong to faith and are found in Christ—the food, the joy, the power of God's people. These are never to be burnt, even though they may be in the Philistine's possession, but should be rescued from the Philistine and given back to Israel.

What a foolish thing Samson did when he let these firebrands loose at the tail of foxes! Who could tell what mischief would result, or where it would end! Surely, surely the only right place, the only safe place for a torch is kept well in hand like a bit, or rudder, where it can be controlled, and its flame directed against proper objects, where we may be "angry and not sin." Yes, we can see *that* clearly enough, but let us be careful or we shall be a David, uttering our own judgment and the Spirit of God will say to our conscience, "*thou* art the man."

Dear reader, have you never opposed flesh by flesh—evil in an evil way? Have you never lost control, and turned loose fleshly anger at the tail of impure motives with evil results? Oh, yes, Samson was a Nazarite, but a Nazarite apart from the Spirit of the Lord can do ten times more mischief than another man. Even so, let the separated man of God today mistake his own indignation for fire of God, and it is as sure as anything, the corn, the wine, the oil, the food, the joy, the blessing of God's people will be consumed. We are living in Samson-days, and some of us have seen the mighty works that this spirit of separation can do under control of the Spirit; and have we not seen too the mighty evil it can do when flesh controls instead of Spirit? And some such word as this applies, "If ye bite and devour one another, take heed that ye be not consumed one of another," that is how such fire acts.

The incident of this woman of Timnath is not yet closed. Fire answers fire, and Samson's wife and her father are burnt. Ah, the Philistine is deadly opposed to everything in anyway allied to true separation to Jehovah. He retaliates, smiting them hip and thigh. Yes, he still has energy; he *hates what the Lord hates*, although his *love* is wrongly directed.

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And I have been much interested in noting the striking parallel there is, at times at least, between the course of Samson and the path of the church, as prophetically marked out in the letters to the seven assemblies. The church was surely to maintain a Nazarite testimony to her absent Lord. She was to show He was risen by the evidence of a heart fully satisfied with Himself. And what do we find in that first letter to Ephesus? There is much energy and strength, as with Samson and the lion. It closes, too, in a way, as this incident, with the commendation "this thou hast, that thou hatest the deeds of the Nicolaitans which I also hate." It is not the place to interpret Revelation, but these Nicolaitans are only Philistines, in another guise. But Samson and church could show a well-directed *hate;* but Samson left his own "*Portion*" when he went to Timnath (portion), as did the church when she left her first love—is there not a clear and true, if sad, correspondence here?

But now we get a much brighter, happier incident, as far as Samson is concerned. He retires to the rock Etam, and *dwells in the cleft* of the rock (R. V.). A good place for a Nazarite to dwell is the *cleft of the rock;* it is the natural dwelling of those feeble *folk*, the conies, and *all people with long hair.* Here Moses stood in safety and peace, whilst the glory of the Lord passed by. It is Christ crucified, ever the abiding place of faith. Surely we may look for recovery and restoration now.

The Philistines come up, and 3,000 men of Judah consent to give up Samson to them. Have you never heard of men who "say they are Jews and are not?" Surely these "men of Judah" were akin to such. "Knowest thou not," say they, "that the Philistines are rulers over us." Oh, poor men of Judah, how low have they sunken. But I'm not quite sure that we can afford to blame them, for have we, my dear reader, permit me again to ask, never given up divine principles of separation, in which alone is divine strength, because we are subject to what has about it the claims of tradition and antiquity; as ecclesiasticism, in which there is no power or life. Aye, I am sure we often give up the principle that is intended for our deliverance;

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a captive to a lifeless formalism. When the Lord's people have been stirred by some evidence of God's free grace that has burst through the barriers, have you never heard of some "man of Judah" saying: "This is quite irregular; this is against all order, you are breaking through all traditional rules and ecclesiastical forms; and these are our masters. We are governed by form, which will not permit anything of this kind?"

It is beautiful and pathetic to hear Samson say "Fall not on me yourselves." He can do nothing against the *men of Judah, degenerate as they are.* He is for them ever; and so every man of God today, governed by the Nazarite principle, *will echo the same sentiment and make the* widest distinction—not between brethren and brethren, but between brethren and enemies of the cross of Christ.

But they bind him, do these men of Judah—with "new cords," quite new, made expressly for the occasion. And most surely Satan never lacks for new cords with which to curb the free action of the divine life in the soul of the separated one. Some new rule is made to meet the occasion. One longs to tell the glad tidings, with the sweetness of which his own soul has been filled; but there is a new cord for him; he has not been "ordained." He must not open his mouth till someone has laid hands upon him—he must be bound. Or a few simple believers gather to the one attractive centre, the name of the Lord Jesus, confiding in the promise, Matt. xviii: 20, and desiring to fulfill His last tender command, "This do in remembrance of Me." There is a new cord for them, for they have no *clergyman to give thanks or break the bread, and it is out* of order for all others. The Nazarite must be bound.

The word for cords, too, *is suggestive. It comes from* a root to "intertwine," giving the thought that it is the product of *human* hands. And, indeed, this is exactly what all these rulers are. They are not divine; not in God's Word, but entirely of human manufacture, and as soon as God's Word touches them they become as flax.

Would you like to see this fire touch one of these cords? The one that would hinder the free exercise of every gift of grace? "*As every man hath received the gift, so let him*

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minister the same, as good stewards of the manifold grace of God." That snaps all these Philistine cords, and sets each one free to use every gift in direct responsibility to the Giver alone.

But Samson dwelling in the cleft of the rock is in his right place, and he needs no jackals now. The Spirit of the Lord comes upon him, and the cords with which his brethren have bound him "become as flax that was burnt with fire." Nor is a weapon lacking. Anything will serve for this purpose when the Spirit of the Lord is working. A fresh jawbone of an ass will suffice. The feebler the instrument the more suited for the end. This is written for our comfort, beloved. The ass may well speak of man as such, and as to him the first necessity is that he must be *out of the way or dead*. The ass has done with the jawbone, then the Spirit of the Lord can pick it up, and use it. It would not be of much service against the Philistines as long as it was in the mouth of a living ass; but let it be entirely controlled by the Nazarite who himself is under the power of the Lord's Spirit and the slaughter of the Philistines is great.

Many intelligent commentators blame Samson severely for taking what they term so unclean an instrument. Says one, "For an Israelite, if there was one thing above another that was defiling it was to *touch a bone*. To touch a dead body was defiling, and an Israelite lost his ceremonial Nazariteship if he did so." This is not the teaching of Scripture. A reference to Num. vi: 6, 7, clearly shows that it is a human dead body that is in view; and in Num. xix this is again most clearly specified: whosoever touches the bone *of a man* (v. 16). It would seem certain that when Samson was controlled by the Spirit of the Lord, he would not go dead against the Word of the Lord—this would be impossible. Now death—as far as a man is concerned—evidences, and is the result of, *sin*: "By one man sin entered into the world, and death by sin" (Rom. v.); and this is, I judge, what makes it defiling; but this was by no means the case as to the beast. As far as we are told, the brute creation were never intended to be immortal, they had no such link with their Creator. Indeed, they

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were made "to be taken and destroyed" (2 Pet. ii: 12). *Nor do I think that the ass has necessarily a bad significance.* Did not the Lord Jesus make use of an ass? and exactly the same word is used for it in Zech. ix as here! and may anything be said against Samson's using it after that?

It is quite true that at times it is, as this same writer says, typical of a strong self-will. The natural man is like "a wild ass's colt." But in such cases quite another word is used. Here it evidently points simply to the feebleness of the instrument used, as contrasted with the results. No one could say Samson owed his victory to the superiority of his weapon. The Lord is ever looking for just such unlikely instruments to use.

We must, however, note one point about this jawbone. It was a fresh or moist jawbone—not "new"—the word is *quite different* to that used for the cords. Wonders can be done with a fresh, moist jawbone. Jawbones are, alas, so very dry today, *cf.* Ez. xxxvii: 2. There is so little "*freshness*" in them. Plenty of human learning; even at times, plenty of head-knowledge of scripture. Men have learned much of late years about dispensational truth; but that does not necessarily mean "freshness," moisture, vitality, unction; and no "jawbone" is of much service, apart from this. It must not be a dry, dead bone, it must be simple and fresh. The ass must be dead, but there must be life in the bone.

And now, after the fight, our Samson sings for once in his life, and celebrates his victory.

"With the jawbone of an ass—
*Mass, yas masses—
With a jawbone of an ass
I have slain a thousand men."

*The same word, Chamohr, is for "ass" and "heap," so it is a question whether this second line should be translated "heaps" or asses. Mr. F. W. Grant in Num. Bib. prefers the latter, and renders "I have made assas of them." I confess I cannot see the advantage of this; indeed it would appear altogether unappropriate, as giving an undignified meaning to "ass," such as only obtains in modern tongues—not in the Scriptures."

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And then he throws away the jawbone. He will not keep it. It might become a snare to him. Israel might go a-whoring after it as after Gideon's ephod. It has served his purpose, now let it go—after all it is nothing more than the poor jawbone of a dead ass! Oh that we could learn something from this! It is such a day to exalt the poor, foolish instruments that God, in His goodness, may use. Do we not everywhere hear what a wonderful man is such an man! What marvellous power in the Gospel! What beauty of exposition! What magnetism! What a smart man is he! Yes, indeed, just as well might Samson say, "What a powerful jawbone! What a wonderful jawbone! What a magnetic jawbone! No, no, put the poor jawbone where it belongs, lest it detract from the glory of Him to whom all glory [illegible] is due.

But now our Samson [illegible]ats, and is brought very low. God is doing great things for His servant today, and the suffering him to thirst is one of them, little as he may think it. He cries to the Lord with faith's beautiful argument: "Thou who hast done so much, wilt thou not do much more?" Thou hast given deliverance this day and how shall I die of thirst and fall with the hands of the uncircumcised. No, Samson, not till heaven and earth pass away. Waters spring up for faith everywhere, anywhere, even in the most unlikely places. Here in the hollow or bruising place, that was in Lehi, waters flow as from the cleft rock, Ex. xvii, and Samson drinks—as every Nazarite spirit needs to drink, again and again, after every conflict—of the waters from the cleft place, the life-giving streams that come from Christ crucified and risen.

But is there any correspondence in the second step in the path of the Nazarite Samson to the second step in the Nazarite church, as shows in the letter to Smyrna? Smyrna is the *persecuted* church, and I have thought that this may possibly be hinted at in the name of the rock that is given us: "Etam," for this means "the lair of ravenous beasts." Surely this was just the locality in which poor, yet rich, Smyrna dwelt, on all sides of her the ravenous wild beasts roared, and she felt their fangs in her flesh; but she is in "the cleft of the rock" for all that—

although troubled, too, by degenerate "men of Judah," "they who say they are Jews and are not;" but are in direct league with the Philistines; for they undoubtedly refer to those Judaizers who crept in stealthily into the church that they might bring it into bondage; delivering it to formalism.

Question Column.

Question 13. Malachi iv: 1 has been quoted so many times as teaching the destruction of the wicked. Will you please answer?

The passage does not teach the annihilation of the wicked. The day which cometh, burning like an oven is the day of Jehovah, the visible manifestation of the Lord. The judgment which is spoken of in Malachi iv: 1 is the judgment which will fall upon the nations which were Israel's enemies. Nothing will be left of them; root and branch will be consumed. It refers to their existence *in the earth*.

Question 14. Are we to understand by John xvii: 21 that the Lord is displeased with the numerous divisions of His redeemed? If so, can you suggest a scriptural remedy?

There can be no doubt that the Lord is highly displeased with the sad divisions, and the Holy Spirit is grieved on account of it. The only remedy we can suggest is that every individual believer whose desire is to be obedient to the Word and devoted to His Lord separate himself from that which is evil, even should it mean to stand alone

Question 15. Please explain Zechariah xiv: 6-8.

We would refer you for a full exposition to our volume, "Studies in Zechariah." Briefly, we desire to say that these verses stand in connection with the coming of the Lord and all His saints with Him. It will be a day such as never has been before. The sixth and seventh verses refer to phenomena in nature. The eighth verse speaks of the temporal and spiritual blessings which will flow forth from the earthly Jerusalem, gloriously restored.

Question 16. Is not the "*last* trump" that "shall sound when the dead shall be raised" (1 Cor. xv; 52) the same as the *last* one of the seven trumpets (Rev. xi: 15-18) that shall sound when "the time of the dead that they should be judged" and rewarded is come? And if so, how can the rapture have taken place before any of the seven trumpets begin to sound?

The trumpet mentioned in 1 Cor. xv:52 and the last trumpet in Revelation xi *are not identical.* If they were, then certainly the saints, the church, would pass through that great tribulation. But the two trumpets are *not* the same. The trumpet as mentioned in 1 Corinthians is a signal. It is the same as in 1 Thess. iv: 16. A careful reading of 1 Corinthian 50-52 will show that there *are two trumpets* mentioned. "For the trumpet shall sound and the dead shall be raised incorruptible." This is the *first* trumpet. The dead in Christ will be raised first. The *last* trump will bring the changing of the living believers. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump." After the dead in Christ are raised—then the changing of the living believers. (1 Thess. iv: 17.) The seven trumpets in Revelation are symbolic and the seventh extends over a certain period of time. There is not a word said in Rev. xi: 18 of the *changing of living believers*, which is the main and only thing of the last trumpet in 1 Cor. xv: 52.

Question 17. Is there any difference between the inquiry of the Jews at Pentecost, "*What shall we do?*" (Acts ii: 37), and the inquiry of the jailor at Philippi, "*What must I do to be saved?*" (Acts xvi: 30).

Yes there is a difference. The Jews had heard the fact stated, "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." What then were they to do? The subject of salvation they did not at all approach in their question. "*Repent*" is the answer. Go back upon your position of rejecting Him and confess it in public. The same is the case in chapter iii: 19. The question of the jailor includes personal salvation. The answer has nothing in it of repentance; "*Believe*" is the only condition. Of course this "believe" is inseparably connected with true repentance. It is the gospel of grace which we have in connection with the incident in Acts xvi.

Notes on Prophecy and the Jews.

"It is most encouraging in these dark days, with still greater darkness impending, to look in faith at the blessed promises which our Lord has given in the prophetic Word. Indeed, the prophetic Word has to become more and more the lamp for us. It is a lamp which shines in a dark place until the day dawn and the morning star arise in our hearts (2 Pet. i : 19). Now the greater the darkness the brighter shines the lamp, and when the darkness is over we need the lamp no longer. But we appreciate the lamp the most when it is the darkest. Many will then find joy, guidance and encouragement in the Word which is given to us.

Every believer should have an interest in God's ancient people, around whom the darkness of the closing age settles the most. Theirs are the promises, and while many of them know their own glorious future, we, as believers, and the future joint heirs of the Lord Jesus Christ can, in faith, look across the dark valley which Israel has yet to traverse and rejoice in the blessings which are in store for Israel and Israel's land. This is especially in order in these days in which poor Israel is driven about and so terribly persecuted. Well may we learn from this fact the nearness of their deliverance.

We heard some Christian people sing a few days ago, "There shall be showers of blessing." While of course, we may expect blessing, yes, abundant blessing, yet, should we not forget that the *showers* of blessing are promised to Israel. Thus it is written in the Word: "And I will make them (Israel) and the places round about my hill (Zion) a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of

them. And they shall no more be a prey for the nations, neither shall the beast of the land devour them: but they shall dwell safely and none shall make them afraid" (Ezek. xxxiv: 26-28.) What a glorious day it will be when this and similar prophecies will be fulfilled! *No more* a prey for the nations. Blessed comfort for Israel. May the day be hastened.

Here is something to study. Let the children add these numbers. They are but a few of the Baron Hirsch charities. If they do this in unbelief, what will it be when they are restored?

The Galician fund for the purpose of establishing schools on the Russian boundaries in Galicia, about	$5,000,000
Hebrew Colonization Society in London	2,000,000
Board of Guardians, London	600,000
Clara, Baroness de Hirsch Convalescent Home, England	400,000
Hospital for Consumptive Children, in the Riviera	200,000
Comite de Benefaisance Israelite, Paris	200,000
Philanthropic Society, Paris	1,000,000
Pasteur Institute, Paris, about	1,000,000
Maternity Hospital, Munich	100,000
Hospital in Warsaw	100,000
Hospital, Paris	100,000
Hospital, London	100,000
Hospital, Vienna	100,000
Hospital, Budapest	100,000
Baron de Hirsch School, Austria	600,000
Baroness de Hirsch Benevolent Foundation, Vienna	400,000
For ordinary charitable purposes, in above three places	500,000
Pension Fund for Teachers in Schools founded by her	2,000,000
Hebrew Community in Budapest	500,000

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Communities in Berlin, Munich, Brussels,	$1,000,000
Paris, Vienna and Brun	300,000
Fund for the benefit of reduced gentlewomen in Paris of all nationalities and faiths	1,000,000
Sufferers by the famine in India	500,000
Agricultural and Trade Schools, Argentine Republic	10,000,000
Hirsch Trust in Montreal, Canada	100,000
IN THE UNITED STATES.	
Educational Alliance, New York City	300,000
Clara de Hirsch, home for working Girls, New York City	750,000
Garfield Hospital, Washington, D. C.	200,000
Lying-in-Hospital, New York City	200,000
Educational Fund, New York City	2,500,000

And to this we may add that fifty millions of dollars of Baron Hirsch will soon be placed into the hands of the Zionistic leaders.

"But go rather to the lost sheep of the house of Israel." Thus our Lord said in Matthew x to His disciples He sent forth. It is a sign of the times that the scattered people of Israel are so much sought out by Christian believers and the message of the Gospel is circulated among them as well as given to them in many lands. We believe there are few Jews and remnants of Israelites (most likely remnants of the ten tribes) anywhere in this world who have not been reached by some one who has a prayerful interest in His *scattered people. We are thankful to know that many* missionaries in China, India, and other foreign countries, have not forgotten the separated people, the strangers everywhere in strange lands and have looked after them. It is true there are but few who accept the Gospel, but it cannot be denied that the circulation of the Scriptures and Gospel literature has had a very marked influence upon the Jewish mind. It has cleared away many prejudices and exposed the many and malicious lies about the person of

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our Lord, which have been handed down from generation to generation. The Word of Prophecy believed by Christian believers and the literal interpretation of the promises made to Israel, has also been helpful in getting nearer to the Jewish heart. The spiritualizing of the national Hope of Israel has ever been a great hinderance to the honest Jew.

Again, letters from different European, African and Asiatic countries have reached us. We are glad that we can circulate the story of Joseph in the very country in which it happened, that is in Egypt. We spoke in our last issue, that we sent parcels of the Arabic translation of our pamphlet to Egypt and Morocco, and now we have heard already from several places. The following has reached us from Alexandria, Egypt. It will be read with interest.

Alexandria, Egypt,
June 12th, 1903.

Dear Sir:—The copy in Arabic of your tract, "Joseph and his Brothers," reached me in due time, many thanks. Enclosed you will find a clipping from which you can see that, if it is the will of God, I shall undertake an "Evangelistic tour" in the towns of the Delta, in September. As the Jews who live in the Delta are mostly Arabic-speaking, therefore I shall be very thankful if you could send me a few copies of the same for free distribution. I may also mention that most of the tracts which I placed in the hands of the Jews of Cairo, were those which you have sent me last year. Now I have not a single leaf, neither in Hebrew nor in any other language. It is now about a year and a half that I wrote a tract in Hebrew, "An open letter to the Jews," but up to this day it is not printed yet.

Another slip of paper you will find enclosed, it is a translation of the first two phrases of your tract, "Joseph and his Brothers," in Arabic, with Hebrew characters. The Arabic Jews, like their Spanish and German brethren, are in the peculiar position of speaking one language, and reading and writing another. In social intercourse they speak Arabic, but are unable to read and to write it. Their letters and book-keeping they do in Arabic with Hebrew characters, especially the Jews of Yemen, Damascus, Bagdad, etc. Therefore, if you would think it good to publish it in this form, I could help you with the transliteration of it. It would be a great boon for the missionaries who are working amongst them.

May the Lord bless you and your work, is the wish and prayer of

Yours in Christ,

A. K.

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We have sent this brother a quantity of Hebrew and Arabic pamphlets, and hope we shall be able to print his letter to the Jews and also issue the tract "Joseph and his Brethren" in the Hebrew-Arabic form. May the Lord bless these pamphlets and the brethren who are going among them in Africa, Russia and Palestine.

A letter from Bulgaria brings still more news about the possibility of reaching the Jews there. We had inquired if Gospel preaching to Jews were possible in Bulgaria. The answer tells us that Bulgarian (Evangelical) and Armenian meeting houses are available and that Jews would gladly come to hear the Word.

As known to most of our readers, we have in a good street of our large metropolis, a store which is the depository of our tracts, Bibles and literature, and which is a free distributing station for Hebrews. The distribution has been going on steadily for years and has had some blessed results.

Following are a few experiences which we have made over and over again.

A Hebrew young man comes in and asks if we keep all kinds of books, and he asks especially for a certain volume on socialism. The conversation which follows soon manifests the visitor to be a freethinker, as he styles himself. He tells us that father and mother were "pious Jews." He himself was brought up in the orthodox faith, but getting tired of it and coming to America he had cast it all in the wind. It does not take long to find out that he is not very strong in his new convictions. We offer him that which we tell him will bring him "happiness and truth," which he professes to seek, and he leaves with a New Testament and some Gospel tracts.

An elderly man enters. His beard shows he is "orthodox." Orthodox Jews generally wear flowing beards. He wants to know *why* we are here having a mission for Jews. He is evidently angry inwardly and looks at us with suspicion and ill will. A few words more

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and we tell him that we are a Christian, a Gentile by birth, and were never a Jew. His whole demeanor changes. He asks if he may sit down; and then he explains that he was under the impression we were a Jew "who had given up his religion," as he terms it. This shows how difficult the work of a Hebrew Christian is among his brethren. But now our visitor tells us he is willing to talk with us. A long conversation follows, the topic of which is the Messiah, Zionism and Israel's restoration. He thankfully receives what we give him to read. He promises to come again but seldom keeps his promise.

We stand at the window. Another middle-aged Hebrew passes our store. He looks at the announcement in Jewish to come in. He seems to be very shy, looks up and down the street, if any one he knows may be near. Hastily he ascends the stoop and enters. He has nothing to say. We ask him what he wants. Some of the books. He receives a good supply which he conceals carefully in his coat and leaves as hastily as he came. We have hope for such cases.

Then again a young man. He brings out of his pocket a New Testament and two or three of our tracts. He says he received them from us a few weeks ago, and then adds, I believe in Christ. We ask him to come to our private room. We explain to him the way of salvation. He listens and seems to assent to all. He mentions joining a church, and we tell him we have nothing which he can join, but tell him if he is really a believer we are willing to baptize him in water. He is however, not yet satisfied and asks us if any temporal benefits are connected with an outward profession of faith. We are saddened in heart as he tells us he wishes to better his temporal condition. After earnest words to him we dismiss him. Perhaps the Grace of God may yet triumph in that heart. Such cases are numerous.

Again the door opens and this time it is a familiar face. He has heard the Gospel for years from our lips and is a believer. He comes for a friendly visit. Some others come who tell us they know us too, heard us here and there, and we have another opportunity of seed sowing.

Thus it goes on week after week. We can only ask the Lord daily to bless this labor of love. Will you join us in this?

Dr. Theodor Herzl, the *founder and leader of the movement* to repatriate the Jewish nation known as Zionism, has written a letter to an American inquirer, who asked him how he could reconcile the support of Zionism with American *patriotism. In this the distinguished Austrian journalist says:*

I believe that the moment has arrived when Americans must realize the overpowering justice of our efforts. Only those who would not *hear what we said and would not read what we wrote could remain in* doubt as to our purposes. A thousand times it has been explained by our most prominent leaders that obtaining a secure, generally recognized home for the Jewish people need not interfere with the American Jew remaining an American patriot.

It is only the political fear of certain Jews that is responsible for the misunderstandings to the Zionistic idea respecting the continued patriotism of the Jew toward his own fatherland. Are not the many Christian Zionists patriots, each in his own country? Nor does it follow that any Jew is bound to emigrate to this new-founded home Simple things of this sort do not seem to be understood by people who are usually considered wise.

This secure home is, however, daily shown to be more of a necessity I do not care to say what I have learned through news from Kishineff. Much the same has been known to the civilized people of the whole earth, and horrible as it may sound, this catastrophe is not the worst. The dead have been cared for. Of the wounded, the majority will bear the marks through all their lives. Those who were less seriously wounded will be supported. Means will also be found to care for the widows and orphans. But to those *misfortunes* the evil is by no means limited.

The news that I receive from Russia fills me with the greatest fears for the future. Think of seven million of hopeless people who have again begun to tremble! Nor can we, after what has happened, blame them if they have relapsed into fear. They are not allowed to defend themselves; they feel themselves sacrificed, and that to the most awful mob. For this reason, one hears everywhere of an exodus which is easily understood.

Think of the terrors of such a fear-inspired exodus. I deem it unthinkable that any country in the world, with the exception of Roumania, could turn back these most unfortunate of all wanderers.

Oeudarmes would weep if such duty was put upon them. But with their reception all would not be cured. By what means should these uprooted, helpless, foreign-speaking immigrants live in a new land? They come out of one evil into another; perhaps, from a domestic point of view, a still greater evil because a less familiar one.

Under these circumstances, I consider it my duty to use every influence of our organization to prevent a planless immigration of these bewildered people. At the Zionist Congress to be held at Basle on August 23d the Russian situation will be considered and plans discussed which I am not prepared at present to reveal.

I will say just this: I believe that it is for the best political interests of the United States to assist us Zionists toward securing a home for these unfortunates. Above all, the American Jews would show the greatest patriotic devotion to America by helping us. For America *is undeniably the chief goal toward which this immigration* would tend if it were impossible for us to direct it elsewhere. But what would the United States do? Would they turn back the most unfortunate of the earth into maltreatment, into the jaws of death? Or would they take upon themselves *the burdens of such an immigration?* There is only one solution to the problem: Help the Zionists!

You see, I do not appeal to sentimentalism, but to political wisdom.

Daily Scripture Calendar.

AUGUST, 1903.

August 1. "With God all things are possible" (Matt. xix: 26).

Our Lord, who came to make known the Father unto us, spoke these six glorious words. He, who spake these words knew the truth of them, for He is equal with the Father and was with the Father in all eternity. And this God, with whom all things are possible, is our God and our Father. How often do we limit Him and His power! Oh for child-like faith to go on in darkness, in difficulties and in a way beset with obstacles, ever believing "with God all things are possible."

August 2. "Whatsoever He saith unto you, do it" (John ii: 5).

Thus Mary spoke descending obedience not for herself (as Rome has put it) but for Him, who is the Son. Whatsoever He saith unto you, do it. It holds good still. We look to Him as our Lord and are His servants. Our will must be all His own or we cannot do what He says. He speaks to us still through His Spirit in His holy Word.

August 3. "And they were not able to resist the wisdom and the spirit by which He spake" (Acts vi: 10).

Stephen, of whom God's Spirit gives us this record, was filled with the Spirit. He was full of faith and power. His wonderful testimony before the council shows how well acquainted he was with the written Word of God. All these characteristics can be ours as believers through the grace of God.

August 4. "As a bird that wandereth from her nest, so is a man that wandereth from his place" (Pro. xxvii: 8).

A place has been given to us through grace. We are in the world, though not of it. The world is a wilderness. In the heavenly is our position and possession. How often our thoughts and hearts wander

away from the place [illegible] we belong. Then, indeed, are we as a bird that wandereth [illegible] nest.

August 5. "Let my mouth be filled with Thy praise and with Thy honor all the day" (Ps. lxxi : 8).

A mouth filled with the praise of the Lord all the day, in all circumstances, has no time to murmur or to complain. A praising people is a happy people. Often in beginning a new day, with darkness about, praise will scatter the clouds.

August 6. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix : 7, 8).

This should be the rule for giving for every believer. How we have all failed here, and all Christendom has shamefully failed. Not out of necessity, but out of a thankful heart. The eye of the one who gives looks to Him who is able to make all grace abound toward us. It is all of Him and should be for Him.

August 7. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. vi : 2).

It is not alone the fulfillment of the law of Christ, but an extremely precious and blessed thing to bear one another's burden. Do you bear any such burdens? He, in Glory bears all, but He wants us here to be sharers of what He does for us all.

August 8. "Neither give place to the devil" (Eph. iv : 27).

How easy place is given to the enemy. How often children of God put themselves upon the territory of the devil and they have to suffer for it. He with all his dreadful power is powerless if we are abiding in Christ and give the devil not an inch room.

August 9. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to your Lord" (Eph. v : 19).

This is a good way to carry out the Word. "Neither give place to the devil." Make melody in your heart. Let that precious Word of God you take along on your daily path, that Word you have hid in your heart, arise as a song, thus making melody in the heart as your way will be the way of rejoicing.

August 10. "And let the peace of God rule in your hearts" (Col. iii : 15).

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Peace with God is ever ours. The peace of God, His very peace and rest is to rule in and have in our hearts the supreme place. All that disturbs that rest has to be put out.

August 11. "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only." (Ps. lxxi: 16).

A good word to take along for another day of pilgrimage. Indwelt by Him, our Lord, we can go in His strength and testify of His righteousness.

August 12. "My soul, wait thou only upon God; for my expectation is from Him" (Ps. lxii: 5).

This is true faith. Waiting *only* upon God. Some one says, "I believe in telling God my needs and telling it to His people, to my brethren." But that is not the faith expressed in the above Word. Faith waits *only* upon God, faith expects *only* from Him.

August 13. "And at midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them" (Acts xvi: 25).

What a testimony this was! Instead of bitter complaints and murmurs, prayer and praise. Who had ever heard such a thing where curses and weeping was the rule! And how God owned and answered these prayers! Dear Reader! You may be in a prison this very day, shut in and surrounded by many difficulties. What a privilege is yours to pray and praise and receive God's answer.

August 14. "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts xxxiii: 11).

The Lord cheers His servant and lets him know. He has a path for him and will bring him safely, in spite of enemies, storms and snake-poison to Rome. So has He a path for you and He will bring you there. Cheer up.

August 15. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread" (John xxi: 9).

Who prepared this breakfast? Who put fish on the fire and bread alongside? None other than He who says to them "Come and dine." The resurrected Jesus. What tender care this fact reveals! Nothing is too little for Him to be occupied with for the good of His own.

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August 16. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi: 34).

Therefore, because we have One who cares for us—even to the minutest things of life—take no thought for the morrow. How much trouble and pain, anxiety and unrest we would escape if we would carry out His Word literally.

August 17. "And He saith unto them, Why are ye so fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm" (Matt. viii: 26).

Why are ye so fearful? Reader—why? Is there any reason for you to fear in the midst of the tempest and the storm? The Lord who created the sea is with you; He can rebuke the winds and the sea.

August 18. "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry" (Jerem. xxxi: 4).

God's promise to Israel soon to be fulfilled. What comfort for us that His gifts and callings are without repentance! And while Israel will soon be adorned, we, too, shall wear the crown and be anointed in His presence with the oil of gladness.

August 19. "The Lord has done great things for us, whereof we are glad" (Psa. cxxvi: 3).

So we can say. The great things done for us are the things of a finished salvation in Christ. As we contemplate them, joy and gladness fill the heart.

August 20. "And they asked not counsel at the mouth of the Lord" (Josh. ix: 14).

The Gibeonites would never have deceived Israel with their mouldy bread and their old wine skins if God's people had laid the matter before the Lord. How many deceptions we would discover if our way would be *first* to ask the Lord.

August 21. "There remaineth yet very much land to be possessed" (Josh. xiii: 1).

As Israel had very much land to possess, so have we yet much to take hold of in faith of the heavenly in Christ, the spiritual blessings. May we go forward and possess the land.

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August 22. "I wholly followed the Lord my God" (Josh. xiv: 8).

Thus spake Caleb. What a boast to make through God's grace! This wholeheartedness had a wonderful outward effect on Caleb so that he could say: I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to go in.

August 23. "A double-minded man is unstable in all his ways" (James i: 8).

The double mind, the divided heart brings unhappiness and dishonors Christ. Let us have a united heart and say, "This one thing I do."

August 24. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude xx).

This is the word of exhortation for the last days in which we live. Building yourselves up and with it prayer in the Holy Ghost.

August 25. "Art thou not also one of his disciples? He denied it, and said, I am not" (John xviii: 25).

Thus Simon Peter spake, denying the Lord. How often His own still deny Him. The hasty or angry word spoken, the impatience and other things is but a more subtle form of saying "I know Him not."

August 26. "And when He had thus spoken, He cried with a loud voice, Lazarus, come forth" (John xi: 43).

That loud voice will soon be heard again. His voice, in the assembling shout from the air will come down into the earth, those in the graves will hear it and we, His living saints, will hear it and come forth to meet Him.

August 27. "I am my Beloved's and His desire is toward me" (Sol. Song vii: 10).

Blessed assurance. I am His and He is mine. His desire is toward me. He loved me and gave Himself for me. Oh, to see Him as He is.

August 28. "Before I was afflicted I went astray; but now I have kept Thy Word" (Ps. cxix: 67).

Affliction serves often this very purpose. Let us accept *all* from His loving hands, who never makes a mistake with His children.

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August 29. "*If thine enemy be hungry give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head and the Lord shall reward thee*" (Prov. xxv: 21, 22).

Have you an enemy? One who has misjudged you and done you evil? Have you prayed for such a one, and as opportunity offered, done him good? The Lord shall reward thee.

August 30. "To God only wise, glory through Jesus Christ for ever. Amen" (Rom. xvi: 27).

Glory to God is the great goal. May we be continually and increasingly be something for the praise of His glory.

August 31. "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. xxii: 7).

An announcement and a Blessed. Both go together. If we truly believe in His imminent coming we shall keep the sayings of this book. May He find us thus when He comes suddenly.

OUR HOPE.

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Editorial Notes.

"Unto Him."

"Unto Him"—These two words should ever ring in our hearts and be always before us in whatever we do and wherever we are. They are words of worship. "Unto Him that loves us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev. i: 5-6). Such singing and making melody in our heart *to* the Lord is well pleasing to Him and the *most blessed occupation the child of God can have in passing* through a country, which is a strange land for him, and he a stranger in it. Worship is the occupation of heaven. Worship takes us up into His presence; it makes us heavenly. And ponder over these words from His last word to us. He *loves* us. It is incorrect to read: "He loved us"—no, He loves us continually. His love never changes; *He is always the same.* The Love which went for me to the cross and suffered and died in my place, the same Love continues. He who died for me will He ever stop loving me? No, never! Marvelous Grace! "He loved me and gave Himself for me." And then what He has made us, to what glory and dignity He has brought us! Oh, sing it in your heart. "Unto Him . . . . glory and dominion for ever and ever." Oh, breathe with every breath: "Thou art worthy!" Live in this atmosphere of praise and worship "Unto Him."

Notice likewise our service, indeed all we do, is to be "Unto Him." To this we are called. There is a signifi-

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cant passage in the book of Numbers, chapter iii: 6: "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him." Aaron is the type of Christ, and as the tribe of Levi was brought near so are we brought near; and for what purpose? "To minister *unto Him*." How little of this true service *unto Him* has there been, and *is* in our lives, dear reader. How much which is called *Christ*-serving, and if sifted and brought into the full light, under the searching light of His Spirit, it is little less than *self* and *man* pleasing. If it is "*unto Him*," will we ever be disappointed, discouraged or discontented, if our service is not appreciated? If it is "unto Him" can there ever be anything else but joy and praise in our hearts? If it is "unto Him" shall we rush on impulsively in some kind of service, and if something comes across our path stop short of it and swing around the other way?

May we learn the blessed secret: "And *whatsoever* ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. . . . . *Whatsoever* ye do, do it heartily as *to the Lord*, and not unto men" (Col. iii: 17, 23). If we do anything less than doing it all "unto Him—for His sake and His glory"—we fall short of the mark. Anything less in service is drudgery and will end in disappointment. First: "Unto Him" in worship. Second: "Unto Him" in service. Third: "Unto Him" in glory.

On the Pacific Coast.

This number is being mailed during our absence on the Pacific Coast, where the Editor visits different places ministering in the Word to the children of God and others. We expect to give a report of our itinerary in the October edition. *We are sorry* that in travelling through California and other States we cannot stop in every place where we have readers of "OUR HOPE." We would like to do so and meet each personally, but that would take months. During our absence from New York, which will

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be.to about the third week in September, all our mail will be carefully attended to, orders for Jewish tracts, books or numbers of "OUR HOPE" will be promptly filled. Letters containing personal matters may be marked "Personal."

We will be thankful to our many friends and readers for daily remembrance of ourselves and the ministry of the Word before the Lord. Pray, please, "that the Word of the Lord may have free course and be glorified."

How Many More?

We are deeply impressed with the importance of this Sea Cliff Bible Conference number. We believe rich blessings are in store through the messages from the Word it con . s for many believers. We have given order to preserve , e composition of this issue and hope that we shall be obliged to issue a second edition. We shall send out, as we always do, many hundreds of copies free. Many of our readers wish to pay for extra copies and thus help in the circulation. We wish to say that we *will send for one dollar fifteen* copies by mail, post-paid (except foreign countries), and for five dollars we will send a hundred copies. How many can you use? If you have friends to whom you would like to send a copy, please send us their names and we will *gladly send them free.*

"Our Hope." A Word to the Reader.

Many of God's people will see OUR HOPE for the first time this month, and for their *sake we make a few remarks:*

OUR HOPE is now in its tenth year, and comes out every month, with an average of sixty pages. The magazine is almost entirely devoted to Scripture expositions. At present the following books are studied month after month: Gospel of Matthew, Genesis, Isaiah and Judges. Besides these regular studies, excellent articles are published, mostly on prophetic subjects. A daily Scripture calendar is found in each issue giving a text and a short word for each day of the month. We also have a column for questions.

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Another special feature is, Monthly notes on Prophecy and the Jews. We have been interested for about twelve years in God's ancient people, and are in touch with them in many directions. Our mail contains continually letters from distant countries where Jews live and suffer, such as Russia, Roumania, Bulgaria, Turkey, Palestine, Argentine Republic, Austria, etc. To all these countries we send our different publications for free distribution among the Jews. We are, therefore, well fitted to give reliable information on the sign of all the signs of our times, God's ancient people, whom we love.

We will be glad to have you one of our readers. We are sure you will not regret your subscription to this magazine.

The Sixth Zionistic Congress. While we write this the delegates to the sixth Zionistic Congress gather once more at the city of Basle, in Switzerland, to hold another series of meetings for the discussion of the national future of the Jews and their occupation of Palestine. We have information that since the awful massacre of Jews in Kishineev, Zionism has had the most remarkable increase in numbers of societies and adherents. This was to be foreseen. The convening congress will undoubtedly be the most important held so far. We hope to give interesting reports of the growth of Zionism as well as the plans laid out at congress in our October issue. Zionism becomes more than ever the most striking movement of this rapidly ending age.

The Translation of the Church. Many of our readers will remember that two years ago* we exposed in our columns the highly unscriptural theories advanced by Mr. George H. Pember in his last work on the church. We were thankful to hear that not a few believers,

*See February, 1902, "Who Shall Be Caught Up?" by the editor.

who had read the misleading statements contained in the book and who had been unsettled, were greatly helped by our testimony and brought back to the simplicity of grace. We saw later a pamphlet in which Mr. P. attempts to answer our arguments. Our attention was called to it at the time when it appeared, but as we do not care to enter into controversy we left the pamphlet unanswered. We were, however, glad to see an excellent refutal of Mr. Pember's statements in the *Morning Star*, published in London. As some of our readers may have seen Mr. Pember's pamphlet, we give herewith the article, and trust it will be helpful to those who are influenced by the teachings of Mr. P. and others:

We promised in the June number of *The Morning Star* to review this little pamphlet. It is written to *prove* from Scripture the modern so-called "firstfruit" theory, which we regret is taking hold of the minds of many Christians. That anything like satisfactory proof is led in this direction we emphatically deny. The various arguments which we hope to deal with once more, have been answered over and over again without any attention being bestowed by our friends who hold *"firstfruit"* doctrine, in such answers, except the negative one of an apparent conspiracy of silence. This of itself is unworthy of brotherly conference on differences. But we regret much more to find in this pamphlet a style and tone altogether unworthy of Christian forbearance and generous feeling in dealing with those who differ on this point from the writer. On Mr. Pember's account we are exceedingly sorry that this should be so. As a voluminous writer, a close thinker, and for the most part a Scriptural expositor and courteous Christian gentleman, we have long honored Mr. Pember and loved his works. It grieves us all the more that he should write words like the following. Commenting upon Luke xxi:36, he says (the italics are ours): *"There are many who would apply our text to the Jews—the motive of their wish being the desire to get rid of all responsibility in the case of Christian believers. This is a grievous error, and those who propogate it will bitterly regret their folly when they stand before the judgment seat of Christ."* The assertion of *motive* of a very low order to Christian brethren, many of whom have long stood in the highest place, not only as expositors of God's Word, but as men of well-known godliness, and of repute with multitudes in the Church of Christ is most unhappy. The motive imputed to such is the holding of a creed on this subject which shifts from themselves,

and Christians generally, the responsibility of *seeking to live* lives of such godliness as Mr. Pember and this school consider necessary before Christians may expect to "escape the things that are coming upon the earth." We think such a statement utterly unworthy of Mr. Pember; and are sure that in the minds of many it will not commend *this teaching*. We dare to affirm that there are large numbers of godly men, well-known teachers of the Word of God, who earnestly hold the opposite of this "*firstfruit*" teaching, believing most surely that they have been taught that which they hold by the Spirit of God. They are living, as before Him, as *humbly* and in as close fellowship (so far as they know) with God, so far as faith and practice are concerned, as any who hold that nobody shall share in the blessed rapture save the few who consider themselves likely to receive this as a prize for their holy behaviour.

Let us say, once for all, that there has never been, so far as we know, anything in the teaching of those who, for a very long time indeed, have held the rapture of the *whole true Spirit-indwelt Church* of God at the descent of our Lord into the air that has given the slightest countenance to a charge like this. We teach separation from the world in a life of holy devotedness to God as much as any; and we give place to no ministry in faithfulness as to needed holy preparation to be ready to meet our Lord. We maintain, however, that the works of a saved man have no more any place in his glorification than in his justification, and that those who are most fully instructed in the whole truth, including *clear knowledge of God's dispensations, cannot* receive the teaching of this pamphlet; and for the following reasons: Luke xxi:36 is not addressed to the disciples in their character of members of the body of Christ. As such they were subsequently merged into a company where neither the Jewish nor the Gentile element was considered. In the passage selected our Lord deals with them as Jews, and here they represent a Jewish remnant who, before the Church election was formed, and who after it shall cease to have a place on earth, shall maintain our Lord's interests, not as Son of God—as Head of the Church in eternal life—but as *Son of Man*, which, if not a purely Jewish title as Mr. Pember declares, is, at all events, an earthly title and a national—not a heavenly. In his whole life and teaching Ezekiel is the only other who bears this title, and he does so as a representative of Christ in dealing with earthly nations and events, and that, too, through the tribulation and ultimate salvation of the Jewish people.

In the passage before us, the escape is that the escaped ones may "*stand before the Son of Man.*" The whole Church position is that of "*sitting*" in the presence of God in the heavenlies. Mr. Pember says that the "only escape possible is by the rapture *from* the earth." This is a mistake in the light of Noah's escape on the very bosom of the flood itself. To those accustomed to piece together the grand

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dispensational Word of God, the rapture of Enoch before the flood, and the *escape* of Noah that he might take his place on a purged earth, are wonderful clear object lessons of history illustrating future prophetic deliverances (Matt. xxiv., studied in connection with *Luke xxi.*). *From beginning to end the picture is Jewish.* That there shall be a remnant of Israel in its place in the close of the present days, all Old Testament demands, and our Lord's words, in the light of Old Testament prediction, cannot consistently be interpreted except as the existence of such apart from the Church is conceded.

The writer of the pamphlet takes up a very remarkable position at *page 23*. He says, "*It will be seen that the previous removal of* the *firstfruits* does not divide the body of Christ as some have foolishly supposed. *For that body can never be formed, much less manifested, until every one of its members is gathered to the Lord*" (the italics are ours). We need only request our readers to ponder prayerfully Col. ii:18 and 19. There we have a declaration of a present fact in the existence and continuous growth of the body *(at present) in its union with and nourishment out of the Living* Head.

We have now space to notice only Mr. Pember's assertions (for there are no arguments) as to the firstfruits of Rev. xiv. Everything in these depends upon the word "heavenly" interpolated before Mount Sion. This our firstfruiters have no right to do. The scene is simply the Mount Sion of the Scripture, and is not *heavenly, but earthly. It is a view of the Kingdom of Heaven* presented to the eye of the devout Hebrews, who are being prepared for their place in that Kingdom. The whole epistle refers to "the habitable world to come" (Heb. ii:5), the ordering of which God hath committed to our Lord Jesus Christ. Mount Sion, always spoken of in Old Testament prophecy as the earthly Kingdom, is seen linked with God's government in heaven, and *at the time when this is seen by these Hebrews who have come unto Mount Sion* (as in Hebrews xii:22), they behold the Church of the firstborn ones whose names are written in heaven already *there*. Now, the 144,000 of Revelation are seen standing upon Mount Sion—not in the scene of heavenly glory surmounting and encircling the Mount. They are the firstfruits unto God and to the Lamb—firstfruits, that is, of a new earthly condition of things to which all Old Testament *prophecy points. The true Church is never presented apart from* Christ, and is included in the Christ firstfruits of 1 Cor. xv:23. This is a principle of interpretation so constantly presented in the New Testament epistles, that we marvel at any, seeing its import, should for a moment separate the Church from her Head and from fellow-members in interpreting prophecy. Indeed, it is for want of seeing this clearly that the whole vision is darkened. In dealing

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with these matters, it must be insisted on that the *whole* Church be always looked at as in union with Christ.

As to Rev. iii:7-13, we are at one with Mr. Pember—the Philadelphians are to share the rapture, and thus to be "kept out of the hour of tribulation." But it must be remembered that the Churches, as presented in Rev., chaps. ii. and iii., are not descriptive of the Church as the body of Christ, but as assemblies formed and regulated more or less in man's responsibility. These are, moreover, representative assemblies in many particulars. Philadelphia represents all true Christians at the period nearing the rapture, but represents them in assembly and witnessing character.

We doubt not that one of the reasons of the rise of this new error is the want of clear discrimination between the Church in its body and assembly character. The one is wholly indwelt by the Spirit of God, wholly in Christ; and, of course, every member there is a true Christian. But in the Church, as a responsible and witnessing number of assemblies, there are multitudes of unsaved, who are there from many motives, and who not only assume responsibility, but exercise authority. No one doubts that such must be left behind to pass through the judgment period, and in many instances we trust to be purged, and to pass into the salvation of the Kingdom.

Enough; if these things are not seen and understood as lines of dispensational truth, it will be idle to say more. Only, we hope it shall, in Christian and brotherly courtesy, be granted that, if friends differ from us still, they will, at least, admit the possibility of our holding these doctrines with the purest motives, and of believing that we have been taught there by the Holy Spirit of God.

Third Sea Cliff Bible Conference.

The third Sea Cliff Summer Bible Conference was held this year, two weeks earlier than the previous years, from July 11th to July 19th. The attendance was good, believers being present from different States and Canada. The weather was delightful. Best of all, the blessing of our Lord rested upon every meeting, upon each unfolding of His Word and the preaching of the Gospel. We do not hesitate to say that this year's conference was the best of the three conferences held in Sea Cliff. The blessing given through the ministry of the Word was very marked, and we are sure the blessing received by many will extend in many directions. We praise for all Him, who in His great goodness brought some of His children together once more and then blessed their gathering. A German Bible Conference was held for a few days after the English meetings closed, and though the attendance was not very large, blessing rested upon the Word.

It is unnecessary to say that the whole counsel of God was faithfully set forth. The printed addresses bear testimony to this fact. We are thankful that we can send forth this special Sea Cliff Bible Conference number of OUR HOPE, an almost complete report of what was said in the meetings. Each year the September issue of this magazine has extended the blessing to many thousands of believers who were unable to meet with us. May it be so again this year as we send this printed report forth with much prayer.

In conclusion we wish to say, that the difficulty about suitable entertainment for the attendants of the Conference was practically solved this year by holding the meetings at an earlier date. If it is our Lord's will to hold another Conference we can assure our friends that the unpleasant feature encountered in the previous years has been overcome.

Opening Address.

Luke xxiv:13-35.

BY A. C. GAEBELEIN.

Through the great goodness of our God we are once more together in this place. We meet as believers, sitting at the feet of Him who is our Lord and our Teacher. We meet *around the table*, which He has spread for us in His precious Word, to receive out of His fulness grace upon grace. May we open our mouth wide that He can fill it.

I have read the passage from the Gospel of Luke, because in the incident are a few lessons which we may well remember in beginning these series of meetings.

The two disciples whose experience is here given had one great need, and that need was graciously supplied by the risen Lord. It is this thought which we would like to follow for a few minutes.

Let us look upon them in the sadness and perplexity in which they were. They had turned their backs upon Jerusalem, walking away from Jerusalem towards Emmaus. Going away from Jerusalem stands in God's Word always for decline and failure. It was so with the man in the parable who went from Jerusalem to Jericho and fell among thieves. So these two disciples were walking in the wrong direction. They were much troubled in heart. They had fears and doubts, and joy was lacking. They had trusted in Jesus of Nazareth that He would redeem Israel. They saw Him taken away and crucified. They had heard of His resurrection, of the empty tomb, the vision of angels which gave the message that He was alive. Ignorance and unbelief *were plainly at the bottom of their sad and troubled* condition.

Now, it is true, we as believers know nothing of such doubts. We know that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures. We know furthermore that God, rich in mercy when we were dead in trespasses and sins, hath quickened us together with

Christ and hath raised us up together and made us to sit in the Heavenly. Many believers, it is true, even do not know this, and on account of it are sad in heart and are in bondage.

But, though we may know all this, still there is sadness with us—trouble, difficulty and perplexity. We are surely *living in the day when things are drifting. It is the decline* which we witness about us, and it is a decline, a falling away, which is beyond recovery. It brings upon us responsibilities, difficulties, trials, perplexities, and with it sadness.

Besides this there are our own shortcomings, our failures, our ignorance in the things of God, and the unbelieving heart. The danger for us is indifference and coldness of heart, which is the state of Laodicea. Another danger is that we become discouraged, disheartened and cast down in spirit. If we have a heart for the Lord and the things of the Lord, and wish to follow and glorify Him, we know the difficulties and tests of which we speak.

But look at these two disciples as they go their way with heavy hearts. There was no possibility that the word of the one could chase away the fears and doubts, the heaviness and sadness, of the other. Only one person could relieve them and deliver them from their doubts and set hearts and minds free, and that person was the risen Lord Himself. Looking upon Himself, fellowship with Him would settle and did settle their case completely.

And here we have our own need set before us. Our need is heart occupation with the risen and glorified Lord, and that means communion, fellowship with Him. We carry in our bosom, in this earthly vessel, His own life, and the Holy Spirit dwells in our hearts, and, therefore, through His life and the power of His Spirit, we can live in communion with Himself, to faith as real as the communion the two disciples had with the risen One. And as we look upon Him, our hearts occupied with Him, devoted and obedient, altogether dependent upon Him, who, to our hearts, is the One altogether lovely, our difficulties, our perplexities vanish. His face in glory gives us an answer to all our questions and difficulties. All our indifference and coldness, of which we so often have to complain, originates from indifference to

His person and lack of occupation with Him. And how can heaviness of heart, sadness or discouragement remain if He is the object of our contemplation, if our hearts are in living touch with Himself?

This is our great need, the Lord Himself, occupation, fellowship with Him. I believe it is the only thing which will keep us in these evil days, in the perilous times in which we live. Theoretic knowledge of the Word of God is not sufficient. It is for our condemnation at the judgment seat of Christ, if it does not lead us to devotion to our Lord.

When our Lord said to complaining Martha, with all her service, "One thing is needful, Mary hath chosen that good part." He approved of that dependent position Mary had taken, when she took the place at His feet, and instead of serving Him she let Him serve her. This is the thing needful for us in this Bible Conference.

I am sure our hearts are one in this desire, which the Holy Spirit breathes and creates in our hearts, to be in communion with the Lord Himself.

The need is supplied, yes abundantly supplied. See the disciples while they communed and reasoned together; Jesus Himself drew near and went with them. This is a most refreshing thought. He knew them and knew their doubts, their hearts, their difficulties. He did not leave them alone in their struggles, but came Himself to lift the burden which rested upon their hearts. How patiently and compassionately He listens to their story, as if He knew it not at all. How He draws out their hearts and makes them speak it out in His presence. And He is still the same. "Jesus Christ, the same yesterday, today and forever." He has not changed in His sympathy for His own. He still draws near, He still is willing to listen to our story, though He knows all about us.

He is here with us. I think of the word He speaks to Laodicea: "Behold, I stand at the door and knock." He is ready and willing to enter in and commune with us and supply the need we have.

Notice the first word He speaks: "Then said He unto them, O fools and slow of heart to believe all that the proph-

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ets have spoken." He rebukes them; their unbelief He fully uncovers. We cannot meet with Him without being humbled, cast into the dust before Him. It is the way to the blessing. May the humbling begin even now in our hearts here this evening.

And now let us see in what way He cleared away their difficulties and how He supplied their need. He might have done it in a different way. He could have placed Himself before them and uncovered His side and shown His feet as He did it to Thomas, but here He chose another way. "And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." He, the Living Word, took His written Word to reveal out of that written Word which He had first indited by His Spirit all the things concerning Himself. He began with Moses, that is at Genesis, and then went on to all the prophets, to all the Scriptures, and out of these He showed Himself. Surely He did not pass by a single prophet, not even the book of Jonah. And this is the way still how He reveals Himself and supplies the need of His people, who look to Him as their Teacher. We meet to teach and preach the whole counsel of God, and through this Word, God breathed from beginning to end, through the ministry of His Word He will meet the needs of His people, according to His riches in glory. Through the Scriptures He Himself. Oh, may it be so once more in Sea Cliff. Let us look away from the instruments He uses and look to Him who gives and breaks the Word to our souls.

What were the results? After He had left them they said: "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures?" It is this result we want for ourselves through the study of His Word. There is a Bible study which aims at the head. We want the Bible study which aims at the heart and which, through the Grace of God, makes the heart burn with love for Him. We shall have this result, on the condition that we let Him speak to our hearts.

Another result was that they became witnesses for the risen Lord. The same hour they rose up and went back to

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Jerusalem. They retraced their steps, and we can imagine with what haste it must have been. And when they found the eleven, their words must have been as burning as their hearts. Such witnesses the Lord wants, who speak out of the abundance of the heart burning words which have first been burnt in by His Spirit. Such witnesses by words and lives are needed in these days.

And in conclusion let us remember that soon, very soon, He who met the need of these disciples, who meets our needs here, will come for us. What a great and glorious meeting it will be, when the lonely way and the difficulties in the way are over and when we reach the Father's House and see Him as He is. Then we shall be satisfied. May He bless our meeting together in His Name.

Studies in the Book of Joshua.

I.—The Land and Its Possession.

(Joshua i:1-9).

BY A. C. GAEBELEIN.

Before we begin the study of the first part of the book of Joshua, I would like to make a few remarks on the correspondency which exists between the Old Testament and New Testament books. That the Old Testament foreshadows the New, the better things, and that the New Testament is the unfolding and fulfilling of the Old, is so well known that it need hardly to be mentioned. Every Old Testament book finds a counterpart, so to speak, in the New.

The Book of Genesis, for instance, that wonderful book of the beginning, is like the acorn, which cradles the mighty oak tree. Genesis contains all the subsequent revelation of God in a nutshell. The first book in the New Testament, the Gospel of Matthew, bears the same character, and may be called, with the other three gospel records, the Genesis of the New Dispensation. The book of Exodus is the book of the going forth. It shows us how God leads forth His people from the house of bondage, redeemed by blood, and

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how Jehovah slays their enemies. It is divided into two parts. The book of Acts and the Epistle to the Romans correspond to these two divisions of Exodus. Leviticus finds its counterpart in Hebrews, which is the divinely given interpretation of the shadow things. Numbers, the record of the wilderness wandering of God's earthly people, must be brought in connection with the book which marks out the path for the heavenly people, the path through the wilderness, the Epistle to the Philippians. The only book of prophecy in the New Testament, the revelation of Jesus Christ, refers us to every one of the Old Testament prophets *and the Psalms as a prophetic book. And so book after* book finds its corresponding record in the New Testament.

The book of Joshua, therefore, has likewise its counterpart in the New Testament. Joshua clearly foreshadows the truth contained in that epistle, in which we have the highest revelation, the completion of the Word of God, the Epistle to the Ephesians. It is important that we see this. We do not give the reasons for this statement now. They will come out during our studies. Let us likewise remember that a great part of the revelation in God's Word is through types. It has been said that one should not lay so much *stress on types, or the typical application of historical events.* To this we would say we can never lay too much stress upon it. The Holy Spirit, in giving us the Word of God, has certainly not recorded all what happened; for instance, before the flood, or in the history of Israel. He selected only certain events, and made prominent certain persons, and brought these in connection with others. Why this? Because He had and has a definite purpose in view to teach us the things of God. Thus, all the persons mentioned in the Old Testament, the sacrifices, Israel's history, Israel's failure, Israel's enemies, the history of Saul, David, Solomon and *the kings of Judah and Israel, must be looked upon as typi*cal to teach us something. Now, if we do not see an application or see why a certain event is recorded, it is our own fault.

The Word itself indorses this statement. Read 1 Cor. x:11; Rom. xv:4; 2 Tim. iii:16-17.

The first of the historical books of the Old Testament,

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the book of Joshua, is especially rich in typical and dispensational applications, which are so very little made.

The book of Joshua gives us the record how Israel entered into the land of promise. The Jordan was crossed, and then the conflict began which ended with rest, the division of the land and the setting up of the tabernacle at Shiloh.

The book is easily divided into two parts:

I. *The entrance of the land and the conflict.*—Chapters i-xii.

II. *The division of the land.*—Chapters xiii-xiv.

It would be an impossibility to touch upon everything which the Spirit of God has placed in this book before us in the course of a few addresses; we shall therefore confine ourselves only to the leading features of the first part of the book. We shall consider: (I) The land and the possession of the land. (II) The passage through Jordan and the camp at Gilgal. (III) The enemies and the conflict. (IV) The dispensational teachings of the book.

The first nine verses of the first chapter contain the introduction of the book and the key at the same time. Let us notice seven things which are mentioned here: (1) The time—after Moses' death. (2) The leader—Joshua. (3) The passage over the river Jordan. (4) The land as the gift of God. (5) The possession of the land by the advance of Israel. (6) The enemies to be conquered. (7) The exhortations, containing the principles and rules by which the land could be successfully possessed.

We shall follow in this first address the land and the possession of the land.

"The land which I do give unto them." The land is that land "goodly and large, flowing with milk and honey," Canaan and the territory beyond in the dimensions as given in the fourth verse. This land was and is the gift of God to the seed of Abraham.

He promised to Abraham that His seed was to have it. They had done nothing whatever to earn it. In Deuter. ix:6 we read: "Understand, therefore, that the Lord thy God giveth thee not that good land to possess it for thy

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righteousness, for thou art a stiff-necked people." The seed of Abraham had now come to the border of the land. Across the river Jordan they saw the beautiful hills and mountains, the fertile valleys, the sweet fragrance of flowers and ripening fruits came to their nostrils, and perhaps a faint outline of the towering walls of Jericho. They were now to possess the land.

In the third verse we read a condition. God had promised the land. It was really theirs, but to come in possession of it they had to enter in, and after they got there they had to take actual possession of it. They had to conquer the land. "Every place that the sole of your feet shall tread upon, that have I given unto you, as I said unto Moses." They had to appropriate that which the Divine grant had bestowed upon them, and in the degree of appropriation they would and could enjoy the land and the good things in the land. There was beautiful Lebanon. To possess and enjoy that grand mountain range they would have to go there and scale its heights, and every place as soon as their foot stood upon it was theirs. Alas! they never took Lebanon. In fact, they failed to enter in as the Lord wanted them. In the first verse of the second section (Chapter xiii:1) we read: "There remaineth yet very much land to be possessed."

Now these are the literal facts before us. What is the typical application of that land and its possession? What is the spiritual meaning of Canaan? Literally we have seen it is the earthly possession of God's earthly people. There is a striking analogy between the earthly and the heavenly people of God. Both are chosen, the heavenly people before the foundation of the world and the earthly afterwards. Both are God's possession and are kept by Himself. The center of the one an earthly city, Jerusalem, and that of the other, the heavenly Jerusalem; the one having the promises of earthly blessings, the other of heavenly blessings. The earthly land of Israel, as their inheritance, must therefore typify a corresponding heavenly possession of the heavenly people; that is the church.

Now the general but very erroneous interpretation of Canaan is, that it typifies heaven, the land of promise and of

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rest into which the believer enters after death. The river Jordan is used as a type of the physical death of the believer, the passage necessary to enter into heaven. In Christian song this interpretation comes out again and again, and how many are the sermons which have been preached and are preached following this application. Special stress is generally laid upon the crossing of Jordan, as if it were a fearful thing, exceedingly to be dreaded, with a thought of possible harm put in, which may come in the hour of death to the believer. But death is not at all that for the believer. We are delivered from the fear of death by Him who in His gracious work has annulled him who has the power of death, the devil. Death is no more death for the saint. The believer falls asleep in Jesus. And besides this, "We shall not all sleep; we shall be changed in the twinkling of an eye." We shall not all have to pass through physical death to be with the Lord.

However, there are two very strong reasons which make it clear beyond controversy that Israel's land does not typify heaven after the believer's death.

The first is the fact that the people of Israel had to fight their way through the land. Their battles, so to speak, began after they got into the land. They got into the land without even lifting a single sword or spear. But no sooner were they there the fighting began. Now this is never true of heaven. After we are in heaven there is no more enemy confronting us, there is no more temptation, and there are no more victories to be won to the praise and glory of our God and Father. Hence, Canaan cannot mean heaven.

The second reason is, Israel could be driven out of the land. They were indeed driven out and could not enjoy the land. This is not possible with heaven. Once in heaven means always in heaven, as once saved means always saved. There is no possibility of ever losing the place again to which God's grace and mercy has brought us.

Now we have said Canaan means something heavenly, the heavenly possession of the believer, and if it does not mean "heaven" what then does it mean? The answer is: It is the type of the possession and position which the be-

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liever has in Christ Jesus in the heavenly. There is much said about going to heaven, but the truth is, while in fact we are as believers not yet in heaven, in spirit and principle we are already there. God in His rich mercy has brought us into heaven, and there He hath blessed us with every spiritual blessing. He wants us to know it, to realize it, and to enjoy it.

It is here where the comparison of Joshua with the Epistle to the Ephesians comes in. In that epistle our heavenly position is revealed. It takes us beyond any other revelation. In Romans we learn that our guilt is gone, we are justified, and that the old man is crucified and we are dead to the law; in Galatians we read that we are dead to the world, but in Ephesians we learn much more than that. Here we learn that "God, who is rich in mercy, for the great love with which He has loved us when we were dead in trespasses and sin, has quickened us together with Christ, and has raised us up together and made us to sit in the heavenly in Christ Jesus." There is our place even now. Do not think of getting there in the future only, but you are there now. In that heavenly sphere God, the God and Father of our Lord Jesus Christ, hath blessed us with every spiritual blessing. The heavenly position and possession the believer as revealed in the book of Ephesians corresponds to the land "Goodly and large" in the book of Joshua.

Like Israel's land, this place we have in the heavenly, is God's own free gift. We have done nothing whatever to obtain it. As God gave that land to Israel, so has He given all that which is in the heavenly to every soul who trusts in the Lord Jesus Christ.

But who can tell what the gift of God, in giving us a place in the holy of holiest in Christ, really means in all its precious and blessed fulness? Astronomers tell us that the vast depths of heaven, in which millions and billions of stars (many of them thousands of times larger than the world we inhabit) move in their well ordered circles, that this wonderful universe is unsearchable and cannot be measured. They give us numbers, numbers of distances, which make our brains reel and which stagger us.

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But He who created them all and who alone can measure the depths of heaven has placed into our hands riches which are vaster even than the universe. Do you remember that it says in Ephesians "the unsearchable riches of Christ"? Who can search out these unsearchable riches, and yet they are ours? They belong to us. They are given to us by the grace of God. For you know the grace of our Lord Jesus Christ, "though He was rich He became poor that by His poverty we might be rich."

What riches! All that which He has, has become yours and mine through the rich mercy of God. Think of it! Every spiritual blessing we have in Him. There is not one, there cannot be one, which is not ours. All belongs to us. "He who spared not His only begotten Son, but delivered Him up for us all, how shall He not give us with Him all things?" But, dear friends, there are depths in that heavenly, which we have by the gift of God, which we have not yet fathomed and there are heights which we have not yet climbed.

And now let us turn to the third verse again: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." What is the application of this? A very simple one. Israel was called upon to take possession, to conquer what God had given to them; and so we are to take possession and realize in faith that to which God has brought us. We must go and possess that heavenly into which God has put us, and must conquer and then enjoy it.

Perhaps some one asks, what do you understand by "taking possession of it?" I would simply answer this by saying, make it your own. It is your own, and now in faith go and make it your own, realize it as belonging to you. And how can we make all the unsearchable riches of Christ our own? In only one way, and that is faith laying hold of it in a practical way; it means heart possession by heart occupation. And there is no limit to this heart occupation and making the heavenly, the spiritual blessing our own.

I think the apostle had all this in view when he wrote: "I follow after, if that I may apprehend that for which I am

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also apprehended of Jesus Christ" (Phil. iii). Jesus Christ had apprehended *him*, as He has apprehended *every* believer. For what has He apprehended us, or taken hold of us? To carry us with Himself up yonder in the Heavenly. He has taken us there. We are the travail of His soul, and He has taken us in His person in heaven. "That I may apprehend that for which I have been apprehended by Christ Jesus" means then nothing else, than the heart desire to lay *hold with the heart of all that for which I was bought with* the blood of the Son of God and to which He has brought me by His grace.

Let me say it once more: It is the heart entering into the heavenly possession in Christ; it is faith realizing it daily, moment by moment; it is faith taking it, appropriating it.

And why should we lay so much stress upon this entering in, taking possession? Because only as we do this can we walk worthy of the calling wherewith we are called, and worthy of the Gospel, and worthy of the Lord. Do not try to walk a heavenly walk and worthy of the Lord in any other way. You will surely fail. The only way is by heart occupation and apprehension in faith of that which you have in Christ, and from the heart the feet will learn to walk and the hands to act.

And now a few thoughts on the exhortation contained in the first chapter. They give us the principle by which we can lay hold of these things.

It is a fact that these words are often read and applied to temporal needs, difficulties and perplexities in earthly matters. No doubt we can use them in this way. I have often used them so and expect to use them again. "I will not fail thee, I will not forsake thee" should be heard above the strife and confusion about us, and these words should be written before our vision in golden letters in the hour of want. *But the first application here is to the occupation of* the land.

Notice that in the exhortation to Joshua there is not a word said about the crossing of the river Jordan. Why not? Because there was nothing there for them to do but follow on in the way which had been made. The exhortation con-

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cerns altogether their advance on the other side of Jordan. Precisely so is it with us. He has brought us into that land, as we hope to show in our second address, by the death of the Lord Jesus Christ. We have nothing to fight for, nor principles to follow to get in. But to advance in it, to take possession of it, we have to do it. Why? Because there are enemies who wish to keep us out of our possession. If we read these words again which the Lord spoke to Joshua we shall see that they are an appeal to faith and to obedience in faith. One short sentence from the New Testament condenses them. It is the wonderful word of Romans viii, "What shall we then say to these things? Is God for us, who can be against us?"

These words tell us that the Lord, when we desire to lay hold of the things He has given to us, is altogether on our side. First, He is with us. "I will be with thee." As He was with Moses so is He with Joshua. He is with us, indwelling us, and His Spirit is with us and His power is with us. Faith must look to these facts, for eternal facts these are. Secondly, "I will not fail thee." Surely He, with all his resources, with His strength, His wisdom, His power, is all for us, and we can depend on Him no matter how strong the enemy is who wishes to keep us out of our inheritances. "I will not forsake thee." That is the third to which faith is to look. He will ever stand by us. In the midst of the battle with the principalities and the powers—powers whose strength we cannot estimate—He is ever alongside of us with His drawn sword.

This is followed by the exhortation to obedience, "Be strong and very courageous." You will notice that the courageous is in connection with the law and the obedience to the law as well as the meditation day and night in that law. Then it is declared, "Thou shalt make thy way prosperous, and then thou shalt have good success."

To be courageous means, then, obedience to the law, and the way to succeed and to be prosperous in taking possession of the land is to meditate in the Law day and night. A word only about the term "Law" here. It means the Word of God. Moses had just finished writing the last word of

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the book of Deuteronomy. Why should it be thought impossible that he wrote the last chapter of that book? The Spirit of God could have easily done it, and I fully believe He did. And these five books were then the Word of God. We have the Word of God complete.

To this Word we have to go. Here we have to meditate and through it come in touch with Himself who speaks to our hearts. Faith may be compared with a fire, and the meditation in the Word is the fuel for faith. The Word *separates* us and *keeps* us separated, and thus we enter through the Word into our blessed land given to us. We obey the Word, and thus we advance.

Then there is another verse, "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." It is the climax. He has given it all to us. He wants us to have, He wants us to enjoy it and move in these precious things. Has He not commanded. Why, then, there is no cause to fear. He is with us.

In conclusion I wish you would study the story of Caleb in this book. We shall not come to it in our addresses. He had followed the Lord wholly. Read in the xiv and xv chapters what possessions he could conquer. In him all this is most blessedly illustrated. In the midst of the others who failed, who could not drive out the Canaanites and the Jebusites, he succeeded. He is the type for us. And who was he? I believe he was a Gentile brought in to Israel, an Edomite. But faith conquered.

Oh, let us enter during the Bible Conference into our rich possessions. Let our hearts enjoy and delight in that which God has freely given to us that it may be true what the apostle says, "For God who commanded the light to shine out of darkness hath shined into our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ."

II.—The Crossing of Jordan and the Camp at Gilgal.

(Joshua iii-v.)

We consider in our second address the entrance of the people Israel into the land by passing over the river Jordan and the events which happened in their lodging place at Gilgal.

Without reading the three chapters, which contain the record of this, let us take a brief review of their contents.

Between Israel and the promised land, their God-given inheritance, flowed the river Jordan, which had first to be crossed. At the time of the harvest the river overflowed its banks; it was a mighty rush of waters. How could they get across this stream? To ford it themselves would have meant death to them, their little ones and their cattle, for it would have swept them off their feet. The Lord Himself brought them over Jordan, without any danger to them, without wetting their feet, and without any work on their part. The Levites took the ark of the covenant, and as they moved with it towards the bank of the river, the people followed the ark. Between the ark, however, and the people there was maintained a space of 2,000 cubits, and they were not to come near unto it. The Lord then promised to magnify Joshua. This is the Word which was given about the crossing of Jordan: "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap" (iii:13). And so it was. As the priests advanced, carrying the ark, and their feet dipped into the brim of the waters, they were cut off. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over the Jordan. What a scene it must have been to behold!

This is the record which is contained in the third chapter.

In the fourth chapter we learn of the twelve men who took

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twelve stones out of the midst of Jordan, every man a stone on his shoulders, and deposited them in their first lodging place, Gilgal. But Joshua also took twelve stones and set them up in the midst of Jordan, where the feet of the priests had stood. When the work was finished the mighty waters of Jordan came rushing back and overflowed again, most likely with greater force than before, for the waters had been held back.

In the fifth chapter we have five events brought before us. (1) The fear which came upon the enemies; their heart melted. (2) The circumcision of Israel by Joshua. (3) The keeping of the Passover. (4) The eating of the old corn of the Land. (5) The appearing of the captain of the *Lord's host with a drawn sword.*

Here is a rich table spread. It is impossible to go into all and so we confine ourselves to the following three subjects:

I. *The passing over Jordan and its typical meaning.*
II. *What mean these stones?*
III. *The events in the camp at Gilgal.*

I.

In our first address we set aside the wrong interpretation, that Jordan means the physical death of the believer. But *while Jordan is not the type of death in that form, it is nevertheless* a type of death. The death which is in the river Jordan represented is the death of our Lord Jesus Christ and not the physical death of the believer.

The word Jordan means "to descend" or "the descender." The root of the Hebrew word for Jordan, "Jared," is found for the first time in the fifth chapter of the book of Genesis. There we read that the son of Mahaleel bore the name of *Jared*, and the names *Mahaleel-Jared* mean translated, "The Blessed God, who descends." One of those many hints we have in the Old Testament on the Gospel.

The first thing we notice in reading the third chapter is the ark of the covenant of the Lord, which is prominent

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throughout this chapter. It is taken up by the priests and carried in advance of the people and they carry the holy ark towards the river of overflowing waters. But as the priests touch the brim of it, the waters part before the ark and in the very midst of the river the ark rests, with the waters stemmed back, till all the people have passed through. The ark with the bloodsprinkled mercy seat and the Lord dwelling there is the type of our Lord Jesus Christ. The ark alone could drive the waters back and the ark had to go first. So our Lord came and went down into the waters of death and made a path through them. These overflowing waters which are mentioned in this chapter and the fourth are typical of the power of death, when He, the Holy One, entered in, and passed through death for us.

The distance which is announced to be between the ark and the people, two thousand cubits, is the type of this very fact stated. He went in first and parted the waters and none of the people could be with Him. The corn of wheat had to die first, before abundant fruit could be found. Peter had declared he would go with Him into death, but the Lord told him: "Thou canst not follow me now, but thou shalt follow me hereafter." And so it was. There was none with Him, when He made the way, but He carries all His people with Himself through death into life and glory.

It is especially mentioned here that it is a new way. "Ye have not passed this way before." It was a perfect way, a dry way, not a drop of the dark and muddy waters were left. How all this tells of the work He has done for us!

And what is the significance that there in the midst of Jordan, parted and dried up, halts the ark and before its solemn presence all the people pass till they are all across?

Surely we can look upon this as a type of our Lord Jesus Christ, the One who prevails for us. He is taking all His people safely over and none, not even the weakest and the smallest, is left behind.

There is likewise a significance in the fact that the Scripture records, that after the people had crossed the river, Jordan overflowed again its banks. The water returned with a mighty rush. These returning waters are the types

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of death and judgment, which will after a while no longer be kept back from rolling over a guilty world.

In the second place, let us notice briefly the fact that the Lord promises to magnify Joshua. We read of it twice. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel. * * * (iii:7). On that day the Lord magnified Joshua in the sight of all Israel." (iv:14.) We have not mentioned Joshua so far. To study him as a type would take another address. Joshua means "Jehovah is salvation." The Greek form for Joshua is Jesus; it is the very name of our Lord. The authorized version has for instance in Hebrews iv Jesus for Joshua. Joshua is therefore a type of our Lord. Moses is the type of Christ in the earth, and Moses' death as mentioned in the first chapter of this book, the type of the death of Christ; Joshua is the type of Christ in resurrection. The magnifying of Joshua stands for Christ's exaltation in resurrection, and it is an exaltation which has only begun and which is yet to be before "All Israel." Christ magnified, exalted in resurrection brings His people in and conquers their enemies.

We must, however, look a little closer at the typical meaning of the passage over Jordan. That we have a type here of the death and resurrection of Christ and His people associated with Him, has been shown so far. But what aspect of the death of Christ is in this passage the prominent feature?

We are aware that there are three aspects of the death of Christ in its meaning for us. The death of Christ has separated us from judgment and death. There is no more death and judgment for him who believes on Him. The death of Christ has separated us from our enemies, and the death of Christ has separated us to a heavenly place, a heavenly inheritance and heavenly life. In one word, He has brought us out and brought us in.

This is all seen in type in Israel's experience and history. In Egypt the type of the death of Christ is the Paschal Lamb. The blood was sprinkled on the door posts and a guilty people escaped death. "When I shall see the blood I will pass over you," Jehovah had said, and so it was. So it is still. The

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soul that believes on Jesus and His blood is forever safe under the shelter of that blood, not because that soul knows all about the blood and the great value of the blood, but because God sees the blood.

Pursued by their enemies they came to the Red Sea. Here God separated them from Egypt and from their enemies through the passage through the Red Sea, they were brought into the wilderness, while they saw their enemies dead on the sea shores. The Red Sea signifies death and resurrection of our Lord and the deliverance wrought in them for the believer. We are in God's eyes now dead to the world, dead to the law and dead to sin. With that passage, that deliverance from their enemies, a wilderness experience began, which ended after they had passed through Jordan and entered the land. We see that by passing over Jordan they were brought in, the wilderness was behind them. It is therefore not the aspect of the death of Christ for us in warding off judgment, though that is implied, which is presented unto us in the crossing of Jordan, but it is the fact, the blessed fact, that the death of Christ and His resurrection has brought us into the Heavenly. It is the Ephesian aspect of the Gospel, not alone dead with Christ, but quickened together with Him, raised up and seated in the Heavenly. Brought out of all that is old, into the Heavenly, a new man living up yonder with Him who is our life.

A word on the meaning of the wilderness. Egypt means the world. We are taken out of it and still we are in it. The wilderness is likewise a type of the world, what the world now is for one who is in Christ separated from the world. We sing right when we sing:

"The world is a wilderness wide."

May it be always that for us! Alas! with many believers it is not. The wilderness is the place of testing, trial and endurance. The number forty indicates that. And so we are here in the world as a wilderness to be tested and tried. It is in the wilderness we can prove and experience that deliverance which we have in Christ and that we are dead

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to *the world and to the Law and to Sin. But in Spirit we* are in the Heavenly.

Let me say also that God looks upon every believer in this threefold sense no matter if he knows it or not. He sees every soul who has trusted in Christ delivered from judgment, *delivered from their enemies and dead as well as raised* up and seated with Christ in the Heavenlies. God has done all this once and for all. Faith must make this real. By Faith we know we are passed out of judgment and rejoice in the fact of the assurance of salvation. How few after all of *the large number of professing believers get to that.* Fewer still get to know their deliverance that they have died in Christ, that they are dead to Sin and to the Law. How joyless is their life, how effort after effort is made to overcome the flesh and the world. The ignorance of this fact of *deliverance is responsible for all the strange and unscriptural* teachings about us on sanctification and so-called Christian perfection. And Faith must make real the heavenly possession and our heavenly place, in Christ Jesus, where He has blessed us with every spiritual blessing. We are brought *in to it by the power of God in our Lord Jesus Christ, and* through His rich mercy. And now to make it our own, to enjoy our heavenly portion to take possession of it in faith, this will bring the conflict of which we will hear later.

II.

What mean ye by these stones? A double memorial was erected by *Joshua commemorating this passage through* Jordan. A brief study of this in its typical significance will be further helpful to see our position in Christ. "That this may be a sign among you, that when your children ask their fathers, in time to come, saying, What mean these stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off: and the stones shall be for a memorial unto the children of Israel forever" (iv:6, 7). "And He spake unto the children of Israel, saying, When your children shall ask their fathers.

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in time to come, saying, What are these stones? Then shall ye let your children know, saying, Israel came over this Jordan on dry land" (Iv:22). A double memorial then. Joshua took the twelve stones and put them up in the midst of Jordan at the identical spot where the ark of the covenant of the Lord had rested. This was one of the memorials to be looked at, and then twelve men took up twelve stones which were gathered at the same place where the ark stood and carried them out of Jordan, to the dry land and in Gilgal these stones were pitched as the second memorial.

We ask then with the children, "What mean these stones?"

In looking out over the river Jordan, there in the midst a pile of twelve stones, most likely visible and the waves of water breaking over it. What do they mean? As they looked upon it they knew and could tell it to their children, that where these stones are, there stood the ark of the covenant of the Lord, and the waters were cut off. And there in the midst of the river they stood likewise and passed over.

The application of this is easily made. It does not take much discernment to see in this the memorial of the fact that we have died in Christ. We *are* dead and we are to *reckon* ourselves dead in Him. If we desire to know it we have ever to look back to the cross and remember, who stood there and cut off the waters, and in His person we stood there as well.

The second memorial, the stones taken up out of Jordan and carried to the lodging place, pitched at Gilgal. And as they looked upon these stones and their children asked them, "What mean these stones?" they could point to them and say that as these stones were taken out of Jordan on the dry land, so had they been brought out of Jordan to the dry land. The second memorial is the type of the fact "that we are alive unto God in our Lord Jesus Christ." We are a new creation in Christ Jesus, the old things are passed away, behold all things are become new. It is the memorial which tells us that we are quickened and raised up and seated in the Heavenly.

These are then the two blessed facts to which we can ever look and must ever look. We are dead, we have died and therefore we must reckon ourselves dead unto sin. We are

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alive, we are raised up and brought in to the Heavenly. That twelve men took out the stones seems to be a type that this concerns all the people of God, as it does in fact. May our lives, our walk give evidence of these facts, as the twelve stones were evidence of it for Israel and their children.

III.

We shall now look briefly to the typical teaching of the fifth chapter, which tells us what happened when Israel got into the land. The place where they camped was Gilgal. The importance of the place and the events which transpired here is seen by the fact that they always returned to this camp after their battles and their victories. When they had taken Jericho they did not return to Gilgal, and Joshua sent some men from Jericho to Ai and in consequence of this they suffered that shameful defeat.

Now Gilgal is the first ground of the land, a new ground. It typifies the place of resurrection for us. Only as we apprehend this can we successfully carry on the warfare, with faces ever set towards the bright and glorious land, the Heavenly, and overcome the enemy. We are brought there and stand upon that ground. The church is built upon that rock and the gates of Hades itself can not prevail against it.

1. We notice first the fear which took hold of the enemies of Israel. They were afraid and their hearts melted. Who these enemies were we shall see later. They were instruments of the prince of the power in the air. Their fear denotes Satan's fear. He knew Jehovah, who was with His people, and through whose power and strength they had advanced and crossed over Jordan. The Death and Resurrection of our Lord has defeated the enemy. Through death He has annulled him who has the power of death, that is the devil. And so in faith we may look upon all the mighty powers and principalities, as conquered and yet in the warfare we must put on the whole panoply of God to withstand the wiles of the devil.

2. The second event in the fifth chapter is the circumcision of Israel by Joshua. This is recorded in verses 2-9. Here

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we strike a most vital and important truth. It is this act of Joshua which gives Gilgal its name and character, for Gilgal means "rolling away." Right after circumcision had been carried out the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is Gilgal unto this day" (verse 9).

The reproach of Egypt had rested upon them, the uncircumcised generation, the reproach of being not separated unto the Lord, and by Joshua's act this reproach was taken away. Joshua took the sharp knives and carried out the *Word of the Lord.*

Now what does circumcision mean? What is it here the type of? It means the literal carrying out of the sentence of death to the flesh. It means the practical application of the death of Christ. It is nothing less than mortifying, keeping *down in death the flesh, putting it off.*

In this way circumcision is used in the New Testament. Turn for instance to the Epistle to the Colossians. In the second chapter we have the doctrinal teaching of it, and in *the third chapter the practical side.* "*In whom also ye are* circumcised with the circumcision made without hands in putting off the body of sins of the flesh by the circumcision of Christ." And in the third chapter we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. * * * Mortify therefore your members which are upon the earth."

It is, we repeat it again, the practical carrying out of our *being* dead. The sharp knife has to be applied to the flesh, and the things of the flesh. It will be very painful, it must be painful. If we are not practically entering in doing this, then the reproach of Egypt is upon us. Though we are dead, and God looks upon us as dead judicially, yet when we are conformed to this world and live and act after the fashion of the world, then the reproach of the world is upon us. But if we *act out* the fact of being dead and alive unto God, then is the reproach rolled off from us.

It is here where so many fail and fail again. The Judgment of Self is but little done. And, how can it be done? Only by the realization of faith that I am seated with Christ

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in the Heavenly. First see your place, your possession and position in Christ, then carry out what that place implies.

It *cannot* be done in any other way.

This makes clear the reason why they always turned back to Gilgal. It is the place of self-judgment, and that is the place of our strength and power. We are always safe if we get back there. How easy it is to leave it? What is more dangerous defeat in our warfare or victory? Defeat certainly drives us always to Gilgal, the Judgment of Self. The danger is after the victory, after we had a rich blessing *and had successful service. Oh, how needful it is then to* return to Gilgal, to take the same place in weakness before Him, who is our strength.

3. The third event in this chapter is the keeping of the passover. Entered into the land, the land flowing with milk and honey, it was the very next thing after the rolling away of the reproach of Egypt. How they must have rejoiced in that feast? What sweet memories must have come to them? They looked back and remembered in keeping the passover, that they had been in the house of bondage, in Egypt. They remembered that fearful night in which the Lord went through Egypt and slew the first-born, and how He had passed over them on account of the blood, which He saw. They remembered how they had gone in the Red Sea and out to the other shore. They had still a vision of those dead Egyptians there by the sea shore. And vividly before them stood the memorial, the stones telling them of the passage over Jordan. All this must have been before them, for God had promised them to bring them out *of Egypt into the land and He had done it. Notice the dif*ference between the two keeping of the Passover. The first they kept as guilty, to be protected by it, the second they keep as delivered and brought into the land. And we too have a precious feast of remembrance, a feast in which we *look back and rejoice in the fact of our salvation*, our deliverance and our place in the Heavenly, in Christ Jesus. It is the Feast kept in remembrance of Him, "Do this in remembrance of Me." It is to be kept on the ground of resurrec-

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tion. Keeping it, it must be done in Gilgal. Only as we apply the principle of Gilgal can we enjoy the feast and keep it in Spirit and in Truth. Notice the connection between Circumcision and worship in the third chapter of Philipplans. "For we are the Circumcision which worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh." This is a very marked connection, is it not? It is in fullest accord with the type before us.

4. Closely connected with the feast of Passover is the eating of the Old Corn of the Land. The manna had ceased as soon as they had left the wilderness behind. The Manna, the bread come down from heaven, is the type of Christ in the earth, in His humiliation. The Corn, the Old Corn of the Land also typifies Christ, who is the food of His people, but it is Christ in Glory. Christ exalted, Christ up there in *the Holy of Holies must be the object of our meditation.* We behold the Glory of the Lord and are changed into the same image from Glory to Glory. When the heart enjoys the Heavenly it enjoys Him as in Glory, and we can say with Paul: Henceforth know we no man after the flesh, even though we have known Christ after the flesh, yet now we know Him so no more (2 Cor. v:16).

5. The man with the drawn sword. He who appeared now before Joshua with a drawn sword is the same who *appeared to Moses in the burning bush.* As He spoke out of the bush to Moses, "Loose thy shoe from off thy foot, for *the place whereon thou standest is holy,*" so He *speaks to* Joshua. And this Jehovah is our Lord Jesus Christ. He is the captain, the leader. His hosts were Israel then. He went victoriously before them. His hosts now are we, for *He is the captain of our salvation. He is the Head of His* body. With such a leader, who *can speak of defeat?* What a demonstration of the fact, *God is for us, who can be against us!*

Forward, then, into the land! Forward to the fight to possess our inheritance! But remember it must be by our *practical realization in faith of all these things.* What a loss for us if we know all these things and not do them, not

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live in enjoyment of them! But blessed are ye, knowing these things, if ye do them. He is with us, the risen One. Be strong and of good courage.

III.—The Enemies and the Conflict.

(Chapters v-xii.)

We have before us a most interesting portion of the book we study. May it be helpful to us under the blessing of God.

The promise was given in the first chapter, "There shall not be any man able to stand before thee." This plainly indicates the presence of enemies and conflict. Up to the fifth chapter there were no enemies to fight. At the Red Sea the enemies were pursuing them, driving them, so to speak, to enter the sea, but at the crossing of Jordan there is not a single enemy in sight. No sword was lifted by them; no shield against the arrows was needed. But once in the land they face the enemy and the conflict begins. We have learned before the meaning of this. Our heavenly possession is given to us without any fighting for it on our part. But to stand in it, to appropriate all in faith will bring us face to face with the enemy and the fight begins.

We shall confine ourselves only to the leading features of the warfare as described in Joshua and shall be obliged to pass by many of the details.

I. Let us glance first at the historical account and see the order of the conflict.

II. The typical application.

I.

If you turn once more to the third chapter and tenth verse you will read the names of the enemies whom Israel had to fight. "And Joshua said, Hereby shall ye know that the living God is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites and the Hivites, and the Perrizites, and the Girgashites, and the Amorites and the Jebusites." These seven nations persist-

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ently opposed Israel. Who were they? As far as we know they were nearly all the descendants of Canaan. Canaan, as we learn from the book of Genesis, was the son of Ham. Ham means translated, "blackened, sun-burnt." Upon him and his descendants rested the curse. These Canaanites, an accursed race, had settled, we fully believe, under the leadership of Satan himself, in Israel's own land.

They were usurpers of a land which was not theirs; they had made themselves thoroughly at home in it, as if it were their own. Furthermore, they were steeped in wickedness. Immoralities of the most abominable kind were connected with their idolatries. They also practised sorcery, divinations, they asked the dead and had familiar spirits among them, or as we would call it in the twentieth century, "they consulted mediums." In one word, Satan and his hosts had complete control of them. That land and these nations were his stronghold. It would be intensely interesting to translate all the names which we have in the Book of Joshua. The names of these nations, their kings, their cities, the places of battle, would teach us much, but we must refrain from this. Canaanite means, One who stoops down, that is, a merchant who puts his goods on the ground, is earth—bend. Amorite—"the one who is exalted, makes himself high"; the Perrizite—"one with domineering power"; "the weller forth of dark waters," the Girgashite and the Jebusite, the "one who stamps down." All highly significant names.

These nations were exceedingly strong and powerful. Perhaps resources were at their command of which we know very little. Evil powers manifested themselves through them. Jericho was a strongly fortified city. All in the land seemed to be under a well ordered government. The King supreme was Adoni-zedec, of whom we shall hear more. He was king of Jerusalem, the head of the Jebusites. Besides him there were numerous other kings, ruling over different principalities, all powerful.

As we study their behavior we find they were afraid. They were terrified and knew their own fate. They knew Israel to be the owner of the land who had come with the power of the Lord to evict them. Jericho was panic stricken. Never-

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theless did they fight with much courage. By their powerful physique, many of them being giants, they inspired terror. If they did not succeed in open warfare they tried strategy. The inhabitants of Gibeon practised this with their mouldy bread and their old wineskins. Their cunning surely was satanic. They likewise formed alliances among themselves. Every foot of ground they disputed, and as we learn from the record, Israel did not succeed in driving them out completely.

The conflict was divinely commanded, and the Lord Himself was the leader. With Him as leader there was certainly no necessity for defeat. If defeat came it could only be through the failure of his people.

First Israel rested and enjoyed the old corn of the land, while Joshua looks upon the Lord Himself with the drawn sword, and then they go forward. The conflict starts from Gilgal, and after the victory is won, the return is made to Gilgal. The walls of Jericho fall down under the blowing of the jubilee trumpets and the shout of the people. Defeat follows at Ai. It is occasioned by an unjudged evil among them. A very hard fight follows to recover the lost territory.

The cunning of the Gibeonites comes next. They succeeded in becoming allied with Israel, because they had not asked the Lord. It becomes the occasion of much misery to Israel. On account of the Gibeonites who joined Israel, Adoni-zedec is wrought up and he forms a confederacy of four kings and the five kings of the Amorites. The great battle is fought in which Israel is victorious and the Lord lengthened the day. A new and more powerful confederacy of nations, much people, even as the sand that is upon the sea shore is advancing against Israel. The Lord gives them in the hands of Joshua at the battle of Merom. King Hazor and his confederate kings are slain and the power of these allied nations is broken. The last which were cut off were the Anakim, the Giants. None were left except in Gaza, Gath, and in Ashdod. Then the land rested from war.

This is a very rapid outline of what the first part of the book of Joshua contains about the enemies and the conflict in the land.

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II.

Let us now see what is the typical meaning of these enemies and the conflict which Israel had in the land to possess it. Here, perhaps as nowhere else in this book, the words of the Apostle find an application, "All this happened unto them for types." It is all written for our learning. May we be all learners at the feet of our Lord.

The *enemies* which Israel encountered are the types of our enemies, and the conflict the type of our conflict. There is, however, a difference. Israel's enemies were flesh and blood and ours are not. Israel's conflict was in the earth, ours is in the Heavenly. Israel was asked to drive them out, we are not asked to drive out the enemy, but to resist him. Israel's land rested from the wars, we shall not rest until we are in the Heavenly as glorified beings.

We shall have to read from the Epistle to the Ephesians to see our warfare, which corresponds to the warfare of Israel in the land. It has been stated before that in Ephesians we have our heavenly place in Christ Jesus, every spiritual blessing in the Heavenly brought forth. Our testimony and our walk therefore is to be heavenly, and our warfare is likewise in the Heavenly.

In the sixth chapter we find the words which tell us of the warfare which is ours.

"*Finally*, brethren, be strong *in the Lord*, and *in the might* of His strength. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil: because our struggle is not against blood and flesh, but against principalities, against authorities, against the world rulers of this darkness, against spiritual power of wickedness in the Heavenlies. For this reason take to you the whole armor of God that ye may be able to withstand in the evil day, and, having done all things, to stand. Stand, therefore, having gird about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with the preparation *of the glad tidings of peace, besides all these having* taken the shield of faith with which ye will be able to quench the burning darts of the wicked one. Have also the helmet

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of salvation, and the sword of the Spirit, which is God's Word" (Ephes. vi:10-17).

Here is the full description of our conflict and the description of our enemies as well as what is expected of us in this combat, namely, to withstand and to stand.

First of all, a few words on what this conflict is not.

There is much that is called conflict, and which no doubt *is a conflict in a certain sense, but which is not Christian* conflict. For instance, Christian believers speak of doubts about their salvation. They are unsettled. After having sinned they fear that they have lost the peace of God and are no longer saved. One often hears such experiences stated, *and they are called "conflicts." But this is not conflict, but* rather the fruit, the outcome of unbelief in the Word of God and ignorance of the blessed Gospel.

Christian conflict is likewise not the lusting of the flesh against the Spirit. That such a conflict exists in every believer we know only too well. But we are never asked in the Word to fight the flesh. We are told that we are dead to sin and that we shall reckon ourselves dead unto sin. The old man is crucified, as Paul says, "I have been crucified with Christ." Whenever the flesh comes up—and when will it not, in some shape or other?—we must not fight it, but judge it as dead, keep it down in death. A dead thing need not to be fought. It is this lesson which so few after all learn. Many Christians continue to fight the flesh instead of reckon all dead. True Christian conflict is something different. It is conflict with the devil and with his hosts.

The Canaanites are, therefore, types of the evil powers with whom we have the conflict, whom we are to resist. Adoni-zedec is the type of the devil and the kings of Canaan the types of the principalities and the authorities. These evil beings oppose the possession and enjoyment of our heavenly place in Christ Jesus, as the Canaanites opposed Israel in the land.

Will you read Ephesians iii:10, 11, "In order that now to the principalities and authorities in the heavenlies might be made known through the church the all various wisdom of God, according to the purpose of the ages, which He pur-

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posed in Christ Jesus our Lord." This is a very significant verse. As the Canaanites knew what God had done for Israel, in bringing them out of Egypt and across Jordan, so the devil and his hosts know of the place the church and the believer in Christ occupy. Christ in His triumph, having triumphed over the principalities and authorities in the heavenlies, now shows the trophy of His victory to these principalities and authorities who still occupy in the heavenlies a place which is not theirs, out of which they shall be driven by Michael (Rev. xii). They, knowing this, hate us and wish to keep us from enjoying our portion, for they can never keep us out from that which God has given us.

Their aim, therefore, is like the aim of the Canaanites, to keep us back, to hinder us in advancing and taking possession of the land, to realize in faith our place we have. He does not want us to enjoy now, this very moment, our position in the heavenlies, and finds a thousand wiles and a thousand ways to hinder, to harass us.

Few believers, it is true, know something of it. They are ever in conflict with themselves. But you begin to place yourself where the grace of God has placed you, and you will soon be in conflict and have to stand against the wiles of the devil.

But Satan works through instruments. The Canaanites were his instruments. The fortifications of Jericho, as well as the beauty and fragrance of it, were all through the enemy. The Gibeonites had their cunning from the father of lies, the devil. What instrumentalities does he use with us to keep us from realizing and enjoying our possession?

In the passage read from Ephesians we find mentioned "the world rulers of this darkness." The world is under the sway of Satan; he is the god of this age, and the world, the political, the religious world, so called, and all that we find in the world, to which we no longer belong, is the instrument through which he attacks us and against which we have to stand and to withstand.

This is not only clear from the words used in Ephesians, but the warfare in Joshua typifies this very strongly. We repeat, Canaanite means one who stoops down, a merchant

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who is occupied with the earthly things. If we follow this we would find a very strong connection with Babylon. Babylon is opposing the purposes of God, and in the book of Revelation we see a religious and commercial Babylon as the consummation of this present evil age. Satan will succeed in enthroning the religious, the commercial world at the ending of this age.

Jericho is the world as such, Ai represents likewise the world, and the clever Gibeonites, with their pious talk, the religious world, antagonistic to the heavenlies.

Through the world, which the enemy controls, the lust of the flesh, the lust of the eye, the pride of life and all that which is in the world, the enemy attempts to keep us back from realizing our heavenly portion and enjoying every spiritual blessing wherewith we are blessed in the heavenlies.

Jericho is the type of the world. It means fragrance. It stands at the very gate of the land and is the first stronghold of the enemy which is taken.

In our next address we may study some of the dispensational lessons which the breaking down of the walls of Jericho suggest. They were broken down "without hands." As Jericho falls and is laid in ruins as soon as Israel is in the land, so is the world through faith laid in ruins for the believer who apprehends his place in the heavenlies. Our faith is the victory which overcomes the world. A curse was laid upon the rebuilding of Jericho at that time, and thus faith looks upon the world and the power of the world broken and never wishes to return to it to build it again. It was a wonderful victory, the fall of Jericho. It was faith which obtained the victory, a faith which trusted implicitly in the Lord, a faith which carried out the Word of the Lord and which took nothing from the world. Surely we all looked upon the world as overcome, and judged it as being ruins when first we beheld our inheritance in the heavenlies. But it is not sufficient that it is done once. The ruins have to be maintained. It cannot be built again. Alas! how often it is.

Furthermore, we might say we come again and again to

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our Jericho in our l[illegible] How many they are and how different the power of the enemy through the world! How high these walls, these hindrances, these obstacles in the way! The enemy knows how to magnify these by which he wishes to inspire us with fear. And then we often do what the Israelites did not do. We measure the walls, we speak of the difficulties, the perplexities which are in our way. We reckon with the difficulties instead of reckoning with the Lord who can break down the walls of Jericho. It is by these Jerichos, these worldly circumstances, the enemy attempts to keep us from enjoying the land and to fully maintain our heavenly calling and place. But as faith looks to the Lord and trusts Him, the walls fall down again and again. How many falling walls of Jericho have we seen in our lives? We can and should see them all falling, and over the ruins of the world step on towards new conquests and new enjoyment of the good things. We learn next that the victory was dangerous for Israel. They did not return to Gilgal, the place of self-judgment. They became self-confident and thought they had now accomplished such a great deed that the rest would be child's play. What after all had they done to break down the walls? Nothing, in fact. They simply had carried out what the Lord had commanded, and then gone into the city and slain the enemy, who, perhaps, made no resistance. It is after our victories, after our deliverance, we have especially to watch and pray and return to the safe place, which is upon our knees in Gilgal.

The little place Ai brings the defeat which will always follow self-confidence. Joshua sent men to view Ai, and he did it without authority. There was no necessity to send spies again. Small or great, as the cities and towns may be, the Lord had given them all in Israel's hands. The sending out of the men was an act of unbelief. And as they return and report Ai an insignificant place, without walls, they recommend that only two or three thousand men be sent up. The result is Israel suffered loss. And so shall we be defeated if we act in self-confidence. But have you ever noticed the close connection which is between Jericho and

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Ai? Ai translated means "ruins." We find it the first time in the xii chapter of Genesis. Abraham, in the very same [illegible] perhaps watched by the Canaanites, who were there, had [illegible] his altar between Bethel and Ai. He worshipped with [illegible]face towards Bethel; the house of God and Ai was [illegible] of him; he had his back towards it. It is as we she[illegible] worship, with our backs turned upon a world which we consider to be in ruins. Here is the connection with Jericho. Jericho had become Ai and Ai is Jericho. Faith has laid the world in ruins, but out of the ruins the world rises again; that is the lesson.

And another terrible connection which exists between Jericho and Ai; Achan had sinned. The shekels of silver and of gold and the Babylonian garment there in Jericho had captivated him. He confesses "I saw, I coveted, and I took." The same old story which was first acted in Eden repeated: In the midst of Israel was an evil which was not judged, and it proves itself to be the most powerful confederate against Israel in the warfare and leads to defeat.

It is so with us. As soon as we cling to anything which is of the world, and do not judge the accursed thing, the enemy gets an advantage over us, and we cannot enjoy the victory over the world and cannot advance in the things of Christ. Ah, the many Achans in our hearts! Let us judge evil at Gilgal, put it away out of sight, and then we shall be victorious.

A word about the Gibeonites. You will notice that the greatest stress in Ephesians about our warfare is laid upon the fact that the devil uses strategy. We are to stand against the wiles of the devil. Elsewhere we read that Satan transforms himself as an angel of light. I think he uses strategy, his wiles more than anything else to defeat us, make us unhappy and keep us from the enjoyment of our spiritual blessings. The Gibeonites were Hivites and they came with the most subtle cunning. Not alone had they their mouldy bread and old wineskins to hand, as a kind of credential to back up their lies, but they talked very cleverly about the Lord God and very piously said they came to them "because of the name of the Lord thy God." They

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were abominable deceivers, put up to this trick by the devil. Israel had to stand much misery on account of the unholy alliance into which they entered. The enemy knew how to use it to his own advantage.

And what are the wiles of the devil? We have to look to the so-called religious world to find what the wiles of the devil are. The religious world, that which professes to be *religious and talks and sings piously and speaks of God* and of Christ, but at heart it is nothing but the rankest pharisecism, hypocrisy and an enemy of the cross of the Lord Jesus Christ. This may be termed strong language, but it is not at all too strong. "Ye foolish Galatians who has *bewitched you*" we read in Galatians. This going back under the law, this ritualism, conforming to the things which are passed, is witchery. It is by these that the devil practices his wiles and ever tries to get us into bondage and into something which is not according to Christ.

This law keeping, ritualistic Christendom, with its hypocrisies and lies, belongs to the wiles of the devil, and many a one saved by grace has become ensnared by these Gibeonites.

In Colossians you read of the wiles of the devil. Philosophies, speculations, traditions of men, intruding into the things which men have not seen and not holding the head, that is Christ. So the Spirit of God has to tell them that they are complete in Christ and have need of no such things. But how many are being spoiled in our day by these wiles of the devil? How many are hindered by these seductive doctrines, these cunningly devised fables, and are led away from their true enjoyment of the land, the heavenlies. And as it was with the Gibeonites, these associations become the source of misery and unhappy conflict.

World reforming, mixing into the politics of this world, is another one of the wiles of the devil. World reformers and "Christian" politicians can talk as piously and nicely as the Gibeonites, but woe unto the believer who makes common cause with them! He will surely lose his joy, his delight in the things which are above. He will not be able to realize his heavenly place.

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These wiles of the devil are multiplying. We need to stand and meet them with the sword of the Spirit.

But how [illegible] these Gibeonites ever deceive the people of God? The story is soon told, "They asked not counsel of the Lord." They did not go to the Lord to ask what they were to do. Oh, the lesson which is for us in this! More waiting on God is the demand of the present time.

As Jericho and Ai are connected, so is the defeat of Israel by the Gibeonites and the great battle between Israel and Adoni-zedec with the four and five kings. Adoni-zedec forms an alliance to come against Gibeon. Israel has to face the leading king of the land, and on that day gains a decisive victory.

Adoni-zedec means "the Lord is righteous." What a name for such a fearful being as the Jebusite king over *Jerusalem. He is a mimicry of that other one who was* king of Salem, king of righteousness, and who is a type of our Lord, Melchizedec. Adoni-zedec stands for Satan himself, that wonderful but fallen being, and as a type of that man of sin and son of perdition, who as false king will soon sit in Jerusalem. Satan faces Israel in the person of Adoni-zedec. But Israel comes up from Gilgal and prevails against him.

And so there is a corresponding warfare for us. This Adoni-zedec acts as an accuser and a former of an alliance against Israel. Satan is that. He is the accuser of the brethren before God, ever accusing and conspiring against them. How little we know of what is going on up yonder. The first and second chapters in the book of Job lift the veil a little. So we may look upon this great battle as a type of the conflict when Satan, with all his powers, his principalities and authorities, after he has accused us before God, presses down upon us. But, coming up from Gilgal, we shall prevail.

But there is a still stronger alliance under King Hazor. How it shows that Satan will not be satisfied, but brings all his resources to bear upon us to rob us of that which is ours.

We have not time to look to the armor. It is the panoply of God. If God Himself supplied the shield and the sword,

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the breastplate and the shoes for Israel in this warfare, we do not know. We know they had shoes and garments which lasted them for forty years. But God supplies the panoply for us, and puts Himself the sword into our hands. There *is not a single weapon for the back. The shield cannot be* for the back, for it is to catch the fiery darts of the enemy, another mode of attack upon us. We are to stand, to maintain, to withstand. Notice how often this is repeated.

Dear friends, we are living in the evil day in which our enemies press upon us and attack us in our heavenly place, in our heavenly position. May we put on the whole panoply of God. Soon we shall need it no more. Soon God, the God of Peace, will bruise Satan under our feet completely, *and the land which is ours now will ever be ours in fact.* May we fight and fight in faith and resist the devil.

IV.—*The Dispensational Aspect of the Book of* Joshua.

The book of Joshua, the first historical book of the Old Testament, with the record of these various and important events, the typical meaning of which we could study in part, has also a very marked dispensational aspect. It foreshadows throughout the great coming events in which Israel, Israel's land and the nations are concerned. The study of these events are never out of place, especially in these last days.

Everything in Israel's history is prophetic. The events connected with the lives of the Patriarchs, Abraham, Isaac, and Jacob, as well as Joseph, are prophetic. Israel in the furnace in Egypt foreshadows Babylon and the great dispersion in which they are now. Their persecutors then were Gentiles, who hated them and would not let them go as Gentiles are troubling them now. Their remarkable preservation and increase are the types of their miraculous keeping, and not less miraculous increase among the nations. The countries where the Jews are mostly persecuted produce the strongest evidence in this direction. The plagues which fell

upon Egypt are typical of the judgments of God, which will fall upon the nations at the end of this age. Their exodus from Egypt under the leadership of Moses, whom they had rejected when he came to them the first time, foreshadows the gathering of Israel and their future exodus from the land of the north and from all countries, under the leadership of Christ, at His second coming. The passage through the Red Sea, the slain enemies and their Song of Praise in Exodus xv, all have their dispensational aspect. So has the *visible presence of Jehovah in Glory*, for as He was there with His people, so will He be with them again.

The utterances of Balaam are prophecies concerning the future of Israel. The looking of the people upon the brazen serpent and their Healing may also be taken as a type of looking upon Him whom they have pierced. In the same manner almost everything is a dispensational foreshadowing in the Book of Joshua. From chapter to chapter we might advance and learn from these events what God in His mercy will do yet for His earthly people.

We shall confine ourselves to seven events only.

I. *The Possession of the Land.* That land in its great dimensions is still Israel's promised land as much as it ever was. The promises are Israel's, and they have to yet possess that land goodly and large, including Lebanon, and from the Euphrates to the Nile. This is generally denied. Here we have to point to the miserable mode of interpreting God's Word by spiritualizing everything and annulling the covenants of God. *Most Christian believers declare that Canaan* is Heaven, and that God will ever keep the promises which He made to Abraham and his seed, seems to them almost an impossibility. To say Israel will never receive the land and possess it in the dimensions in which they never possessed it, amounts to the same as accusing God of breaking His promises and setting aside the truth of His Word. But as surely as we who have believed are the Heirs of God and the joint heirs with our Lord Jesus Christ, so surely will Israel inherit and possess the land. As there was a definite time for Israel to cross Jordan and to take possession of the land, so is there a definite time when God will bring them in

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again. It will be when the measure of the wickedness of the nations, who hold the land in their possession, is filled up, as it was filled up then. In that time God will remember the covenant, and He will give the land back to His people and *bring them in, as He brought them in through Joshua and* said, "I will give it to them."

The land is God's gift. I often talk with Jews who are Zionists. Some months ago a Zionist leader spoke to me enthusiastically of their plans to get the land back by purchase and obtain it gradually. After he was through I put a simple question to him: What would you think, if your horse were stolen by a thief, and you knowing the thief, would go to him and offer him a hundred dollars to buy back your horse? Would it be not alone the most nonsensical as well as unjust dealing? He had to assent to it. So, I told him, are you Zionists trying to buy back your land from him, who has no right to have that land, whose property it is not. And besides this the land is not to be bought and not to be sold. Alas! the blindness of Israel! Deut. xxx gives us the promise and conditions concerning the occupation of the land by Israel. And surely the signs *of the times indicate that Israel's wilderness wanderings* will soon be over.

II. *Let us consider briefly Joshua, the one who brings them in.* Joshua, Jehovah is Salvation, was the Second One, and he brought them in. The first one, Moses, could not bring them in. Nearly all the first and second things typify the first and second coming of Christ. So Moses is the type *of Christ's first coming, and Joshua the type of His second* coming. It is at the second visible and glorious coming of Christ that Israel will receive the land. He will bring them to their God given inheritance. We read nothing that the people under Joshua were stiff-necked, they were obedient and submissive, willing followers of him who led them forth. So in that coming restoration Israel will be obedient and followers of Him who is their leader. Joshua was magnified before the eyes of all Israel, and Christ will be magnified in their coming return to the land and in the possession of it. At the close of the fourth chapter we read that all the people

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of the earth will know and fear the Lord. This surely will be accomplished when Jehovah-Jesus redeems His people *and heals their backslidings.*

III. *The Spies and Rahab* give us other dispensational lessons. We have said nothing in our former addresses on the very instructive event in the second chapter. God's abounding Grace is illustrated in the salvation of Rahab and her house. In the New Testament we find her with the three other women (perhaps all four Gentiles) in the genealogy of our Lord in the first chapter of Matthew. We read of her in the chapter of the witnesses of faith in Hebrews xi, and in the Epistle of James her works are made prominent. The scarlet line in her window, the house marked by the color which is gained by the crushing of the worm, speaks of the blood beneath which she was sheltered. It is the blessed Gospel which is illustrated in her case. But it has also another application.

The two spies entered the land in advance of the whole nation. They were faithful and courageous men and took their lives into their hands. They may well be taken as a type of the faithful Jewish remnant, which will be a kind of an advance guard entering the land before all Israel is brought in. The King of Jericho, who seeks their life, is the type of that other wicked King yet to come.

Their flight to the mountains reminds us of the word in Matthew xxiv, "Let them which be in Judea flee unto the mountains." Rahab, who believed and hid the spies and was saved on account of her faith and works, foreshadows those of the nations, who believe in the coming judgment and do good to that remnant of Israel. They are those to whom the Lord will say, "What ye have done to the least of these my brethren that have ye done unto Me" Rahab was saved and could remain in the land and enjoy the earthly blessings with Israel. So the nations, who have fed and clothed and done good to the Lord's brethren will be delivered out of the judgment and be kept.

IV. *The events at Gilgal have a prophetic significance.* The circumcision of Israel as carried out by Joshua is the

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type of a circumcision which the Lord will accomplish for the whole nation. In the chapter to which we referred before, Deut. xxx, we read the promise, "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." "Behold I will gather them out of all countries, whither I have driven them in *mine anger, and in my fury and in my great wrath*; and I will bring them again unto this place, and I will cause them *to dwell safely. And they shall be my people, and I will be* their God. And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them" (Jer. xxxii:37-39). Or take another word of the Lord written in one of the great restoration prophecies in Ezekiel: "Then I will sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. * * *" (Ezekiel xxxvi: 25-28). Then the reproach which has rested upon them for so long will be rolled away and they will be no longer the tail of the nations but the head.

Israel will also keep in the land the feasts of joy and eat of the old corn of the land. What a grand ritual it will be which they will observe! What a glorious time it will be when the land gives again the increase and the latter rain be upon it and milk and honey will flow once more. "Then it *shall no more be said, As the Lord liveth, that brought the* children of Israel out of the land of Egypt. But, 'The Lord liveth, that brought up *the children of Israel from the* land of the north and from all the lands whither He had driven them" (Jer. xvi:14-16).

V. *The fall of Jericho and overthrow of Israel's enemies.* This is a rich section full of dispensational applications. We can only point out a very few of them. Jericho is the type of the world ripe for judgment. Jericho surrounded by its *high and strong walls, a perfect picture of the walls of un*belief, wickedness, apostacy and evil in general.

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Seven days Israel was to march around, and seven priests with seven trumpets, and on the seventh day, they had to march around seven times and blow the seven trumpets. All this was preparatory for the judgment to come. How it all reminds us of the book in which the number seven is not less prominent: Seven seals, seven trumpets and seven vials —connected with judgment in the book of Revelation. The trumpets, however, in Joshua, are not the trumpets of judgment, but they are the trumpets of Jubilee. The great Jubilee will be ushered in with the fall of Jericho, with the execution of God's judgment upon Babylon.

The walls of Jericho fell without a sword being lifted up against it. The breath of the Lord blew them over. So shall the day come when the breath of the Lord will fall upon all that which is high and lofty. The stone will fall out of heaven and smite the image of world power and world rule, and ruins complete will be the result, never to be built again.

The warfare which Israel carried on is likewise a prophetic foreshadowing. The same land which was once inhabited by nations who had ripened for judgment is again in the possession of the enemy, who has taken it, and the nations which hold Palestine and stretch out their hands to possess it, are practising the same abominations as the Canaanites did. The nations of our day are getting ripe for judgment. In Israel's land Adonizedek—the Lord is righteous, was king of Jerusalem and Israel had to confront confederacies of nations. Adonizedek is the type of Satan himself, and the man of sin. Israel was used to execute God's vengeance upon these nations. It will be repeated in the future, "Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations and with thee will I destroy kingdoms" (Jer. xxi:20). Read also Micah v:8-9; Ez. xxxix:10; Zech. xii:6; Zech. xiv:14.

VI. *The battle of Gibeon.* It is the most remarkable battle in the book of Joshua. There was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. The sun stood still and the moon stayed until the people had avenged themselves upon their enemies (chapter x). Infidels and higher critics

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have sneered at this miracle and have ridiculed it. As if God could not set aside the laws of nature He has created and laid down for the government of the universe. However, that remarkable day will be repeated. It foreshadows the day of the Lord. Turn to Habakkuk iii: "The sun and the moon stood still in their habitation, at the light of thine arrows they went, at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the nations in anger. Thou wentest forth for the salvation of thy people, for salvation with them anointed; thou woundest the dead out of the house of the wicked, by laying bare the foundation unto the neck." That day Habakkuk saw is the day of our Lord's glorious appearing.

VII. *The division of the Land and Israel's rest.* They were brought in, the land was divided unto them by lot, and though it was not a permanent rest, yet had the land rest from wars for a time and the tabernacle was set up at Shiloh, which means peace. The promises to Israel tell us when they are brought in again, they shall no more be plucked up out of the land. There is yet a *sabbatismos*—a great Sabbath-keeping for them and by them. It will be after the Lord has come. Then the land will be redivided. In the prophet Ezekiel do we find the redivision by lot. Chapters xlvii and xlviii. Israel's glorious land will become with that division and the magnificent temple, the center of the world. And so have we in the book of Joshua a double joy set before us. The joy of knowing our portion and inheritance and the joy of knowing Israel's portion and future.

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Studies in the Gospel of John.

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In our study of the gospel of John we desire to be kept from mere dead theological views of Him concerning whom the Holy Spirit has here written. In the gospels we have a *fourfold view of Christ presented to us—the King of Israel;* the Servant of Jehovah; the Perfect Man; the Son of God. The study of John's gospel, the theme of which is "The Son of God," is most necessary in these days of increasing error and false teaching concerning the person and work of our Lord. In John's gospel the Holy Spirit meets all these errors *by simply testifying the truth concerning our Lord.* We have the key of this gospel in the first few verses, "Jesus, the Son of God; the Divine Word." And we also have the purpose of the Spirit in writing thus in chapter xx:30, 31. In our study we shall find divisions more or less helpful. In chapter i:1-18 we have the Holy Spirit presenting to us the person of whom He is about to speak in this gospel as the Son of God. In i:19-xii:50 we have a record of some of the words used and of the works of Christ, so arranged by the Holy Spirit as to bear witness that He is the Son of God among men. In xiii:1-xvii:25 we behold our Lord withdrawing from the multitude and revealing Himself more fully to His own. From xviii:1-xix:42 He seems to withdraw Himself even from them and to be more alone with His Father, *especially upon the cross.* Then in xx, xxi we have Him coming forth to bless His own in a very special way. Briefly, the outline is:

Jesus, the Son of God (i:1-18).

I. In the Outer Court (i:19-xii:50).
II. In the Holy Place (xiii:1-xvii:25).
III. In the Holy of Holies (xviii:1-xix:42).
IV. Coming forth to bless (xx:1-xxi:25).

Jesus the Son of God (iii:18). We have in these verses a threefold word of the Holy Spirit concerning Him.

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1. Preëxisting (v:1, a). a. Creating (v:3-5). 3. Coming into the world (v:6-18). Of course only the merest suggestive outline can be given of these things.

1. Christ Preëxisting (v:1-2). In verse 1 the Spirit tells us of the eternity of Christ in a very simple way. "In the beginning was the Word." The phrase "the beginning" is used several times in the Bible with different meanings: e. g., Matt. xix:4-8, of the human race; Jno. viii:44, of Satan's sin; Genesis i:1, of the creation of the world. But go back from beginning to beginning, yea, to the very first of them all, and the Spirit says *the Word was*, e. g., already there, as already existing. It is God's way of telling us little children about the Eternity of Christ.

b. He is and ever was the expression of God, the Word (Heb. i:1-3). But ere He comes into the world to tell man of the glory and love of God, He has from all eternity been telling out to God Himself all the perfection of the Godhead.

c. He is also before us here as being at one with the Father, "The Word was with God." All through John's gospel we have this Unity of Christ with the Father before us.

d. Again the Spirit presents Him to us as Divine, "The Word was God." He who came to save is none other than God. What a flood of light, controverting all error, does the Holy Spirit let in upon the person of our Lord Jesus Christ here.

e. Verse 2 presents Him as coöperating with the Father. He came to do the will of the Father in everything—fulfilling all the counsels and plans of God. A careful reading of Prov. viii:22-31 will greatly help us at this point, remembering that Wisdom in that chapter is Christ.

2. Again we have hve statements of the Holy Spirit concerning our Lord as Creator (v:3-5).

a. Himself uncreated, yet creating all things, and all things created for Him and to Him.

b. In v:4 the Spirit speaks of Him as having Life; not that which was given to plants, etc., but that referred to in Gen. ii:7; and yet further in the sense of Jno. xii:24, as

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connected with 2 Tim. 1:10, the life of regeneration for men. Hence we have 2 Pet. 1:4.

c. *The Life in Christ is the Light of men*: e. g., He who is the Word and the Life has come to reveal God and God's ways, and to show man where he is spiritually. How clearly all is revealed by Him who is the Light.

d. In v:5 we have this Light manifested. It is like the word in Gen. 1:2, where we see the light breaking in upon the darkness. So Christ the True Light breaking in with Heavenly Divine Light upon the spiritual darkness brooding upon the lost race.

e. Then we come upon the very strange statement that "the darkness comprehended it not." The darkness does not understand or apprehend the Light; "the natural man not receiving the things of God."

3. Christ coming into the world; the Light and Life of men (v. 6-18).

a. Heralded by John (v. 6-8). With that love and condescension does our Father present Christ, first through a man like unto ourselves. Of John's testimony we shall see more further on.

b. Then follow two characteristics of the True Light. It cometh into the world. People speak of God passing by man in his lost and ruined state, but that is not like God. Into the intense darkness the Light comes proclaiming Him Divine. Then, again, the True Light lighteth every man. Col. 1:23 and similar scriptures.

c. Verse 10 tells the more than strange story of God the Son being in His own world in a very special way, and yet not being known. Surely the race was dead in trespasses and sins, and in the intensest spiritual darkness.

d. Still more dreadful the evil in verse 11, where the record concerns His own people, who had been prepared by prophet, priest, sacrifice, etc., for His coming. "He came to His own and His own received Him not." The Pharasaic Judaism of that day is twin brother to the Laodiceanism of the present day; both unite in rejecting Christ.

e. In sharp contrast with this we have the little handful, the Josephs, Marys, Simeons, Annas, receiving Him. How

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clearly this reveals sin, and at the same time proclaims Christ Divine.

f. In verses 12 and 13 we see Christ again giving life to those who receive Him. We are reminded of the words of Gen. ii:7. So God gets Sons through Him. "Not of blood" (Matt. iii:7-9); Pharisees. "Nor of the will of the flesh" (Gen. xvi); an Ishmael whom God cannot use. "Nor of the will of man" (Matt. xxiii:15); a wretched proselyte. But of God, through Christ, by the Spirit; and indwelling us so that we are a new creation.

g. In verses 14-18 we have much said to us about His incarnation that we must touch upon very briefly as we pass on. He is made flesh, not sinful flesh, for there was no taint of sin in Him or about Him; yet truly flesh (Heb. ii:16). Great is the mystery of Godliness. And here we behold the glory of the Father, as seen nowhere else; so that "he which hath seen me hath seen the Father." Everywhere we look we shall behold the glory of the Father in the Word which speaks of the Son (Heb. i:3). Who so well fitted for this work as He? Then again we have Him full of grace and truth. In Him mercy and truth have met together; righteousness and peace have kissed each other. He comes to us *full* of these much needed blessings. Connect verses 14 and 16 together and read, omitting the parenthesis in verse 14. The Moses and Christ are contrasted with each other; out of the fulness of the law comes condemnation and death; while in Christ is the fulness of grace and truth come out from God to men. And then *He* is before us in verse 18 as interpreting the Father. "No one has seen God at any time; an only-begotten Son; the One existing in the bosom of the Father; *He* hath interpreted Him." He alone is competent and fitted to do it; none else could interpret God; and He has done so. Yet again it is out of the bosom of the Father that He comes to speak to us; how this tells us of the love of God. Christ is the very unfolding of the Father's heart to us. This is the *One* who has come as the Lamb of God to give Life and Light to men.

I. Jesus the Son of God, the Incarnate Word in the Outer Court interpreting the Father (i:19-xii:50). In this

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section we have the word witness occurring thirty-four times, almost exclusively pointing to Christ as He is presented to us by the Holy Spirit in the opening verses of the Gospel. Suffer a very brief outline of the testimony on this point.

1. The testimony of John the Baptist comes first (1:19-36). This is eminently fitting, for the Old Testament line of testimony in the prophets, etc., reach their climax in John, in whom they seem all to be gathered up and point to Christ as the Lamb of God. To the inquisitive Pharisees John can go no further than to speak of Him as the unknown One. To the multitude who are listening intently to him he points Him out as *the Lamb of God*. On the next day he does so again so that two of his disciples follow Him. John also speaks of Him as the Spirit-anointed One who was to baptise with the Holy Ghost all who believe. So He is marked out in this double way to men as the Son of God. So the Old Testament looks through John to Christ and says He is come at last; He who is the Saviour of whom we have all been testifying. In iii:27-36 we have a further word of John concerning Christ as the Bridegroom. It is suggestive that this follows upon the testimony as to His being the Lamb of God, and that in it John indicates his own relation to Christ, as also that of the Old Testament saints: "friends of the Bridegroom"; while prophetically we have the Bride only suggested here; for as yet she has not been formed.

2. In this section of the Gospel we have also the testimony of the Miracles. Of these John records eight; seven pre-resurrection, and one post-resurrection. They are to be found in the ii, iv, v, vi, ix, xi and xxi chapters. Let us look at but two of the seven; the water turned to wine, and the healing of the impotent man.

a. In ii:1-11 we have the record of the water turned to wine. The key to this miracle is in verse 11; note in this connection 1:14 and Heb. 1:3. But in what sense did Jesus manifest forth His glory? The empty water pots set for purifying tell clearly of the failure hitherto of everything to perfectly cleanse; as also the falling short of the wine that maketh glad the heart is indicative of the inability of any to give the fulness of joy. But now at a word the purifying

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water fills the pots to the brim suggesting the cleansing from *all sin, while as you look the water blushes into wine* at His will, suggesting the Blood of Christ, of which wine is the *type, as the basis of all cleansing and all true joy.* Moreover, the Last Adam, who had made the first man Adam and his bride, had now come to secure for Himself a Bride. He, too, is to get into the deep sleep of death that He may have His Bride formed out of Himself; and now He is at the wedding feast performing a miracle that gives the better things last. It points forward to that greater Supper of the Lamb (Rev. xix:9). How very suggestive! How it marks Him out as the Son of God, the Word of God, the Life and Light of men.

b. Passing over the other miracles we come to that of the healing of the Impotent Man at the pool of Bethesda (chapter v). Much of the testimony of this miracle concerning Christ hangs upon the thought in verse 17. Contrasting the word worketh with the word rest of Gen. ii:3 we have this thought: *When God finished His work by creating man* all was very good, and God rested upon the Sabbath day. But *it was not long ere sin entered and disturbed this rest, so* that God must come forth and work again. Then when *Christ the Saviour comes He takes up the work, and the* Holy Spirit follows. Here at Bethesda is a typical man impotent because of sin. A word from Christ, and he is healed, and we next find him in the Temple, praising God. Surely this is the *He* who is the Life.

3. In the next place let us briefly note a few of our Lord's conversations. In chapter iii we have that with Nicodemus, a man representing the very best in the natural man. To him the word of Christ is, "Ye must be born again." At the same time He reveals to him who is to give the life needed (iii:16); and how He will give it (verses 14, 15). So marking Him out as the Son of God who came to give life and light to men. In chapter iv we have the conversation with the woman of Samaria at the well of Sychar. Here He is the Life ready to bestow the Water of Life as well to *the needy one; but first showing her need by lighting up her* life as only He could in a tender, loving, yet unsparing way.

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Her testimony clearly points out Christ as the Son of God: "Come see a man which told me all things that ever I did; is not this the Christ?" The converse of chapter xii closes this section. In verse 24 we have His answer to the Greeks who came seeking Him, showing plainly that He alone can and does give life; and so is the One spoken of by the Spirit in the opening verses of this gospel. On the farther side of that Cross historically, all who believed obtained life by the forward look of faith; while this side we look back to a finished work and life. But the death of Christ is the center of all that life to men. Oh, the marvel and the love and the grace of it all to poor sinners!

II. Jesus the Son of God, the Incarnate Word in the Holy Place (xiii:1-xvii:26). Following the analogy of the Tabernacle we have in the Holy Place three pieces of furniture, the Table of Shew Bread, the Golden Candlestick, and the Altar of Incense. We may helpfully subdivide here as follows: 1. Jesus at the Table of Shew Bread (chap. xiii). 2. Jesus at the Golden Candlestick (chap xiv-xvi). 3. Jesus at the Altar of Incense (chap. xvii).

1. Jesus the Son of God at the Table of Shew Bread (chap. viii). Remembering that the Bread was God's provision for the priesthood among the Jewish people, we have in it the picture of Christ, who is the Royal food for the Spiritual priesthood in Himself. Here in chapter xiii we have the Passover Feast, which we know was followed by the Lord's Supper, where the Bread and Wine set forth the Christ very clearly. But note what our Lord does ere they partake. In the old Jewish economy all must needs be cleansed ere they eat; and so it is here, only the Lord Himself must do the cleansing; and He must needs be at the feet in the place of humiliation when He does it. Surely all points to Him as the One of Phil. ii:5-8. And then when washed we have our part with Him. What a picture of the condition of things till He comes; a faulty, stumbling people, kept clean by the Lord and so in fellowship with Himself. Oh, the marvelous grace of it all!

2. Jesus the Son of God at the Golden Candlestick (chap.

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xiv-xvi). Remembering that the Golden Candlestick was for light in the Tabernacle, we have the counterpart here in the light which our Lord gives us upon matters we should have known nothing about save for Him. We have the key to much, if not all, in this section in xiii:8 (last clause). Christ is telling us of our part with Him.

a. In our Father's house whither He is going there are many abodes; the heavenly antitype of the abodes provided in His Father's earthly house for the ministering priesthood. And now He is going to prepare the abodes for the Heavenly Priesthood; and is coming again to receive them unto Himself, that where He is they may be also, having their part with Him. *Blessed provision! Blessed way to our home!*

b. In verses 7-11 we have a very precious word concerning our part with Him in knowing the Father to an extent. How suggestive it all is. The Spirit testifies of the Son, and the Son interprets and reveals the Father, so that read where we will in the Word we have the glimpses of our Father *before us. What a precious view of the Word of the Lord* our God.

c. Yet further does He lead us into the fellowship with Himself in the work that He does (verses 12-14). Without doubt these are the greater works of Pentecost and such like. But it is all because He is with the Father. So that every conversation serves to mark Him out as Son of God.

d. In chapter xv:1-8 we have Him revealing to us our part with Him as branches of the True Vine whom the Father has put there and is pruning and caring for that He may have fruit.

e. Then we have our part in His love (verses 9-16). We are His friends for whom He has given His life and whom He loves as the Father loves Him. And then we also have our part with Him in His rejection by the world (verses 17-26). Following this we have very much that is precious about our part with Him in possessing the Holy Spirit, but we may stop to even comment on this. We would only call attention to the way in which this portion ends, "In me * * * in the world" (xvi:33).

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3. Jesus the Son of God at the Altar of Incense (xvii). We find much here; more than would suffice for a month of study. By anticipation Calvary is past, and in the light and power of that finished work our Lord prays.

a. As regards Himself (verses 1-5): Glorify is the key to these verses, and the whole thought is that the Father may be glorified in and by the Son.

b. As regards His own then with Him (verses 6-19), telling what He had done for them and to them, and praying that they may be preserved, sanctified and kept in unity as they should go forth on the mission He had given them.

c. As regards those yet to believe on Him through their word (verses 20-23). The burden of this prayer is unity with Himself and the Father; a unity that would be manifest to the world, convincing men that He is the Christ. How can believers listen to this prayer of our Lord and still go on in, and with, that which divides and separates believers in Jesus Christ?

d. As regards all believers (verses 24-26) respecting their ultimate glorification with Him. Beloved we were and still are upon our Lord's heart in prayer. Let us enter more fully into these precious things concerning Him, the Lamb of God, which taketh away the sin of the world.

III. Jesus the Son of God, the Incarnate Word in the Holy of Holies, offering Himself without spot to God (xviii:1-xix:42). Withdrawing to a greater extent, even from His own, we have Christ here more especially with the Father; especially is this true of the Cross. It is a solemn scene. It is holy ground. Comparing the accounts of the four gospels we find that in John's gospel we have nothing of the agony of Gethsemane, of the traitor's kiss, of the answer of Christ to Caiaphas, of the three hours' darkness upon the Cross, of the bitter cry of the forsaken One, nothing of the mockery of the multitude, etc. We also note that in John's gospel we have many things not found in the other three Gospels, e. g., the word to the multitude in the garden and their falling back. His words to Annas and to Pilate, the word about His coat, the piercing of His side, His bones

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not broken, the entombment with spices, etc. All these have a deep meaning without doubt. In Leviticus 1:5 we have four sacrifices made by blood which typify the sacrifice of Christ on the cross in its fourfold aspect; corresponding to the fourfold account we have in the gospels, only the order is reversed in the gospels; so that in John we have the whole Burnt Offering view of Christ's Sacrifice. All is for God, a sweet savor; and hence the omission of the sin-bearing character of the death of Christ.

1. Jesus in the Garden (xviii:1-2). The absence of the agony, no word about the twelve legions of Angels, as also the word of verse 11, all mark the character of Christ's offering. At the same time His Divinity is seen when He asserts Himself to be "I am" (verses 6-8, omitting the italics); and in response the multitude fell backward to the ground.

2. Jesus before Annas (xviii:12-27). Annas is the true High Priest, while Caiaphas is the one appointed by the Roman power; and God's Lamb is before God's High Priest, and no blemish is found in Him; the reply of Jesus indicates this much. It should be contrasted with the silence in the presence of Caiaphas recorded by the other evangelists.

3. Jesus before Pilate (xviii:28-xix:26). All through this scene we behold the Lamb of God, the Son of God, gladly going to the Cross to do His Father's will and so glorify Him; while at the same time we have Him searching Pilate's heart till he trembles; the Son of Man seeking the lost.

4. Jesus the Son of God on the Cross (xix:16-37). He is in the place of death (Golgotha) for us; between two, a saved and an unsaved malefactor; both within reach of that Christ who is the power of God to salvation to every one that believeth; yet only the one entering into life by faith, and becoming in Christ a sweet savor unto God. Here we have the word about the coat of Christ, in full keeping with the flaying of the Burnt Offering, as showing its otherwise unseen perfection. It becomes the property of one of the soldiers (verse 24 with Prov. xvi:33), just as God through Christ gives righteousness to all who believe. Dismissing Mary and John, our Lord is more than ever alone with the

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Father; but there is no darkness, no cry, all speaks of the delight of the Father in the work of the Son. Note also that the cry "I thirst" is uttered that the scripture might be fulfilled; nothing is forgotten; this answers to the cutting of the Burnt Offering into parts to show that all is perfection. *And having done all, the Son of God, the Incarnate Word,* cries, "It is finished," and willingly yields up His life to His Father. John records two things not found in the other gospels, both of which are in fulfillment of the scripture: *No bone of Him is broken; referring to the prophecy in* Psa. xxxiv:20, we see that it refers to a righteous man; and pray who is the Righteous Man but Christ? so that this word marks Him out to us as such. Then we have the spear-marked side prophesied by Zech. xii:10. Connecting this with Zech. xiii:1 we see the meaning of it for Israel of the future; but also for sinners of to- God's Lamb has died; God's heart is satisfied; the sweet savor is before the Father.

5. Jesus the Son of God in the grave (xix:38-42). He who spake the word of Gen. iii:19 going down into the grave for man; but not as the first Adam, for the Last Adam saw no corruption. Comparing what we have here with Lev. vi:8-13, we note how the True Burnt Offering is wrapped in *clean linen and put in a clean place with the aromatic spices* speaking of the fragrance of that Sacrifice to God.

IV. Jesus the Son of God the Incarnate Word, risen from the dead; coming forth to bless His own (xx:1-xxi:25). The destroyed Temple is raised. The Good Shepherd has come out of the grave. The Resurrection and the Life is alive forevermore. The Corn of Wheat is no longer to abide alone. First the fact of the Resurrection as shown by the orderly arrangement of the grave clothes in the empty Tomb: testifying that the Son of God is risen with power. Then the appearance to Mary of Magdala with the commission to tell of the Ascension *to the Father, as showing that God must have the* first fruits (of Lev. xxiii:9-14). On that same evening appearing to the disciples with the message of "Peace * * * Peace;" shewing the hands and the feet in testimony of the

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finished work which was the basis of that peace. And then as the Last Adam, the Quickening Spirit, breathing on them and so giving life (Gen. ii:7). Anointing them with the Holy Spirit as He sends them forth to their mission in the world. Truly this is the Son of God. And what an interpretation of the Father to us by the Risen One. What a ministry is that too of the preaching of the remission of sins (*Acts iii:19; xiii:26-28*). *Eight days afterward appearing* to Thomas (the Twin) type of the appearing to the Israel remnant of the last days (Zech. xii:10; xiii:1). Later on to the disciples at the Sea of Tiberias. What a picture of the toiling all night long among the nations trying to accomplish that which can only be done when our Lord comes again. But at the appearing of Christ all is changed, morning has come, and the prophecies of blessing shall be fulfilled. This section closes with a word to Peter and one about John. Peter is the representative workman to whom the Lord is committing the care of the Flock: the lambs are to be fed; the sheep are to be fed; the flock is to be shepherded: but one thing must first be settled, "Simon son of Jonas, *lovest thou Me?*" *Unless you do, you may not do* this work. So it is now, beloved; but remember Rom. v:5. The word to John is about his tarrying till Christ comes: not that Jesus said that John should live on in the flesh till He returned, but that in a special sense he should tarry with the believers in his writings till the fulfillment of the Blessed Hope; e. g., as in the Book of the Revelation of Jesus Christ (i:9; xxii:20,21).

The Gospel closes with the statement of v. 25. Linking it on with i:1-18, we see how fully Christ has interpreted the Father to us. Has He not more to tell us which has not yet been revealed, when we see Him face to face and are like Him?

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The Epistle to the Galatians.

FIRST ADDRESS.

By C. I. Scofield.

In entering upon the study of Galatians let us first of all remember the circumstances which called out the Epistle. Galatia, in the first century, was a province of Asia Minor. It was inhabited by a race of aliens to that part of the world; Gauls, not Greeks, not Syrians. Three centuries before Christ a torrent of barbarians poured into Greece, and amongst them were Gauls who, when the wave receded, remained in what came to be called Galatia. They had the Gallic characteristics, enthusiasm, affectionateness, and fickleness (i:6; iii:1; iv:9, 20).

In Galatia, as elsewhere in his beloved Asia, Paul labored, with the usual result that churches were planted. But to Galatia, as elsewhere among Paul's converts, went Judaizing teachers, mingling with the pure meal of truth the evil leaven of legality. Let me be understood, the law of God is neither evil nor leaven, but is holy, just and good. But the law *is only good in use when that use is lawful:* "knowing this, that the law is not made, for a righteous man, but for the lawless and disobedient, for the ungodly and sinners" (1 Tim. i:8-10). All this will appear more explicitly in a moment. For the present let it suffice to notice that it was this evil work of the Judaizers which called out the Epistle to the Galatians.

With this necessary preliminary word, let us pass next to the structure of the Epistle. It falls naturally into six sections or chief divisions, as follows:

Section I. The Apostolic Salutation (i:1-5).

Section II. The Theme of the Epistle (i:6-9).

Section III. The Vindication of Paul's Apostleship, and *the Divine Authority of Paul's Gospel (i:11 to ii:14).*

Section IV. Justification Is by Faith without Law (ii:15 to iii:24).

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Section V. The Justified Sinner Is a Son, Not a Servant, and Is Neither Under the Law as a Rule of Life, Nor as a Means of Sanctification (iii:25 to v:24).

Section VI. Exhortations and Conclusion (v:25 to vi:18).

Having thus seen the divine order of this Book, let us now take up these divisions more at length.

Section I. The Apostolic Salutation (i:1-5).

Paul begins with the affirmation, so usual in his Epistles, of the divine authority of his apostleship. It was neither "of" man as to authority, nor even "by" man instrumentally —as by election, or lot, or ordination, but wholly by Jesus Christ, and God the Father (Acts xxii:6-15; xxvi:12-18). He joins with himself the brethren who are with him, as being of like precious faith; communicates to them, not, as some say, the apostolic blessing, which is blessed foolishness, but the divine message of grace and peace from Father and Son—that Son whose sacrifice was meant to deliver the believer not only from sin, but also from this present evil age, with all its religiosity and pretended law-keeping.

Section II. The Theme of Galatians (i:6-9).

The Apostle had called the Galatians into the *grace* of Christ. Now grace means unmerited, unrecompensed favor. It is essential to get this clear. Add never so slight an admixture of law-works, as circumcision, or law effort, as of obedience to commandments, and "grace is no more grace." So absolutely is this true, that grace cannot even begin with us until the law has reduced us to speechless guilt (Rom. *iii:19*). *So long as there is the slightest question of utter* guilt, utter helplessness, there is no place for grace. If I am not, indeed, quite so good as I ought to be, but yet quite too good for hell, I am not an object for the grace of God, but for the illuminating and convicting and death-dealing work of His law.

Grace is God's "kindness toward US" (Eph. ii:7)—us, "who were dead in trespasses and sins" (Eph. ii:1), "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in

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the world" (Eph. ii:12). The law is "just" (Rom. vii:12), *and therefore heartily approves goodness, and unsparingly* condemns badness; but, save Jesus of Nazareth, the law never saw a good man. Grace, on the contrary, is not looking for good men whom it may approve, for it is not grace, but mere justice, to approve goodness, but is looking for condemned, guilty, speechless and helpless men whom it may save, sanctify and glorify.

Into grace, then, Paul had called the Galatians. What was his controversy with them? Just this: they were "removed" from the grace of Christ unto "another gospel"—though he is swift to add, "which is not another." There *could* not be another *gospel*. Change, modify, the grace of Christ by the smallest degree, and you no longer have a "*gospel*." A *gospel* is "*glad tidings*"; and *the law is not* glad tidings. "*What things soever* the law saith, it saith to *them who are under the law*; that every mouth may be stopped, and all the world may become guilty before God" (Rom. iii:19), and surely that is no good news. The law, then, has but one language: it pronounces "all the world"—"good," bad, and goody-good—guilty. The only way to escape is to get out of the "world," and the hand of grace alone opens that way of escape.

But you say: What is a simple child of God, who knows no theology, to do? Just this: to remember that any so-called gospel which is not pure unadulterated *grace* is "another" gospel. If it proposes, under whatever specious guise, *to win the favor of God by works*, or goodness, or "character," or anything else which man can do it is spurious. *That is the unfailing test.*

But it is more than spurious, it is accursed—or rather the preachers of it are. It is not I who say that, but the Spirit of God who says it by His apostle. This is unspeakably solemn. Not the *denial* of the Gospel even, is so awfully serious as to *pervert* the gospel. Oh, that God may give His people in this day power to discriminate, to distinguish things which differ. Alas, it is discernment which seems so painfully wanting.

If a preacher is cultured, gentle, earnest, intellectual and

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broadly tolerant, the sheep of God run after him. He, of course, speaks beautifully about Christ, and uses the old words—redemption, the cross, even sacrifice and atonement —*but what is his gospel? That is the crucial question.* Is salvation, perfect, entire, eternal, the alone work of Christ and the free gift of God to faith alone? Or does he say: *(Dr. Abbott) "Character is salvation," even though he may* add that Christ "helps" to form that character?

SECTION III. THE DIVINITY OF PAUL'S GOSPEL (Gal. i. 10-24).

To the Apostle Paul was committed that body of revelation which explains grace, and, defines the doctrine of the church. Our Lord, indeed, predicted the church (Matt. *xvi:18), but He did not describe it. Apart from the revelation* through Paul we should know nothing of the church. *To Paul also was committed* that body of truth concerning salvation which forms what he calls "my gospel," and which is the great doctrinal basis of Christianity. It is, therefore, of the utmost importance, that Paul shall remind the Galatians *who are forsaking him for teachers who claim a superior* authority as coming from Jerusalem, and as pretending to speak for Peter or James, that they are turning not from a man, but from God's man.

Let us note briefly the steps of this demonstration. The *Apostle appeals, first of all, to the knowledge which the Galatian saints had of his character (verse 10). He was* no men pleaser; hut, on the contrary, sacrificed popularity to the cause of truth. He was therefore worthy of credence. *Second* (verses 11, 12), he plainly asserts the divine origin of his gospel. He received it, not by tradition, nor from man, but by revelation.

Third, as to the pretensions of the Judaizers, who made much of their affiliation with the church at Jerusalem, if any *living man knew Judaism it was himself. He had been a* foremost Jew. Indeed, he was saved, not from immorality, *idolatry,* or blasphemy, hut from Judaism. If, therefore, he had not exalted Mosaism in his evangelistic labors in Gala-

tia, it was because it was the mere chrysalis, the mere empty shell, out of which the Gospel had emerged.

Fourth, Paul *recounts his life from his conversion to* show that he was not an apostle taught man, but a divinely sent, divinely equipped witness (verses 15-24). *Fifth*, (ii: 1-5) as to circumcision and the law, the Apostle had tested that very issue in Jerusalem itself. Going thither by revelation, he had taken with him Titus, a Greek, whose presence was seized upon by false brethren as an occasion to bring up the question of circumcision; and there, in the very mother church, whose authority the Judaizers exalted, the *circumcision of Gentile converts was not required*. Why, then, should circumcision be insisted on in Galatia? *Sixth*, Paul's apostleship was fully acknowledged by James, Peter and John, the very *foremost of those who were apostles* before him. *Seventh*, since the Judaizers were claiming some special authorization from Peter, it became necessary to point out that Peter was by no means infallible. At Antioch he had so dissembled for fear of Jewish opinion that Paul had to publicly rebuke him (verses 11-14).

Here, then, were the solid bases of the Apostolic authority of him who had called them into the grace of Christ, whose direct revelation *from* Christ they were *forsaking* to follow men who made much of tradition, and of human authority. And this question of the source of Paul's teaching, permit me to remind you, is by no means an obsolete question of interest only in the first century. It is a burning question to-day, and in the twentieth century. Men speak of "Pauline" theology, as if Paul were a mere theologian, the framer of a system of Christian doctrine—a system with which one may disagree, in whole or in part, and still be a good Christian. *Against these, as against the objectors of* the first century, the truth runs that Paul spoke, even as to the very words (1 Cor. ii:13), not as a system-maker, but as the mouth of God (John xvii:18, 20).

SECOND ADDRESS.

We resume at this hour the study of Paul's great Epistle to the churches of Galatia. Passing from the triumphant

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vindication of his Apostolic authority, Paul next refutes the first form of the Galatian heresy—the contention, namely, that a sinner is not justified by faith only, but must add law works. This refutation forms,

SECTION IV. JUSTIFICATION IS BY FAITH WITHOUT WORKS (ii:15 to iii:24).

The course of this demonstration is like the resistless march of an armed host. Nothing can stand before it. The flimsy quibblings of ancient and modern legalists are scattered like the chaff of the Summer threshing floor. But this march is, like that of a well ordered army, by definite stages. It is an invasion in which every vantage point is fortified and made a solid base for the next advance.

Friends, let us give our hearts to these things. We have, most of us, been reared and now live under the influence of Galatianism. Protestant theology, alas, is for the most part, thoroughly Galatianized, in that neither law nor grace are given their distinct and separated places, as in the counsels of God, but are mingled together in one incoherent system. The law is no longer, as in the divine intent, a ministration of death (2 Cor. iii:7), of cursing (Gal. iii:10), of conviction (Rom. iii:19), because we are taught that we must try to keep it, and that by divine help we may. Nor, on the other hand, does grace bring us into freedom, for we are kept under the law (Rom. vi:14).

The apostle, then, *first* informs the Galatians that even the Jews, the men of privilege, who are not Gentiles "without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii:12), but "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came"—even the Jews have believed in Jesus Christ that they might be justified by the faith of Christ, and not by the works of the law (verses 15, 16).

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But, *second*, death has freed the believer from the law (verse 19). Here is a great principle upon which I must ask you to pause for a moment. It is not only that the believer is, as to the law, a dead man, but the far deeper thing is true that it was the law which killed him. He is dead to the law, not through suicide, but through execution. The law which he violated has condemned and executed him. The law, finding him red-handed, did not exhort him to try again, but summarily slew him. How this was is made clear in verse 20, "I am crucified with Christ." However unreal that may seem to the saint as a matter of *experience*, it is to God, who gave the law, an eternal fact; and the important matter is not what the believer "feels," but what God *says*. Doubtless the believer is called upon (Rom. vi: 11) *to "reckon" that to be true which God avers to be true*; but the believer's reckoning has to do with his experience, not with his justification, and, whether or not he so reckons himself, the fact remains immutable that to God he is, as to the law, an executed criminal. Justice has been completely *vindicated, and it is no longer possible even to bring an* accusation against him (Rom. viii:33, 34).

It is not possible to know Gospel liberty, nor Gospel holiness until this great fundamental truth is clearly, bravely grasped. One may be a Christian, and a worthy and useful man, and be still under bondage to the law, but one can never have deliverance from the dominion of sin, nor know the true blessedness and rest of the Gospel and remain under the law. Therefore, once more, note that it is death which has broken the connection between the believer and the law. "The law hath dominion over a man as long as he liveth" (Rom. vii:1). "But now we are delivered from the law, that being dead wherein we were held" (Rom. vii:6). Nothing can be clearer. But I hasten to add that there is a mere carnal and fleshly way of looking at our deliverance from the law, which is most unscriptural, I am persuaded, most dishonoring to God. It consists in rejoicing in a supposed deliverance from the principle of divine authority over the life—a deliverance into mere self-will and lawlessness.

The true ground of rejoicing is quite other than this.

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The believer is set free from that which condemned him, and, though perfectly "holy, just and good" in itself, only *incited the flesh to acts of rebellion (Rom. vii:7-13)*. *No*, the believer's co-crucifixion with Christ was to the end that "henceforth he should not serve sin" (Rom. vi:6).

Accordingly, the Apostle moves to the *second* statement, in which, indeed, he slightly anticipates the truth concerning the principle of the believer's life, to which truth he devotes the fifth section of the Epistle. That truth is two-fold. (1) Though crucified with Christ, he is alive again because Christ now lives in him; and (2) the principle by which his new life is governed is the by-faith, instead of the by-law principle (ii:20). *This, as has just been said, is not strictly* germane to the question of justification, but the Apostle states it, apparently, to meet instantly a charge of antinomianism—a calumny which legalists perpetually fling at those who, in realized deliverance from law, are seeking holiness *through faith*.

Remember the steps—the believer is justified by faith; is dead to the law; is alive again because Christ lives in him, and the principle of his present life is the by-faith principle. This opens an immense door of hope concerning daily deliverance *from the power of sin*, because "all *things* are possible to him that believeth."

Justification, it may be remarked in passing, is that act of God whereby He declares righteous all who believe in Jesus. It is something which takes place in the mind of God, *not in the nervous system or emotional nature of the believer*.

The *third* proposition (verse 21) opens the whole question of righteousness. Here is another great word. It is used in Scripture in three senses—one bad, two good. The bad sense is self, or legal righteousness. The pharisee who *thanked God that he was not as other men*; the Apostle Paul in Phil. iii:4-6, had that kind of righteousness. Fortunately, not only for himself but for us Paul's legal righteousness came to a test in the white light of the shekinah before it was too late. On the Damascus road Paul saw *its true nature*. What is, in the divine estimation, the very highest possible quality ("if any man thinketh he hath

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whereof he might glory in the flesh, I more") of legal righteousness? Paul tells us—"dung."

The good senses of righteousness are (1) the righteousness of God imputed to him who believes on Christ, in justification (*Rom. iii:22; iv:5-8*), *and imparted in regeneration* (Gal ii:20; 1 John iv:15); and, (2) that character which is the "fruit of righteousness" (Rom. vi:17, 18; *viii:4*). And this righteousness is simply "Christ, who of God is made unto you * * * righteousness" (1 Cor. i:30).

Come back now from this necessary *excursus* to Gal ii:21, the Apostle's third proposition, righteousness, whether imputed or imparted, whether of standing or state, is by faith and *not by law*. *If it is not so, then Christ is dead in vain.* Are any of our under-the-law brethren ready for *that* alternative?

In iii:2, the *fourth* step forward is taken. The Holy Spirit is received by faith, not by the works of the law. Observe, *friends, the tremendous accumulative force of these successive positions.* Each principle, by itself, is enough. If even the Jew must be justified by faith apart from works, that is an end of the matter surely for a poor Gentile. If the law has condemned and executed the sinner who believes, then *surely he is not justified by what killed him. If righteousness is by faith and not by law, surely it is folly to seek it by law.* So each of these principles spells deliverance. But now there is a fourth principle. The Galatians received the Holy Spirit by simply believing. If, then, God has already sealed them (*Eph. i:13*), *to what purpose add law-works?* (*Acts x:44-48; xi:17, 18; xv:7-11*). Even this does not, however, exhaust the Spirit's reasons why justification is by faith and not by law works. He takes another position, the *fifth*. Salvation, as we all agree, is under the Abrahamic covenant (*Gen. xii:1-4; xv:1-7*). *Is that a by-faith, or by-law covenant?* The question answers itself: Abraham believed God, and it was counted unto him for righteousness (iii:6-9).

Not only had not Abraham the law, which was not given, indeed, till four hundred and thirty years after the confirmation of the Abrahamic covenant to Abraham's grandson

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Jacob (Gen. *xlvi*:1-4), but Abraham was not even circumcised (Rom. iv:10).

And now, *sixth*, the Apostle faces the law question directly. (1) The law cannot justify nor help to justify, for it curses *all* (iii:10). (2) But that curse has been borne by Christ on the tree; and Christ's cross work *effected redemption*. Here is the third great word of Galatians. Justification and righteousness we have looked at—what is redemption?

The fundamental idea of redemption is to acquire by purchase. The price we know—the awful cost of Calvary. But we shall understand redemption better if we call to mind that three words are translated redemption: *Agarazo*, to buy in the market, *exagorazo*, to buy *out* of the market; and, *laotreo*, to set loose, or free. How wonderful!

Think of our condition; slaves in the market, under the sentence of death. Will any one buy? "Perhaps; what is the price of *that* slave?"

"Oh, one price on each; whoever buys must take the slave's place and die."

"Will any one buy at that price? Will the law redeem? Here is Caiaphas, the high priest. Ho! Caiaphas, will you die for this sheep?"

"Certainly not," answers Caiaphas; "sheep must die for me."

"Will no one buy at this awful cost?" Yes, the Holy Son of God will pay even that price. He, friends, bought us in the market, bought us out of the market, set us free. That is redemption. (3) The law curses, but there are two things the law does not do—it neither adds a new condition to the Abrahamic covenant, nor does it disannul the old condition of simple faith (iii:15-17).

And (4) the apostle answers the inevitable question: Why then the law? If it does not alter nor in any way affect the Abrahamic covenant, why was it given? His answer is: It was added because of transgressions. And this in three senses. (a) Sin becomes *transgression* only when there is a law about it (Rom. v:13). To transgress is to "step over," and there must be something to step over before there can be transgression. Sin of course *existed*, and was inherently

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evil, before the law, but it had not the character of transgression, nor was it imputed or "put to the account" of the sinner. (*b*) The law brought home to the sinner the knowledge of his guilt (Rom. vii:7; iii:20). Coveting, for example, is so "natural" that no one would know it was sinful if the law had not said, "Thou shalt not covet." And (*c*) the law taught man the deep inherent evil of his nature. What but evil could that nature be which is provoked to sin by a holy, just and good law? (Rom. vii:8, 9).

That such is the effect of law our own consciousness, our own observation, affirms. Forbid a child to do something which it never thought of doing, and straightway it will long to do it.

You have heard, doubtless, of the Florentine in the middle ages who boasted that he had never been outside of Florence. He was born in Florence, and would live and die in Florence. Hearing this, the reigning duke sent him an imperative order never to go outside the walls of Florence. From that day the man spent his life in longing to go. He would go down to the gates and weep because he must stay within.

The law, friends, is a most necessary ministration to self-deceitful, self-righteous man. It is "holy, just and good" (Rom. vii:12), and the more spiritual we become, the more we see with awe, and also with delight in so perfect an expression of the holiness of our God, the great "ten words" from Sinai. But we do not seek to be saved by it. As Mr. *Moody used to say:* "*The law is a good looking-glass in* which to show a child how defiled its face is, but who would think of washing the child's face with the looking-glass?"

Furthermore, the apostle points out that the law was our pedagogue "unto Christ" (iii:24). Two things in the authorized rendering of verse 24 are misleading. The first is the term "schoolmaster"—a most inadequate rendering of the Greek *paidagagus*, from which we have our English word pedagogue. But with us, too, pedagogue means teacher. The pedagogue in a Greek household was the servant who had charge of the minor children. Over their behaviour, their mental and moral training, he was supreme, having even the authority to administer chastisement. That, then,

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was one aspect of the law. As the apostle goes on to say, the Jews under the law, though heirs, differed nothing from servants. As minor children were under the pedagogue, so the Jewish people were under the law (iv:1-3). And this, as we shall see in the next address, prepares the way for the Galatians to understand by contrast how their position in grace differs fundamentally from that of the Jew under the law.

At present we close with the emphatic declaration: "But after that faith is come we are no longer under the pedagogue." Whatever may be our thoughts, or our fears; however it may seem to land us in a kind of spiritual anarchy, *let us never be afraid to set to our seal that God is true.* What we are under will appear later, if God will, but for better or worse we are no longer under the pedagogue.' We may be sure it is for better and not for worse.

THIRD ADDRESS.

We are to study together at this time the fifth section or division of the Epistle to the Galatians. Surely it will be felt by us to be a most vital and necessary part of this great teaching when we remember that our last study left us without instruction as to the rule of the believer's life.

It is just at this point that modern theology has fallen into the Galatian heresy. Apparently appalled by the simple word of God, "no longer under the pedagogue," timid Protestantism has indented the gloss: "Not under the law as a *means* of life, but under law as a *rule* of life." It is ingenious and neat, but has the grave demerit of contradicting all that follows.

SECTION V. THE RULE OF THE CHRISTIAN LIFE (iii:25 to v:24).

Before we look at this, suffer a prefatory word. There is such a thing as mere fleshly exultation in what seems to be liberty not to obey God. That is antinomianism, lawlessness, mere spiritual and moral anarchy. The renewed heart longs unspeakably to do the whole will of God. His inner man

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delights in the law of God. His agony (Rom. vii:18-24) is that though he delights in the law, he cannot do the law. And, conversely, the true ground of exultation in deliverance from law is that what the law could not do in that it was weak through the flesh (Rom. viii:3) grace perfectly does through the Spirit. One repels with indignation the imputation of antinomianism—a condition abhorrent alike to God and to the renewed heart. The true antinomians are those who by keeping the believer under the law effectually prevent him *from real obedience.*

Let us now take these things up in due order. As if anticipating the timornus-gloss of modern theology, the apostle opens this part of the epistle by denying that the believer is under law in any sense. "But after that faith is come we are no longer under a pedagogue" (iii:25). No evasion is possible here. The pedagogue is the law (iii:24); faith justifies; but the faith which justifies also ends the rule of the pedagogue. Modern theology says that after justification we *are* under the pedagogue. Here is a clear issue, an absolute contradiction between the Word of God and theology. Which do you side with?

Having laid down the principle that the saint is no more *under the law as a rule of life than the sinner was under the* law as a means of life, the next step is taken—the believer is a son, not a servant; an adult, not a child (iii:26 to iv:7). The words are perfectly plain, and exposition seems almost an impertinence. The thought is that the Jew was under the law because, though a child, he was not a son.

Sonship in the New Testament is not so much a word of relationship as of position. It is a word, also, of dispensational import. In other words, the Jew under the law was *from birth to death a child. He never came to his majority.* In Roman parlance, he never wore the *toga virilis* of an adult. That is the force of iv:1-3. Therefore, being a child, not an adult, he was kept under the tutorship and governorship of the law, *and differed nothing from a servant.* That is precisely the place where modern theology would keep the believer of this dispensation.

But in contrast with the Jew under law, the believer of

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this dispensation is *born* into sonship. "To as many as received Him gave He authority to become the sons of God, even to them that believe on His name: which were born * * * of God" (John i:12, 13). This is the truth of Gal. iii:26: "For ye are all the sons (R. V.) of God through *faith in Christ Jesus.*"

But this could not be without redemption (iv:4, 5). In Galatians redemption is two-fold, from the *curse* of the law (iii:13); and from *under* the law (iv:5).

The Old Testament saint had not the Spirit of sonship, because he was a child not a son; but, because we are sons, we have received the Spirit of sonship, crying in our hearts, "Abba, Father" (iv:6). Adoption, again, is a word of position, not of relationship. The word means literally "placing as a son." We are *born* sons, but the Holy Spirit indwelling the believer gives him the realization, the consciousness of his sonship. The apostle's conclusion is, "Wherefore thou art no more a servant, but a son" (iv:7).

It should be needless to add that all this has in view only the question of the authority of the pedagogue. It is the believer in relation to the *law* which is the question, not the believer in relation to *God.* As regards the law, the believer is a son and not under it; as regards the Father, the believer begins new life as a babe (1 Pet. ii:2); and is ever the Father's dear child (Eph. v:1), and little child (1 John ii:1, etc.); and this is, of course, realized in experience. But positionally he is an adult son, and not under the law. So far the Spirit is mentioned only in relation to sonship, but later we shall find the apostle showing us that in this mighty fact of an indwelling Spirit in every believer lies the potentiality of an obedient and holy life.

Meantime, he reminds the Galatians that, in putting themselves under law, they have lost, not their salvation, indeed, but their blessing. Under grace they were so blessed that they would gladly have given the apostle their eyes. Where is that blessing now?

The truth is, friends, that an apathetic, dull, inexperienced Christian may get on after a sort under law as a rule of life. Not apprehending that the law is anything more than

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an ideal, they feel a kind of pious complacency in "consenting unto the law that it is good," and more or less languidly hoping to succeed better in keeping it than in the past. So treated the law is wholly robbed of its terror. Like a sword carefully fastened in its scabbard, the law no longer cuts into the conscience. It is forgotten that the law offers absolutely but two alternatives—exact obedience, always, in all things, or a curse. There is no third voice. "Cursed is *every* one that *continueth not* in *all things* which are written in the book of the law, to *do* them" (iii:10; James ii:10). The law has but one voice: "*What things soever* the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom. iii:19). The law, in other words, never says: "Try to do better next time." The law, friends, either approves or curses—a fact of which the antinomian legalist seems entirely unaware. Professing to be under the law, his conscience is seared as with a hot iron. He stands before the thunders of Sinai unmoved.

But the apostle would fain bring the whole legal discussion to an end that he may turn to the power which is able to govern the life and produce holiness of character. His final word concerning the law, then, is the revelation of the true spiritual meaning of the domestic history of Abraham. Hagar is the law. And, it may be remarked in passing, herein is the complete refutation of another gloss of theology; the notion that in all this tremendous discussion Paul is only talking of the ceremonial law. It would suffice in answer to this to ask if the redemption of Christ had reference only to the ceremonial law? For the apostle speaks but of "the law." But the revelation of the allegory settles forever that evasion: "For these are the two covenants, *the one from the Mount Sinai*, which gendereth to bondage, *which is Agar*." Hagar, then, is the *whole* covenant from Sinai. And the conclusion is perfectly explicit: "So then, brethren, we are not children of the bondwoman" (iv:31); and therefore "the son of the bondwoman shall not be heir with the son of the freewoman" (iv:30).

In other words, law and grace are diverse, contrasting

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principles, and can no more be mingled than oil and water. Grace is invariably by faith (Gal. ii:21; iii:12; Rom. iii:24; iv:4-16; v:2; xi:6).

The law, let it be repeated, was given for a great, a necessary work preparatory to grace. That is its true place of deathless honor, of holy (if terrible) impressiveness; but it was given neither to make us righteous (Gal. ii:21), nor to rule us, when grace through faith has made us righteous.

We may close for the present with Paul's solemn admonition to legalists, the real antinomians.

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim. i:7-10).

FOURTH ADDRESS.

Let us gather up in a brief word that which was before us yesterday. We saw, first of all, that at verse 25 of chapter iii the subject changes. Verse 24 ends the section on justification. Justification is shown to be by faith because it is under the Abrahamic covenant which is a by-faith covenant. Under it Abraham [illegible] was justified—declared righteous—and [illegible] circumcision was instituted, and centuries [illegible] the law was given. It became necessary, therefore, for the apostle to show the relation of the law to the Abrahamic covenant. Did it, for example, annul that covenant? Did it add a new condition to that covenant? No, says the apostle; neither. In a word, the doctrine is that it was added to teach guilty man his absolute need of the grace of the Abrahamic covenant; and, moreover, was a rule of life, a pedagogue, over God's minor children, the Jews. But that was only "unto Christ."

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Since, then, justification is by faith, the only question remaining is this: Are we who are the believers of this dispensation, and who are justified by faith, still under the law, the pedagogue, as a rule of life? The Spirit's answer is: "After that faith is come we are no longer under the pedagogue" (iii:25).

As this is the very crux of the controversy between the gospel of God's grace and the Galatianized legalists, who, in much outward and no doubt sincere veneration for the law, insist upon setting it to do work for which it was never made, it may be well for us to turn for a moment to another great passage on this very subject, the vi of Romans.

In that passage, as in the fifth division of Galatians, the subject before the Spirit's mind is the rule of the believer's life—not at all the question of his justification, which has been triumphantly demonstrated to be by faith (Rom. iii:19 to v:12). The question is, what shall be the manner of life of the justified one? The apostle puts it in the strongest possible way: "Shall we continue in sin that grace may abound?" (vi:1).

And that, friends, is the real question. The curse of sin is gone because of Christ's work; how shall the dominion of sin be broken? That is the subject from Rom. vi:1 to viii:4. Accordingly, the demonstration follows the order of Galatians: death, resurrection, newness of life. But in Romans the discussion is ampler. Into the detail it is not at present our place to go, for we are studying Galatians, not Romans. Let it suffice, therefore, to note that in Romans the Spirit meets the contention that the believer is under the law as a rule of life with an even more emphatic negative than in Galatians. The question, remember, is never one of evading the will of God, but of getting that will done—a thing the law never did (Heb. vii:18, 19). Here is the statement, a statement so concise and emphatic that it can be evaded by no possible device of antinomian legalism: "For sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. vi:14). Remember, once more, the matter at issue here is not a means of life, but a rule of life; not a way to escape the will of God, but a way to escape the

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dominion of sin. Here, surely, is an end of controversy. If I say *I* am not under law, and stop there, I am left in spiritual anarchy. If I say I am under the law *and* under grace, I am in the current Galatian heresy which seeks to combine law and grace. But if I say I am not under the law *but* under grace, I am giving a biblical and Christian testimony.

But enough at this point. I have dwelt thus at length upon it because it is vital to a holy life. In resurrection the believer is not lawless, but is *en nomos Christou*—"inlawed into Christ" (1 Cor. ix:21).

And now we are ready to turn from the negative to the positive side of the fifth section of the Galatians—the secret of a holy and victorious walk.

We shall find the principle and the power of that walk defined in the latter part of the section, Galatians v:16-24.

The principle of the walk is briefly stated: "Walk in the Spirit, and ye *shall not fulfill* the lusts of the flesh" (v:16).

The Spirit is shown in Galatians in a threefold way. First, He is received by the hearing of faith (iii:2). When the Galatians believed they received the Spirit. To what end? The judaizers made little of the Spirit. Their modern successors make little of Him. Though they talk much of "power" in connection with the Spirit, it is power for service which chiefly occupies them. Of His sovereign rights, of His blessed enabling in the inner life, there is scant apprehension. But it is precisely there that the Biblical emphasis falls. In Romans, for example, the Spirit is not even mentioned until we have a justified sinner trying to keep the law, utterly defeated in that attempt by the flesh, the "law in his members," and crying out, not for help, but for deliverance (Rom. vii:15-24). Then the Spirit is brought in with oh what marvelous results! "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii:2). Not—oh, hear and heed—not the apostle's effort under the law, nor even the Spirit's help in that effort; but the might of the indwelling Spirit, breaking the power of indwelling sin. Then, in Romans, the truth as to the Spirit of sonship (viii:14:17) is brought in. In Galatians the order is reversed. First, as we have seen, the

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Spirit is received by faith; second, the Spirit giving the sons their place (iv:4-7); and, third, the Spirit governing the life, and delivering from the power of the flesh (v:16-24).

You ask, and necessarily at this point, what is it to walk in the Spirit? The answer is in verse 18: "If ye be led of the Spirit." But how else, friends, may we be led of Him unless by yieldedness to His sway? There is a wonderful sensitiveness in the blessed Spirit's love. He will not act in and over our lives by way of almightiness, forcing us into conformity. That is why "yield" is the great word of Romans vi, where it is expressly said that we are not under the law, but under grace.

The results of walking in the Spirit are twofold, negative and positive. Walking in the Spirit we shall not fulfill the lusts of the flesh. The "flesh" here is the exact equivalent of "sin" in Romans vi:14, "sin shall not have dominion over you."

And the reason is immediately given (v. 16). The Spirit and the flesh are contrary, and the Spirit is greater and mightier than the flesh. Deliverance comes, not by self-effort under the law—that is Romans vii—but by the omnipotent Spirit, who Himself is contrary to the flesh. Permit me to detain you here until this vital truth is made clear.

The believer is the subject of a three-fold conflict. Until a sinner believes he is "flesh," "sin," as to his nature. How absolutely he is such is to be learned only from scripture. No sinner *feels* the extent of his badness. Living under the stimulus of the Christian ethical ideal now disseminated throughout Christendom; and under the repressive influence of public opinion, formed, roughly speaking, upon that ideal, his heart, "deceitful above all things and desperately wicked," easily persuades him that he is not so bad as scripture asserts. With belief and the new birth comes the new man, the divine nature (2 Pet. i:4).

Instantly there is a conflict, the conflict of the two natures: of the two "I's"; Saul of Tarsus and Paul the Apostle, so graphically described in Romans vii. The issue of that conflict is defeat. The new man is "a babe" (1 Pet. ii:2) and

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the flesh is strong in dominion. Moreover, the effort is to produce a holy character under the law.

The second phase of conflict of which the believer is the subject is that which is before us in Gal. v:16-24. But here, *and this is the important point, a new antagonist against the* flesh is present—the Holy Spirit. It is no longer the two *"I's" of Rom. vii; it is flesh and Spirit. The believer feels* the conflict, for it is within him, but he participates only by yielding all to the Spirit. He is not a combatant, but the subject of the conflict. Austria and Prussia, in the time of Frederick, warred for Silesia. Silesia felt the shock of the conflict, for it was waged upon her soil, but mightier contestants were deciding the issue. So the believer is just heart and soul on the side of the Spirit against the old self, the flesh, but the Spirit wins the victory. The result is inner peace and outward victory over the works of the flesh. The third conflict is not "against flesh," hut "against principalities, against powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly" (Eph. vi:12).

The point to hold is that, negatively, the works of the flesh may not be done by the believer who is walking in the Spirit—i. e., is yielded to the Spirit's sway and control.

The works of the flesh are enumerated. It is very searching. Some of these "works" we abhor. We are quite ready to be delivered from adultery, murder, and drunkenness, for example. *Are* we quite ready to give up variance, emulation, wrath? If we consciously hold to anything contrary to holiness *we are not walking in the Spirit. May the Lord make* our yieldednesss thorough—a root and branch matter!

Then we come to the positive side of the walk in the Spirit.

There is abroad in the land a most pernicious and misleading phrase—"character building." It is set before us in countless sermons, and with most wearisome reiteration that the business of a Christian is to build character. And character building is conceived of after this wise. Character is made up of certain attributes, graces, which may be conceived of as building stones. Faith lays the foundation, Christ. On Him we build, let us say, honesty, courage, hu-

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mility, piety, courtesy, etc.—laying stone upon stone. And we are told that character building as a process is carried on by two master masons, Choice and Habit. The favorite platitude is, I believe: "The sum of our choices determines character; habit fixes character. Doubtless the mistranslation of 2 Peter i:5-7: "Add to your faith virtue," etc., is *responsible for much of this—the true rendering being: "In* your faith provide virtue," etc., as all know. But the legalistic spirit is at the root of it all—even of the mistranslation.

But scripture conceives of holy character far otherwise as to method and results—far otherwise, and far more vitally. "Reflecting as a mirror the glory of the Lord, we are changed into the same image from glory to glory as by the Lord the Spirit" (2 Cor. iii:18). "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii:13). "I live, yet not I but Christ liveth in me" (Gal. ii:20). "For to me to live is Christ" (Phil. i:21).

Note, now, how simply yet how adequately both the quality and the method of the true Christian character is set before us in what is here said upon the affirmative side of the walk in the Spirit.

What, first of all, *is* Christian character? It is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And every one of these graces is an exotic, foreign to the soil of the natural heart. Whence come they? Out of the heart, the nature of Christ. What *is* Christ, essentially, and apart from His offices and relationships? He is love, joy, peace, long-suffering, gentleness, goodness, faith, *meekness, temperance. Christian character, then, is Christ's* excellencies reproduced in a renewed life.

Now we ask, what is the method? How, or by whom, are these graces produced in the renewed life. Ah, that is the vital question. For the beatific character is not set forth as an external model to be imitated, but as something which we are to become. We are, somehow, to *be* love, joy, peace, and the other six lovely graces. What is the method? Can law effect this transformation? Can the law make me love, joy, peace? Hear the apostle: "Sin, taking occasion by the commandment, wrought in me"—love, joy, peace?

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No. "All *manner* of concupiscence" (Rom. vii:8).

Precisely there, at the method of the holy and beautiful life, is God's controversy with the antinomian legalists who, seeming to honor His law by putting His dear sons under it as a rule of life, really prevent Him from producing *in* them the righteousness of the very law they pretend to honor—a righteousness which He can only produce in those who "walk not after the flesh, but after the Spirit" (Rom. viii:4).

But what, finally, *is* the method?

"*The fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Christian character, then, is not an edifice, but a fruit. And the fruit is the fruit of the Spirit, not of effort, nor of law. In that one "fruit" resides a nine-fold quality, substance, flavor, so to speak. It is vital, aggressive, militant, triumphant. It has in it every element of character which perfect obedience to the law could produce, and beyond law, perfections and graces never contemplated in the law—the very perfections and graces of Christ Himself. One who keeps all the commandments is "an unprofitable servant." Was Christ an unprofitable servant? Were Paul, and Peter, and John, and Barnabas, and Timothy, and Persis, and Phebe, and Priscilla, and Tryphena, and Tryphosa, and the great host of the saintly and of the "quiet in the land," who have walked in the Spirit in holy liberty down to this very day, unprofitable servants?

(*Last Address will appear in October issue.*)

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Notes on First Peter.

CHAPTER I.

By F. C. JENNINGS.

The writer of this lovely letter is the one of the twelve *who had learned the most painful lessons through* fall and failure. He thus comes very near to many of us. We feel that there are strong bonds that bind us to Peter in his very failures. We can listen to one who speaks to us with sympathy, for he, too, knows the blessedness, as well as the bitterness, of penitent tears. He writes, it is true, primarily to the believing Jews who were scattered abroad; but he so teaes them away from all their legal judaism and connects them alone with *their rejected risen* Messiah, that we have as much right and title to the epistle as those of the five provinces of Asia Minor to whom it was addressed, since He, too, is all our Hope.

And it is indeed a joyous bright note of Hope that rings so cheerfully through this letter. Paul's writings deal characteristically with Faith; the theme of the beloved disciple is peculiarly Love. Peter completes the lovely everabiding trinity of graces with Hope. He writes to a depressed, despondent remnant, throws the light of truth on their present path of suffering, assuring them that it is the *right* path, for it is the one which the Shepherd has trodden before them, and which the word of prophecy had foretold *in its testimony to the sufferings of Christ and the glory that* should follow.

This, too, affords a key to the epistle. We may write these words that close chapter 1:11 over the whole letter. Sufferings leading to glory; both for the Shepherd first, then for the sheep.

Peter writes to the elect sojourners of the dispersion in five provinces in Asia Minor; this number 5 also aiding us with its suggetive meaning; the creature (4) in the presence of the Creator (1), i. e., man under the goveenment of God;

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and this surely is the position in which we see the believer here.

Our writer begins with a joyful song—Hope lives again; lives in resurrection-life never to die more. Throw your thoughts back a little. See Peter and the other apostles—mostly fishermen of Galilee—following Jesus of Nazareth up and down the land. Every wonderful work of goodness that they witness awakens dormant Hope. As the blind see, the lame walk, the sick are made whole, they turn one to *another with ever-increasing confidence, saying:* "*This is* our Messiah; the kingdom shall be restored to Israel," till the last crowning miracle; and, as Lazarus steps forth from the tomb that spring day, they joy with strong assurance that here is the Hope of Israel indeed.

A few days pass, and where is their Hope? See Him condemned and hanging on a shameful cross between two thieves, and a few hours later He is buried in Joseph's tomb; then, poor souls, they get together only to mourn, and weep, and wonder over their dead and buried Hope!

But the third day comes, and with its rising sun come strange stories of their "Hope" seen once more. They cannot credit it; but in the evening of that golden day Jesus *Himself, with the identifying marks of His passion still on* Him, dispels all clouds, and they are "begotten again to a living hope by the resurrection of Jesus Christ from the dead." Well, indeed, may they sing "Blessed be God!"

But not now to a kingdom for Israel on the earth, but to an inheritance incorruptible, undefiled, amaranthine, in the heavens. Sweet and precious words, even though they *are* but negatives, for this seems to be as much as the Spirit of God can tell us of that blessed scene. What it is *not*. We are well acquainted here with all the sorrowful positives of these negatives. It is all corruptible here. The fairest babe of human parents born has in it seeds that work steadily to the tomb; there are none such there; nothing that works *disintegration; it is inhereotly eternal. Here, through* the sweetest music of earth, sounds ever a mournful mioor, "this is not your rest, it is polluted," pass on. But there "no staining of defilement cometh, nor any shadow cast from

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passing night." *Externally* all is pure. - Here, all the crowns, and glory, and beauty of earth fade. The flowers of earth are fair, but how long do they continue? Their "root is ever in their grave," for they, too, die. But, in our inheritance, there is not a winsome beauty that shall fade, or pall, or wane for all eternity. Earth serves well in all its vanity as a foil to the eternal, external, internal glories of our inheritance.

But it is not given to us yet. No noble father on earth gives his babe the family jewels as playthings; nor does God again put into our hands what is ours in title. He did so once in Adam's case, and quickly our arch-enemy, Satan, stole them all, and left poor man a beggared bankrupt. Never again. The inheritance is reserved, says Peter, "for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Mark here, too, another suggestive characteristic word: "*for you.*" The Spirit of God would impress timid saints with the true dignity of their calling. Seven times* in this chapter is it repeated that they are the objects of God's highest dignities of grace. Prophets prophesied "*for you*"—preachers are anointed with the Spirit "*for you*"—the Lamb has been manifested "for you," and all His virtues are in the gospel "*for you*"—what dignity!

Will you esteem this lightly?

It may surely be that whilst you joy greatly in this hope; yet the way to it is not to be all joyous. There may be a reason for present heaviness. God is leading us home; but it is through a desert; and desert-lessons, whilst very precious, are often painful. He is further honoring you by trying your faith. Why? Because He esteems this His wealth. His gold. Aye, it is much more precious than gold that perisheth. He cares more for the confidence of the poorest heart here, than men care for gold, and you know what they will do for *that*. But He wants to see it proved, and how does He do that? By making all fair, and the sun to be ever shining on the believer's path? Anyone can praise

*Verse twelve should be "*unto you*" all through.

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then. Faith cannot be evidenced in prosperity any more than a candle in sunshine. No, storms must sweep over the sky—*clouds must threaten, lightnings flash and thunders roar.* Then, aye, then, a feeble song of childlike confidence is a *music that God tells angels to be silent, that He may listen to.*

I once stood on the deck of an Atlantic liner one dark night when the captain shewed us a modern life-saving device. As he threw the buoy into the sea, a flame shot up, then all was dark; but, ever and anon, as a wave burst over that buoy, there sprang into the darkness a little flame that showed clearly enough its position. A beautiful illustration of our vers 7. The waves of trial never *put out* living faith; but make it shine the brighter. The darker the night and rougher the sea, the more the little life-buoy sent out its cheering message, and so true faith shines not in sunshine, but in the night of sorrow, suffering, pain, and loss—these are the waves that awaken its dormant energies into activity, and precious indeed to God is it then.

But when shall all storms be forever over, and our God find faith left to live without trial? At the revelation of Jesus Christ. This is hope's goal. As Peter teaches nothing of the *church* in its heavenly position and calling, so he says nothing of a rapture prior to the revelation. The "Sun of Rightcousness," not the "Morning Star," is ever the peculiar hope of that circumcision to which Peter was peculiarly the minister. But still it is not *death* that is even hinted at. Faith already catches the bright rays of that day, and rejoices in the cheering beam. When walking in faith in that certain revelation of Jesus Christ, we rejoice with joy unspeakable and already glorified; that is, our joy has in it the sunshine of that coming day.

I cannot avoid the conviction that the "salvation" referred to both in the fifth and ninth verses, looks forward equally and consistently to the future. There can be no question as to its first mention; and if you trace the line of thought from the ninth verse, beginning with the words "of which salvation," you will find it ends in verse 13, and again with the "revelation of Jesus Christ"—all is future; and yet so sure, that faith puts her hand on it now in "receiving"—not as Israel

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of old, a material physical deliverance—but a "soul salvation."

How very blessed is all this; yea, *the very prophets* earnestly studied their own prophecies that spoke of it, seeking to learn "*what time*," *whether near or far*; and "*what manner of time*"; i. e., where should their people be? What should be the conditions ruling among the nations of the earth? Well, God told them one thing, and that was that they were ministering to a people far off in time from themselves.

Daniel is told to "shut up the words, and seal the book to the time of the end," and now the third Person of the blessed Trinity has come to earth to take up the wondrous message, and guard its proclamation against error, whilst angels bend down with longing desire to look into these things.

You will find it well worth your while to compare the writings of the Apostles Paul and Peter to these same Hebrews. The first chapter of Paul's epistle sees all the angels of God worshipping Him, acknowledging the divine glories of the Person. Here angels seek to explore the marvels of redeeming love, and the glories that cluster thickly about that Person in His work of redemption. Indeed, one feels, loath not to linger a little here over this lovely sight of angels bending down to explore the wonders of redeeming love, but we must pass on.

Now comes the first exhortation. Peter would strengthen us, his poor brethren, by leading us in clean and holy paths. Two mighty reasons are here brought forward: first you are God's children, second you are redeemed with an infinite cost. He says, "if ye call on Him as Father who judgeth according to every man's work, pass the time of your sojourning here in *fear*." You know there is a principle in this that runs all through God's ways in government with men. He deals with all according to the position they *assume*. If a man takes the place of a servant, he is expected to walk as a *servant should, and held responsible for it*. Now, here, if a man takes the place of *a child*, corresponding responsibilities follow, and very serious they are. Such must allow nothing that does not witness to this claim. God must

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recognize the outflow of His own nature in all that such do—must be able to say, "See, he is indeed my child, for that is how only those born of God and partakers of the divine message, could live. I own him as my child." But everything of the flesh meets necessarily with divine disavowal, and chastening. In such a case is not "fear" a most becoming condition of soul? A holy, reverent "fear," all alive to the dangers that beset us on every hand, and the traitor-heart within. This leads to prayer, to watchfulness, to dependence that is alone the path of safety.

But there is another motive, addressed to the affections—as the first to the conscience: the cost of our redemption. I have often endeavored to assist my sluggish heart to apprehend this in this way. Suppose one came to me and said, "Do you know how much you have cost God?" I reply, "I am not worth much, $1,000 would be a large price." "Much more," he answers. "$10,000?" "More." "$100,000?" "More." "It is impossible that I could have cost God a million dollars?" "Yes, much more." "More than that? Oh, then how dear I must be to God—how very dear." "Yes, all the gold and silver of all the universe would weigh light as air against what has been paid for *you*. Blood, precious Blood—the Blood of Christ. God's dearest treasure, alone sufficed to pay for you; will not that suffice to redeem you from all "vain conversation," of whatever character? Here men esteem an object to be precious according to what it has cost. See that widowed man clasping that babe to his heart—its birth cost the mother's life, and he sees again his beloved in the babe. Oh, my beloved brethren, the feeblest youngest child is thus dear to God.

So, by Him, only by Him, do we "believe in God." "What," I hear one say, "does no one believe in God apart from Christ? Do not the very devils believe and tremble? Aye, truly; but this is not *that* kind of belief: this is believe and *nestle*. Adam truly believed in God, in one sense, when he ran away from Him; but in *this* sense only when he would come as near as possible. So the time was when we believed and mistrusted. Now, as we look on that cross on Calvary, and discern there God's Lamb, we believe and *hope*.

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This purifies the heart, chasing from it mistrust and doubt. Well, then, says the Spirit of God, "See that ye love one another with a pure heart fervently." You are not alone the object of that love, there are others, and these, your brethren, are alone to be the limit—the circumference—of your renewed affections. You must take in all in whom are evidenced the marks of the same divine parentage. Mark it well. There is in all of us a constant working that tends to make this circle of fellowship far more contracted than this. We include in it those who agree with us on some comparatively minor questions, such as the form of baptism, some case of discipline, etc., and exclude all others. Or we willingly include the pleasant, the agreeable, the attractive, the spiritual, and practically put away the disagreeable, the crooked, the eccentric, or the carnal.

This is disobedience: the divine circle includes all born of God. But it has been said that this would practically do away with all barriers, and any man calling himself a Christian must be so received. It is not true. "One another" presupposes recognition, and limits the circle to those *evidencing in some clear way*, new birth. Mistakes may of course be made, but the principle is clear, and where the affections are alive, it is the less difficult to discern.

And now the Spirit of God leads us, as it were, to the place of Abraham's altar "between Bethel and Ai." As children we call on God as Father (*v.* 14 to 17). We are at home with God. This is Bethel, "The House of God." Next (v. 18 to 21) we have the cross of Christ, and now (v. 24) on the other side of the cross what do we find? Ai "a heap of ruins." Such is all the glory of this world if it be seen in the light of the cross of God's Lamb. Only dwell here, and you will be able to discover Bethel on the one hand, and sing

> My Father's House on high,
> Home of my soul, how near
> E'en now to Faith's transpiercing eye,
> Thy pearly gates appear.

Whilst on the other hand all the vaunted glories of earth are but Ai, a heap of ruins. Peter alters the quotation

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from the prophet Isaiah a little; he says, "the grass *has withered*, its flower *has fallen*." So faith answers all the worldling's boasting of the glories of this day—its inventions—its mighty works—with "they are withered, they are fallen; the cross of Christ destroys all their glory, exposes all their false glamor." But we are linked with that which shall abide eternally. How? By the word of the Lord, proclaimed in the gospel. Oh, precious gospel! Do you not see how the inspired writer would "strengthen his brethren" by showing the wondrous dignity of what they might be tempted to think little of?

CHAPTER II.

Now Peter exhorts us, since we are born again of incorruptible seed, to lay aside our old vestments, or "habits"; for they are very corruptible and only suitable for the old man. "Malice, guile, hypocrisies, envyings, evil speaking," are by no means suitable clothes for the *new* man; put them away. But food and raiment must both be new, so see that you always have a good appetite for the food God provides for the new nature. The Christian must ever be both a *babe*, a *child*, and a *man*. A babe in *hunger* for the word of grace. No matter how old he may be, if healthy, he will have as keen an appetite for his divinely provided food, the "Word," both living and written, as at first. Any lack of this suggests sickness. In *simplicity* of receiving he must ever be a *child;* whilst in *energy* of practicing, he should be no longer a child, but a *man*.

But Peter says, "If so be ye have tasted that the Lord is gracious." "Of course," he seems to say, "I can't expect you to care for grace if you have never known how sweet it is; but if you have tasted, then go on feeding on the same food." Surely Peter himself had had many a sip of this same fountain of grace. When he cried in his boat, "Depart from me, for I am a sinful man, O Lord," surely he tasted grace in the "Fear not" that calmed his troubled spirit. Then, when sickness invaded his house and his wife's mother was tossing with fever, he had another taste of grace as she arose

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and ministered. See him, later, sinking in the stormy waters of Gennesaret, till he cries, "Lord, save, or I perish," and he gets another taste of his Lord's grace. But oh, what a deep draught he got as he uttered his last oath and lie, denying that he ever knew the man, he saw the Lord turn, and read in those eyes that looked on him, the depths of love and forgiveness that sent him out into the night to weep bitterly. Next, when He appeared to him specially and privately, giving him an interview of which we only have the fact recorded: none must be present when the Lord speaks first to the penitent; but it is grace surely; and finally, when once more, by the side of that familiar sea, the Lord commits to Peter—poor falling but restored Peter—the dearest treasure He has, even His beloved sheep—surely Peter tasted deep that "the Lord was gracious."

Well, my beloved, have not you, too, tasted at least once that "the Lord is gracious"? If not, I can only take up the psalmist's word, "Oh, taste and see that the Lord is good."

And indeed we have here one of those clear allusions to Psalm xxxiv, that is intensely interesting. David and Peter join hands here, as it were. The two writers own their close kinship. They have both fallen into the mud, and this has given them such a sense of the goodness of the Lord that they must "strengthen their brethren." David, fleeing from Saul, thinks he will save his life and have good days by taking refuge with the Philistines. On his way he visits Ahimelech the priest, at Nob; lies to him in saying, "The king hath commanded me a business"; surely that is "guile," then goes on to Achish, king of Gath; and now he is *in* with the Philistine, and *out* with God. But there is little in common between the Philistine and the man of faith, and soon he is "changing his behavior"; and, feigning himself to be mad, he lets fall his spittle on his beard. Incidentally, let me say, that I can but think this action voices his confession —he defiles, despises, condemns, and contemns his own mature understanding, which is ever figured by "the beard" in scripture. However, he is now *out* with the Philistine, and *in* with God, for he at once tastes "the goodness of the Lord" and sings. All the time he is in carnal comfort with the

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Philistine, not a twitter of singing do we hear; but as soon as he is in his poor cave once more, he presses every letter of man's language into the service of praise in that beautiful alphabetical Psalm, in which he would win "the children" to the right path in which to find "*life* and good days," and it is *not* the path he has just been walking.

Do you not see how close Peter is to David? He, too, is in a sense depending on the Philistine when he says, "Though all men shall be offended because of thee, yet will I never *be offended*"; *and he, too, is changing his behavior, and* "spits on his beard," as it were, as he goes weeping from the warm fire to the cold night. Oh, yes, both Peter and David have proved "the goodness of the Lord" in the same way; and it is always such as they who long for others to prove *that same goodness. Thus David strengthens "the children,"* and thus Peter "strengthens his brethren." But it is never a mere *pulpit* exhortation, but a warm beating heart that keeps fresh in memory its own sad failures, and the grace and kindness of the Lord to it through all. Once more, beloved, do not *we* enter into this in some measure? Have not you tasted that the Lord is gracious?

But now certainly Peter turns dead against the Philistine; if the Philistine represents, as I am assured he does, that *spirit of ecclesiastical formalism that is built up by sacra*ments and external observances, and which claims Peter himself as its foundation stone. Peter here disavows absolutely all such claims. To him, One, and One only, is the Living Stone, long foretold by singer and prophet of old, and who *gives of His own life to all imposed upon Him so that they* too are "lively stones." He is the Corner Stone, precious, elect; and profitable indeed would it be to meditate on each of these adjectives that correspond with those applied to the Stones of Solomon's Temple, "great," "costly," "hewed," *1 Kings iv; but this I must leave you to do for yourselves,* and pass on to the next exhortation.

"Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts that war against the soul." Let us too mark that scripture never tells us to *fight* the flesh, but leave it alone, draw off from it. But this can only be

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done in the power of one truth. I must know that my portion is not here at all. I must be a stranger here. Now, I make quite free to say that this is very striking language. Why *should* I be a stranger here? Is not this a beautiful world? Are not all my faculties adapted to it? Does God put man into the world simply to tell him to get out of it? Are not all things at home here? Everything from the tiniest insect to the most developed animal finds all it needs right here in the world. God does not expect or want a single creature of earth to be a stranger in it. So, too, Adam was never told to be a stranger and a pilgrim—not a bit of it. He was really told to make himself quite at home, and God came and visited him in his home. Ah, something has come in that has changed all that. Man has fallen away from his only Home—from God; and now nevermore can he be at rest till he gets back to where God is. And God indeed did come, in a very real and blessed way, once more into this filthy scene, and "went about doing good healing all that were oppressed by the devil," till He was cast out, dying on the Cross of Calvary. But that dying was for me—He wanted *me*. He would at all costs put away that awful separating barrier, and in so doing He has won my heart; oh, where is He now, let me speed to reach *Him*? Well, He is still outside the scene, and so I became too a "stranger" in it, and a "pilgrim," knowing well the love, and light, and warmth, and joy that await me when I reach Home. If I but get hold of that fact, that my God, my Redeemer, my divine Lover is calling me to Himself outside this scene, all these desires, that would attach me here, lose their power. It is only *as* a stranger and pilgrim I can abstain from fleshly lusts.

So shall we commend God's gospel to the men of this world, who shall see that it is not mere religiousness which they can well understand and imitate. For the time will come when God comes into *their* lives; a day when God visits them, and then shall they own that "God is in you of a truth." No matter what men *say*, the good lives of God's people, is writing a conviction of the truth of their faith on the consciences of unbelievers, and in any serious trouble—

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death, or sickness, or loss—for whom do they send? To whom do they look? On what do they call? Their fellow-worldling? No. The very Christian they have spoken against as an evil doer. This glorifies God; this makes men confess that God is in His people.

Now Peter more specifically points out the "good" way. First as to the governments of earth. Submit yourselves to them, he says, for the Lord's sake. Not because the king or governor has *personally* been appointed directly from God; for since the carrying out of God's ordinance is now in *human hands, it will surely have the usual marks of man's* hand on it. With the *person exercising* the authority; or with the *form* of the authority, whether monarchical or democratic, we have nothing to do; the authority itself is of God (Rom. xiii) and whoever takes the place of governing will have to answer to God for his use of this place and power. The believer in the Rejected King is simply to *submit*, as did that King. He enters not into the polities of earth. He knows well that Satan is still the usurping prince of this world, nor will the ballot-box suffice to cast *him* out; it will take a much stronger Arm; and not till the Lord Jesus Himself interferes in the politics of earth, will the spiritually-minded believer do so too. If he becomes a citizen of earth, and takes *his* place as *such*, he will soon find himself with dirty hands; for no one can touch the dead things of earth without defilement.

Verse 17 is a compendium of the Christian's behavior in the world under the government of God. He gives due honor to all. Every man, as such, is entitled to some degree of honor. But there is a dearer, closer circle, "*the brotherhood*," not composed of all men, as now erroneously taught, but of all who are children of God by faith in Christ Jesus. To God Himself he accords the holy reverence and filial fear that is so little accounted of in these days; whilst he gives always special honor to "the King," as God's representative on earth—his own moral character or fitness is not in question at all. Our own beloved apostle Paul slipped here a little when, resenting injustice, he cried, "God shall

smite thee, thou whited wall," and he regretted it the next moment.

To the *servants*, the loveliest word is given. But we have no "servants" in these days; the very word is objectionable. We have only "help." Alas, how much we miss—how much sweet fellowship with Him who came not to be ministered unto, but to *minister*. How sadly worldly ideas have, *in this*, leavened the church! Now the servants' path has, in these verses, a special glory thrown on it. What is it? Why the servant *may remind God of His own precious Son as none other.* Kings and Governors are certainly excluded from this honor. *They* are not buffeted for well doing, but every time a poor servant suffered injustice, and took it "patiently" God Himself was delighted; it reminded Him, as it were, of Jesus. It was a sweet-smelling savor of Christ. For here the Spirit of God goes over that path of shame and suffering lingeringly and loviogly. *He* never answered scoff with scoff; nor, when suffering, ever threatened. On occasion, He could indeed use severity; but it was when the men of learning, and religious pretension, hugged the cloak of their own fancied merits about them, or would cast a stumbling-block before the simple. Then indeed He could speak the sharpest word, even as a physician who administers *in extreme cases a powerful drug, or makes a deep cut*; calmly, and for the patient's good. But when they revile, or taunt, He is silent, with holy and perfect dignity.

And where did that path lead? What was its end? "The Tree." But it is written, "Cursed is everyone that hangs upon a tree." Why is that holy One a *curse?* He bears *our* sins there that He may win us to His holy path of submission; which is, in view of His present place and attitude, the only path of *righteousness*. Aye, we indeed have strayed, every one of us; but now, beloved, it is to the Shepherd and Bishop of our souls that we have returned. How precious! Not to any correct ecclesiastical position, but to the *Shepherd* of our souls; whose heart is ever occupied with every one of the flock, and to the *Bishop* who watches ever, and guards all. There is a slight difference in the bearing of the two terms. Christ as Shepherd speaks rather of His *heart*, as

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Overseer of His *Head.* I can trust Him for my Shepherd *whose Infinitely tender heart cares for me. I can trust Him* for my Overseer whose infinite wisdom cares ever for me.

CHAPTER III.

The apostle now tells believing women how *they* may exercise their "royal priesthood," and shew forth, amid the most difficult surroundings, the virtues of their Lord. First *let them walk in the royal path of submission to their own* husbands. Never was there a day in which such counsel *was more unpopular, and therefore more needed.* The world has attached some idea of *shame* to subjection; God gives it *a great glory, for it is the path that Jesus Himself walked,* being "subject to His parents." Surely an admission here *not of personal, but of social superiority, as established by* God in nature or creation.

*But there ever has been a danger of spiritual, being wrong-*ly regarded as discordant with natural ties. The most pro-*nounced case possible is here supposed that it may cover* all other: a woman has an unbelieving husband. Is *he* to *be submitted to, or trusted in anything, who has refused* Christ? Then other men, in whom she has implicit confi-*dence as fellow-believers and teachers, begin to take in her* thoughts the place that as a wife she owes to her husband. *Who can tell the miseries that have thus been introduced into* households. Priests of Rome have effected untold mischief in *this way. But the danger is far wider than this; it is every-*where. Here the Spirit of God makes the fact of the hus-*band's disobedience to the gospel an added argument for, not* against submission; for this is the only way of "winning." *Not by preaching, not by arguing; but by a lowly conduct,* timorously delicate and sensitive to all that might possibly *awaken jealousy. This shall give the believing woman an* ally that shall preach even by her silence. Conscience shall *appeal to her husband, and powerfully argue that the root of* such winsome fruit must itself be good, therefore divine.

Nor is it at all beneath the dignity of the Spirit of God to speak of woman's dress. "Whose adorning let it not be

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the outward one of braiding the hair, and of wearing of gold, or putting on of apparel, but the hidden man of the heart in the incorruptible adorning of a meek and quiet spirit, which is, before God, of great price." There is ever an instinct in the woman that leads her to seek to make herself attractive. In our fallen nature, this shows itself in the outward adornment of the body. They are few, even among saints, who pay submissive heed to this word; for such adorning, since it is the special stock in trade of the most debased, is by no means suitable for those professing piety. In the place of this, God would have an adornment for the new-man as *imperishable* as *his nature*: a *meek spirit*—not self-assertive, but gentle and subject to all rightful authority —and a quiet spirit—not excitable, but calm and unruffled, speaking of a living faith in God. This is a beautiful ornament in God's sight. He esteems this more than men do diamonds; and is His complacency to be despised?

Such a dress is fitting for any, yea royal company, for princesses, as Sarah, have worn it. Nor is there any age, from childhood up, or complexion (that is temperament) that it will not suit. Here, in the world, it is, amid all the constantly changing fashions, alone *never* fashionable; but in the scene to which we belong, it never goes *out* of fashion. It is always beautiful, winsome, and attractive. A Christian woman highly adorning herself with the corruptible things of this world is glorying in her *shame;* for "what is highly esteemed among men is abomination in the sight of God," and she is very meanly dressed in God's sight. May we not fear that there are many poorly dressed Christian women when their adornment has this sanctuary light thrown on it? Next the divine word to husbands is eloquent, as much from its silence, as from what it says. Not a hint as to *claiming*, or *insisting* on submission. On the contrary, they are exhorted to remember that the very fact of the woman being the weaker, is to call forth tenderness and sympathy; whilst, in another point of view, she is equally with himself, an heir of life and so entitled to *honor*. This will lead to a happy, holy, spiritual companionship otherwise not thought

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of, expressing together in prayer, the needs and dependencies they share equally and in common.

Finally all who have so much in common are exhorted to let these infinitely precious things hold them together. They have been called to inherit a blessing; but still there is one road only that leads to that end, and they must walk in that path. David had tried two paths—one looked fair and right, but it led to shame. It was the path of deceit, guile and love of worldly ease. He escaped persecution, but to save his life he practically lost it. Once more in Adullam he, as it were, calls children about himself and tells them the right path; it is a clean and holy one, and now he has lost his life in one sense, but saved it in the highest and truest, and would win the children to this right way. Peter finds David's song here exactly to his purpose and uses it freely.

But shall all go well with the believer in this case? Shall there be no suffering? Surely there will then be persecution as not before; but in that event you are not only called to *inherit* a blessing, you actually *have* it already (see Matt. v:10) only see to it that you share not in the fear and heart trouble of the unbelieving world. The Spirit of God here uses a word distinctly addressed to the believing remnant of Israel in the last days. Isaiah viii:11a, 13 [illegible]tells that there will be some impending terror hovering [illegible]side Israel's boundaries, and this will lead to a "confederacy." I doubt not that this points practically to the same alliance between the unbelieving mass and the mighty emperor of the confederated kingdoms of Europe, that Daniel has so clearly foretold. Peter takes it out of this direct connection and applies it more generally, and says don't let anything that the unbeliever fears affect *you*. But is it a stoical indifference that he urges? Not in the least. "Sanctify the Lord Christ." Let your hearts be calm and quiet amid all that distresses the world about, since you have One worthy of fullest trust; and ever aim to exalt Him.

But this will surely lead to *questions*. And here let me say that unless our lives do lead to questions they are worth literally nothing as witnesses for Christ. You and I are left here, I venture to say, with the one purpose that we may

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awaken questions. What is that but the Nazarite testimony that is peculiarly the calling of the church of God? I admit that we have not the same political cause of fear that shall oppress the returned Jews (Russia, probably, threatening north and east); but are there no others?

Oh, my beloved, what need of heeding this word "Fear not their fear," in view of the spirit of these times of commercialism and of covetousness. What is "their fear" now? *Loss, poverty, want.* "Fear not their fear"; make it apparent that you have another source of confidence than this poor changing scene can supply. Then when the question comes as Rabshakeh's to Hezekiah "what confidence is this wherein thou trusteth?" See to it that you take full advantage of the occasion by exalting and glorifying your absent Lord. Let me press once more, if our lives are so like the world's that they awaken no questions, we are *losing them.* Oh, foolish prodigality! As if we had more than one life and could therefore afford to lose *one.* Beloved, it is now our *only one.* May we have another fear, that of so "*losing*" it that it shall tell nothing as a testimony for our rejected Lord Jesus; such a life is a lost life.

But, continues Peter, see to it that no suffering is occasioned by your evil doing. That should never be, for Christ Himself has once suffered for sins; there is therefore no reason left for our *so* suffering. But these sins kept us far off from God. Now, these being put away, we are brought to God, *and the sufferings that now belong to us, as it were,* are of the same character as those of God's Son: not in atonement,—those we could never share, but,—from evil men. The sufferings that necessarily attach to all that is of God in this devil-ruled world.

Now, this line of thought goes all through to the end of the next chapter, and all these different tests must be interpreted in the light of this context.

Christ "was put to death in the flesh, but quickened in Spirit. In which also, He went and preached to the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the

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ark was preparing wherein few that is eight souls were saved through water."

Now, does this mean that after He was put to death, He was before resurrection quickened in the Spirit; and then, Himself in an unclothed state, went to some particular spirits who were even then in prison, and preached to them? This is one, and perhaps the most common interpretation, and the popish fiction of purgatory is largely based upon it. But I believe it to be absolutely impossible. To say that the Lord Jesus was quickened, or "made alive," whilst His body still lay in the tomb, involves, I judge, fundamental error. That which is "made alive," must necessarily be *dead*. Now, surely it would be a shocking mistake to say that any part of Christ's holy humanity was dead, except His body. Identifying Him with His body, it is said He was "put to death" and He was "quickened," this latter only when He was *raised from the dead*, and at no other time. With this fully agrees the use of the word "zoopoieo" all through the New Testament, and is especially clear from a comparison of Eph. i:20 with Eph. ii:5, 6. "Quickening" is just *raising from the dead*, and nothing else.

We may then safely dismiss this view as being quite untenable by any heart loyal to the glory of Christ. But did He preach to spirits in prison after His resurrection? This could seem equally unjustified. Then there only remains the alternative that it was in the Spirit—the same Spirit by which He was quickened in resurrection—that He had gone and proclaimed to those whose spirits are *now* in prison, but were not at the time of the preaching. This was in Noah's day. Christ was not personally and corporeally present then, any more than now. He was there in Spirit, as it is written "My Spirit shall not always strive with man for that he is indeed flesh, yet his days shall be 120 years." Just as now the long suffering of God is waiting, so then He waited whilst the ark was preparing. And how few were saved then! "Well, you need not be surprised or discouraged," Peter seems to say, "that the believing remnant of Israel is so small to-day." For this is just the character of *your* life and testimony to-day. The present time is exactly as that

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long past. Then, too, judgment impended, a judgment that was then (as now) delayed through God's long suffering; and during the time of delay there was a proclamation as now in the Spirit. As Peter has previously written: chapter i:11 Christ in the Spirit in the prophets; *then* in Noah, *now* in you. Then too an ark was prepared; and few—very few (as alas now) were saved therein, through water. All this occurred as a type; but there is too a similar figure even to-day. There are waters of judgment, in figure, in baptism, and it is *through* these *waters* we are saved (as Christ the true ark bore all judgment for us) coming up and out into a new scene, where we find only Christ risen from the dead; and this gives us what we lacked on the other side of those baptismal waters, and what we demanded: a good conscience, for we see Him who has suffered for us in the flesh, no longer under judgment; but raised to highest exaltation and glory. That, and that only,—not a mere legal obedience to an ordinance, however correct it may be in itself—gives a good conscience. I can say—as I see Him Who was once under God's judgment for my sins, now far above the highest principalities and powers of heaven,—I can say, "*there* is my good conscience; thank God, nothing can affect it."

CHAPTER IV.

The division of chapters here breaks all too abruptly into the very heart of the line of argument; and, for an intelligent apprehension, must be ignored. For the first words, "Christ then having suffered in the flesh* clearly refer to chap. iii:18.

Let us too continue carefully to bear in mind the standpoint of the writer and original readers of this letter. They had been taught (as so many are now) that God's favor was alone shown in loading them with earthly blessing. Thus they are perplexed, disheartened and depressed by finding their path to be the very opposite of this. Peter, to

*"For us" is omitted by most editors; and, I judge, the omission is also justified by the context.

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"strengthen his brethren," says, as it were, this is evidence of its being the right path. For since the Christ of God has suffered in the flesh "even to death," resisting with blood striving against sin, now

> "*The path of suffering, and that path alone,*
> Leads to the place where suffering is unknown."

Christ Himself has walked it, but there was a double character to His sufferings. First He suffered for our sins, so we must never suffer for *wrong*-doing; but He also suffered *from men for righteousness sake, and it is with this same* mind we must arm ourselves. If we too no longer live the rest of our life in conforming to the will of men, we shall find ourselves judged by men, and spoken evil of, for they cannot understand what motive can be so powerful as to lead any to give up everything that is attractive to them in life. Thus they attribute false and unworthy motives, and esteem the simple self-judged believer, a proud self-seeking hypocrite; *they* only are the honest fellows, who plainly confess that all fleshly enjoyments are the only pleasures there are. But whilst your path may be lonely, and few walk in it, yet *if only One did, you would not lack for the best of company*, for thus they spoke of *your* Messiah, declaring that it was only by Beelzebub He cast out demons. Then, too, He uttered that solemn word of the coming judgment of men by their idle, foolish words. So here, the same Spirit says, "Who shall give account to Him who is ready to judge the living and the dead."

For this has ever been the well-worn path of all that have been of God in this world. The footsteps of the flock are blood-marked, and you have the company of all the saints of the past, who are now dead. These have had the gospel preached to them in order that they, too, as their Lord,—as you,—might be judged whilst living here as regards men, i. e., as far as men are concerned in the flesh; but as their Lord,—as you,—might live according to God in the Spirit. Thus the whole line of thought hangs together. Your testimony is, as was the testimony in the days of Noah, one

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rendered *in the Spirit*. Rejection, suffering from unbelieving men has ever accompanied it, and you need to meet this in the same mind as Christ. This strong purpose shall be a piece of armour to you. Anyone who walks this path has *done with sin, for sin lies in the other direction, i. e.*, the way of men's lusts, and you have walked that way long enough. Men will undoubtedly think it strange that you now forsake all that they held to be desirable in life, and will judge you. One is ready to judge *them*.

The whole line of thought is far more external than in Romans vi. There, there is no hint of persecution, or, indeed, of any other men at all, but "sin," as a principle, within. Here, the whole argument is in view of sufferings and especially of external persecution. In Romans, as Christ died to sin, reckon ye yourselves also to have died to sin, *in Him*. Here, Christ has walked the path of suffering—God's path in this scene. Arm yourselves with the same mind; and whilst you may possibly not go as far in it as He, "*unto blood*," *yet the mind to walk the path shall be an* armour for you.

Now commence the final exhortations. The only disposition consistent with any realization of the truth as to the impending end of all this appears so stable on man's earth, is otherness of mind; and, amongst the saints themselves, that love that covers, in every sense, sins, does not expose them, and yet leads to their being put away by a holy cleansing. The outflow of this love in the family is to be shown by the open house; a joyous reception there of all loving the same Lord; whilst, in the assembly, by passing on in blessing, *whatever the manifold grace of God has committed to us*. Nothing I receive is for myself. Love alone will lead me to make a proper use of it for the blessing of others. Peter is a great foe to Philistinism, which would ever bind the energy of the Spirit by human rules, and says, "You must not minister—at least, except in a very limited way—apart from human ordination." Nay, says the apostle, the very gift carries in itself responsibility to minister. If *men* gave it you, then wait for *men* to authorize you to use it; if God,

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then use it at once for His glory in the blessing of others. Love must find some means of expression, and God gives it every freedom. If in speaking let one only be sure that his word is from God, in harmony with the divine oracles. If in *deed*, let one depend on no strength of his own, but always drawing all from God, that it may clearly be discerned that it is not man, but God to whom praise is rightfully due. Beautifully the Spirit then leads our praises with a doxology which, let ages differ in other respects as they may, shall differ nothing in this: never ceasing praise to Him.

(*To be continued.*)

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The Victory.

My chains are snapt, the bonds of sin are broken,
And I am free.
Oh! let the triumphs of His grace be spoken
Who died for me.

"O death, O grave," I do not dread thy power,
The ransom's paid.
On Jesus, in that dark and dreadful hour,
My guilt was laid.

Yes, Jesus bore it—bore, in love unbounded,
What none can know.
He passed through death, and gloriously confounded
Our every foe.

And now He's risen, proclaim the joyful story,
The Lord's on high;
And *we in Him are raised to endless glory*,
And ne'er can die.

We wait to see the Morning Star appearing
In glory bright;
This blessed hope illumes, with beams most cheering,
The hours of night.

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Daily Scripture Calendar.

SEPTEMBER, 1903.

September 1. "It is good for me to draw near to God" (Ps. lxxiii:28).

Does it need many words to emphasize this fact? It should not. The soul that knows God wishes ever to be in His presence. The divine nature craves for Him and only Him. Blessed be His holy name that we can draw near. And *how* good it is to draw near.

September 2. "Cast thy burden upon the Lord, and He shall sustain thee. He shall never suffer the righteous to be removed" (Ps. lv:22).

Our burdens cease to be burdens when we cast them upon the Lord. They disappear as soon as we do that, and the sustaining hand of the Lord will be upon us. It is the hand of Him who created the heavens and the earth, who holds the universe, the hand which was pierced for us.

September 3. "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" (Jer. xxxii:27).

Faith says, No! but the poor, trembling heart in midst of trial is often fearful. Distrust and fear in God's children dishonors the Lord. How patient and loving He is with us, His weak and erring children. He still speaks to each fearful one: "O ye of little faith, *why* are ye fearful?"

September 4. "Fear not: for they that be with us are more than they that be with them * * * and the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi:16, 17).

We see more than Elijah's servant, we know more than he knew and his master. Triumphantly we look, not upon unseen forces, but we look to the cross, the empty tomb, the opened heaven, the

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man in glory, and cry out: "If God be for us, who can be against us?"

September 5. "Therefore will I look unto the Lord; I will wait for the God of my salvation; my God will hear me" (Micah vii:7).

Micah represents a remnant of God's people. We are a remnant in these closing days. Micah's comfort and occupation is ours; look *to* the Lord, wait *for* the Lord, expect *of* the Lord.

September 6. "And the disciples were filled with joy, and with the Holy Spirit" (Acts xiii:52).

This is our continual privilege. Be filled with joy. There is no limit to Him in whom the fulness of the Godhead dwells bodily.

September 7. "By humility and the fear of the Lord are riches, and honor and life" (Prov. xxii:4).

Humility is the road to the crowning, the safe way to the goal, the blessed path He trod first, who "for the joy set before Him endured the cross and despised the shame." We can never be reminded of this too often, nor exhorted too much to be humble.

September 8. "Nevertheless He saved them for His name's sake, that He might make His mighty power to be known" (Ps. cvi:8).

To Him belongs the glory and the power. He shall have it all in the end. His mighty power is made known in our salvation and will be made known throughout the coming ages.

September 9. "I will shake the heavens and the earth * * * I will overthrow the throne of kingdoms * * * I will destroy the strength of the kingdoms * * * I will overthrow the chariots * * *" (Hag. ii:21, 22).

He who spoke these words will surely keep them. Reader! we are facing the fulfilment. The shaking of the heavens and the earth is near. But *we* shall not be shaken nor moved. Caught up in clouds to meet the Lord in the air is our glorious future.

September 10. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Jer. xxxiii:10).

He will rise and be exalted. Surely the time for this is not very far. With it comes our rising and our exaltation. Be therefore

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content to suffer a little while longer. Rejoice in the fact of being unknown and yet known; known to Him, who is to be exalted.

September 11. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end" (Jer. xxix:11).

Israel shall have an expected end, an end of glory and blessing for a thousand years. God's thoughts are peace over them. God's thoughts towards us are peace and through His Word and Spirit we can think His own thoughts. We have an expected end, "to be forever with the Lord." Let us expect Him daily.

September 12. "The Lord shall preserve thee from all evil: He shall preserve thy soul" (Ps. cxxi:7).

He keeps the feet of His saints. In His prayer in John xvii He asks for the keeping of His own. Kept by His own power. Kept without stumbling in the last days (Jude 24). Hallelujah!

September 13. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii:1).

It is a happy life to live day by day. Almost impossible, someone says, in these days of planning, enterprise and restlessness. It can be made possible through His grace, and if you live for Him today, trust in His strength for today and are praising Him for what you enjoy today, you will be blest.

September 14. "For I do always these things that please Him" (John viii:29).

Thus He said who is our pattern. Should we be able to say anything less? Does He not dwell in us *to do* through us the things that please the Father? O, let Him do it.

September 15. "And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy" (Ps. cvi:10).

Saved and redeemed. Our haters and our enemies are vanquished. May we be more than conquerors through Him, who loved us.

September 16. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. xvi:3).

Not alone our ways, but our works are to be committed into His hands; it will surely establish our thoughts.

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September 17. "He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children" (Ps. cxv:13, 14).

His blessing and His increase will ever be upon His own, if they walk in submission unto Him and in dependence upon Him. May we find it so in our daily path, and may He increase you more and more with every spiritual blessing wherewith He hath blessed us in Christ in the heavenlies.

September 18. "So we being many, are one body in Christ, and every one members of another" (Rom. xii:5).

How little we ponder over such a familiar verse and descend into its depths of blessing and joy! One body, and members one of another. Christ is our head, for He is the head of that body. He *alone* has authority in the body. He serves us and supplies His members, and we are to serve one another.

September 19. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. xii:16).

This will be the practical outcome of the right apprehension of the fact that we are one body and members one of another. Self will be forgotten and Christ be manifested. There are some who talk much about the one body and whose actions show little of Christ's love and meekness. May we be kept from holding the truth in unrighteousness.

September 20. "He that is of God heareth God's Word" (John viii:47).

This is an excellent test of true conversion. Begotten by the Word we are hungry for the Word. As we eat and drink of His supply in the written Word and through it enjoy Himself, the desire to hear His Word and to do *it* increases.

September 21. "For which cause also I have been much hindered from coming to you" (Rom. xv:22).

The same power to hinder and oppose the way of the child of God and the servant of the Lord is still about us. It is true, not many Christian believers know anything about the hindering power of the enemy. As soon as we begin to follow the Lord with a whole heart and desirous of doing His will we shall find out how the enemy hinders.

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September 22. "He that glorieth, let him glory in the Lord" (1 Cor. 1:31).

And what there is to glory in Him who is Lord of lords! Blessed are we indeed if we know Him to glory in and have no confidence in the flesh. Rejoice and glory in Him today and His joy and glory will be upon you.

September 23. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (*Acts xx:35*).

Not only did our Lord say these words but His whole life manifested them. He gave Himself for us that we might receive out of His own fulness. How blessed He is now ever giving and receiving the praises of His people.

September 24. "I sleep but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me" (Song of Sol. v:2).

Alas! how often we sleep, too, and have no ear for the voice of the Coming One, the Beloved. But He never lets us sleep. He knocketh and ever seeks entrance to bring blessing. Open to Me. Open to Him your heart fully.

September 25. "And when he thought thereon he wept" (Mark xiv:72).

Tears, such as Peter shed, are blessed in the sight of the Lord. His own loving eyes have brought them forth. How often we deny Him, let us think thereon and weep in self-judgment.

September 26. "How is it that ye have no faith?" (Mark iv:40).

Take these words as His gentle and loving rebuke to your unbelief. *How* is it that ye have no faith? We are too much occupied with the cares of this world. We nourish that which is of Him too *little*. *Rest awhile today and feed on Him.*

September 27. "The Bridegroom came; and they that were ready went in with Him to the marriage and the door was shut" (Matth. xxv:10).

Thus He will come some day—perhaps this very day, and then we shall enter in and be at the marriage, see Him as He is and enjoy Him fully.

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September 28. "For thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before God *in the light of the living*" (*Ps. lvi:13*).

He has delivered us from death and sin and will deliver us from failing to walk with Him in the light.

September 29. "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble" (Ps. lix:16).

The time of singing is now for faith, but the morning cometh in which we shall look back over the path He has brought us and then we shall break forth in singing aloud of His mercy.

September 30. "They shall not be ashamed that wait for Me" (Is. xlix:23).

As our Lord tarries how great the temptation to be less in the waiting attitude. And some mock at and belittle a daily expectation of Him and tell us it will be 150 or 200 years more before the Lord can come. Wait for Him. They shall not be ashamed that wait for Me, He says.

O reader, if thy heart were right with God, and thou didst not cheat thyself with a vain profession, thou wouldst have frequent busioess with God, which thou wouldst be loth thy dearest friend or the wife of thy bosom should be privy to. Religion doth not lie open to all, to the eyes of men. *Observed duties maintain our credit, but secret duties maintain our life.* It was the saying of a heathen, about his secret correspondency with his friend, "What need the world to be acquainted with it? Thou and I are theatre enough to each other." There are *inclosed* pleasures in religion, which none but renewed spiritual souls do feelingly understand.—*Flavel.*

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Book Reviews.

Life of Isabella Thoburn. By Bishop J. M. Thoburn. Cincinnati: Jennings & Prye. New York: Eaton & Mains. 373 pages. $1.25.

An excellent biography of a life devoted to and spent in India.

Hymns of Grace and Truth. New York: Luizeaux Bros., 63 Fourth Ave. 356 pages. 60 cents. Bound in cloth.

This is an excellent collection of hymns, as good as any we have ever seen. The selections are fine and the order of arrangement perfect. We would recommend this new hymnal especially for conferences and for family worship.

A Short History of Christianity. By John Horsch. 312 pages. Published by the author. Cleveland, Ohio. $1.00.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

OUR HOPE.

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Editorial Notes.

The Last Epistle. Jude is the last Epistle in the New Testament, and contains the message and the comfort for believers living in the last days. We are living in these days, the perilous times, and therefore should we read and earnestly study this little Epistle and walk in the path it shows to us.

How dark is the picture of the apostasy of the professing church as revealed in this Epistle! The way down, beginning with unbelief and ending in open rebellion, is clearly marked, turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ. The Spirit of God shows that the falling away will begin with the way of Cain, and that will be followed by the error of Balaam, and the end will be the gainsaying of Core and an end like Core (verse 11). The way of Cain is the popular way of "worship" so called in Christendom at this time. Character, self-righteousness, rituals and other things are substituted for the blood. The falling away from the faith is rapidly nearing its climax.

In the midst of such scenes of apostasy our lot is cast. It is altogether in the hands of the Lord *how long* He will leave His believing children in the midst of the confusion. Soon He may take us all out and remove us, so that *the* apostasy can go on unhindered and the strong delusions can sweep away the whole professing thing into the lie of the time of the end.

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But as long as our Lord tarries we have our place divinely marked and our path clearly outlined. We must contend earnestly for the faith once and for all delivered unto *the saints (verse 3). This demands separation from all* that is evil in doctrine and in practice. We cannot contend earnestly for the faith if we hold that which is against that faith.

Like Enoch we will walk with God. He lived at the close of an age and is the type of the church. Enoch's testimony of the coming Lord must be preached, and in a measure, if faithful, we shall share "the hard speeches which ungodly sinners spoke against him" (verses 14–16).

We are to remember the words which were spoken of the apostles of our Lord Jesus Christ (verse 17). Then we are exhorted to build ourselves up on our most holy faith, praying in the Holy Ghost. Another exhortation is, "Keep yourselves in the love of God," which means enjoy with the heart continually the sweetness and richness of that love. "Looking for the mercy of our Lord Jesus Christ unto eternal life"; this is "waiting for His coming." Soon we shall be with Him in the air.

Then there is the comfort. We are preserved in Jesus Christ. Though the day may be evil, nothing can pluck us out of *His* hands. "*He is* able to keep you from stumbling." Oh, read this blessed little Epistle and make it your guide for these days of evil.

The Sixth Zionist Congress.

This Congress was held the last week of August, in the city of Basle, Switzerland. A large number of delegates from all over the world come together once more to discuss Zionism. A marked increase of Zionistic societies was shown and the same enthusiasm prevailed.

Dr. Herzl announced that his scheme to establish a large colony on the Sinai peninsula under English protectorate had fallen through. Instead of that, another project was advanced. Great Britain has offered to establish a large

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colony for Jews in East Africa and to give it protection. In fact, the British Government has offered a certain tract of land. By a small majority it was voted to accept the offer, but by it, it was not at all understood that the Palestine project would be abandoned. On the contrary, the largest delegation to the Congress, the Russian Zionists, marched *en masse* out of the hall as a protest when the report was adopted. One leading Zionist declared, "Not Africa but Palestine is our home, and we want to be there." It remains now to be seen if the East African move of colonization will be successful. We doubt it very much. As far as we have learned from reports, the orthodox part of Zionists, especially the Russians, are bitterly opposed to this new move of Zionism.

Another most interesting event was the note which Plehve, the Russian Minister of the Interior, sent to Dr. Herzl, assuring the leader of Zionism that Russia would favor Zionism and permit its propagation. The reader will find the text of it under "Notes on Prophecy" in this issue.

On the Pacific Coast.

The Editor left New York August 13 *en route to the Pacific Coast.* Our first stopping place was St. Louis, Mo., where we held a number of meetings, in the German and English languages, in the hall corner of Newhouse and Blair Avenues. The attendance was very good, and we believe the Lord blest His Word to many hearts. We desire in this connection to call the attention of our St. Louis readers to the above-named place. A meeting for Bible study convenes in that hall every Thursday evening, and we know all our readers find a hearty welcome there.

Then we passed on overland through Missouri, Kansas, New Mexico and Arizona into that land of sunshine and plenty, California. We cannot describe the beautiful things in nature the eye seeth on such a journey. Again and again we thought, if now all is so fair, what will it be when at last He has come and removed sin and its curse and delivered groaning creation!

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Los Angeles was our first place where we held meetings. Here a beloved brother had rented the Bible Institute Hall and had the meetings thoroughly advertised. The meetings from the very beginning were very well attended. There was throughout the week a continual increase, till the last Lord's Day brought the largest meetings. We are grateful to our Lord that He blest His people. Not a few received great blessing through the ministry of the Word and some were delivered from evil doctrines, which seem to abound in Los Angeles. We enjoyed fellowship with the Lord's people very much, and are confident the Lord has used the ministry of His Word and there will be blessed results.

We write this in the most southern city in California, San Diego. We addressed a German meeting and held a few English meetings. From here we go to Santa Paula, San Francisco, Oakland, San Jose, and then north to Oregon and Washington.

We expect to be back in New York the last week in September. We are sorry, indeed, in not being able to respond to all invitations which reach us out here. If we would it would mean a prolonged absence from New York of many months, which is at present quite impossible.

We are grateful to so many of God's children who remember us in prayer in this ministry. The Lord is graciously answering prayer, and we are sure He will continue to bless His Word.

Sea Cliff Bible Conference Number.

We have published a second edition of September number of OUR HOPE, and shall gladly send out as many as are wanted for sample copies. Send for them and help circulate the very helpful addresses this issue contains.

The Harmony of the Prophetic Word.

We are glad to know our little volume on the Harmony of Prophecy proves helpful to many believers and finds indorsement both here and in England. Sir Robert

Anderson, of London, the well-known author of "Daniel in the Critics' Den," "The Bible and its Modern Criticism," etc., in a recent letter to us refers to our little work in the following words:

"I have now read your book with real pleasure and much profit. "The Harmony of the Prophetic Word" you may well call it. No one of us who reads the Bible for himself will ever agree in all details with anything written by another; but I have seldom read a book that commended itself to me more than yours, and in all main lines of teaching both my heart and my head went with you as I turned the pages. I rejoice that such a testimony as yours should be given to the grand scheme of Prophecy which, after all, is the ground plan of the Bible on its manward side."

The volume costs 75 cents, post-paid. If our readers wish to buy a number and place them into the hands of preachers, students in training schools, seminaries, or missionaries, we will be glad to send them out at a *very low* price.

Gospel of Matthew.

Chapter XV.

We enter with this chapter more fully into the events which follow the rejection of the King by His people and which manifest the enmity, the satanic hatred against the Lord. He has now indeed set His face like a flint to go up to Jerusalem and soon He will reveal the sufferiog from the chief priests, the elders and the scribes, His death, His resurrection and His return to earth. While going oo steadily towards the cross, which was ever before Him, that departure He should accomplish in Jerusalem, the enemies swarm around Him, they test Him and bring their questions, but He silences them all. The wisdom of Him who *is* Wisdom Himself is gloriously manifested. At last the tempting and accusing scribes and Pharisees have spent their last arrow upon Him. He asks them a question which they could not answer (chapter xxii). He then reveals their wickedness and hatred of Him and pronounces His "woes" upon them *followed by His last word to Jerusalem (chapter xxiii).* But while these evil men with their evil hearts, under the leadership of Satan, approach the Lord from time to time for their defeat and the manifestation of Himself, He also teaches His disciples and utters parables, all in harmony with the scope of the entire gospel. We shall fully show this as we continue in our exposition.

"*Then* the scribes and Pharisees from Jerusalem come up to Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients, for they do not wash their hands when they eat bread"? (v. 1, 2).

We can easily learn from this that behind this deputation from the religious Jerusalem stood the whole company of Pharisees and scribes, and that it was a cunningly devised and concerted attempt they made to ensnare Him. The Lord in answer asks them another question and lays bare their wicked hypocrisies, after which He addresses the crowd

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of people and answers Peter's question. Before we follow these events a more detailed explanation of the question of the Pharisees and scribes is in order.

We are aware that the two questions, the one by the Pharisees and the other, the Lord's counter question in the beginning of the fifteenth chapter, are not fully grasped by many readers of the Word. The Jews believed and still believe (at least, the orthodox side) in a *written law and in an oral* law. This they founded upon Exodus xxxiv:27 and taught that while Moses wrote down a law another oral law was given to him and that this oral law was handed down from generation to generation. It is believed by them that Moses received both the written and the oral law on Mount Sinai. They placed the oral law above the written law.* Circumstances, however, forced them to commit the oral law to writing, which was done in the *Talmud* (meaning doctrine), from which we can learn all the ridiculous paraphrases and wicked additions to the law the ancients had made under the plea that it was given by God. To illustrate what interpretation they put upon certain statements of the law we select Exodus xxxiv:26: "Thou shalt not seethe a kid in his mother's milk." The oral law has expounded this to mean that it is a sin to eat meat and drink milk at the same time, and the elders have gone so far that they declare, if a pot of milk boils over and some of the milk drops into a pot of meat, the meat is judged to be unclean and must be thrown away. Butter coming from milk is likewise not to be eaten with meat, etc.

Such a question these tempting scribes and Pharisees brought to the Lord. It is the question about the washing of the hands. It will interest the reader to learn a little more about this unscriptueal act and what emphasis the Pharisees and the present day talmudical Jews lay upon the washing of hands.

Nothing whatever is said about such washing of hands in the Old Testament scriptures, but the oral law has precept

*The words of the scribes are lovely above the words of the law; for the words of the law are light and weighty, but the words of the scribes are all weighty.—*Beracoth.*

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upon precept upon this ceremony, which, if neglected, is looked upon as a great sin, worthy of excommunication. One even was permitted to eat unclean meats, forbidden in the law, and drink unclean drinks, as long as he fulfilled the traditions of the elders and washed his hands before he broke the law. The Pharisaical rightcousness consisted in this: "Whosoever hath his place in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his prayers morning and evening, let him be confident that he obtains the life of the world to come." Volumes were written and are in existence which enlarge in the most critical and minutest way upon the washing of hands. Dissertations we find here on the simple washing and the plunging into water, on the manner of the washing, what hand is to be washed first, the time when it is to be done, the quantity of water to be used, and many nther rules. Besides this we find the grossest superstitions. We read some years ago in a jargon book, published in Poland, that evil spirits light upon the hands over night and if the hands are not washed as prescribed by the oral law these evil spirits find their way into the mouth and stomach of the transgressor and defile him.*

But enough of this. Such were and are the traditions of *the elders. The Lord might have easily dismissed* the question of the Jerusalem deputation by telling them that their oral law is invalid, but He aims at something higher. He aims at their conscience and uncovers their true condition. With His divine wisdom He has the answer ready which will completely shut their mouth.

"But He answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching"? For God commanded saying: "Honor father and mother; and he that speaks ill of father and mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift (*corban*) whatsoever

*This is undoubtedly founded upon the following talmudical statement: "Shihta is an evil spirit which sits upon man's hands at night. If any touch his food with unwashed hands, that spirit sits upon that food, and there is danger from it."

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it be by which received from me thou wouldst be profited; and he shall in no wise honor his father or his mother; and ye have made void the commandment of God on account of your traditional teaching" (v. 3-6).

The great lesson from this is the fact which our Lord makes so prominent, that traditional teachings lead to the transgressing of God's commandment and make it void. *This is true in every case. If we look upon religious* Christendom with its traditions and man made rules and institutions, we find ample proof of it and could illustrate it in many ways. The one who follows the traditions of Christendom most, finds himself soon in Rome and then in out and out *opposition to God's revealed will and purpose, and he who* has nothing at all to do with traditional teachings and rejects them altogether is in submission to the Word of God and looks to it as his only authority.

Surely ritualistic Christendom, the so-called religious world, is the *direct offspring of Phariseeism.* Its traditions, lent, holidays, man made ministry and many invented ceremonies, have superseded the Word of God and made it of non-effect. We could easily digress here and enlarge upon this thought. We leave it to the reader to make the application. But think of the awful sin, dear reader, that men can dare to set aside with their own inventions and traditional teachings the very Word of God, eternally settled in the heavens! *This has been done and God will judge Christendom* for it in His own time. The Pharisees had no room for the Christ of God; they hated Him. Modern Phariseeism may talk of a Christ and use His name; it rejects the Christ, His person and His work none the less.

The Lord, to uncover the hypocrisy of the Pharisees with their traditions, refers to the commandment which demands the child to honor father and mother. To this Jewish tradition had added, "A *son is bound to provide his father meat* and drink, to clothe him, to cover him, to lead him in and out, to wash his face, hands and feet. A son is bound to nourish his father, yea, to beg for him."* But with all this strictness tradition had found a way how to avoid this obli-

*Kiddushim.

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gation. A person had only to say "corban"—a gift, something dedicated to the temple or a vow of personal obligation, and the son was completely released from any duty towards his father and mother.

"And so stringent was the ordinance that it is expressly stated that such a vow was binding, even if what was voiced involved a breach of the law. It cannot be denied that such vows in regard to parents would be binding, and were actually made. Indeed, the question is discussed in the *Mishnah*, in so many words, whether "honor of father and mother" constituted a ground for invalidating a vow, and decided on the negative against a solitary dissenting voice. And if doubt should still exist, a case is related in the *Mishnah*, in which a father was thus shut out by the vow of his son from anything by which he might be profited by him."*

And now follows the righteous word of condemnation by Him who searches the hearts of men. "Hypocrites! well has Esaias prophesied about you, saying, This people honor Me with the lips, but their heart is far away from Me; but in vain do they worship Me, teaching as teachings commandments of men" (v. 8, 9).

The same verdict He pronounces upon the religious world, modern Phariseeism. There is much talk of worship and approaching God—the Lord has only one word for the whole thing, "Hypocrites"! May we through the rich grace of God be delivered from Phariseeism in any shape or form and keep delivered. It will need great heart-searching and self-judgment.

"And having called to Him the crowd, He said to them, Hear and understand: Not what enters into the mouth defiles the man, but what goes forth out of the mouth, this defiles the man" (v. 10, 11). Without fear, which He never knew, He declares publicly the evil teachings of the sayings of the elders. Simple truth, indeed, and yet how many who are *professing* Christians have not hold of the very first principle, that the evil is within which defiles the man.

Of course the Pharisees were offended. It lowered their dignity with the common people. They looked upon them-

*See Edersheim, "Life and Times of Jesus, the Messiah."

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selves as the leaders of the people and here, after so strongly proving the contrary teachings of traditions, He corrects in a few simple words the errors of the Pharisees.

"Then His disciples coming up said to Him, Dost thou know that the Pharisees, having heard this word, have been offended? But He answering said, Every plant which my heavenly Father has not planted shall be rooted up. Leave them alone; they are blind leaders of the blind; but if blind lead blind, both will fall into a ditch" (v. 12-14). These words not alone show the doom of the Jewish Pharisees, but they speak also of the doom of that which His heavenly Father has not planted—Christendom. It will be rooted up and then cast out with its boasted leaders, who are but leaders of the blind.

But even the disciples did not understand His plain and simple language. Peter calls that which was plain teaching "a parable."

"And Peter answering to Him said, Expound to us this parable. But He said, Are ye also without intelligence? Do ye not yet apprehend that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? but the things which go forth out of the mouth come out of the heart and these defile men. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; these are the things which defile man, but the eating with unwashed hands does not defile man." (v. 15-20). How slow they were to understand the full meaning of what He wanted to convey to their hearts. Our Lord shows the true source of all defilement. It is within. The Pharisees did not believe in the utter corruption of the heart. "I the Lord search the heart" (Jer. xvii:10). And this searcher of hearts is present here on the scene and throws His own light upon the source of evil, of which He had said through Jeremiah, "The heart is deceitful above all things, and desperately wicked." Blessed is he who bows before this verdict.

The incident which follows is in closest connection and fullest harmony with all this inasmuch as it reveals deliverance from the evil which is within.

(To be continued).

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Studies in Isaiah.

VII.

Chapter V.

The fifth chapter takes us from the summit of that *glorious consummation which is* to be "in that day," and brings us once more down to Israel's apostasy and the impending judgment. In the first chapter we found the seer's first prophetic address to Israel, and it was followed by that Word, which the Prophet saw, to happen in the end of days (chapter ii). From his second address we learned more of the day of Jehovah and Israel's evil condition. This was likewise followed by a description of Jerusalem's glory, and now the third address of the Prophet, an address God breathed like the others, is before us in the fifth chapter. It precedes the call of the Prophet and the definition of his solemn mission (chapter vi). We divide this chapter into three parts.

I. *The song of the vineyard. The vineyard judged* (verses 1–7).

II. *The wild grapes it brought forth. A sixfold "woe"* (verses 8–23).

III. *The Lord's dealing in judgment with them* (verses 24–30).

1. "I will sing to my well beloved a song of my beloved touching a vineyard: my beloved had a vineyard upon a fruitful hill. And he dug it and gathered out the stones thereof, and planted it with the choicest vine. And he built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, but it brought forth wild grapes."

The song of the Prophet, in the form of a parable, is not his own, but it is "the song of my Beloved"—that is, Jehovah's song. In it he rehearses what He had done to *His people Israel. A similar rehearsal is found in Moses'* prophetic song, Deut. xxxii. "He hath not dealt so with any nation," Ps. cxlvii: 20. The *vineyard is* Israel and the fruitful hill is the land. All that could be done for it

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Jehovah did, and the people were placed in a most favorable position and anything hindering was removed. But instead of bringing forth grapes and from it the wine, it yielded wild grapes. The Beloved who speaks here in a parable through the song of the Prophet spoke hundreds of years after once more to His people in a similar parable when He said: "Hear another parable: there was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower and let it out to husbandmen, and went into a far country" (Matt. xxi: 33):

"And now inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard. What was there yet to do to my vineyard that I have not done it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now let me tell you what I am about to do to my vineyard. I will take away its hedge, and it shall be eaten up; I will break down its wall, and it shall be trodden under foot; and I will make it a waste—it shall not be pruned or cultivated, but there shall come up briars and thorns; and I shall command the clouds that they rain no rain upon it. For the vineyard of Jehovah of hosts is the house of Israel and the men of Judah the plant of His delight; and He looked *for justice and behold, bloodshedding; for righteousness, and behold, a cry.*"

What a mournful, pathetic tone this application of the parable carries along! It is a solemn question the possessor of the vineyard puts to the men of Judah and the inhabitants of Jerusalem. Had He not done everything which could be done? Why then wild grapes? There is no answer to this question.

The Lord Himself answers now and announces what He will do to the unfruitful vineyard. The hedge and the wall are to be removed; it shall become a waste, filled with briars and thorns. The rain shall be withholden. How literal it has all been fulfilled! The land and the people have become all that. The Lord permitted the Gentiles to come into the land and lay it waste. But the briars and thorns will not be there forever. The rain, the latter rain and the former rain, is promised unto them, then Israel will blossom like the rose and yield the fruit, the wine, which makes glad the heart of God and man.

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II. Next we have a description of the wild grapes Israel brought forth. They are introduced with the word "woe," which we find six times in this section.

1. "Woe unto them that join house to house, that lay field to field, till there is no more room, and that ye dwell yourselves alone in the midst of the land! In mine ears Jehovah of hosts hath said, Many houses shall assuredly become a desolation, great and excellent ones, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah" (v. 8–10).

The first sin, the evil fruit, is covetousness. The possession of land was regulated by law among Israel. These laws were ignored, and, full of greed, they joined house to house, field to field. The poor were downtrodden. Jehovah whispers in the ear of the prophet that it shall not always be so. Judgment is coming and will shake down these houses and bring desolation on the land.

If God was displeased with the covetousness of His Old Testament professing people, is He less displeased with the covetousness and greed of the professing "Christian" nations? Surely not. The day is soon to come when He will reckon with Christendom. Covetousness is prominent in our day. House to house and field to field—as if this earth were a permanent place.

2. "Woe unto them that, rising early in the morning, run after strong drink; that linger till twilight, till wine inflameth them! And harp and lyre, tambour and flute, and wine are in their banquets; but they regard not the work of Jehovah, nor do they see the operation of His hands. Therefore my people are led away captive from lack of knowledge, and their nobility die of famine, and their multitude are parched with thirst. Therefore does Sheol enlarge its desire, and open its mouth without measure; and her splendor shall descend into it, and her multitude and her tumult, and all that is joyful with her. And the mean man shall be bowed down, and the great man brought low, and the eyes of the lofty shall be brought low; and Jehovah of hosts shall be exalted in judgment, and the holy God hallowed in righteousness. And the lambs shall feed as in their pasture, and the waste places of the fat ones shall strangers eat" (v. 11–17).

Here we have a description of the lust of the flesh. Worldly amusements, running after strong drink and continuing in drunkenness till twilight, and all the evils connected with it, is the second wild fruit. Significant it is,

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that in connection with this worldly spirit it is written: "They regard not the work of Jehovah, nor do they see the operation of His hands." How could they in their carnal spirit, running after the things which are seen? It is still so. There are many carnally-minded, world-bordering Christian believers, besides the masses of nominal Christians. In their chase after the earthly things, and in the midst of the world and its pleasures, there is no time and *no desire* to regard the work of Jehovah and to see the operation of His hands. Worldliness paralyzes spirituality. To this is added the judgment to come. Captivity, famine, thirst and desolation are threatened.

3. "Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes! Who say let Him hasten, let Him speed His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" (v. 18-19).

This is hardness of heart and being settled in sin. And this is followed by mocking infidelity. They mock at God and His word. They even desire Him to come out of ridicule. It is so now, "mockers in the last times."

4. "Woe unto them who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter" (v. 20).

Here we have the description of a cultured class; they were the false prophets who cried Peace, peace, when there is no peace. They, perhaps, did not share the drunkenness of the worldlings, nor were they boasting of unbelief. They were religious people, but declared things were not going from bad to worse with Israel, but the outlook was declared by them to be bright. The "woe" is pronounced against them. And so we have in our times the false prophets and comforters, who call evil good and good evil. They turn everything in the Word of God upside down.

5. "Woe unto them that are wise in their own eyes, and intelligent in their own esteem" (v. 21).

These are the philosophers, the wise of this world with their foolishness before God. We may well class the Higher Critics here. Woe unto these professors whose intelligence, so called, leads them to reject the God-breathed Word.

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6. "Woe unto them that are mighty for drinking wine and men valiant to mix strong drink, who justify the wicked for a bribe and turn away the righteousness of the righteous from them" (v. 22).

These conditions led to lawlessness. Bribes were offered and taken and God's laws completely ignored. Such lawlessness, only on a greater scale, forms the end of our age.

III "Therefore as a fire devoureth the stubble and dry grass sinketh down into the flame, their root shall be as rottenness, and their blossom shall go up as dust, for they have rejected the law of Jehovah of hosts, and despised the Word of the Holy One of Israel. Therefore is the anger of Jehovah kindled against His people, and He hath *stretched out His hand against them and has smitten them*; and the mountains trembled, and their carcases are become as dung in the midst of the streets. For all this His anger is not turned away, and *His hand is outstretched still. And He will lift a banner to the* nations afar off, and will hiss for one from the end of the earth, and behold it will come rapidly and lightly. None among them is weary and stumbleth; they slumber not nor sleep; none hath the girdle of his loins loosed, nor the thong of his sandals broken; their arrows are sharp and all their bows bent; their horses' hoofs are reckoned as the flint, and their wheels as a whirlwind. Their roaring is like a lioness; they roar as the young lions; yea, they growl and snatch their prey, and carry it away safe, and there is none to deliver; and they shall roar against them in that day like the roaring of the sea. And if one look upon the earth, behold darkness and distress, and the light is darkened in the heavens thereof" (v. 24-30).

What a sublime description of the impending judgments upon Israel! They despised the Word of the Holy One of Israel, and this is our Lord Jesus Christ. It is true a fulfilment of the threatened judgment took place at the first destruction of Jerusalem, but the prophecy covers more. It brings us right up to the end of Israel's history and the punitive work going on among them. The Assyrian invasion mentioned here is the type of subsequent invasions of hostile armies up to the great Assyrian of the end. Darkness and distress for the earth and the darkened heavens are *yet to come*.

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The Ninth Chapter of Genesis.

We hear now of the new covenant which God made between Himself and the earth. It is no longer "Jehovah" here, but "Elohim," because it is a covenant of the Creator with creation.

"And God blessed Noah and his sons and said unto them, Be fruitful, and multiply, and replenish the earth." A new start is made and he who was saved with his house is blessed by God. God had blessed Adam and Eve and had 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 fowl of the air, and over every living thing that moveth upon the earth" (i:28). Thus, like Adam and Eve, Noah and his sons were to be fruitful, to multiply and fill the earth. But when we read what follows in Genesis ix we find a difference. God says no word about subduing the earth, nor does He mention a word that they should have dominion. Dominion and power, the earth and the fullness therefore belongs to the Second Man and to His Seed, the Son of Man, God manifested in the flesh.

"For thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor. Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet" (Psl. viii:5, 6; compare with Hebrews ii:6-10).

"Fear and dread" is to be upon every beast of the earth. It shows the disturbed condition of creation. In verses 3-7 we have God's commandments.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, the blood, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be

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shed; for in the image of God made He man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth and multiply therein."

In Genesis i:29 we read that they were to eat the green herb and the fruit of the trees, but now there is permission given to eat every moving thing that liveth. It seems clear that before the deluge meat was not eaten. There are not a few advocates of total abstinence from meat in our day. The adherents of delusions like Theosophy and others tell us that a vegetable diet will ennoble man, deliver him from the lust of the flesh, make him pure and good and fit to approach God. With all the abstinence from meat before the deluge the people were not better, but corrupted in the flesh and perished in it. As we read in Matthew xv in this issue of Our Hope not that which enters the mouth defiles man. In 2 Tim. iv we read of those who live in the latter times and depart from the faith, and among the characteristics given is the following: "Forbidding to marry, and commanding to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

And why is the blood made so prominent? Four times we read the word "blood" in these few verses. The book of Leviticus gives the answer, "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii:11). The sanctity of the blood is here shown forth. Even the hunter in Israel had to keep it in view. "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you which hunteth, or catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof; therefore I said to the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off" (Lev. xvii:13, 14). So the hunter had to stop, and in the pouring out of the blood he could remem-

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ber the blood of atonement. All, of course, points to that precious blood of the Lamb of God which was shed.

And there is still another thought. Death has to furnish food for life. Animals are slain to impart strength and sustain life. All hints about the things which are the better things. He died for us and through Him we have life. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood ye have no life in you" (John vi:53).

All was the beginning of a new age (or, as often called, "world"). God blesses, God manifests His sovereignty, places man upon a certain ground of responsibility, and the flesh fails. Thus it is with every age, the coming one not excepted. In the next place we read in the ninth chapter of the covenant which God established with Noah and his seed after him and the token of that covenant, the bow in the clouds (v. 8-17). The bow in the clouds after the rain appearing here the first time is evidence that before the deluge rain had not fallen. "I do set my bow in the cloud and it shall be for a token of a covenant between Me and the earth. And it shall come to pass when I will bring a cloud over the earth that the bow shall be seen in the cloud. * * * And the bow shall be in the cloud, and I *will look upon* it that I may remember the everlasting covenant." * * *

And who does not know the beautiful picture of the rainbow seen after the storm is over? The storm broke with all its fury, darkness covered the earth, and the rain flooded the fields. But now the storm clouds have vanished and are seen in the distance never to return. Upon them the sun with her marvelous light produces the bow with its brilliant colors. What does it typify? It speaks of a passed judgment, of God's covenant, of His salvation and of His remembrance. Upon Him who was on the cross the storm of divine wrath broke and on that dark background shines out the bright bow of God's love, God's salvation and grace towards us, for whom no wrath is left. "I will look upon it," says God. So He looks upon the bow still. What food for meditation! Later we hear Him say again, "When I see the blood I will pass over you."

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In Revelation vi we read of the rainbow around the throne. The throne of God appears there encircled by the bow, before the judgments are executed in the earth. A remembrance that whatever these coming judgments are they cannot be another covering of the entire earth by water. An indication that God "in wrath will remember mercy." "The waters shall no more become a flood to destroy all flesh" (ix:15). "The world that was then, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii:6, 7).

The end of the chapter brings in the failure and upon that failure a prophecy. Noah and his sons, brought through judgment and out upon a new ground and the subsequent failure, may well be used as a type of the history of the church and her failure. How came Noah's failure about? He began to be a husbandman, he planted a vineyard, he drank of the wine, he was drunk, he was uncovered in his tent. This was the way down. He became occupied with the things of the earth, and they became a snare for him. He abused the blessing which he had received. How often this has been repeated! But was Noah less righteous for his failure? Certainly not, for God's righteousness was his; God looked upon Him in grace, and in spite of his failure the Spirit of God declares, "Noah was a just man and perfect in his generation."

A few hints on the prophecy which follows:

"Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said, Blessed be Jehovah, the God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant" (v. 25-27). Ham (black) is not mentioned in the curse, but the son of Ham, Canaan (the merchantman). Ham's deed revealed the unbelieving condition of his heart, while Shem's and Japheth's action manifest divine grace in covering up the nakedness. God's eye beheld Canaan and his subsequent career in his descendants. He inherits the curse. How literally it was carried out!

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Shem, meaning "Name," becomes the family in which Jehovah, the Name, is to be revealed. Jehovah is the God of Shem. Soon we shall see a *son of Shem, Abram, and his* seed becoming the depository of Jehovah's revelation. Later Jehovah speaks and reveals His name by which He wishes to be known forever to another son of Shem, Moses. "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations" (Ex. iii:15). He *does not call Himself* "the God of Japeth" but "the God of Shem." Shem's supremacy is here indicated. It is a far reaching prophecy.

Japheth means "expansion." His sons are Gomer, Magog, Madai, Javau, Tubal, Meshech, Tiras, and the sons of Gomer and Javau are mentioned in the next chapter. They expanded and Japheth dwells in the tents of Shem, partakes of Shem's blessing and responsibility. Some take "He shall dwell in the tents of Shem," the "he" as referring to God, but this is incorrect. It means Japheth and reminds us of the parable of the olive tree in Romans xi.

Shem's blessing consisted (1) In being the carrier of the Name, Jehovah. (2) In controlling Canaan and being the master over him. (3) The giving shelter to Japheth and let him be sharer of the blessing. It is the germ of all following prophecy and we wait still for its end fulfillment.

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Nothing to Pay, to Do, or to Fear.

Nothing to pay? No, not a whit,
Nothing to do? No, not a bit:
All that was needed to do or to pay,
Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
Gone is the captor, gone is the yoke:
Jesus at Calvary severed the chain,
And none can imprison His free-man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot:
Christ is my peace, and I've nothing at stake,
Satan can that neither harass nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made:
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say,
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a cup full of blessing for me.

What *about terror? It hasn't a place*
In a heart that is filled with a sense of His grace;
My peace is divine, and it never can cloy,
And that keeps my heart running over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free—
Precious that blood is to God and to me!

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What of the law? Ah, there I rejoice,
Christ answered its claims and silenced its voice:
The law was fulfilled when the work was all done,
And never can speak to a justified one.

What about death? It hasn't a sting:
The grave to a Christian no terror can bring,
For death has been conquer'd, the grave has been spoil'd
And every foeman and enemy foiled.

What about feelings? Ah! trust not to them;
What of my standing? "Who shall condemn?"
Since God is for me, there is nothing so clear,
From Satan and man I have nothing to fear.

What of my body? Ah! that *I* may bring,
To God, as a holy acceptable thing,
For that is the temple where Jesus abides,
The temple where God by His Spirit resides.

Nothing to pay? No, thanks be to God,
The matter is settled; the price was THE BLOOD;
The blood of the victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine.

What am I waiting for? Jesus my Lord,
To take down the tent and roll up the cord,—
To be with Himself in the mansion above,
Enjoying for ever His infinite love.—*Selected.*

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Notes on First Peter iv-v.

By F. C. Jennings.

Now notice how this dear writer ever comes back to strengthen his suffering brethren. Little, perhaps, can we Gentiles enter into the bewilderment of these early Hebrew believers as they found everything turning against them. They had been taught, as already said, that God showed His complacnt approval of His people by loading them with temporal earthly blessings in body, basket and store; hut, strangely enough, they are enjoying none of them. On the contrary, in many cases they have even been despoiled of their goods (Heb. x:34) and heavy clouds of persecution threaten them. Tenderly and sympathetically Peter exhorts them not to think this fiery trial that is even now trying them a strange thing; it is exactly what must be expected. It would, on the contrary, be strange if the servant's path should differ much from his Lord's. What was His lot? Let the believer rejoice in sharing, in any measure, those sufferings, which in Him were limited only by the cross, for according to that measure will be the corresponding rejoicing when His glory is revealed. Oh wondrous privilege, *of suffering even a little reproach for the name of Christ*, so little esteemed; nay shrunk from so faithlessly. Whilst here, the apostle like Elisha at Dothan (II. Kings vi:61) bids us see what is invisible: "The Spirit of glory, and of God" resting upon us; as if, in the persecuted and afflicted believer—covered with reproach, shame, contempt—the Holy Spirit found a resting place for His Foot once more, like the Dove of old, only now as the Spirit of *glory*. It is God's answer, in His people, to the reproach of man under Satan's rule: Earthly shame for Christ's sake is a glory, earthly glory is a real shame. My beloved, never at any time or in any place need the people of God lack this glory of suffering shame for the name; how is it with us?

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But these sufferings have another light here thrown on them. Peter has told his readers to look at them in the light of their Lord's path; but there is that in us that was *never* in Him at all, so that He cannot be an example here. It is God our Father who deals in chastening love with His House as to this, using affliction, of whatever character, as a chastening from Himself, that we may be partakers of His holiness (cf. Heb. xii:3-11). But if this is the case with His own, what shall be the end of those who have distinctly disobeyed the gospel? If the righteous (i. e., the confessed sinners, justified by grace) be with difficulty saved; if it needs "all the power of God, guided by divine wisdom, *sustaining faith to carry the Christian safely through the* wilderness, where Satan employs all the resources of his subtlety to make him perish," where shall, under that same divine government, the sinner and ungodly appear? Therefore, says the apostle, let all who suffer thus commit their souls unto God, who, as our faithful Creator, knows their powers and limitations and will sustain them under the trial, or save them from it.

CHAPTER V.

With the same sympathy and gentleness—in such beautiful contrast to the impulsive Peter we knew in the gospels—he turns to the elder men amongst those he is addressing; and, pleading his own age and experience, but not in the least as claiming superiority but equality, exhorts them to shepherd the flock of God. And again uses three negatives with their holy antitheses; affecting, I again believe, the three parts of man's being: body, soul, and spirit. First, not by constraint—no physical compulsion or outside force compelling, but the inner will springing gladly forward to the loved work. How many young men are forced by parent's wishes to a calling they care nothing for?

Second, not for base gain; an impure motive, which, if not already apparent, was soon to be a powerful factor in inducing unconverted men to assume an office that should give them a "living"; as it is plainly called today in Eng-

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land; but, in contrast with this, the affections making them eager to care for the younger saints according to a natural law of *relationship. As if a mother should seek for pay* for caring for her own child. She would spurn the offer.

Third, not as exercising lordship over your (not God's) possessions; never assuming any spiritual dignity as "my lord pope," "my lord bishop," or even any mark or *claim* of superiority, as "Reverend"—anything that gives a suggestion of *a claim to authority. And the word translated* "heritage" in A. V. is most interesting. It is "kleros," usually translated "lot," but it is the word whence our word "clergy" is derived. Gradually a special class took the place of the priests of old; they became the sole "Christian" priests, who had a special lot or "Kleros," hence they were the "clerisy" or "clergy" and each had *his* flock. Now it is none but Peter; who, by proud and wicked men, is assumed to be the founder of the system most fully characterized by this evil, who warns against it. He practically says "do not take the place of clergymen," but, in contrast with exercising lordship, go before the flock only to show them the way in which to walk, with all lowliness, meekness, unworldliness, and self denial. The Chief Shepherd will mark His appreciation of this, as He *hates* its opposite, clerisy or "Nicolaitanism" (Rev. ii:6).

Next he counsels all who are younger to be submissive to the elder ones, and, one may be bold to say, that never in the whole history of what is called Christendom has this word been so needed, and never has it been so despised. Everything is fast being absolutely subverted, and "the younger" do not shrink at all from assuming a position of superiority and authority, to which is given some well-sounding name, as "independence of spirit," this shall make it accord with boastfulness of the day. Yet right and good does every conscience esteem the divine order of submission on the part of the young. Yea, further, this robe of subjection is so universally becoming, that no one can make any mistake in wearing it; but, since it is peculiarly liable to slip off, Peter counsels us all to "bind it on tightly," as the word "be clothed" might more literally be rendered. I am *never*

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to seek to be *above*, but always *below* another. But why? Because self-exaltation is the very essence of all that is opposed to God; it is the path of the devil, and what he is still working, in some subtle way, in every child of disobedience. God works always in quite the opposite direction, His precious Son giving us a perfect example, Phil. ii. So chafe not, dear believer, against God's humbling ways with you—just wait His time to lift up, you get down; and in "due time," which is never one moment earlier than the complete recognition of strengthlessness and ungodliness, He will lift up, not in self appreciation, but in a keener apprehension and sweeter appreciation of the beauty and sufficiency of the Lord Jesus.

So cast thy care on Him, who just puts a burden on thee that He may see the confidence of thy heart in putting it back on Him. He does not get one bit of glory from thy *groans* under thy heavy burden, anyone can complain and groan, there is no "precious faith" in this, but from thy *song*, because He carries both thy burden and thee. Every anxious thought is a traitor to God; and must be so treated. Nor can I see any limit to this word "all," which is surely not put in to be limited. It means strictly "all." Take any form of care: the sickness of our best beloved, what heart-chilling anxieties attend the watching of the sick bed, what hopes with the slightest amelioration, what distresses with any relapse! Nor is it the natural movements of the affections that are to be restrained, only the "care" that is the child of unbelief, that comes from little knowing the love and power that is all for us, and to which not the fall of a hair from our heads is unnoticed. Put then ever this care into His hands. Is the Lord Jesus anxious? Was He ever anxious or troubled as if circumstances were beyond the control of His God, His Father—that God, that Father, with all His wisdom and solicitude is ours too. Nor does it at all follow that sufferings shall cease, or that, in the case supposed, death may not have his way with our beloved, but that tender love shall make even this work for *good*, and this strong one yield sweetness, putting, as a garrison, the very peace of God into our hearts.

But it is in times of sorrow or sharp trial that the hosts

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of wicked spirits are particularly active, and attack the faith of the sufferer with many a fiery dart, suggesting all kinds of tormenting doubts. Everything that we have accepted, yea, and rejoiced in, in the day when "the candle of the Lord shone upon us" is now questioned. Doubts, that our hearts shrink from with horror and dismay, will intrude—it is the devil at his own special work of getting our hearts away from God; and, steadfast in the faith, we must resist him. That wondrous cross—the central one of the three on Golgotha—shall answer all, and anchor our hearts in the calm haven of the love there shown. Yes, ever "after we have suffered awhile" does the God of all grace, who has called *us to His eternal glory, perfect, stablish, strengthen, and* settle or found us. How precious is this! Grace is what *is needed in this pilgrimage, so God is here presented as the* God of all grace able to make all grace abound to meet the present need, and He will so turn to blessing all the sorrows and sufferings of His people, as to make them do what the physical storms do for trees: cause the sap to flow freer, and make the roots thrust themselves deeper into the earth. Thus the effect of "suffering awhile" is a maturing, a gentleness of spirit, a tenderness of sympathy, a lowliness of mind, the roots of faith push further into their congenial soil, the love of Christ, and the sap *flows freely*. Grace can now do what it has long desired—Israel halting on his thigh was "perfected," as Jacob untouched was not. Job was "established" after his sorrows as never before. Peter himself was strengthened more in His Lord's grace in the few days after his fall than in all his antecedent life.

Peter finds a fitting messenger to the suffering saints in the Silvanus who had shared the dungeon with Paul at Philippi, and that lovely song in the night there, I reckon (not I "suppose," which implies to us now some uncertainty) him to be a faithful brother, and he will carry this letter, which is very brief, in view of all that might be written, but it will suffice to assure you that your present distresses, which men look upon as evidences of divine wrath, are not inconsistent with God's fullest favor and blessing. Silas would say Amen to this.

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A word of greeting from the brotherhood in Babylon and Mark, and then the apostle closes with the final exhortation, "*Salute one another with a holy kiss.*" It is the desire of the Spirit of Christ for the mutual love of all brethren. The kiss is not to be one of personal attraction or preference, nor as a recognition of the sharing of some minor conviction nor in any way or choice, carnal, but expressive of an affection moving only in the sphere of the Holy Spirit. Is it not really a *shame* to us that we do not—cannot, practice this now? Soon carnality crept in, and what was at first a testimony to the heathen world of the truth of the gospel, became a source of scoffing, till now we must take the *spirit* of the word and express in every way possible the holy affection for that one circle of fellowship which includes all who evidence they are His, without partiality, without hypocrisy. Great is the comfort of Christian love. Peace be with you all in Christ Jesus.

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Notes on Ephesians.

II.

By C. I. Scofield.

"Walk worthily of the vocation wherein ye are called." You may ask well, how can a man walk like one who is accepted in the beloved. When Moses come down from the presence of God in the Mount his face shone. Moses did not do anything to his face and he was unconscious of its shining, and that is the only kind of shining that counts for much, and that is the unconscious shining. I remember when once a dear woman came up there to North-field and spoke in the seminary to the young ladies of whom I was the pastor, and she spoke to them about their duty of shining, of shining for Jesus as she called it. And the prescription ran something like this: "Now, when you rise in the morning, young ladies, think of that shining as your duty, and make your faces shine for Jesus." It cannot be in that way. Moses wisted not that his face shone. He was unconscious of it. His face shone because he had been with God.

You and I are accepted in the Beloved, and we have only to realize that as our place and take it by faith as our place, and possibly there might, while it might be unknown to ourselves, be a little shining on our faces, too. "To the praise of the glory of His grace," not our merit, "wherein He hath made us accepted in the Beloved, in whom we have redemption through His blood." Redemption, what a word that is! You know there are three words translated redemption, in the New Testament. They are very simple words. One signifies to buy a thing in the market, and the other signifies to buy a thing outright and so it is not for sale, and the other means to set free. This is the whole of redemption. What is redemption, redemption by His blood? Why, it is the Lord Jesus Christ going into the market and buying you and buying me. And what kind

of condition does he find us in in the market? He finds us condemned slaves. Slaves to our own lust, slaves to sin and under the condemnation of the law which says the soul that sinneth it shall die. Now imagine one going into the market place to buy slaves. What is the price of this slave, one asks, or of that slave? Take that halter from around his neck and put it around your own and die in his place. That is the price. Do you think you and I would buy many slaves at that price? No, indeed. Yet Jesus went into the market and He bought us all at that price. He took our place in death and then He took us out of the market place, blessed be God; none of His are for sale; and then He set us free. Now, you know when I think of that, it seems to me that the Gospel is a God-like thing. It seems to me that that is just what God will do. Now, after it is revealed, then we can all see how like God such a Gospel is. Well, He redeemed us and it cost His blood to do it, but He did it, and we are redeemed today in Him; we have redemption through His blood, the forgiveness of sin; according to the depth of our repentance? According to the greatness of our faith? Oh, no! This is not God's way. "According to the riches of His grace;" that is how completely you and I are forgiven. According, not to something in us at all, but according to something in Himself, blessed be God! According to the riches of His grace; unmerited favor. "Wherein He hath abounded toward us in all wisdom and prudence." Now you know there is the kind of person who will say if that is the kind of forgiveness, by grace, if God is gracious, why does not He forgive everybody? That would be neither wise nor prudent. He abounds towards us in forgiveness, every moment. But take the position of the lost sinner and he finds God through Jesus Christ, and then He can abound towards us in forgiveness in all wisdom and prudence. He has a reason for forgiving us, and it is nothing in us at all.

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He hath gathered together in one all things in Christ, both which are in heaven, and which are on earth, even in Him."

Now, what does all this mean? What is this dispensation of the fulness of times? Why! He is going to gather together in one all things in Christ. What is the coming age, gathering you with His coming for us and going on into His kingdom together in glory? The fulness of time. Let me read to you something that is not by any means original with me, but which I got from dear Doctor Brooks, years and years ago, in St. Louis: "The time of misrule ends by Christ taking His power. The time of testimony ends by judgment, the time of toil ends by rest and in glory. Israel's blindness ends by taking up the saved."

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ." Now, who were these first trusters in Christ? All the saints in this dispensation. You are one of the first trusters. Paul was one of them, and the disciples gathered by the first missionaries. The church of this age, this dispensation, made first. We are the first trusters who are to be to the praise of His glory. "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Now, it is not just after you believed, that is not a good rendering here. Literally it is "upon believing ye were sealed." Now in the King James version you have a verse by the Apostle Paul to the disciple of John whom he found at Ephesus. "Did ye receive the Holy Ghost since ye believed" (Acts xix: i). A few years ago how many sermons we heard preached at conferences from that text, and the argument was that you may be a believer, and you may be forgiven, and you may be a Christian and may not have the Holy Spirit. "Did ye receive the Holy Spirit since ye believed." This is not the right rendering. Received ye the Holy Ghost *when* ye believe, is the language.

The apostle found something the matter with these disciples, and he asked this question, and they had not so much as heard whether there was a Holy Ghost, and the very questioning discloses their true condition. They were

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not disciples of Jesus at all, but they were Jews looking forward all the time for Jesus. Then the apostle communicating to them the Gospel and announces that had they really been believers, then they received the Holy Spirit. There is no such thing as a believer on the Lord Jesus Christ who has not the Spirit. One of the seven blessings enumerated here and which we have been going over, and the last of them all to be enumerated here, is the gift of the Spirit. We may read a great deal and hear a great deal about the duty of the believer to seek the Spirit, and obtain the Spirit, and to get the Spirit, and all kinds of prescriptions are given for that purpose, by fasting and prayer, the waiting on God and getting confirmation of the Spirit; and so many people often came up there to Northfield, ever since I have been there, whose great care and burden was to get the Holy Spirit, and some of them were so disappointed when I told them that if they were *believers on the Lord Jesus Christ they already had the Spirit*, and that they should begin to take account of themselves as temples of the Holy Ghost. O, beloved, we are sealed with that Holy Spirit of promise. And then one thing is said about the Spirit, we know not only that He is the Holy Spirit and the Spirit of promise, but that He is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet, when the trumpet shall sound, and we shall be changed as in the twinkling of an eye. That is the aspect of redemption which is your future. So far as any claim of the law is concerned, we are redeemed. So far as our security of the future is concerned, we are redeemed. So far as the payment of the purchase price for complete redemption in every sense of the word is concerned, we are redeemed. But the body is yet the body of our humiliation. The redemption here is the redemption of the body, and it will be at the coming of the Lord—when if we are sleeping, we will be raised incorruptible; and if living, we will be changed *in a moment*, in the twinkling of an eye, and together with the sleeping ones, go up to meet the Lord, and so shall we

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ever be with the Lord. Now until then, and as a safety and surety of that, we have the sealing of the Spirit. You know how that is put in the eighth of Romans: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit."

Now that is the great opening statement of this epistle concerning the believers which he has by God's grace in Christ Jesus. I do wish we might take that in fully. There are two things which make a demand upon faith in this epistle. We have the simple statement of what we have and what we are, to be received by faith. The other we find embodied in these two great prayers which we shall come to, and which are therefore petitions for something we want, and both require the possession of faith.

I take up now the second part of the first chapter, the prayer by the apostle, beginning with the fifteenth verse: "Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." And now observe what the apostle petitions for through the Spirit. It is one of the most significant things about the prayers of the apostle Paul, what the apostle does *not* pray for. Certainly they are in very striking contrast with a great many of prayers one hears. I remember some years ago, in Dallas, Texas, an elderly brother, began to come to some teaching meetings there. And after a while he arose at the end of the meeting and said, May I say a word here? I said, certainly. Well, he said, I am happy. I never thought I should be as happy this side of heaven as I am now. But he said, I cannot pray any more. Well, *I was rather alarmed, and I said, My dear friend,* have I stopped you praying, haven't I done you any good? Well, he said, I haven't anything to pray for. I have been praying all my life that God will save me at last, and I have discovered that I am saved now. And I have been praying all my life for the Holy Spirit, and I find out that I have

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the Holy Spirit. I have been praying all my life that I might be faithful unto the end and I have found not that I shall be kept. I said, Brother, suppose you begin praying for some one else and let yourself alone. So I say that one of the greatest things about these prayers of the apostle is what he does not pray for, what is not in the prayer. We might imagine that the apostle would pray about his needs and hopes in both of these Ephesian prayers, that having and revealed to them the marvelous place which they have in the heavenly in Christ Jesus, they would pray that they might continue there, that they might hold on and never lose that place. No, indeed! not a word of it. But hear: "Cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, *the Father of glory, may give unto* you the spirit of wisdom and revelation in the knowledge of Him." O that is what we need. Spirit of wisdom and revelation in the knowledge of Him, Himself. Here it seems to me that if we really take in faith, this wonderful positional truth which we have had in these opening verses, our hearts must cry out, O living God, reveal this to me; I want to know Him who does that, has done all this for me. That is what we need to know. We need to know Himself. You know how wonderfully that is brought out in *the first chapter of Colossians, in the prayer of the* apostle in that chapter. He prays that the Colossian saints might know the will of God. That they may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. First, the knowledge of His will. Then the life which is right, walking worthy of the Lord unto all blessing. Then being fruitful in the fear of God in the work, and just increasing in knowledge of God Himself. There is a divine order there. This prayer, so to speak, is taken apart, is separated into *four parts. The knowledge of His will in all spiritual* understanding of what He wants you to do. Then the walk, pleasing Him, then service, and, O then, Himself. We are too easily satisfied. Now that is the first petition. The wisdom and revelation in the knowledge of Him. The eyes of your heart, not of your understanding.

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The idea of putting eyes in the heart! Don't you know the very deepest truth of God is heart-wise and not eye-wise? It works up from the heart into the head and not from the head down into the heart. We turn it just the wrong way. The eyes of your heart. Love can see, it is marvelous what love can see. You know a mother will look lovingly and admiringly at a child that to me does not look admirable at all, and I am a lover of children, too. We say that the explanation of that is that the mother is blinded with the mother's love. No, that mother can see things and promises in that little face *that does not seem pretty to* us. The mother sees what we cannot see there. That is why she admires the child. You and I judge the child *head-wise, according to the standards of Greek beauty, if* you please. The mother loves the child as no other human does, and the eyes of her heart are enlightened and she can see the great light in that child that you and I cannot see. No wonder she admires it.

Now, here are two things: the knowledge of Him, the eyes of your understanding being enlightened, that ye may know what? What is the hope of His calling. Well, it is that blessed hope that Paul speaks of to Titus, it is that hope that he points out to the Thessalonians in the first chapter of his letter to them. That is the hope! O may the eyes of our hearts be enlightened that we may know it. The Word in the Scripture means a great deal more than to know about. You may know about a person, you may know about a truth without knowing.

"The eyes of your understanding being enlightened: that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." The riches of the glory of His inheritance, how are we going to understand that. We never can apart from relationship. Now, I may have a million dollars, and I have a poor little sickly unpromising child, cross, and inferior, and most unpromising. And some one comes to me and says it must be magnificent to own a million dollars. I have come to take either this little crying bit of humanity, that is such a bother to you, or that million dollars; which shall I take? Take my

money, I would say; of course, any [illegible] would. And that little unpromising one is the riches of my inheritance. It is not my big book account, but just that little child. So I can just understand about the knowledge, a little about what it means here, and that we poor miserable sinners are the riches of the glory of His inheritance. O what a prayer! Now let us say, O God, Father of our Lord Jesus Christ, give me these things. That prayer was put there for you and me to pray. Oh let us do it and expect the continued answer.

We go to the second chapter:

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. And hath raised us up together and made us sit together in the heavenly in Christ Jesus, that in the ages to come we might show the exceeding riches of His grace, in His kindness towards us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are all His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace. And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through

Him welboth have access by one spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye are also builded together for a habitation of God through the spirit."

Now, don't you see how very precious all this is? Having shown us the height of the position to which we are raised, the position which never, oh never, let it be repeated, can be improved upon, so that I have not to make sure today my place with God. I have not to think if I may not today improve a little upon that place. I am just to be in it, for it never can in heaven by any change be made better or higher. I cannot be any more than accepted in the beloved, in the heavenly. And now He turns aside, and, as it were, invites us to see how we get there; how it could be that such beings as we could be there righteously.

He begins with our condition, and you will notice the difference between the statement which we have concerning sins and their effect, here in Ephesians, and the statements which are made, for example, in Romans or in Galatians. In Romans, the effect of our sins as stated is that we are guilty before God; in the Ephesians, we are dead. Both things are true. We are severally dead, but we are dead in sins, and in those sins lies our guilt. Now here is the problem: How is a being dead in sins ever to get into the heavenly? Can he put himself there? Well, when you bring in the word "dead" you answer that question. A dead man cannot do anything. A dead man cannot work. Guilt is bad enough, but death is the final effect of guilt. Dead in sins. And the whole record is given here, and it is not a very flattering one; and you who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. What a fearful thought that is, isn't it? We are there walking according

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to the course of this world, according to the prince of the power of the air, that spirit that now worketh in the children of disobedience, or we were installed by the Holy Spirit. There is the choice; one or the other.

(*To be continued.*)

Galatians: Fifth Address.

By C. I. Scofield.

We come now to the sixth and final division of this great Epistle, and in it we shall find the outworking in life of the principle of grace as contrasted with the principle of law—of the walk in the Spirit as contrasted with the walk under the law. The division begins with verse twenty-five of the fifth chapter: "If we live in the Spirit, let us also walk in the Spirit." Legalism would say: "Live in the Spirit by all means, but walk under the law." Not so the Scripture. *Life and walk are alike "in the Spirit."*

Has it seemed to you, friends, that the great discussions of this Epistle have been somewhat theologic, somewhat *academic, somewhat doctrinal? Have you been saying:* "But how does all this work out—what kind of Christians shall we be in walk and service if we let go the state of bondage, the *rule of the pedagogue, and live in the Spirit?*" If this question has been in your hearts, then I want to say two things about it.

And *first*, that it partly misconceives the case. For the righteousness of the law *is* fulfilled *in* us (a very different thing from *by* us), who walk not after the flesh but after the Spirit (Romans viii: 4). What we never could *do* in respect of the law the Spirit does in us.

And *secondly*, the outworking of the new principle is indicated in the very exhortations and instructions before us. Let us look at this beautiful picture of a spiritual, as distinguished from a legal, life.

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It begins in that which lies nearest—the brotherhood of believers, and our first concern is to be the ministry of restoration. What is to be done in case a Christian shall sin? That surely is a test case. And it is the very case the nomolaters, or law-worshipers, would put. "Your grace doctrine," they say, "tends toward looseness of life—toward sin. What resource have you in such a case?" We answer that first of all the Scripture says that it is not grace but law which is the "strength of sin" (1 Cor. xv: 56; Rom. vii: 8); and again that we know what the law says about sinners: "The soul that sinneth it shall die." Moses said that such should be stoned. But what does grace say? "Ye which *are spiritual restore such an one* in the spirit of meekness."

There is something just under the surface here which is very sweet. The word rendered "restore" is a surgical term, and is used for resetting a dislocated limb. What happens when a believer sins? Is he cast out of the body? By no means; but he is dislocated as regards service and fellowship. If your arm is dislocated at the shoulder it no longer obeys your will. You may command it to pick up a book, but it hangs inert, unresponsive. Furthermore, your arm is thoroughly uncomfortable—as we might say, unhappy. Use and blessing are suspended, but your arm is still a member of your body.

Now this, we are told, is a very dangerous doctrine. Amazing statement! Because your arm is not lost, therefore you will be utterly careless about mere shoulder dislocations! I have been so foolish as to suppose that those whose limbs have suffered dislocation became exceedingly careful about such risks ever after.

Ah, friends, the renewed heart which, through sin, has suffered the loss of communion with that heart's Beloved; which has learned in darkness the loss of the light and comfort and joy of His fellowship, ever after walks more softly with God.

But for such the spiritual have a ministry so difficult as to test every quality of the fruit of the Spirit. Oh, what love and long-suffering and gentleness and meekness and goodness and faith the ministry of restoration requires!

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The law has no resource for resetting dislocated members. It is work, indeed, which taxes the utmost resources of grace. For no one is so hard to get on with, no one is so critical, so unreasonable, as a saint out of communion. But, thank God, love can do it. A most practical outcome this, of the walk in the Spirit.

And the next instruction is very like the first. "Bear ye one another's burdens" (verse 2). If you will have law, there is law for you; but you will never find it in the ten commandments—it is "the law of Christ." Truly, we "are not without law to God, but inlawed to Christ" (1 Cor. ix: 21). If you want an interpretation of that saying here is one: "Bear ye one another's burdens, and so fulfil the law of Christ." And here is another: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

Burdens! What a burdened world we live in! Poverty is a great burden. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his tender mercies from him, how dwelleth the love of God in him?" (1 John iii. 17). Ah, but he is imprudent, and shiftless, or he would not be poor. Brother, listen: Did it never occur to you that shiftlessness and improvidence are themselves amongst the heaviest of life's burdens? Your brother's poverty is due to shiftlessness, lack of energy, of forethought, say you? Well, then, be thrift and energy and forethought for him. What a burden a tarnished name is! The man is saved, he is your brother, but he brought to Christ a bad record. Every now and again it will block his way, will be brought up against him. Yes; no doubt. Brother mine, let you and me go apart a moment, where all these people cannot hear, while we read: "Some men's sins are open beforehand, going before to judgment: and some they follow after" (1 Tim. v: 24).

And there are burdens of sorrow—oh, how sympathy lifts them! Yes, it is a burdened world in which we live. And what shall I, who am under grace, do with my own burdens? Bear them myself, if no one comes to my help. I am to remember that however sorely I am burdened,

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some one bears a still heavier load, and I am not to go about burdening the burdened *with my burden*. But if a brother comes cheerily to my side, and if he says: "Brother, let me get underneath your heavy load and lift with you," then I may welcome him, and rejoice that he is *fulfilling the law of Christ*. *There is a weak and unworthy shifting of our burdens, and of that we will not be guilty*: but neither will we churlishly refuse the most Christly help and comfort and cheer of a brother. So there is no conflict here. The second and the third instruction harmonize.

The third instruction is the one upon which we who labor in the word find it difficult to touch. "Let him that is taught in the word communicate unto him that teacheth in all good things." Bear just here with a word or two. At no point of holy living is the average saint so flatly, wilfully disobedient as just at this point. For example: We are gathered here at a Bible Conference. Unless it is wholly different from other Bible Conferences, the expense of it, and whatever fellowship there may be with teachers, will be participated in by very few. *It is so in the churches.* Now Scripture speaks, in grace, very plain words about this. "Even so hath God ordained that they which preach the gospel should live of the gospel." "If we have sown unto you spiritual things, is it a great thing if we shall reap *your carnal things*?" (*1 Cor. ix: 11, 14.*

Observe how *personal* this is. "Let *him* that is taught communicate unto *him* that teacheth." In that very personal touch of thoughtfulness, sympathy—in a word of *fellowship*—lies all the grace and sweetness of it. Who *wants to* have "fellowship" with a collection box? But enough! Just read what follows, and let that suffice. But remember that the Spirit is not speaking here to sinners about their sins, but to saints about their meanness. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." How vitally true that is! No man, able to fellowship the gospel, ever yet omitted it and took away a blessing from a teaching meeting. He may have taken away some of that knowledge which puffeth up: but never yet a blessing.

And this brings us to the great law of spiritual har-

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boudry. The two facts—"flesh" and "Spirit"—abide. Every act, every expenditure of thought, strength or money, is seed sown in one or the other of these soils.

Mr. Moody used to tell of his astonishment when once in a great conservatory in England he saw a gardener take out his sharp knife and cut down a most flourishing branch of a rose bush, leaving only a small shoot to grow. In explanation the gardener told Mr. Moody that it was a grafted rose bush. The shoot cut down was the worthless old stock: it was the other shoot from which the gardener expected roses fit to lay upon his master's table. "Well," said Mr. Moody, "this is a splendid illustration of Galatians vi: 8."

What follows is more personal, but is most touching. "*Ye see with how large letters I have written unto you* with mine own hand." The Apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the Orient, to the point of almost total blindness. Ordinarily, therefore, he availed himself of the services of an *amanuensis, simply adding his subscription.* But here, having no scribe at hand, but feeling the urgency of the danger of his dear Galatians, he has written—we cannot know with what of pain and difficulty,—with his own hand. What a gentleman Paul was! He cannot send the letter without a word of apology for the "large letters" his difficult vision compelled him to use! Do you see, friends? How does grace work out, you ask? Well Paul is not thinking of his "large letters" and the pain and difficulty of his service as illustrating the outworking of grace, but we may. There is nothing in the ten commandments to require prisoner Paul to strain his aching eyes to write of grace to the Galatian churches. "The love of Christ constraineth" to that kind of service.

No, Paul will not glory in himself, but nothing shall hinder his glorying in the cross. We need not go outside this very Epistle to learn why Paul gloried in the cross.

1. Paul gloried in the cross because there the Son of God "*gave Himself for our sins, that He might deliver us* from this present evil age" (1:4.). In that cross Paul saw God Himself take up the whole question of his sins

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and so deal with his guilt that it no longer existed before the face of heaven. So dealt with his sins that now he could fling out his triumphant challenge to the universe: "Who shall lay anything to the charge of God's elect?" (Rom. viii: 33). Is not that something to glory about?

2. Paul gloried in the cross because he had himself died there with Christ (ii: 20). The law in slaying Christ there had slain him (ii: 19). Henceforth he was become dead to the law. The law having slain him had exhausted its demand. "The law hath dominion over a man as long as he liveth" (Rom. vii: 1), but no longer. Now Paul could do what he could never do under the law—he could "live unto God." So he will glory in the cross that set him free.

3. Paul would glory in the cross because there Christ had redeemed him from the curse of the law at the awful cost of being made a curse for him (iii: 13). He had been "of the works of the law," and the law had cursed him (iii: 10), but Christ had come and lifted that dreadful curse from Paul, that Paul might be redeemed.

4. That cross was at once the manifestation and measure of the personal love of Christ for him, Paul, "Who loved *me, and gave himself for me*" (*ii: 20*). *Here, friends,* is something so wonderful that I would we might all enter into it. It is more wonderful, even, than the cloud on Sinai into which Moses entered. It is this: In His death Christ not only saw and loved us *all*, but He saw and loved each of us. This is distinctly stated by Isaiah: "When thou shalt make his soul an offering for sin, he shall see his seed . . . . he shall see of the travail of his soul, and shall be satisfied." The death pangs of Christ were the birth pangs of the new creation, each member of which is born separately and redeemed separately. In that great compensatory vision, each of us may say, He saw *me*, and gave Himself for *me*.

5. Paul gloried in the cross because by it he was redeemed from "under the law," that he might receive the placing as a son (iv: 5). The cross did not redeem Paul from the curse of the law only to leave him still under that which not only had righteously cursed him, but must con-

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tinue righteously to curse "as many as are of the works of the law" (iii : 10).

6. And Paul gloried in the cross because it made possible his mightiest blessing next to deliverance from the curse—*the indwelling of the Holy Spirit (iv : 6)*. Paul well knew that the holy anointing oil could come only upon atoning blood (Ex. xxix : 20, 21), and that only because of the cross could he ever have received the Spirit. What a new reason for glorying in the cross!

7. And Paul would glory in the cross, finally, because it made an end of things between him and the world (vi : 14). Ah, friends, here is something very searching. It is one thing to glory in the cross because by it we are become dead to the law—are we as ready to exult in that by the cross we also are become dead to the world, and the world dead to us? Let us remember—and it is most solemn—that it is perfectly possible to glory in the cross in an utterly mistaken and carnal way. Are we willing to see in the cross only what might gratify self? Do we so degrade and misinterpret the cross as to imagine that Christ redeemed us from the curse of the law, and from the law, only that we might enjoy this present evil age? To Paul the cross stood not only between him and the wrath of God, but between him and this great world-system of ambition, greed and mere pleasure. Do we glory in this, too?

There is a closing word, at once austere and difficult. "*Henceforth let no man trouble me; for I bear in my body the stigmata of Jesus Christ*" (vi : 17).

What does this mean? We may not dogmatize. Two interpretations are suggested. Paul had like his Master been cruelly scourged. Doubtless his body, like Christ's sacred body, bore the marks of the scourge. In this sense, then, the Apostle bore the stigmata of Christ. But from the earliest ages it has been believed that upon Paul's flesh had been supernaturally imprinted the prints of the nails. There seems little if any room for historic doubt that St. Francis of Assissi, whom even Protestants have called "the Christliest man since Paul," also received, in this sense, the stigmata. It is a very, very sacred, a very tender subject. Let us leave it so.

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Question Column.

No. 18. The first gospel given through Matthew is dispensational, as you show so fully in your pages. Are there similar dispensational teachings in the last gospel, that of John?

Yes, but not as marked as in Matthew. In the first chapter we have in the different days mentioned a foreshadowing of dispensations. There is the Old Testament day in verse 29: "Behold the Lamb of God, which taketh away the sin of the world." This is before the cross. Then comes the *next* day, the dispensation following. John the Baptist said: "Behold the Lamb of God," omitting "which taketh away the sin of the world." Two disciples follow the Lord and find an abode with Him. This foreshadows the age in which we live. There is another day following (verse 43), which is yet to come, in which the remnant of Israel will find Him and confess: "Thou art the Son of God; Thou art the King of Israel." Then the heavens will be opened and the angels of God ascend and descend upon the Son of Man. The miracle in Cana of Galilee, the conversation of the Lord with Nicodemus, the conversion of the Samaritan woman, the healing of the infirm man (chapter v), the raising up of Lazarus, the entrance of the Lord into Jerusalem, have all, besides their spiritual meaning, a dispensational character. The last chapter in the gospel is highly dispensational.

19. Does Romans xi: 20–21 refer to believers in this dispensation?

It does not refer to true believers, but only to professing believers. It is not the church but Christendom which is meant. The church, the true church, can never and will never be cut off. Professing Christendom will be spewed out of His mouth.

20. Submit yourselves to every ordinance of man for the Lord's sake (1 Peter ii: 13). What is the meaning of the above?

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It refers to earthly governments. He, the believer, is to submit to them. It has no reference whatever to ecclesiastical rules, man-made institutions and customs in so-called "churches," etc. See OUR HOPE, September, page 210.

21. Two Beasts are mentioned in Revel. xiii. Please tell us which of the beasts is the personal Antichrist?

The second beast (verse 11) is the Antichrist, the man of sin, the son of perdition. He comes up out of the earth. The first beast arises out of the sea (the nations). In the first beast we have the Roman empire revived with a leader, a wicked one as its head.

22. Is it right to leave out the 37th verse in Acts viii? I hesitate *to make any such corrections* in the authorized version.

It is right to hesitate, but you can be sure it is right and proper to strike out the above verse. It is an interpolation, and does *not* belong with the text at all.

A number of questions have been received calling for an explanation of Hebrews vi. The Lord willing, we hope to write an article on that chapter in the near future, which we trust will solve the difficulty so many believers seem to have.

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Notes on Prophecy and the Jews.

The situation in the Balkan Peninsula is again most serious. Revolution and bloodshed on all sides. The Turk once more breaks out, torturing women and children and massacring them by the thousands. The so-called "Christian" nations look on, one watching the other with much jealousy, and fearing that interference of one might lead to a war with another. That all this has a deep significance and is a sign of the end needs not to be emphasized. All believers know this. What the outcome will be we do not know. Will at last that sinister being, the Sultan, be dethroned and driven out of Europe? Will such an act not precipitate a far reaching "holy war" in the Mahommedan world? Time will show us this.

Certain it is that the end of the Turkish empire means much. It will decide the fate of Palestine, for the present at least. While *not* watching for signs, it is nevertheless most interesting to see things shaping itself for the end.

In an hour we think not He will come.

Following is the text of the note which the Russian Minister Plehve sent to Dr. Herzl. It is an interesting document, and one can read much between its lines:

The point of view from which the Russian government at the present moment regards Zionism could very easily inspire it with the necessity of the exchange of its policy of tolerance for measures dictated by its safe-guarding of national interests. So long as Zionism constituted a desire to create an independent State in Palestine, and promised to organize emigration in Russia of a certain number of its Jewish subjects, the Russian government could very well favor it. But from the moment that this principal object of Zionism is abandoned in order to be replaced by a simple propaganda of the national concentration of Jews in Russia, it is natural that the government cannot in any case tolerate this new departure of Zionism.

It would not have any other result than to create a group of indi-

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viduals, strangers to and even hostile to patriotic sentiments, which constitute the strength of each State. This is why faith could be placed in Zionism only on condition that it return to its old programme of action. It could in that case count upon moral and material support from certain of its practical measures which would serve to diminish the Jewish population in Russia.

I think it necessary to add that the Russian government is obliged to conform its manner of acting toward the Jewish question to the interests of the State, but it has nevertheless never deviated from its great moral principles and the interests of humanity. Quite recently it has enlarged the rights of residence to the confines of a locality set apart for the Jewish population, and nothing prevents the hope that the development of these measures will serve to ameliorate the condition of Russian Jews, especially if emigration diminishes their number.

Several years ago we called attention to the fact that Russia is aiding financially pilgrimage to the Holy Land and is anxious to have as strong a hold upon that land as possible. It has long been an open secret that Russia's aim is Palestine and the possession of Jerusalem. This becomes more and more evident and is a sign of the times, foreshadowing foretold events in the prophetic word. While the Jews are getting ready to occupy the land, the enemy is getting also ready for his last onslaught.

Our readers will therefore read with much interest the following item taken from the *London Globe*.

The full importance of the German Emperor's trip to the Holy Land, a visit made ostensibly in the future interests of German commerce, was appreciated clearly by Russian statecraft; for it led to renewed efforts under the guise of missionary zeal on the part of Russia. The rapid increase in the number of Russian churches and schools in Syria and Palestine of recent years did not escape the notice of M. Constans, the French Ambassador at the Porte. Three years ago that diplomat made the following remarks when addressing the teaching staff of a French Jesuit school in Constantinople: "We have to meet terrible opponents—rivals who wish to undermine our influence, and to drive us forth from Palestine. The Protestants spend a great deal of money without success, but the Russians alone are dangerous to us. Three years ago 9,000 children attended the Russian schools in Syria, and now their number is 15,000. If this increase continues, then perhaps in ten years Russia will have given French influence there its *coup de grace*." These remarks were justi-

fied, to-day there are 155 Russian schools in Syria and Palestine. A Russian squadron, under Rear-Admiral Krieger and consisting of one cruiser, two gunboats, and one torpedo-boat, appeared off Jaffa early last March. The vessels anchored for a week, while the Admiral and the greater part of the crews went to Jerusalem by rail. This visit was really an object-lesson for the crews, who could thus carry back to Russia glowing accounts of the "New Jerusalem" which Russia is creating and which one day may become of immense political importance. Among all the foreign Christian communities, Russia has taken the lead throughout the Holy Land, and especially in Jerusalem, in buying land and in building and establishing missions, schools, hospitals, and monasteries. The Russian "New Jerusalem," with its fine modern buildings, forms a little town of itself; in fact, it is a fortress that commands Jerusalem. It consists of a mission house with a school and hospital, of a pilgrims' shelter, of dwellings for clerical and lay officials, of the palace for the future Patriarch and the Consul-General, and of two churches, one of which, the cathedral, towers above the whole of Jerusalem. All these buildings are surrounded by a fortress-wall. Russia has bought one-third of the Mount of Olives, and enclosed it and the Gethsemane church by a wall; while from beyond the Jordan there can be seen the lofty Russian tower built on the summit of the Mount, and close to the Church of the Ascension.

It is a marked feature of Russian statecraft that it looks with no favoring eye upon individual effort, except and in so far as such effort may be turned to account in the interests of the Empire. The Russian Palestine Society has existed nearly a quarter of a century, and it plays a very important part as the tool of Pan-Slavism in Syria and Palestine. Its president is the Grand Duke Serge, and among its members are the powerful leaders of the Pan-Slav movement. For many years the Russian Government refused to grant its protection to the Society; but, when the stealthy advance of Russia had brought it practically within striking distance of the Euphrates Valley, and when Teuton activity in Palestine began to show signs of becoming a factor to be reckoned with, then did the Russian-Palestine Society succeed at last in gaining the ear of Russian officialism. The main object of the Society seems to be that of maintaining Russian schools in the Holy Land; in fact, the education of the children of Syria and Palestine attracts a vast amount of attention and money that could be spent to far greater profit in European Russia. Some portion of the vast sums of money raised in Russia by the Palestine Society is used in maintaining the schools referred to; another portion, however, is used for political purposes. For example, in the recent election of the Patriarch of Antioch there was no stint of Russian money to secure the election of a native instead of a Greek. In fact, Russia's aim is to combat Greek interest at every point in the Holy Land.

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Russia is sparing no expense in the task of educating the native children; thus, the leading scholars attending the schools for natives are sent to Russia, where they remain for two or three years in a seminary; then, as a rule, a Russian wife is found for them, and they return to Palestine as teachers. This fact explains the strong Russian leanings possessed by the Arabian teachers; and thereby Russia's influence in Syria and Palestine increases daily. The growth is slow and almost imperceptible, but it is none the less sure.

But France is not the only nation which foresees the gradual destruction of its interests in Palestine by Russia's untiring activity, for the latter is aimed chiefly at the Greek Church, and the Greeks recognize the fact fully; the Greek Church authorities know well that the Russian Greek Church is waiting only for the right moment to come when it can lay its hands upon the Greek Sepulchre and monasteries in Jerusalem. At present the Russians have no share in the Church of the Sepulchre; but the Palestine Society is undermining the influence of the Greek monastery with a view to become owners of the Sanctuary, which is at present in the hands of the Greeks. The Porte offers no resistance to Russia's secret plan of campaign, and owing to the lack of adequate support by the Turkish Government, the Greeks lost the Grecian Patriarchate in Damascus, and thereby Russia obtained another tool of great service in furthering Russia's desire to become the Protector of the Orthodox Church in Jerusalem and the Holy Land. As the Greek monks are nearly all Turkish subjects, they can look only to the Porte for protection and support, for they have no official claim upon Greece. The Greek Church in Jerusalem is quite independent and self-governing, and it is connected with the other Orthodox Greek Churches only by the bond of dogma. For centuries the Greeks living in Moldavia, Wallachia, and South Russia have left by will large tracts of land to the Greek monastery in Jerusalem. Recently Russia has seized all the land thus left to the Greek Church, and it keeps three-fifths of revenue, *or about £13,000, while only two-fifths are sent to the Greek* Patriarch in Jerusalem. Meanwhile, the stream of pilgrims from Russia is increasing steadily under the favouring auspices of the Russian Government, and the fanatical, credulous moujiks carry back to Russia wonderful tales of the work that is being done by Russia in the birthplace of Christianity. Russia's activity in Palestine has not attracted a great deal of attention so far among the Powers that cannot fail to be affected thereby sooner or later. Still, if once the holy places fall into Russia's hands, then the consequences will be grievous alike for the Greeks and for all the other nations who are interested in "the peace of Jerusalem."

Viewed from a political standpoint Russia's ulterior motives speak for themselves. Not only does the Holy Land possess a seaboard that could be turned to excellent advantage by Russia, but the old high-road leading from Asia Minor into Egypt runs down through Syria across the battlefield of the Old World; moreover, if Russia can

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succeed in getting a strong footing in Syria, then she will have outflanked the Bagdad Railway, which threatens to stem the stealthy and ceaseless advance of Russian "civilisation."—*The Globe*, July 2, 1903.

The death of the Pope and the election of another seems to furnish still a topic for sermons of a certain class of preachers. We have pointed out before the very marked current of Protestantism towards Rome, and we see a few more evidences of the blindness which is fast settling upon Christendom, getting ready for the coming day of delusions.

A few weeks ago a Baptist preacher of London came to this city to supply the pulpit of the Madison Avenue Baptist society. One of the first utterances which came from the lips of Dr. Hanson was the following: "The Pope was one of the greatest Christians of the age and one of the greatest teachers." We fear this Baptist preacher does not know what it is to be a Christian; nor does he know what a Teacher is.

A few weeks later the pastor of the First Presbyterian Church in Brooklyn, N. Y., made the following statements before a union meeting of Brooklyn Christians. As far as we know there was no protest made against the words of the preacher. Speaking on "Authority in Religion," he said:

The eyes of a great portion of the world are fixed on Rome, where the successor of Leo is now assuming his great office. As fellow Christians, though we worship according to another ritual, as members of the Holy Catholic Church of God, we pray that this Pontiff may be a worthy successor to the *saintly and learned* men whose service has just closed. Such stately ceremonies and customs as this service to-day bring to us the question of authority in religion.

Where does religious authority begin, and how can it be found? Nothing can escape the questioning of men, and religion should not escape. The faith that makes lofty claims should be under the fierce light of inquiry. Such a spirit of inquiry is indicative of longing for purity.

It is not because of a pageant nor because of a religious policy that this Pontiff of Rome is standing for the greatest authority. It is because he speaks with God's voice and with God's thought.

Though you and I are Protestants to the core, we should recognize the strength in the loyalty of a great people to that good man who takes his place on the throne of the Popo.

We must not forget that throngs of people, torn by the turmoil of the Protestant Church, have turned to the unchanging Church of Rome. If this venerable Church appeals to thoughtful men and exercises so mighty an effect on the popular mind, shall we refuse to believe that God speaks to the great Bishop of that Church?

Rather let us take the other ground, believing that God speaks to all men who have the will to hear, and not indignantly denying that the one man who asserts it is the Vicar of God. We must not doubt that some men are kings and priests of God, but know that all men are.

I am, therefore, glad that there is in the minds of men this great spectacle across the sea. It revives the idea of authority in religion. The gospel preached by Paul was not received by him alone, but was given in a great revelation by God for the benefit of all men. The splendor of to-day is only a faint symbol of the greatness of an individual man whose real power is that he stands alone with God.

He, too, calls the poor soul of Leo XIII "saintly," and calls Rome a "venerable church." Let us put alongside of these miserable "Protestant" flatterers of Rome and more than that, denials of the faith, a statement made in the London *Christian* by Dr. Alex. Robertson of Venice, Italy—a man who is better fitted to speak of these things than perhaps any other. Dr. Robertson said:

During his last illness he said, "*Sento prossima la mia fine. Non so se avrò agito bene o male, o come sarò giudicato. A ogni modo ho sempre agito sempre secondo coscienza, e perciò muoio tranquillo*" (I feel my end near. I do not know if I have done well or ill [this from an infallible pope], or how I shall be judged. In any case, I have always acted according to my conscience, and therefore I die tranquilly.)

A true Christian would say that his hope was all in Christ his Saviour, whom he would soon see face to face; but no such utterance fell from the Pontiff's lips.

Yet the Pope did trust in someone, or something, outside himself. And what was it? In one of the Madonnas—that of Carmine. On July 8 he said, "*Domani è il primo giorno della novena della Madonna del Carmine. Io sono devotissimo di quella Madonna; vedrete che mi chiamerà il primo giorno della Novena.* (To-morrow is the first day of the novena of the Madonna of Carmine. I am most devoted to that Madonna. You will see that she will call me the first day of the Novena).

Now, the Madonna del Carmine is simply a fac-simile of a pagan goddess, and in this idol the Pope put his trust. Could one find purer, grosser paganism amongst any heathen tribe? The Pope wore an image of this madonna day and night, hanging from a chain round his neck.

In harmony with this paganism of the Pope were the instruments used by the Church for [illegible]ecovery. Madonnas were everywhere freely exhibited, dressed up in all their faded fineries, and the "*faithful*" were called on to worship them. Especially were Madonnas del Carmine in demand. (These madonnas regulate their supplies of grace in rigid accordance with the gifts bestowed upon them!) Then, too, so-called relics of saints were similarly exhibited! For example, at Naples there was put out for veneration the bust of St. Gennarius. *Not only so, but Monsignor Caracciolo, keeper of the* treasury of St. Genarius at Naples, arrived at Rome with his mitre, believed to be miraculous. He was received by Cardinals Rampella and Bisleti, who thanked him. The mitre was then quickly taken into the sick-chamber of the Pope. The mitre is enclosed in a rich casing, *surmounted by a bust in bronze of* St. *Genarius*. *This mitre*, a red skull cap that touched the head of St. Generius, an image and a bust of the saint, were all put within reach of the dying Pope. In different parts of the country processions have been organized by the local clergy. In these cases, banners, crucifixes, idols, candles, *lamps, and other articles, are borne from altar to altar inside the* churches, or, if liberty can be obtained from the local authorities, from shrine to shrine outside of them. All these performances are pagan. They are exact reproductions of what was done in similar circumstances in Babylon, Greece, Egypt, and generally in the heathen East.

We know, from the study of history and of the Holy Scriptures, that the Roman Catholic Church is a pagan Church. Its gods, its madonnas, its child, its idols of all kinds, are pagan gods and goddesses with Christian names. And we know from the same studies that the Pope is *not* the *Vicar of Jesus Christ, but Pontifex Maximus*. And now, in view of death and eternity, by word and action, the Pope declares negatively that he knows nothing really about Christ and Christianity, and positively that he is the pagan Pontifex Maximus—the worshipper of idols and relics, in which things he places his trust and hope.

In view of the Pope's own express declarations and the Roman Catholic Church's doings, there is only one explanation of people in England regarding him as Christ's vicar and that Church as a Christian organization: it is that they love to be deceived, it is that God has sent them *strong delusion* so that they believe a lie.

Since writing the above I have seen in an Italian newspaper a letter from *a priest* deploring the fact to which I have drawn atten-

tion, namely, that, as that writer says, "The Pope's utterances are far more suggestive of paganism than of Catholic Christianity. A pagan could say all the Pope has said, but in the Pope we expect a reference to Christ and heaven, and even an expressed longing to go to heaven. All such Christian sentiments we miss."

The growth of Zionism has been brought repeatedly to the readers of OUR HOPE. Indeed, we have followed the movement very closely from its very start, and were convinced years ago of its great significance. Zionism has become world-wide. One of the strongest Zionistic federations is in Canada. Zionistic societies are organized from the Province of Quebec to British Columbia, and wherever Jews have settled in that immense territory the national hope of Israel is enthusiastically upheld. Recently the fourth convention of the Federation of the Zionist Societies in Canada was held. A Jewish writer in the Vancouver, B. C., *Mid-Weekly World*, says the following:

While in the East I was able to appreciate more and more the fact that the Zionist movement is rapidly becoming one of the most positive and vigorous political forces of the age, a force which in its onward rush will not have spent its strength until it has restored the Hebrew people to the home of their ancestors in Palestine. It was my privilege to be present at the fourth convention of the Federation of the Zionist Societies of Canada, held a short time ago in Montreal. No one who witnessed the scenes at that gathering could help being impressed with the wonderful capacity of the Zionist movement for cementing together our scattered Jewish communities. There were gathered at this convention Jews from every town and hamlet of Canada, all come together to work for one great glorious ideal, "Zionism." Mr. Clarence I. de Sola, the president of the Federation of Zionist Societies of Canada, in his opening address very rightly referred to the fact that until the rise of Zionism there was no organization of any kind which had been able to bring together the scattered Canadian Jewish communities—that until the rise of Zionism Jews of our different Canadian cities scarcely ever came in contact with one another in communal affairs, but that since the rise of Zionism the Jewish communities had strangely been brought together.

Daily Scripture Calendar.

OCTOBER, 1903.

October 1. "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Ps. xviii: 46).

We have a living Lord. Because He liveth we live, and are continually saved by His life. May we exalt Him, the God of *my* salvation.

October 2. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii: 12).

Blessed gift of God, His own Spirit. Through Him we know the riches of His grace towards us. All *freely* given. Let us praise Him for it.

October 3. "And He said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth" (Mark i 38).

How incessant His labors, the One who was the Servant of servants, the Servant of all! For this He came forth. And of us He has said: "As Thou hast sent me into the world, even so also have I sent them into the world."

October 4. "Behold, the Lord God will come with strong hand, and His own shall rule for Him; behold His reward is with Him and His work before Him" (Isa. xl: 10).

It is good to remember such promises in the beginning of a new day. He is coming. With His coming our reward, the reward for faithful service.

October 5. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv: 25).

This is precious counsel. The eye which looks straight ahead does not see the things to the right and to the left. He Himself up yonder in glory is the Object upon which the eye of the believer is to rest. Let thine eyes look right on. Looking unto Him.

October 6. "So then every one of us shall give account of himself to God" (Rom. xiv: 12).

This will be when we reach the blessed goal. What a solemn moment it will be! Every one of us to give account. May we ever remember it for ourselves and for other believers too.

October 7. "Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance" (Psalm cxii: 6).

Saved and safe. Nothing to move us. There will be an everlasting remembrance of the righteous. It refers first of all to Him, and through Him to us.

October 8. "And whosoever will be chief among you, let him be your servant" (Matt. xx: 27).

Through His grace this is possible. As we remember Him who was as one that serveth, and through His own indwelling we shall be able to carry out this word of our Lord.

October 9. "My defence is of God, which saveth the upright in heart" (Ps. vii: 10).

How blessed to be silent when the accuser arises. Commit it all into the hands of Him who judgeth rightly.

October 10. "My soul is also sore vexed; but thou, O Lord, how long?" (Ps. vi: 3.)

This is the cry of many a soul in these last days. Take courage. The Lord is at hand. The cry, "How long?" will soon be answered by the perfect day.

October 11. "The wise shall inherit glory; but shame shall be the promotion of fools" (Prov. iii: 35).

Wise through Him who is the Wisdom. Inheritance of glory through His grace. May we act as heirs of God and joint heirs of Jesus Christ.

October 12. "We are troubled on every side, yet not distressed; we are perplexed but not in despair" (2 Cor. iv: 8).

Troubled, indeed, but no need to be distressed; perplexed, but never despairing. Troubles and perplexities increase in these last.

days. How good that we have a storehouse which contains all the comfort, joy and strength to keep us from distress and despair.

October 13. "I *will praise* thee *for ever*, *for* thou hast done it; and I *will wait* on thy name, *for* it *is* good before thy saints" (Ps. lii: 9).

The Lord has done it. Think to-day of it—what He has done, what supplies of His exceeding riches of His grace He has put at our disposal. Praise Him for it, and take out of His fullness grace upon grace.

October 14. "Be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee" (Heb. xiii: 5).

Discontent is unbelief. Discontent accuses God and His perfect way with His own. Take all as coming from His loving hands, and be assured whatever your outward circumstances may be, He will *never* leave nor forsake.

October 15. "But He giveth more grace" (James iv: 6).

More grace. Grace for every need, for every step of the way. His grace like His word can never be exhausted.

October 16. "But ye have an unction from the Holy One, and ye know all things" (1 John ii: 20).

This unction is upon every believer. It may be increased. Submit to Him and His word. Walk in obedience and love in fellowship with the Father and the Son, and there will be an increased unction from the Holy One.

October 17. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v: 12).

His word, eternally settled in the heavens, gives us the blessed assurance that we have life. We *have* eternal life, and this life is in His Son; He Himself is *the* eternal life. Let us rejoice in this grand and glorious possession.

October 18. "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Matt. iii: 16).

As there was a faithful remnant in Israel when apostasy was at its worst, so is there now a faithful remnant of believers in these perilous times. May we often come together separated from evil connections. The Lord's eyes are upon His faithful remnant.

October 19. "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished" (Prov. xxvii: 12).

The evil day is soon coming. Wise through His grace we are hidden in Himself in whom we are saved and safe. The cry of "Peace and Safety" about us in these days will soon give way to the wailing and gnashing of teeth.

October 20. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people" (Ps. cxiii: 7, 8).

Marvelous grace! How He has lifted us up out of the deepest pit into the highest honor and glory. Glory to Him who became poor for our sakes that by His poverty we might be rich.

October 21. "Thy Word is a lamp unto my feet and a light unto my path" (Ps. cxix: 105).

A lamp and a light. How we need both to find the way to go on without stumbling. Without this lamp and light all is darkness and desolation.

October 22. "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth" (Prov. iv: 5).

This is His own counsel, the counsel of wisdom. First we acknowledge our ignorance and then we accept His wisdom and understanding.

October 23. "Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am" (Luke xxii: 70).

How faithful He was, the Lamb of God, in His confession! May we also witness thus to the truth even though it will bring shame upon us from the world as it truly will.

October 24. "For that ye ought to say, If the Lord will, we shall live, and do this or that" (James iv: 15).

We are often laying our plans too much for the distant future. "If the Lord will" should be our constant thought. Have all in subjection to His will.

October 25. "And Micaiah said, As the Lord liveth, even what my God saith, that will I speak" (2 Chron. xviii: 13).

The reward faithful Micaiah received was a slap in the face and a dungeon. How different it is now. O, let us rejoice if we have a little *suffering for righteousness' sake.* Let us be as true to God's word as Micaiah was.

October 26. "Follow Me. And he arose and followed Him" (Mark ii : 14).

What a request and what obedience! He still speaks thus and expects immediate decision and obedience. Whatever He says unto you, do.

October 27. "Let us not be desirous of vainglory, provoking one another, envying one another" (Gal. v : 26).

How much there is of this about us! It is the flesh. And there where the truth is known the most, the vainglory and envy is often the strongest. Walk in the Spirit and ye shall not fulfill the lust of the flesh.

October 28. "Blessed is the man whose strength is in Thee" (Ps. lxxxiv : 4).

Here is another beatitude. The Lord is my strength. In Him our joy and our strength. May we walk in His strength.

October 29. "He will *regard* the prayer of the destitute, and not despise their prayer" (Ps. cii : 17).

Let us be destitute. Yes, really destitute of anything. Confess your weakness, your poverty, your nothingness. He will fill you with His own fullness. He delights to fill an empty vessel.

October 30. "For I have given you an example that ye should do as I have done to you" (John xiii : 15).

He is our pattern. Through His life in us we can live out His life.

October 31. "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord" (Ps. cvi : 48).

Each day begin and end with praise; each week, each month, yea, each moment, let it be filled with praise unto Him, and soon there will be an endless, perfect praise.

OUR HOPE.

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Editorial Notes.

His Desire.

Most believers, who are devoted to their Lord love to read and read again that wonderful chapter in John's Gospel, the seventeenth. It is not only the Holy of Holies of the Gospel and [illegible]ey to the subsequent revelations of the Spirit of God [illegible]ne Epistles, but here we can also see into His tenderly loving heart and read there what He is for us and what we are to Him. What a blessed occupation to take this chapter and read it, as we should, before Himself, upon our knees, and as word for word, the very Words His blessed lips uttered, pass before the eye and the heart, to worship Him! The heart can drink here and enjoy His Love, the Love which surpasses knowledge, and ever return there and find a spring which never runs dry, but pours forth its living waters.

It is the twenty-fourth verse which is especially before us at this time. "Father, as to those whom thou hast given me, I desire that where I am, they also may be with me, that they may behold my Glory, which thou hast given me, for thou lovedst me before the foundation of the world." His own Words concerning His own, those whom the Father has given to Him. Such we are as believers. And here, in the presence of the Father, He utters His desire concerning them. He prays for them and by His presence before God, keeps them all, and after all these precious words, so simple and yet so deep and inexhaustible, He tells the Father His desire. "And I know that Thou hearest me always;" thus He had spoken to the Father be-

fore the opened grave of Lazarus. The desire of His heart is granted. And what is *His* desire? It is that all His *own might be with Him where He is and behold His Glory*, the Glory which is His, *the Gift given to Him by the Father*. It is a Glory given to Him by the Father, in whose bosom He was as the Beloved, *before* the foundation of the World. Having accomplished the will of God, the Father put upon Him this unspeakable Glory, which is for us at present incomprehensible in its fullest meaning.

In our next paragraph we shall say a word on His outward Glory, His Glory when He comes in the clouds of Heaven, bringing many sons unto Glory; but here we have a *greater Glory*, a Glory which will *not* be revealed to the world. This Glory which the Father has given Him, of which He speaks in John xvii: 24 can only be seen "where He is," that is, in the Father's house. And *oh! the love! Oh, that wonderful love for His own!* He wants first of all, all His own to be where He is, in the Father's house, and His desire is that they may behold that Glory. It is clear to us that in the Gospels we have but two passages which speak of the *blessed Hope*, as subsequently so fully revealed in 1 Thess. iv: 13–18. The first in John xiv: 1–3: "I will come again and receive you unto *myself; that where I am, there ye may also be!*" The second passage, the verse before us now from John xvii, where He tells us His loving purpose in having us there.

He will bring *all* to the place "where He is." The greater part of His own are "absent from the body and present with the Lord;" a small remnant is living. The solemn moment has not yet come in which His desire is fulfilled to have *those the Father gave Him (all believers) with Him*, and show them His Glory. He is still patiently waiting for it. Who can tell how *very soon* His desire will be given to Him by the Father, and He Himself descend into the air to summon His own to meet Him there? Ah! how the heart leaps for joy in the thought that the next hour *may* usher us into His glorious Presence and bring the fulfillment *of His desire! And when it comes, surely it will be* "in a moment, in the twinkling of an eye" (1 Cor. xv: 52). The world, no doubt, will be ignorant of it, and nothing of

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that Glory up yonder will be visible to the earth dwellers. While the great tribulation goes on and the darkest scenes are enacted upon the face of the earth, the Heavens will resound with Praise and Worship, and *our eyes* shall behold that Glory of which He speaks here.

Oh! Beloved, somehow we are deeply impressed with the solemnity of these days. How soon, oh, *how soon*, all this of which we write now with feeble hand, may be all a glorious reality!

Coming to Be Glorified in His Saints.

In the same chapter our Lord saith: And the Glory which thou hast given me, I have given them, that they may be one as we are one; I in them and thou in me, that they may be perfected into one, and that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me" (v. 22, 23.). These words speak of an outward manifestation of His Glory, not alone upon Himself, the second Man, but also upon His own who are associated with Him. It will be in the day of His visible Return that the world will *know*. "When the Christ is manifested, who is our life, *then* shall ye also be manifested with Him in Glory" (Col. iii: 4). The world will see nothing of His Glory till that day of all days breaks, the day of Jehovah, when the heavens are opened and He appears, followed *out of heaven* by those who were taken up into His Father's house before the great tribulation to behold there His Glory.

What a sight it will be for those living on the earth when He brings us all with Him, when He is revealed as the Second Man, the Heir of all things, and with Him all who have believed! And again we read: "When He shall come to be glorified in His Saints and wondered at in all that have believed" (2 Thess. i: 10). Then the beginning will be made of what is written in Ephesians ii: 7: "That in the ages to come He might show the exceeding riches of His Grace in kindness towards us through Christ Jesus." What a spectacle it will be at last! After we have all been gathered in His Presence, the whole body of Christ, not

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one missing who trusted in Him, after beholding His Glory, after seeing Him as He is, and being conformed to His image, after having appeared before His judgment seat, and with the rewards and crowns upon us, we shall accompany Him in His triumphant entry into the world as the Firstbegotten. Oh, what Glory will it be!! Get your eyes and heart fixed upon the Lord of Glory and the Glory of the Lord, and oh! let us be in these last days "like men who wait for their Lord."

Of His Fullness.

"Of His fullness have we all received, grace upon grace" (John 1:16). This is a Word of Praise in the beginning of the Gospel of John. It is much like Revel. 1:5-6: "To Him who loves us, has washed us from our sins in His blood, and made us a kingdom, priests to His God and Father: To Him be the Glory and the might to the ages of ages. Amen." When in His presence these shall be our songs, Grace upon Grace, nothing but Grace brings us there, Grace flowing from Him who "loved me and gave Himself for me." But we do not wait till we get to see Him face to face. We sing these songs here and rejoice in His Love. His fullness, the fullness of the Godhead is at our disposal; we can ever receive grace upon grace. May we take all and enjoy all which He has for us.

C. H. M.

Many of our readers are familiar with these three letters. They stand for C. H. McIntosh, *a servant of our Lord, for a number* of years "absent from the body and present with the Lord." His "Notes on the Pentateuch" have been a blessing to thousands of believers. Men like D. L. Moody, James H. Brookes, A. J. Gordon and others were not slow to acknowledge their indebtedness to him.

*We are sure that hundreds of our readers will be thank-*ful for the article on "The Double Phase of the Second

Advent," which was written by Mr. M. some thirty years ago. It will prove helpful to many. What a simple, blessed doctrine the Coming of the Lord for His Saints, His *imminent* coming is! May our hearts enjoy it daily. Through His Grace may every reader be kept in the attitude of *waiting for Him*, and kept from taking up the evil servant's cry, "My Lord delayeth His coming."

A New Edition of "Joseph."

We are sorry that we could not supply the English translation of "Joseph and His Brethren" during the last weeks. While in California the edition became completely exhausted, and the new edition is not yet ready for mailing. We hope to fill all orders by the middle of November.

This is the twelfth edition of this little book. In all some 40,000 copies have been scattered. It is translated and published in Yiddish, Hebrew, German, Russian, Polish, Arabic and English. It is in process of publication in Spanish and Hebreo-Arabic. Our Lord has been pleased to make it a blessing to many Hebrews in almost every country of the world. May His blessing continue to rest upon it.

Our Visit to the Pacific Coast.

We gave in our last issue a little account of meetings held and blessings received in California. We visited after Los Angeles, San Diego, where we addressed good audiences in the German and English languages. In Santa Paula, in the beautiful Santa Clara Valley, we held four meetings, and the ministry of the Word was richly blest. From there our way took us north to San Francisco, Oakland and San Jose. In each of these cities our Lord brought many of His children together, and owned His Word as it was taught us under Him. We enjoyed the fellowship with dear brethren very much, and are thankful for all His goodness to us. If it pleases Him we shall visit the Coast again for a longer stay.

In Tacoma, Washington, we also stayed a few days, giving expositions of Scripture in the Y. M. C. A. and in the First Baptist Church building. Here as elsewhere His blessing was not lacking.

We are deeply moved and impressed with the conditions on the Pacific Coast. There as everywhere large numbers of Christian believers are hungry for the Word, and there seem to be but few who do really feed the flock of God.

On the other hand, the grievous wolves, the birds of prey, Christian Science, Spiritism, Theosophy, Dowieism, Millennial Dawnism, Seventh Day Adventism, etc., are nowhere as numerous as in California. They fall upon the flock, and with their delusive teachings do great and inestimable harm. Oh, how we feel for His poor people, and as we journeyed along and had to pass by so many places without stopping, we felt sad and could only pray that He would bless His sheep scattered everywhere. If we feel pained and grieved at the sad and deplorable conditions about us, how must the great, loving Shepherd of His sheep feel!

We are thankful also that here and there we could touch a few Hebrews who came to the meetings. We thank our readers for their prayers for blessing. We often felt He answered them. Let us pray more, beloved, that the Word may have free course and be glorified.

The Evolution of a Higher Critic.

Some years ago Prof. Chas. A. Briggs of the New York Union Theological Seminary was brought prominently before the public of this country and England on account of his denial of some of the vital articles of the faith once and for all delivered unto the saints. Like so many other critics and would-be critics, he began with the denial of the plenary inspiration of Holy Scriptures. The Presbyterian denomination would not stand the subtle infidelity of this Professor any longer, and he was forced out of the denomination on account of his heresies. He joined then the Protestant Episcopal denomination, and was welcomed

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there, retaining however his professorship in the Union Theological Seminary, with full liberty to continue in teaching his soul-destroying errors. This man has come once more before the public through an article which he published over his signature in the *American Journal of Theology* in which he pays a glowing tribute to the Roman Catholic "Church." So strong is his language that a leading New York daily asks the question, "Will he bring up in the Catholic Church?" and the *Sacred Heart Review*, a Roman Catholic magazine, answers: "Judging from his views he certainly deserves this blessing."

Here are some of his utterances:

"The Roman Catholic Church of our day is the heir by unbroken descent to the Roman Catholic Church of the Second Century (? !), and that it is justified in using the name Catholic as the name of the Church as well as Rome. . . . The Roman Church has its foundations in the martyrs' blood, and this more than anything else makes her pre-eminent and perpetuates her pre-eminence. In Rome one feels close to the martyrs, in touch with original Christianity. . . . The greatest movement now going on in the world is the Catholic reaction; it is too great a movement to be guided or controlled by any leadership. God's holy Spirit is breaking the way for the revival, the recatholization and reunion of Christendom in holy love."

Poor man! Where will he end? With thousands and thousands of others, most likely, in the arms of the old harlot, Rome! What a vivid illustration this gives of the testimony of the Holy Spirit as recorded in 2 Tim. iv: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, *and shall be turned unto fables.*" In reading the above paragraphs by Mr. Briggs, we would not deny several statements. "The Roman church has its foundations in the martyrs' blood." Most true. When at last "Babylon the Great, the *mother* of harlots and abominations on the earth" (Rev. xvii: 5) is judged, the Book declares, "*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth*" (Rev. xviii: 24).

Nor would we deny the statement that the great move-

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ment going on is "the revival, the recatholization and reunion of Christendom." But we emphatically deny that it is "God's holy Spirit" who breaks the way. It is the *spirit of Antichrist* which works in this boasted "reunion of Christendom." He claims the movement is "too great to be guided or controlled by any leadership." Yes, quite true. The leader is not yet here, but he is coming—that lawless one, the man of sin, the son of perdition, Satan's masterpiece.

What significant times these are! How all is seen shaping *rapidly* for the predicted end! A little while longer here! Oh, let us contend earnestly for the faith delivered unto us!

Meetings during November.

Again we go forth once more, independent of men but dependent on Him whom we serve, to preach the Word. We shall be in Minneapolis, Minn., November 1–4 inclusive, holding afternoon and evening meetings in the First Baptist Church building, well known in that city. Our next appointment will be Staples, Minn. After Staples a few days' ministry in Iowa, and a week or longer in St. Louis, Mo.

We are sure prayer for this new series of meetings will be offered up by many. Please remember us daily before Him. We feel increasingly our *utter* weakness, and that "without Him we can do nothing."

Two New Pamphlets.

Seventh Day Adventism is troubling many people, and makes headway in many places. Many pamphlets have been written against it, but there is perhaps nothing which touches the very heart of that heresy so much as the excellent exposition of Galatians by Mr. Scofield, as it appeared in the September and October OUR HOPE. We have put this exposition in pamphlet form, and hope to give it a wide circulation.

The articles on "Joshua" have likewise been issued in a neat booklet. They have proved very helpful to many, and as they teach mostly the fundamentals of our salvation in Christ in a typical way, they will undoubtedly do much good. We send these two pamphlets out for 25 cents post-paid.

Mr. James M. Gray of Boston is going forth this Fall and Winter to conduct conferences for the quickening of an interest in the study and exposition of the Bible in different parts of the country. We are sure his labors will be richly blest. Please remember him and his ministry before the Lord in prayer.

Boston Bible Conference. We take pleasure to announce that we have rented again the Park Street Church building in Boston, Mass., to hold a series of meetings for Bible study, as we have done during the last three years. The meetings will begin Tuesday afternoon, February 2, 1904, and will close on Friday evening of the same week. More detailed announcements later.

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Gospel of Matthew.

CHAPTER XV.

(Continued.)

We now turn to the second event recorded in this chapter. The first part showed us how the Lord tore down the mask from the Pharisees and uncovered the human heart. "All things are naked and open unto the eyes of Him with whom we have to do." The One who uncovers here and knoweth the heart, desperately wicked, the Heart-searcher, is the same who called in Eden, "Adam, where *art thou?*" *What else are the religious observances, the traditions of men, than miserable fig leaves to conceal the nakedness of the sinner!* But He stripped off these fig leaves, He removed the covering and aimed at the conscience. His divine light revealed the darkness and defilement within. Blessed is the man who puts himself in that light and lets that light uncover and undo him!

The Holy Spirit now connects with the manifestation of Christ as the One who uncovers the heart. Another incident: the Syrophœnician woman and the healing of her daughter. If we have in the first part of this chapter the manifestation of Jehovah, who reveals, we find in the second part Jehovah revealed, who covers and delivers His poor, naked and needy creatures. The blessed story before us is the full revelation of the loving heart of our Lord Jesus Christ.

"And Jesus going forth from thence, went away into *parts of Tyre and Sidon.*" *He left the religious Pharisees* with their hypocrisies and deceitful dealings. He turns His back upon all, and chooses for His path a country where religious observances were unknown, where sin and misery held sway. How significant once more! A foreshadowing again of what should happen soon: the Gospel to be sent to the Gentiles. And now we read of her who is the object of His divine compassion, and through her

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the Lord manifests His rich grace and power to deliver from the evil.

"And lo, a Canaanitish woman, coming out from those borders, cried to Him, saying, Have pity on me, Lord, Son of David! My daughter is miserably possessed by a demon. But He did not answer her a word."

Assuredly He knew her and her need, her struggles and her faith, and as He went through Samaria on account of that one soul who came to the well, so here He enters these parts to meet the needy one and deliver her. His heart is all for her, and His divine love and desire is toward her, the needy and the poor. But who is this miserable, crying woman, with her face marred by suffering, lifting her imploring eyes to Him in whom she recognized her Deliverer? She is a Canaanitish woman, or, as she is also called on account of her living in that country, a Syrophœnician. She belongs to a race which is cursed. The Canaanite was to perish. Israel was called to carry out the divine sentence. She directs her prayer for help to Him as *Son of David*. Perhaps she had heard of Him by that name, and how He, the Son of David, drove out demons, healed the sick and raised the dead. Faith she possesses, and faith casts itself upon Him, trusting in His power and willingness to help. But had she a *claim* upon Him, the Son of David? Had she a promise anywhere that the Son of David would come and deliver and heal a Canaanitish woman? No, not one. For the Canaanite is no hope held out in connection with Israel's Messiah. When at last the Son of David has taken His place upon the throne of His father David, the Canaanite will have been driven out of the land (Joel iii: 17; Zech. xiv: 21). For this reason He did not answer her a word. If He had *opened His lips it could have only been to speak with the* authority of the Son of David, and that would have meant her doom. But nevertheless is His heart full of grace and sympathy for her. He who read the hearts of the proud Pharisees reads her heart too, knows her state and that faith will triumph. So He answered her not a word. In that silence was hidden all His rich Grace towards her. It told her: You have no claim on Me as Son of David; you have

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no promise to claim Me as David's Son. In calling Him "Son of David" she claimed what was not hers. He wants her to know that she is to come with no claim, as one stripped of all. This is the gracious object before Him in being silent to her pitiful cries.

We next hear the voice of the disciples. "And His disciples came to Him and asked Him, saying, Dismiss her, for she cries after us." They did not suggest that her request should be granted. Perhaps they meant it by their expressed desire, "Dismiss her." Had they not seen multitudes healed? Did they not see the blind, the deaf and dumb, the fever-stricken and the infirm press around Him, and He had healed them all? The centurion with his sick servant, too, was a Gentile, and now they ask Him to dismiss her. How little they knew of His ways. He could not dismiss her *without* the blessing she craved. He could not give her the blessing she wanted as long as she appealed to Him as Son of David, laying claim to that to which she had no right.

"But He answering said, I have not been sent save to the lost sheep of the house of Israel."

His answer was not only meant for the imploring disciples but it was meant for her. He speaks, of course, as Son of David. And oh! how wonderful is this word, though it has often been declared as harsh. He puts her, so to speak, in the right path to receive the blessing. It is one little word around which all is centered. The little word is "*lost*." He gave her thus to understand He had come for the *lost* sheep of the house of Israel; and if they were lost and needed a Saviour, how much more she, a Canaanitish woman? And it is this word, lost, which faith lays hold upon, and through which she is enabled to draw near and ask His help simply as a needy one. "But she came and worshipped Him, saying, Lord help me." She has understood; her heart grasped the meaning. She fully realized her place outside of the commonwealth of Israel, and because she knows it she drops His title, Son of David. With this she declared, "I have no claim upon His mercy." *But she came.* Yes, she came into his divine presence, and worshipping she falls at his feet with a cry

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of need, "Lord help me." She has taken her place before Him, and casts herself upon Him with all her need. "Lord help me"—what a blessed prayer it is!

And that she had taken the true place in which He, the Son of God, could bless her, is soon to be brought out. Her faith is to be tested—to pass through the fire. He knew her; He knew the answer she would give, and in testing her He points out the way to Himself and to the blessing once more. Oh! how gracious and tender He is! And still He deals with the soul in the same tender and loving way.

"But He answering said, It is not well to take the bread of the children and cast it to the dogs." What would she say to this? A dog—a Gentile—the bread for the children! Is her faith truly paired with humility (and true faith *always is*) to stand this word? Does she really know herself as such an unworthy outcast? Before we read her answer let us glance at the word "dogs." The word used by our Lord is a diminutive; it really means "*little dogs*." It denotes the dogs which enter the house to find something to eat there and not the homeless animals which roam through Oriental villages. In the use of this word she understands once more His readiness and willingness to bless her. And so He led her down, deeper and deeper, and as He leads her down her hope becomes brighter and brighter. Thus He deals with the soul which seeks His help.

But now faith bursts forth in all its fragrance. Crushed she lays before Him, the Lord. Tenderly His eyes must have rested upon His poor creature. Her appeal to the Son of David was hushed, her need and help, her expectation from Him alone, and now the word which had crushed her still more and yet which holds out to her the brightest promise.

Listen to her answer as it comes from her trembling heart and lips, "Yea, Lord, for even the dogs eat of the crumbs *which fall from the table of their master*." She admits it all She has nothing to answer back. She assents to it: "Yea, Lord." Thou art right! But faith rises higher. She takes His word in her lips, "the dogs"—the little dogs—"eat of the crumbs which fall

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from the table of their master." The little dogs are cared for and in the confession of being one of these little dogs she claims from Mercy's hands a few crumbs. She has conquered. *Once more greater faith is found than in Israel.* And now He speaks the Word which must have filled her with praise: "O woman, great is thy faith; be it to thee as thou desirest. And her daughter was healed from that very hour." But how it all must have refreshed His heart—the heart of the rejected One—*moving on towards the cross!*

However, while we learn the way of grace and spiritual lessons from these events, let us not forget the dispensational phase of it. The first part of this chapter (verses 1–20) stands for the apostasy of Israel and Israel set aside. The incident of the Canaanitish woman stands typically for the call of the Gentiles and Salvation going forth to them. The third part of the chapter reveals the dispensation to come: the Kingdom age.

"And Jesus going away from thence came towards the sea of Galilee, and He went up into the mountain and sat down there. And great crowds came to Him, having with them lame, blind, dumb, crippled and many others, and they cast them at His feet, and He healed them; so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. But Jesus having called His disciples to Him said, I have compassion on the crowd, because they have stayed with Me already three days and they have not anything that they can eat, and I would not send them away fasting lest they should faint on the way. And His disciples say to Him, Whence should we have so many loaves in the wilderness as to satisfy so great a crowd? And Jesus says to them, How many loaves have ye? But they said, Seven and a few small fishes. And He commanded the crowds to lie down on the ground; and having taken the seven loaves and the fishes, and having given thanks, He broke them and gave them to His disciples and His disciples to the crowd. And all ate and were filled; and they took up what was over and above of the fragments seven baskets full; but they that ate were four

thousand men, besides women and children. And having dismissed the crowds, He went on board ship and came to the borders of Magadan."

Here, then, we have once more a foreshadowing of the coming age. The God of Israel is glorified, which will not come to pass in the earth until the King comes back and establishes His kingdom. Then it shall be, "Glory to God in the highest and peace on earth." The feeding of the *second* crowd of people has the same meaning. Three days they were with Him and on the third day He fed them miraculously. As we have shown elsewhere, the third day stands always for resurrection and the completion. The *seven* loaves and *seven* baskets of fragments teach us the same lessons.

Genesis.—Chapter x.

In this chapter we find the generations of the three sons of Noah. It is a most remarkable chapter and as much "God breathed" as the first and second chapters. Many of the so-called critics declare that Moses could not have written this chapter, that it was written centuries later, while others concede the existence of some kind of ancient tradition, upon which gradually the chapter was built, name being added to name. All these theories are indeed much harder to believe than the truth of verbal inspiration. Of course Moses, as a human being, could not trace these genealogies, nor could he have put these names together and grouped them geographically, as they are grouped. Moses is not the author, but the author is God, the Holy Spirit, and Moses the instrument, who wrote under His dictation. The eye of Moses could not follow the generations of Noah's sons, nor could he trace their wanderings, expansion and places of settlement, but the Spirit of God, perfect in knowledge, can do it. And so the Spirit of God produced these national records and Moses submitted it to writing.

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A minute tracing of the names before us in this chapter, the study of every name and its translation to ascertain the meaning, would surely manifest God's government, wisdom and mercy. This is however not our object in these brief studies of every chapter of Genesis, and so we confine ourselves to the more general aspect.

Here is the first lesson which comes to us from Genesis x. God knows the nations, He keeps track of them, knows their origin, their relations and connections, and He is supreme over all. He is also the governor over them, and controls these nations. Furthermore, it is written: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii: 8). Surely, "the Kingdom is the Lord's, and He is the governor among the nations" (Ps. xxii: 28), and it shall yet be fulfilled, "O, let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon the earth" (Ps. lxvii: 4).

It will be noticed that the record gives the sons of Noah and their descendants in order. Instead of Shem first, Ham next, and Japheth last, we have Japheth first, Ham next and Shem the last. Ham's place is fixed, unchanged, but Japheth is put in the lead and Shem comes in at the end. Had man produced this chapter, it would surely have been written in a far different style. Human wisdom would have placed Shem in the lead and given the descendants of Shem the most prominence. Why this change? It is generally said that Japheth is mentioned first, because the least expanded, but such a reason is unsatisfactory. The order, so it seems to us, is in fullest harmony with Noah's prophecy. Ham—Canaan having inherited the curse—has the place which is fixed, but Japheth was to dwell in the tents of Shem, and be enlarged by God. May this fact not count for Japheth being put first? And Shem stands last, is put after Japheth, which would indicate the history of Shem in taking a secondary place. "The first shall be last and the last shall be first."

But Shem has the *third* place. The number three, as it is found in Scripture (the third day, the third time, the

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third son, the third place, etc.), stands everywhere for resurrection and completion. So Shem has the third place, for in Shem God, the God who brings life from the dead, will reveal Himself. Though the seed of him who is the son of Shem, Abraham may be put last, it shall not be always so. Surely, the last shall be the first again.

Japheth's descendants are recorded in verses 2–5. Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath, Togarmah, Elishah, Tarshish, Kittim and Dodanim. "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Here we have a geographical division. The isles of the Gentiles mean the isles of the Mediterranean Sea. Javan is Ionia, Greece. They settled along the shores of this great historic sea, in Asia Minor, along the Black Sea, and north and westward into Europe. A similar geographic hint is given about Canaan's descendants: "And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha" (verse 19). Likewise is the place of the sons of Joktan given (verse 30). These descendants of Japheth turn up again and again in the Word of God. The following passages contain them: Ezekiel xxxviii: 2–6; Isa. lxvi: 19; Eze. xxvii: 12, 13, 14; Ps. xlviii: 7, etc. It is most interesting to see how some of these nations, descendants of Japheth, play an important part in the very end of this age, especially as recorded in Ezekiel xxxviii and xxxix. Though they dwelt in the tents of Shem and shared Shem's blessings and responsibilities, yet have they not submitted to the Jehovah who is manifested through the family of Shem (in Israel), and at last they rise up in opposition to God and His Anointed.

The descendants of Ham are the most numerous. Their names are given in verses 6–20. We find thirty-one names recorded. One descendant of Ham is made prominent. It is Nimrod. "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of

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his kingdom was Babel, and Erech and Accad, and Calneh, in the land of Shinar" (verses 8–10).

This is once more a significant passage. From the fourth chapter we learned that Cain built a city (iv: 17). And now after the deluge we have the record of the beginning of a kingdom, the kingdom of this world. It is Babel, or Babylon, in the land of Shinar. Like Cain's city, it is not built by God, but by human strength and wisdom in opposition to God's plan. Babylon has for its founder "a mighty one in the earth—a mighty hunter." Mentioned here for the first time Babylon is seen springing from the race which is under a curse, and having for its founder a mighty one *in the earth*, a second Cain. We have here the birth of Babylon, while the entire revelation of God, the Holy Scriptures, from now on to the xviii chapter of the "Book of the Revelation of Jesus Christ," gives us its development, its Satanic opposition to all that is from above, and its final great fall and destruction. Babylon! what a sinister word! Both city and *system*, such as is seen in its finality in Revel. xvii and xviii, are Satan's stronghold. As the next chapter in Genesis gives us more of Babylon we shall follow it not at this time.

Besides Babylon other world powers are seen springing up from the descendants of Ham, and every one is in opposition to God. World powers are *always* in opposition to that which is from above. There is no world power now which is in submission to God. A "Christian world power" is a term which contains a contradiction. The great end of all world powers, antichristian as they are, is only the question of a very short time. Wickedness in them is even now coming to its fullness. A little while longer and the great crash will come, and Babylon, commercially, ecclesiastically and politically, will pass out of existence for ever.

Shem, as seen before, is in the end of the chapter, verses 21–32. He is the father of the children of Eber. Eber means "one who passeth through," a passenger, a pilgrim. The son of Eber is Peleg, which means "division," for in his days was the earth divided. The genealogy of Peleg is not followed in Genesis x, but it is in the eleventh chapter.

There we read of Peleg begetting Reu; Reu, Serug; Serug's son was Nahor; Nahor's son, Terah; and Terah's son, Abram. The two names *Eber* and *Peleg* are significant. From Shem comes the *pilgrim race*, His ancient people the seed of Abraham, who are strangers and sojourners, and to them is *divided the* EARTH. This is found in the meaning of the two names, Eber and Peleg. The division of the earth was no doubt a *theocratic* act. God in His Sovereignty began with His purpose to have an earthly people and to make them the head of the nations, the rulers of the earth. This purpose is fully brought out as soon as Peleg, the forefather of Abraham, is born.

How significant this chapter is after all! And yet we have only hinted at a few things which it contains.

And let us not forget, in conclusion, that God will soon bring out of the chaos of nations perfect order. Soon He will place the people come from Shem in their God-given land, and then He will divide to the nations their inheritance, and set the bounds of the people according to the number of the children of Israel.

Studies in Isaiah.

VIII.

CHAPTER VI.

With the sixth chapter we have reached the end of the first division of the first part of the Book of Isaiah. After the first God-breathed messages of the prophet were uttered by him, announcing the judgments to come as well as God's mercy, the prophet has a sublime vision of Jehovah in His glorious Majesty. We divide the chapter into three parts.

1. *The Vision of Glory.* Verses 1–7.

"In the year of the death of King Uzziah, I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Seraphim were standing above Him; each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he flew. And one called to the other and said, Holy,

holy, holy is Jehovah of hosts; the whole earth is full of His glory! And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. And Isaiah said, Woe unto me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people with unclean lips; for mine eyes have seen the King, Jehovah of hosts. And one of the seraphim flew unto me, and he had in his hand a glowing coal, which he had taken with the tongs from off the altar, and he made it touch my mouth, and said, Behold this hath touched thy lips, and thine iniquity is taken away and thy sin expiated."

This is a sublime vision of the Lord and His glory. The veil from the unseen place above, the model after which the tabernacle and the temple were built, is lifted, and the prophet's eyes gaze upon the Lord sitting upon the throne, high and lifted up, while His train fill the temple. Seraphim surround the throne of glory. The word seraph means burning, fiery. These beings, with their six wings flying and covering their faces and their feet, with their Holy, holy, holy, manifest the Holiness of Him who sits upon the throne. It is a vision of the Holiness of God. Under the adoring cry the foundations of the thresholds shake and smoke filled the house. What a scene it must have been to behold! The vision of the Holy One and His outward glory.

The effect of the vision upon Isaiah is one of fear and self-judgment. Job, when face to face with Him, though not beholding a glorious vision, cried out, "Behold I am vile, what shall I answer Thee?" Peter, meeting with the same Person whom Isaiah saw, though emptied of His outward glory, falls at His feet and confesses, "Depart from me, for I am a sinful man, O Lord." And so Isaiah, the prophet who had spoken the "woe" upon a stiff-necked people, calls a woe upon himself, overcome with the realization of sin in God's presence, as it is upon him and upon the people among whom He dwells.

But God, in His rich grace, has a remedy. A seraph *took a live coal from the altar. The altar, of course,* speaks of sacrifice, and both altar and sacrifice of Christ. He is touched, and His iniquity taken away, his sin expiated, and he becomes the willing servant of the Lord.

The application of this vision in the Gospel is so well

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known that we pass it by. It has, however, another application. We must consider the prophet in a typical character. He typifies the remnant of His people Israel. This remnant as it escapes the coming judgments, described in the preceding chapters, will come face to face, not with a vision, but with the Lord Himself. Like Jacob, the seed of Jacob will come to their *Peniel*, where God is seen face to face. It is then that their confession and repentance takes place and their iniquity is taken away, and they become the willing messengers of Jehovah their King. It is *then* that the whole earth is filled with His glory. This makes clear, perhaps, why the Spirit of God brings this vision of Isaiah at this part of the book and not before. These brief remarks will be sufficient to help in the understanding of this interesting chapter.

II. *The Message given to the Prophet.* Verses 8–10.

"And I heard the voice of the Lord saying, Whom shall I send and who will go for us? And I said, Here am I; send me. And He said, Go; and thou shalt say unto this people, Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. Make the heart of this people fat, and make their ears heavy; and blind their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and healed."

Such a message was given to the prophet. Of course, the typical application ceases here. The apostasy of God's earthly people had been fully brought out in the previous prophetic addresses, and now a holy and just God pronounces the sentence. It is to be judicial blindness. And yet while the sentence is pronounced and the message is given to the prophet, the sentence was then not carried out. God waited in His infinite mercy and long-suffering. At last the Lord whom Isaiah saw in his vision was manifested among His people. We read of this in the fourth Gospel record: "These things said Esaias when he saw His glory and spake of Him"—referring to Isaiah vi—(John xii: 41). Only after the Lord is rejected by the nation, and the testimony of the Holy Spirit is rejected, is the judicial blindness and their deafness complete.

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It is interesting to see where and how these words are quoted in the New Testament. They are quoted first in Matthew xiii: 14–15. Our Lord says here, "And in them is *fulfilled* the prophecy of Esaias," etc. The Lord had taken, as the rejected One, His place outside of the house and at the seashore; and in teaching the mysteries of the kingdom He quotes these words as fulfilled.

The second time we find them in John xii. Here we read: "And though He had done so many miracles before them, yet they believed not on Him. . . . Therefore they could not believe because that Esaias said again, He hath blinded their eyes and hardened their hearts," etc. (verses 37–41). Here likewise the words stand in connection with the rejection of the Lord Jesus Christ.

The last time we find them quoted is in the last chapter of the Book of Acts. The book begins in Jerusalem and ends in Rome, but ere it closes there is once more a testimony given to the Jews. The chief of the Jews in Rome were called together by the Apostle to the Gentiles, and it is at this occasion Paul utters the words, quoting by the Holy Spirit from Isaiah, "Well spake the Holy Spirit by Esaias the prophet unto our fathers"—and then follows the quotation from Isaiah vi. Since that time God's earthly people have been judicially blinded and set aside nationally.

III. *The question, "How Long?"* Verses 11–13.

"And I said, Lord, How long? And He said, Until the cities be wasted, without inhabitant, and the houses without man, and the land become an utter desolation, and Jehovah have removed men far away, and the solitude be great in the midst of the land. But a tenth part shall still be therein, and it shall return and be eaten; as the terebinth and as the oak whose trunk remaineth after the felling: the holy seed shall be the trunk thereof."

How long? Strange that nearly all Christendom answers, "Forever is Israel cast away." Hundreds of promises in the Old Testament declare the very opposite, and the Holy Spirit in the New answers the question, "Hath God cast away His people?" with an emphatic "*Far be the thought.*" God's gifts and calling are without repentance.

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The answer here is far from leaving *no hope* for God's earthly people. Something is left which will sprout again. Israel's rejection is not complete, nor is it final. Of this we shall find more later.

Notes on Judges.

CHAPTER XVI.—SAMSON.—(Continued.)

Poor Samson maintains his moral elevation but a short time. A strong trend towards the Philistine draws him down from his rock, down even to Gaza, a word meaning "stronghold," and even meaning this, surely it may well answer to the world as the place "where Satan's throne is." It was here that the church in the day of Pergamos settled down, as the Lord writes, "I know thy works and where thou dwellest, where Satan's throne is." Alas, Samson is all too faithful a picture of that church whose testimony upon the earth should have been that of the Nazarite, a heart fully satisfied by the all-sufficiency of Christ, and with nothing else. Another story was told in the day of Pergamos. Then, with the conversion of the Emperor Constantine, the days of persecution—of the wild beasts of Etam, as we saw in our last paper—were passed, and the church and the world became one in a guilty embrace. The world dropped her name, and became the *Christian* world. The church may have retained the name, but became the *world's* church, and soon she was sound asleep, and the dark hours of night passed on.

For now come on, in very deed, the *dark* ages, and Perganios glides into Thyatira with no strongly defined boundary that we can now see for the darkness covers all. But at least as the Nazarite Samson was in Gasa the very stronghold of Philistines so the church was, all through this time, in the very stronghold of that hybrid ecclesiasticism which answers to the Philistine and is found in its essence in Rome.

But let us look a little closer at this woman, this second

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ensnarer of Samson. She is unnamed, except that she is plainly called a *"Harlot"*; and can this be without significance? Do we not recognize her in "that woman *Jezebel who seduces the Lord's servants to commit fornication*" (Rev. iii:20); and still later, when she is in full development, do we not see her again in the same impure woman, only under another name, which is now plainly written upon her forehead, *"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth"* (Rev. xvii:5). Oh, most surely, beloved reader, we have in this history of Samson a perfect, if sorrowful, picture of the history of the church—God's true church, now in guilty alliance with the church-world, as she was all through the dark ages of Pergamos and Thyatira; whilst in this Philistine harlot we see the world-church itself with its pretensions to those possessions that belong alone to faith. The Philistines compass him in, lay wait for him in the gate of the city, and are filled with complacent assurance that nevermore will the Nazarite trouble them, they have him now securely. They can well afford to wait and kill him by the morning light.

And it does certainly look as if this confidence were not unjustified; Samson seems lost beyond hope; and so did the church of Christ in the day of Thyatira. Who could have hoped for any further testimony to the all-sufficiency of Christ? Masses, sacraments, penaces, confessions, indulgences and a crowd of Philistine abominations, all based on man's power and goodness, seemed to have silenced, or almost silenced, the voice of divine testimony forever.

But at midnight Samson arose, tore away the gates and posts, and bore them to the top of a hill before Hebron. What mighty power! How perfect a picture of the recovered Nazarite energy at the awakening of the church, and her deliverance from the gates and bars of Philistinism at what is called the Reformation. All the gates and bars of the Philistines could not keep that reawakened energy in, and if Samson were on the top of the mountain that is before Hebron, the church of God is seen, in Philadelphia, surely in a condition of moral elevation that the physical fact may well figure, and when we remember that the word

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"Hebrew" signifies "*communion*," "*association*," "*fellowship*," the correspondence with that state of the church significantly called "*Brotherly Love*" is certainly not weakened, to say the least.

Would that he—would that she, the church, could have stayed there. The stay of both, I fear, was very short at this happy spot, for the foolish Samson is yet to figure the still more foolish Church, in retracing his steps for the last time to the Philistine land, and soon he is again in Gaza, only now as a miserable captive, whom death alone is to release.

For again he loves "a woman in the valley of Sorek named Delilah"; and as she is to play a most important part in his fortunes, we must consider her as carefully as we can. Her names means "weak," "exhausted," whilst "Sorek," her dwelling place, is the very word used in Is. v. 2 and there translated "*choicest vine*." I believe she figures the ecclesiastical world in the present day fully identified with this world and all its pleasures such as the vine "Sorek" surely speaks of. Look at her well, my dear reader. Be quite sure as to her identity, and if the professing worldly church of the day is not living in pleasure, is not a "lover of pleasure rather than a lover of God," then refuse my interpretation and application as altogether false. There is not an eye that will scan these lines but that *knows* it is exactly true. We have reached the close of the Nazarite Samson's life on earth—we have reached the close of the church's time of testimony on earth, and we are living even now in the days of Delilah of Sorek!

But even yet we have not touched the significance of her own name, "exhausted," "pining away." It is beautifully and perfectly significant. Have you never read (1 John ii:17), "the world *passeth away*!" What is that but her name, Delilah? Oh, but she is a very Jesebel; she will "paint her eyes and tire her head" (2 Kings ix:30) till one would think her quite young and attractive; but look at her in a *true light*—God's light—not the artificial glare that she herself loves to provide, and you will see she is very old and "*passing away*." Her name is "Delilah." Is she not well named?

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And Samson loves her, as the Nazarite today is attracted by the thoroughly religious respectable world. And oh, my reader, if you have ever seen any beauty in Christ, any divine loveliness in the gospel that hung you helplessly on His love; if you thus have ever taken Him for your *all;* then see in this false love the gravest danger that besets you now. I do not suppose that you are in any immediate danger of o literal impurity such as that which ensnared Samson. All these things are *types,* and must therefore typify something spiritual, and, little as you may think it, if you dally with any form of carnal religiousness that makes much of man in the flesh and little of divine grace, much of the present world and little of our Father's Home, much of man's power and little of Christ's cross, though it may look as fair as Delilah to Samson, you, even you, are really in the same danger as was he.

The lords of the Philistines assail themselves quickly of his infatuation, only now they wish to get at the root of the matter—they will learn the secret of his strength and rob him of it. They promise Delilah a reward of 1,100 pieces of silver from each of them, or 5,500 in all, for these lords represented the five cities, Gaza, Ashdod, Ashkelon, Gath, and Ekron.*

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*The following extract from "The Numerical Bible," by F. W. Grant, may be of interest to my readers:

"The five cities of the Philistines give us in growing intensity their menace to Israel. *Gaza,* the 'strong,' to this day a greater city than Jerusalem. It is power, above all, that Rome seeks,—earthly power, by whatever means acquired, and her spiritual power she uses for temporal aggrandizement. 'I sit a queen, and am no widow, and shall see no sorrow,' is her language; and to secure this she is content to be a harlot with the kings of the earth (Rev. xvii.).

"Ashdod, the 'spoiler,' shows us how she sustains and increases her strength. She may well be reckoned as a Canaanite (merchant) who puts a tariff on sin itself, and shamefully sells every gift of God for money.

"Ashkelon, the 'fire of infamy,' shows us next the lightest of her weapons against those that resist her sway. Curses, reproach of heresy, railings of all kinds, she has ever dealt in, blasting the good name of all she dare attack in this way. It is a necessity laid upon her to destroy the character of those whom she dooms to more

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Delilah willingly lends herself to their wishes (for is she not Philistine, too?) and begs Samson to tell her the secret of his strength, and what would avail to bind him. He lies to her. "If they bind me with seven moist cords that were never dried, then shall I be weak and be as another man." She tried it, and cries, "The Philistines be upon thee, Samson." He breaks the cords "as tow is broken when it toucheth the fire."

Not discouraged, she tries again, and again he lies. "If they bind me with new ropes that never were occupied, then shall I be weak and be as another man." Philistine ropes are easily obtained, and she binds Samson with them. He breaks them like a thread.

Reproaching him with mocking her, once again she would learn how he may be rendered helpless. And now he treads still further on dangerous ground, for his answer is, "If thou weavest the seven locks of my head with the web."

He sleeps, and as he sleeps she weaves the seven locks of his long hair with her loom, and fastens it with a pin to the beam. Gradually has he approached the truth. In hi first answer there is a hint of it in the number seven. He tells her there is a seven, an element of divine perfection, in the answer to her question. It points to his seven locks. In the second answer he adds that the ropes must *"never have been used."* Like his hair on which no razor had ever come, there is an element of complete separation, and now he plainly names his hair, as having in it, in some way, the secret of his strength. Thus, his three answers put together would read: The secret of my strength lies in "seven," "untouched," "locks of hair."

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serious penalties. And—Gath, the 'winepress,' goes on to this. It is used in Scripture for the infliction of wrath, even divine wrath (Rev. xiv:19, 20; xix:15); and this is what Rome feigns her own to be. Finally—Ekron, 'rooting out,' carries this on to complete extirpation of all that differ from her."

I would only add to this that I am forced to the conviction that Philistinism has a much wider application than to the church of Rome, although this terrible system is assuredly its most definite expression, but is the mother of others, whose features do not lack the marks of their parentage.

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See him then connected closely with *her* work. Oh, my dear fellow believer, what a picture filled with solemn warning have we here! It is easily interpreted. The world, the fair-seeming religious world, gets the Nazarite interested in her work, weaves his power in with it, mixes him up with it. Have we never seen a true Nazarite—a hidden one, with some secret power—and the ecclesiastical world enticing him to share her work? He is seen interested in schemes that deny the basal truths of the gospel, fair as they may look. He speaks on the same platforms and for the same aims as infidels, Unitarians, Buddhists and Christ-rejecting Jews, the Delilah world soothing him the while with her praises for his large-hearted liberality! Do not for one moment imagine that the spirit figured here by Samson with his hair interwoven in Delilah's work is what we are accustomed to call wicked. Not literal impurity, nor drunkenness, nor profanity as men speak are in view. No, the Philistine was not a Moabite; nor must we look for anything like infidelity, for the Philistine was no Amorite, either; quite the opposite. It is a most religious spirit. You will find it in such movements as "The Parliament of Religions." You will find it on temperance platforms; in associations for united philanthropic or political work. Samson would have felt no attraction to a foul, ugly form or face, nor will the Nazarite, or saint of today, be drawn from his true place by any moral or spiritual hideousness. To win *him* from the truth, or the truth from him, a fair show must be on the surface; but underneath there will be a very real denial of the necessity for, and the unrivalled virtue of, the death of God's dear Son on Calvary. I have given above only some of the many philistine webs with which the religiousness of this day loves to intertwine the holy crown of the saint of *God; a spirit sensitive of the glory of the cross is able to* discern them, and alone is able.

For again it is certain that whilst Rome undoubtedly is the fullest expression of philistinism, it is a serious mistake and one likely to throw us into grave danger, if we assume that it is confined to this, or that we may not discover it a good deal nearer to us than Rome. On this account I have

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felt the need of constantly remembering that these individuals of old are figures of what is in the *spiritual world;* spiritual principles that govern today for good or evil. Samson is thus the *spirit of holy separation to God.* The Philistine is the *spirit* of religiousness that governs men in the flesh.

But once more Delilah awakens him with her cry, "The Philistines be upon thee, Samson," and once more, for the last time he is free, for still is he hidden by his long hair.

Yes, and if we may make this practical to ourselves, I am assured that often the spirit of the child of God is aroused and awakened by some clear evidence of philistine hostility. How comfortable do you suppose such a one is in association with, let us say, for example, the politics of earth? His own motive may be pure, and generally is, at least at first, but his associates are men of the world, to whom his Lord and Saviour is unknown. They are banded together for what appears such an excellent work—to purify the world, even *in its* distance and separation from God. But ever and again his spirit shrinks from the association, startled by some distinct evidence of enmity to the Cross of Christ. It is the cry, "the Philistines be upon thee, Samson"; a test to see how securely he is bound. For a moment he is free; but if he steps not entirely outside of such associations, he, as Samson returning to his ensnarer, speeds on to captivity, blindness and (the end of his testimony for Christ) death.

F. C. J.

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Notes on Ephesians.

II.

By C. I. Scofield.

And you know the artfulness with which Satan, who loves to figure as an angel of light, leads his dominion; as was said of it, it is the steel hand in the velvet glove. He does not boast of his dominion over a poor worldling. He hides the view of his personality and if possible will guide the children of disobedience to deny that there is any personal Satan. Be assured that Satan is never so happy, if one can speak of happiness in connection with him at all, as when one poor slave of his denies that there is any personal devil. His empire is pretty secure in that soul. If I know him and his ways, to be on my guard against him is another matter.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind," or the lusts, as it is literally, of the flesh, and of the mind. Now, do not draw back from that. If there is some very nice, moral, unsaved soul here this morning, do not say that does not describe me. Ah me, dear friend, you may be very correct and nice and moral in your life, but it describes you. It does not mean that those who are described here did every evil thing or may have done them. That is not it. But the whole life was centred in self-will and the will of the mind, for what we choose to consider the higher ranks of life would not choose to themselves some of the baser desires of the flesh, but live in the sphere of what we are pleased to call intellectual things; but it was all self-will and self was the centre and our own mind was the God to us. Back of that, of course, is the steel hand in the velvet glove, Satan equally governing all these things.

I think it is a great mistake to suppose that Satan takes particular delight in some low-down evil-doing, outbreaking sinner. Why should he? Rather he rejoices when he can

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bring one into his dominion from the sphere of the intellectual and whose moral life is correct, and every such an one is the pride of his dominion. However correct and moral he or she may be in life, there is still the same evil; fulfilling the desires and the lusts of the flesh and of the mind. Self dominion, that is your condition. Dead, dead in sin, and you know beyond this damnation, and the children of wrath.

Now, I shall have to differ probably from some of my brethren if I make a remark upon that expression "children of wrath." For example, I do not think the meaning of it is exhausted, the purpose, the meaning of what is said here in this verse, is not even touched, when we say that when we are in that condition we are subject to and under the wrath of God. That is true. But what is said here is that we are *children of wrath*. Not merely *sinners under* the wrath of God, but we ourselves are wrathful. Every wrath, every anger, enmity, spite, all the miserable works of the flesh, lie latent in us, if they do not come out into active manifestation. We are the children of wrath. We inherit wrath from our ancestors according to the flesh. Oh, I cannot think of anything more hopeless than that. O yes, there is something a little more hopeless added further down. The eleventh and twelfth verses: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Now, you are not only dead and guilty, and walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; not only that, not only children of wrath by inheritance, but you are without Christ. That is the first statement. Being aliens from the commonwealth of Israel, and strangers from the covenants of promise. I cannot think of anything more calculated than that to destroy Gentile conceit. 'But it is a great disadvantage to be aliens from the commonwealth of Israel. Ye were

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without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise. There is no covenant with you and with us as Gentiles in the flesh. We can appeal to no covenant. The God of all nations is mentioned in the Abrahamic covenant, but it is not a covenant with the Gentiles, but it is a covenant with Abraham and his seed. And the seed of that covenant is our adorable Lord. And we are not in that covenant, except by grace, having no hope. The poet has said, "that hope springs eternal in the human breast." But it is a foundationless hope apart from faith in Jesus Christ. No hope, and without God in the world. Now here is the state in which grace finds us. Dead in trespasses and sins, being an unrecognized authority; in times past ye walked according to the course of this world, according to the prince of the power of the air, having our conversation in the lusts of the flesh, fulfilling the desires of the flesh, the lusts of the flesh, and of the mind. Without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope and without God in the world.

Now that, dear friends, is our position. And where is there any hope for us? Get up and go to work? Can a dead man get up and go to work? And if he could get up and go to work, he is a guilty, condemned sinner and he would only work more sin. In spite of himself he would only work more sin. Where is there any hope? Well, do you see, it breaks right there at that fourth verse? *But God! But God!* Now when you bring God in that is quite another matter. But God; Oh yes. We are dead, hopeless, hopeless, graceless, Godless in the world, ruled by Satan. But God, but God.

I think one of the most illuminating sermons, and one of the most marvelous sermons I ever heard in my life was from this fourth verse in the second chapter of Ephesians; but God. Now I will tell you how you may each preach that sermon for yourselves, I have not forgotten, but I am not going to preach it for you. If you will just take your concordance and find all the places where the first two words of this

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fourth verse are brought together, "but God," and will study the whole text you will have the whole sermon. *It was a great sermon, it is a great sermon. It is a wonderful thing*; just take it up and follow it through. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins." Oh, that is amazing, isn't it? That is amazing! I have tried to realize somewhat this love of God. I cannot speak about it much. But God, who is rich in mercy. Judgment is the work to which we compel Him. But He delights in mercy. He is rich in mercy, for this great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, has given us life together with Christ, resurrection of life therefore.

Now, just remember, dear friends that when Jesus was raised from the dead, His precious, precious body came forth. The same body in which He hung upon the cross for us. That body was given for us. And when we see him, I believe that we shall see Him as John did, a lamb as it had been slain, for I know that He is going to meet Israel, unbelieving Israel, and they shall say unto Him "what are those marks in Thine hands." They were there then. But, Oh, remember this, that when our adorable Lord came forth from the tomb, that body, that body which is now at the right hand of glory, the body of the Man though glorified, was not animated by that life which is in the blood, but by the divine life.

Now, what does quickened together with Him mean? It means the impartation to us of that very life which is in Him now. What amazing thing is that! Remember that it is in Ephesians we have this doctrine of the body, that life is in us, His life in each one of us as my life is in my hand. Not separated from Him, but the very life that now animates Him, that now sustains Him, is in you, life eternal in you, if you believe on Him; quickened together with Him. And so He is our life. O, do you know in Him was life and we are there? On yonder cross, so to speak, your life was liberated that He might have it. "Except the grain of wheat fall into the ground and die it will not yield fruit; but if it die it shall bring forth much

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fruit." He died for you and me, and we are raised in the Lord, quickened together with Him. O, that cross, that cross, and the confirmation of that cross, the resurrection! Never separate those two things, never. Now we can understand why He should say, "because I live ye shall live also." Not because you are good or because you are going to hold on faithfully to the end, or because you are so prayerful, or because you are so benevolent, or because you gave your body to be burned, or because of any blessed thing in you, or unblessed thing, for that matter, but *because I live.*

(*To be continued.*)

The Double Phase of the Second Advent.

1 Thess. iv: 13; v: 11.

These verses form a very distinct section of this instructive and valuable epistle, in which the inspired apostle sets forth the two great phases of the second advent of our Lord and Saviour, Jesus Christ, viz.: 1st, That phase of it which bears upon *a sorrowing Church;* the 2d, That phase of it which bears upon *a rejoicing world.*

The Holy Ghost makes use of the same grand truth, at once to comfort the heart of a weeping saint and to warn the heart of an exulting worldling. The tears of the former, and the boastings of the latter, are both met by the same all-important and most influential doctrine.

Now, it is usual to ascribe to death what the apostle here ascribes only to the Lord's coming. We frequently hear it said when a Christian friend has departed, "We shall soon follow him." This is not what the apostle says; but quite the reverse. "I would not have you to be ignorant, brethren, concerning them that have fallen asleep, that ye sorrow not, even as others which have no hope." And why not? Is it because they were so soon to follow them? By no means. This would put death in the place of a returning Christ. The comfort which the Holy Ghost had to offer to the bereaved heart of a saint, rested on a

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totally different ground. "For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with Him." The coming of Christ was so near to the apostle's heart—so vividly and so naturally before his soul, as the proper object of hope, that he can say, "*We* who are alive and remain unto the coming of the Lord." The worldly heart would say, "*My Lord delayeth His coming*;" but the true attitude of a saint, in reference to the second advent of Christ, is set forth in the expression, "We which are alive and remain unto the coming of the Lord."

The two great boundaries of the Church's existence down here are the cross and the coming of Christ. In the cross, death and judgment are forever set aside, as regards the Church; and, instead thereof, the whole scene is filled with glory. "It is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time, without sin, unto salvation." (Heb. ix: 27, 28.) Christ's coming in glory, without any reference to or connection with sin, is the distinctive hope of the Church. "He hath appeared once, in the end of the world to put away sin by the sacrifice of Himself;" and hence He has nothing more to say to sin; but when He comes again it will be unto salvation.

Now, it is important to see with distinction the double phase of Christ's second coming, as set forth in Thessalonians, by the two expressions, "the *coming* of the Lord," and "the day of the *Lord*;" the former has distinct reference to the Church; the latter to the world: the former has nothing to do with "times and seasons;" the latter has: the former is unconnected with events amongst the nations; the latter is not.

The great burden of the prophets is the moral government of God amongst the nations of the earth, including His dealings with that peculiar nation, Israel—a subject of immense interest to the saint, not because of his personal connection therewith, but because it involves the counsels of God, and His ways with man on the earth. But we may look in vain throughout the pages of Old Testament

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prophecy for any enunciation of the doctrine of the Church's position, her calling, or her hope. These things "were not in other ages made known to the sons of men, as they are now revealed unto His holy apostles and prophets by the Spirit." (Eph. iii: 5.)

Such being the case, it is evident that the hope of the Church cannot be affected by those events which form the more immediate subject of the Old Testament prophets. "That blessed hope" shines out in all its peculiar brightness, without so much as a single intervening cloud. "The bright and morning star" glitters on the Church's horizon, and the fondly cherished hope of seeing it cheers her heart and animates her spirit during the dreary watches of this dark night. "I will give him the bright and morning star," is Christ's own promise; and He Himself is that star.

The Holy Ghost, by the prophet Malachi, presents Christ to the hopes and expectations of the pious remnant of Israel, as "the Sun of Righteousness" who shall "arise with healing in his wings;" but "the bright and morning star" awakens an entirely different train of thought in the soul. The Church will have been in the enjoyment of her morning star before the beams of the Sun of Righteousness cheer the sorrowing heart of the remnant of Israel. It is only those who are on the watch during the night who are favored with the sight of the morning star; when the Sun shines forth over the earth, at the opening of the millennial morning, the God-fearing remnant shall catch the first glimpse of His beams; and when He comes to His meridian height "every eye shall see Him."

The moment Christ rises up from the Father's throne, the Church rises from earth to meet Him in the air. For that moment the Church waits. Till then, the Holy Ghost works, in connection with the Gospel of Christ, for the purpose of gathering out the remainder of God's elect. Till then, He also works to present every man perfect in Christ Jesus. But when the time, arranged in the divine counsels, has fully come, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." This is the Church's special hope,

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and in full keeping with Christ's gracious promise in John xiv., "I will come again and receive you unto myself, that where I am, there ye may be also." Observe the peculiar grace of the words, "*I* will come again"—"the Lord *Himself* shall descend." He will not send an angel, nor a legion of angels. No; He will come Himself. Such is His grace—such, too, the dignity put upon His beloved bride.

And all this is founded upon the truth, that "Jesus died and rose again." "If," says the inspired apostle, "we believe that Jesus died and rose again, even so them also that *sleep in Jesus will God bring with Him.*" *The Lord Jesus* was raised from the dead by the glory of the Father; and all who sleep in Jesus, being part of His body, shall be raised up, and presented with Him in His coming glory. God raised Christ from the dead; and, if we believe that, we can, in like manner, believe that all who sleep in Jesus shall be raised up and brought with Him, at His glorious appearing. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by *His* Spirit that dwelleth in you." (Rom. viii: 11.) All is founded upon our connection with Christ. The head and the body, being one, shall appear together in glory. "For this we say unto you, by the word of the Lord, that we which are alive and remain to the coming of the Lord, shall not prevent them that are asleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." Similar is the teaching in 1 Cor. xv: "*Behold I show you a mystery*: we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Here we have the hope of the Church very clearly and simply enunciated; and most needful it is that the saints

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should receive it as clearly and simply as it is here laid down, seeing that the enemy has sought to encumber it with a variety of other things, which however interesting as subjects of study, are nowise attractive as objects of hope. For example, some would teach the saints that they *must be trampled down under the feet of the beast*, ere their hearts can be gladdened by the sight of the morning star. Where do I find this in 1 Cor. xv., or 1 Thess. iv.? And yet these Scriptures do, as we have said, clearly set forth that which constitutes the Church's hope. So also in chapter i., we read: "Ye turned to God from idols, to serve the living God, and to wait"—for what? *The beast?* No. *The man of sin?* No. *The false prophet?* No. The full development and final destruction of *Nebuchadnezzar's image?* No. What then? "To wait for His Son from heaven." This is simple and conclusive enough for any mind that is desirous of being subject to the authority of holy Scripture.

The Church is not taught to wait for any movements amongst the nations, for the restoration of the Jews, for the development of the ten toes of Nebuchadnezzar's image, for the consolidation of the Roman Empire, for the drying up of the River Euphrates, in order to prepare the way of the kings of the east; in short, she is not to wait for any earthly event whatever, but simply for the Son from heaven—"the bright and morning star." True, all these things are the direct subject of prophetic testimony, and, as such, profoundly interesting to the spiritual student of Scripture, just as the destinies of Sodom were interesting to Abraham, though personally he had nothing whatever to do with them.

Every Christian, whatever may be the measure of his prophetic knowledge, should take an interest in the study of prophecy, not that he may build up a system, or defend a theory, but simply that he may be more or less acquainted with the ways and counsels of God, and the destinies of this lower world. But his specific hope is a totally different thing. He will not find that in the pages of Old Testament prophecy. There is nothing there about the Head and the body, the Bridegroom and the bride meeting in the air.

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He will read of Egypt, Assyria, Babylon, Tyre, Gog and Magog; and the connection of all these with the city of Jerusalem and the land of Israel. But these have nought to do with the outshining of the "bright and morning star." That star is the emblem of a celestial glory, far removed from this dark and stormy world—a glory which *shall appear to the Church while a Christ-rejecting world* is still wrapped in profound slumber, or intoxicated with its own proud and godless schemes.

Now, when we turn to the second phase of the advent, as presented in 1 Thess. v: 1–11, we find something entirely different. We here come to "times and seasons," concerning which the apostle felt he had no need to write to the Church, because she had nothing to do with such, so far as she herself was personally concerned. The Church belongs to the day and to the light, and therefore has no need to be guided by "times and seasons," or "the signs the times." Such things have direct reference to those who shall be involved in the terrors of the "day of the Lord," and by no means to those who have to do with the morning star—those who shall have met Christ as a Bridegroom in the air before the revelation of the day.

It must be evident to every reflecting mind that there is a vast difference between the appearance of the morning star and the revelation of the sun's full brightness. Nor is the difference less striking between the coming of a bridegroom to an expecting bride and the bursting in of a thief upon an intoxicated or a slumbering household; and yet the two phases of the advent are thus strikingly contrasted. "Yourselves know perfectly, that *the day* of the Lord so cometh as a thief in the night; for when *they* (not ye) shall say, Peace and safety, then sudden destruction cometh upon *them* (not upon you) as travail upon a woman with child, and they shall not escape." This is peculiarly solemn, and eminently calculated to strike terror into a worldly heart. Indeed, the coming of the thief is as terrifying as the coming of the Bridegroom is attractive. But the two things are as distinct as they can be, and they cannot be confounded without serious damage to the mind of a saint.

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It would seem as if the Thessalonians had suffered from having so confounded them. They seem to have at first feared lest their departed friends should not participate in the joys of Christ's return; and when corrected as to this, they would appear to have run into another error; namely, that of fearing lest they themselves should be involved in the terrors accompanying "the day of the Lord." This latter thought is fully corrected in the second epistle; and, in the apostle's mode of correction, there is, if possible, a still fuller and clearer presentation of the double phase of the advent. He says, "We beseech you, brethren, by *the coming* of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind, neither be troubled, whether by spirit or by word, or by epistle as from us, as if *the day of the Lord* were at hand," or had actually set in. Here the two things are brought into direct contrast, and the saints are exhorted, on the ground of their participation in the joys of the former, not to dread being involved in the terrors of the latter. This is most conclusive. The coming of the Lord is the Church's hope, the day of the Lord is the world's dread; the former will be the consummation of the saint's joy; the latter will be the death-knell of the worldling's happiness.

"The day of the Lord shall so come as a thief in the night." It is never said that the morning star shall so come as a thief in the night. True, the Lord says to the angel of the Church in Sardis, "If, therefore, thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. iii: 3.) This passage, so far from presenting any difficulty, rather affords a strong confirmation of the truth on which we have been dwelling. The Church of Sardis had a name to live, and was dead: it had sunk down, very much to the level of the world, and therefore it is that the Lord presents to it that phase of His advent which properly belongs to the world. If the saint mingles with the world, he must expect to be threatened with the world's portion. If Lot goes down to Sodom, he must participate in Sodom's woes. But we know full well, that "a thief" is not Christ's

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proper aspect to the Church. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." We, properly, belong to the day; but if we, through ignorance or unfaithfulness, get out of our proper position, we cannot expect the Spirit to animate us with our proper hopes. If we sink to the world's level, we shall look at the future from the world's point of view. "Ye are all the children of the light and the children of the day; we are not of the night nor of darkness. Wherefore, let us not sleep as do others, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night; but let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with Him." Such is our proper position—our proper hope. And be it observed, that our living together with Christ is founded on the fact that Christ died for us. His dying for us secures our living with Him, whether we wake or sleep.

It is well to note this. It sweetly reveals the grace of Him with whom we have to do, whose death for us secures, infallibly, our being linked with Him in that eternal glory for which both He and His saints now wait. By this gracious assurance, and not by any feeling of dread or uncertainty, would the blessed Spirit superinduce a watchful condition of soul. And, assuredly, the heart that could use such a truth as an excuse for not watching, can know but little of the real power of either grace or glory. Such an one would say, "Let us continue in sin that grace may abound."

I would only observe, in conclusion, that the apostle closes his view of both phases of the advent with the same sweet exhortation, "Comfort yourselves with these words."
—*C. H. M.*

His coming, with the accompanying bruising of Satan, is not as the poet sings: "That Divine far-off event to which the whole creation moves." No doubt the enemy would gladly have us think so.

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He does not like to feel that his bruising is at hand, and he would gladly blind the world and the professing Church to the truth about it. Yea, he would seem to even desire to attempt to deceive the true believer into thinking that he shall have some little part of the beginning of the bruising himself, by at least entering into the tribulation a little way with this world. But, beloved, our Lord has guarded us from it all by showing us that on the one hand the bruising of the enemy is near, because His own coming is near. None can read His own word about it, especially in the Book of the Revelation, without being conscious of the nearness of our Lord's advent (cf. [illegible] 7, 10, 12, 16, 20). But that is very unwelcome to Satan, [illegible] ld put the thoughts of it as far away from us as possib[illegible] r hearts and minds taken up with wretched errors a[illegible] advent. But, blessed be our Father, He is keeping us [illegible] in simple, sweet, childlike faith in the imminence of the coming of Jesus. On the other hand, we have very much in the Word to emphasize and make clear, that our Lord Jesus shall not suffer His Church to go into the tribulation time, but gather them to Himself ere He begins this work of bruising Satan. Keep thine eye on the Pole-star of Hope—"Behold, I come quickly!"—*Bible Scholar.*

Are You Ready?

A LESSON FROM THE ROMAN ARMY.

The morning appears on the distant hills,
A white fog curls up from the little rills,
And nothing is heard in the Roman camp,
Save the sleepers' snore, and the sentries' tramp.
But hark! that sound, shrill, loud, and clear,
As the trumpet's notes fall on each sleeper's ear,
From end to end of the camp resounds,
And away to the echoing hills rebounds.
A change now breaks on that quiet scene,
Bustle and life where rest had been,
As warriors step forth in their armor bright,
And greet the first rays of the dawning light.
The horses are saddled, the baggage is pack'd,
The tents are struck, and the tent poles stack'd.
And cavalry, infantry, horses and men,
Are *ready*, and waiting the march to begin.
But hark! again the trumpet's din,

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The camp is fired, and the ranks fall in.
And now they await, in unbroken array,
The trumpet's loud peal, the third time that day.
'Tis heard; the *third*, the last great trump.
Ere its notes die away or its echoes die out,
A voice is heard; it demands, "Are you ready?"
In loud, cheerful tones they reply, "We are ready."
Again, yet again the question is ask'd,
The answers ring out as clear as at first,
The word is then given: the ranks move away
To conquer or perish, be slain or to slay.

But the time is coming, 't hastens along.
It might be here ere to-morrow's sun,
When the Lord Himself, with His heavenly shout
With archangel's voice and the *trumpet's* note,
Shall summon His saints to Himself in the air,
My reader or hearer, will you be there?
Oh, bear with me patiently a moment or two,
The Scripture has said it: it must be true,
That "All have sinn'd, of the glory come short."
Of sin death's the wages; life cannot be bought.
No! Life is a gift as the flowing stream free,
And the Saviour Himself says, *Come unto Me*.
For that *trumpet call* can only be heard
By those who have known and received Him as *Lord*,
By those who have found that by simple faith,
In His *precious blood* pour'd out at His death,
That their sins are forgiven, their guilt put away,
Turn'd from darkness to light, made children of day.
I know some would tell you, with confidence too,
That nought of all this can be known by you,
Till before the white throne for judgment you stand,
With sheep or with goats on the right or left hand,
But what saith the Scripture?
"There's no condemnation,"
Oh, stop! and consider it,
"There's no condemnation
"To those who are in Christ Jesus," the Lord,
Our Saviour, Redeemer, Jehovah, the Word.

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"At the *last trump*" (for the trumpet shall sound,
And from end to end of the world rebound),
And the dead in Christ shall first rise, and we
Who are alive and remain on the earth shall be
Caught up together with them to the air.
My reader or hearer, will you be there?
1 Thess. iv: 16, 17. 1 Cor. xv: 51–57.
—*Selected.*

Heart's Ease.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And *the peace of God*, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus" (Philip. iv: 6, 7). This is true heart's ease, and our God would graciously give it to us at all times. It matters not what our condition may be, it is our privilege to enjoy heart's ease, inasmuch as we are called to cast our every care upon One who is as willing as He is able, and as able as He is willing, to bear it for us. "Cast thy burden on the Lord." What then? Is it, "He will *remove it*?" Nay; but "He will *sustain thee*." This is far better. The heart may often long to have the "burden" removed altogether; but it is infinitely more gracious of the Lord to sustain us. This latter is the true secret of "Heart's Ease." It brings us into closer contact—deeper intimacy with the Lord, and this is just what we want. He, in His tender love, desires to make a most blessed exchange with us; He takes *our care* and gives us *His peace*. What an exchange! He would not have a single care upon our hearts. He would fain have our hearts as free from care as our consciences are free from guilt. He has given us righteousness instead of guilt, and He would give us peace instead of care.

How gracious of God thus to occupy Himself about us! He occupies Himself about our very failures and follies, in order to deliver us from them; and He occupies Himself about our anxieties, in order to relieve us of them, and fill

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our hearts with His own ineffable peace. He positively says to us, in language as plain as language can be, "Give Me your care, whatever it is, little or great, it matters not, personal, domestic, commercial, or whatever else it be, just give it to Me, and I will, assuredly, give you instead, My peace which passeth all understanding." Precious grace! May there be a full response on our part thereto. Why should we keep our cares when God wants to have them? Why should we be careful about ourselves, when God is caring for us? He is ever thinking of us. He has deigned to count the very hairs of our heads. Could care be possibly more minute or tender? Could knowledge be possibly more intimate?

And what is the issue of all this? To what does it lead? Are our hearts thus freed from every care, left without occupation or object? No; blessed be God, His exchange reaches higher still. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do, and *the God of peace* shall be with you."

Here is the blessed issue to which the Holy Ghost conducts our souls. He introduces us to "the God of peace." Having freed our hearts from every care, and given us His own peace, He presents Himself as the object to be enjoyed by our tranquillized hearts. In other words, instead of care, we have peace; and instead of self, we have God.

It is of all-importance for the Christian to remember that he is brought to God *now*. He has not to wait till he gets to heaven to enjoy God; he can enjoy Him now. "Christ hath once suffered for sin, the just for the unjust, that He might *bring us to God*." We are as fully brought to God now, so far as title is concerned, as ever we shall be. Christ died to put away our sin; He lives to take away our care, and it is our privilege, with a conscience free from guilt and a heart free from care, to delight in God Himself. This is heart's ease.

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"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, bright and clear;
We kneel, how weak, we rise, so full of power.
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with Thee?"

Question Column.

No. 23. Please tell us what we are to understand by "the Promise made of God unto the Fathers," and "the Hope" (Acts xxvi: 67), and what is meant by "the Hope of Israel" (Acts xxviii: 20)?

The Promise is the Promise of the Messiah, and the Hope of which Paul speaks is the Hope of the Messiah. "The Hope of Israel" in Acts xxviii means the same. The Lord Jesus Christ is not only our Hope but the Lord is the Hope of Israel.

No. 24. Will there be opportunity for sinners to repent and be saved during the Great Tribulation?

In Rev. vii we read of a great company of all nations which come out of the great tribulation, and who have made their robes white in the blood of the Lamb. This company is not the church. The church has been taken up before. This makes it clear that people will be saved during the great tribulation. The Gospel of the Kingdom will be preached once more. Those who believe then will pass through the great tribulation and share the earthly blessings of the Kingdom. They are, however, not a part of the church, the body of the Lord Jesus Christ. As soon as the body is complete it is removed, and *not a single soul can be added to it.* Those living now

and who receive not the Love of the truth, rejecting the Gospel of Grace, will be swept into judgment during the great tribulation and on the day of the Lord.

No. 25. Do you think it possible for a Christian to live without sinning?

Yes. He that is born of God *cannot* sin. That is, if we follow the new nature which we possess we cannot sin. If we follow the old nature, which is as much a reality as the new, we sin. "My children, these things I write unto you in order that ye sin not; and if any one sin we have an Advocate with the Father, Jesus Christ the righteous" (I John ii: 1). "He that abides in Him ought, even as he walked, himself also so to walk" (verse 6). Alas! how far short we come of all this every day!

No. 26. Who will be in the Great Tribulation?

Not a single member of the Body of the Lord Jesus Christ, His Bride. Every true believer will be caught up first before that awful period begins.

No. 27. Have the two witnesses in Rev. xi any relation to the Gentiles, the nations of the earth? Are they sent to restore Christendom or purify the church?

The work of the two witnesses is *not* world-wide, nor is it a work *among the nations. They are not sent to restore Christendom or to* reform it, for Christendom will be and is beyond restoration. The church will not be in the earth when these two witnesses appear. Read Rev. xi and you find the sphere of their activities. It is "the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified." This is Jerusalem. The two witnesses witness exclusively among God's earthly people, the Jews.

No. 28. If these two witnesses have no connection with Gentiles and Christendom, and if one of them is Elijah, if furthermore Elijah will appear as the way-preparer for the return of the *Messiah* and do *his work* among the remnant of Israel, how do you explain that two men claim to be Elijah now, and how is it that so many good people follow them?

The men who claim to be Elijah, or the messengers of the covenant, are either unbalanced in their minds and so *grossly* ignorant of the Word of God that in their pride they make such ridiculous and fanatical claims for selfish motives, or they are deceivers in whom Satan appears in the garb of an angel of light. Why so many good people follow them? Many reasons could be given. We think one of them is the deplorable ignorance existing *among professing*

Christian believers about the Gospel, the Grace of God, the plan of the ages, the Restoration of Israel and the Kingdom. The best way to counteract, in some measure at least, these delusions is by teaching the Word of God and declaring the whole counsel of God

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Notes on Prophecy and the Jews.

What will become of the mass of *professing* Christians after the Church is taken up and the preaching of the Gospel of Grace ceases? We believe 2 Thess. ii: 9–13 gives the full answer. As soon as the body of the Lord Jesus Christ is complete, that body will be taken into His presence in the air. "Caught up in clouds to meet Him in the air." As He went up, the glorified Head, so will His body be taken up. Unsaved though professing Christians (and how large their number is!) are left behind, and of them, not of the heathen nations of Africa, China, India, etc., it is written: "Whose coming (Antichrist) is according to the working of Satan in all power and signs and wonders of falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the Truth that they might be saved. And for this reason God sends them a working of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness." There is then no hope for such who have not received the love of the Truth for salvation. There will be no other chance. The delusions will be so strong as to sweep them away into the completest apostasy, such as is *impossible* as long as the church is here. It is true, we see a little of the delusions now, and to some extent the ingathering of those who have not received the love of the Truth; but what will it be *after* the Church is gone!

And should this solemn fact not be a most powerful incentive to preach the Gospel in these closing moments of a passing dispensation? It certainly will if we believe this solemn truth. How sad the ignorance of the blessed Gospel in Christendom? Oh, let us teach it and preach it, in season and out of season.

Here is the latest declaration made by another apostate Professor. Prof. Foster, of the Chicago University Divinity School, made the following statements at the opening of the school:

The modern theologian cannot accept the doctrine of the trinity as held by the old theologians, because that idea was more the result of Greek philosophy than modern thought forms. But still we all, learning from Jesus, lift our hearts and voices to the Father, know by experience that Jesus is our Saviour, and feel ourselves guided by the Spirit.

The modern man can no longer believe in the Deity of Jesus. When the statement of the divinity of Jesus was formulated by the creed makers, it was done by the terminology and under the influence of Greek philosophy. And yet that matchless character of the Gospels challenges our moral sense and presents us with a revelation of Divine character.

This nonsensical statement has been indorsed by a number of Chicago preachers.

"Little children, it is the last hour, and, according as ye have heard that Antichrist comes, even now there have come many Antichrists, whence we know that it is the last hour. They went out from among us, but they were not of us. . . . Who is the liar but he who denies that Jesus is the Christ? He is the Antichrist who denies the Father and the Son. Whoever denies the Son has not the Father either; he who confesses the Son has the Father." (1 John ii: 18–23.)

We give herewith two extracts from the *Word and the Work*, edited by Evangelist L. W. Munhall. The first paragraph is concerning a man who was a visitor at East Northfield Conferences, and took such a prominent part and was welcomed by thousands of people and in some places almost idolized. That such a man as Campbell should be permitted to deal out his dreadful poison in this country in a place like Northfield and elsewhere, is indeed very alarming. What else can be expected in these last days?

The *Universalist Leader* declares most emphatically—yea, triumphantly—that Mr. R. J. Campbell, who occupies the pulpit of

the late Dr. Joseph Parker, and who had such an enthusiastic reception in this country from all religious bodies, is a Universalist. It says that he has acknowledged it by his formal statements. When the truth of this position was called in question by some of the leading religious papers of the country, the editor sent an editoral to Dr. Campbell, which claimed to set forth his views on the subject of Universalism, and received from him the following reply, which would seem to settle the position of this brilliant young minister on that point:

"CHICAGO, July 17, 1903.

"Frederick A. Bisbee. D.D., Editor *Universalist Leader*,
"30 West Street, Boston, Mass.

"Dear Sir: I regret not to have seen and answered your letter sooner. Allow me to thank you for it and to say that I believe you are quite right in everything you have said in the enclosed article, with the exception of your too kind estimate of my own work.

"Very sincerely yours,
"R. J. Campbell."

The *Leader* has this also to say about Mr. Campbell:

"His frank avowal of Universalist views has aroused considerable interest. He is the man of the hour, not only in redeeming Congregational orthodoxy from a doctrinal blight, but in so enlarging the fellowship of that church as to make it inclusive of Universalists."

Here are two quotations from Mr. Campbell's sermon, "The Humanity of God":

"In Christ there were not two natures, but one." . . . "The humanity of Christ was His Divinity. And when you have gathered all humanity together you have got deity, not two things, but one thing."

This also from another sermon of his:

"I have come into this pulpit to point out Christ as Humanity; and from the Christ in myself I expect to appeal to the Christ who is always present in the most sinful man who may chance to be present in this church."

We are now inclined to think that the Universalists are a little premature in claiming him; for, judged by these three quotations, he would be more in place in the *Unitarian Church*.

The second extract gives a glimpse of the apostasy as going on in the Methodist Episcopal Church.

"We have just read 'The Annual Address to the Alumni of Garrett Biblical Institute', (Methodist), of De Loss M. Thompkins, D.D., delivered in Memorial Hall, Evanston, Illinois, May 28, 1903. It is full of poison, and it would be utterly impossible for any man to

believe all it teaches, and preach with any sufficient authority, and in demonstration of the Spirit and with power.

"Last year Dr. E. S. Ninde, son of the late Bishop Ninde, was the preacher during the commencement exercises at Garrett. At the close of the sermon he approached a minister friend of ours and said: 'Doctor, I think you did not like my sermon.' 'No,' was the reply, 'it made me very sad.' Dr. Ninde then said: 'But, Doctor, you *must remember* that *you belong to the past.* (He is about seventy-five years old.) We have a new Bible and theology. This is the twentieth century and the world is moving. There are some parts of my sermon I would not preach to my church—indeed, I would not allow my typewriter, who is a member of my church, to copy those parts.' And the Methodist people are asked to pay for all this!"

All kinds of rumors of massacres of Hebrews in Russia reach us from time to time. It is almost impossible to say whether the reports of the killing of hundreds of the poor sheep of the house of Israel are correct or not. Russia has the power to keep secret much of her internal happenings *on account of the strict censorship exercised.* We remember that eight years ago Asiatic cholera was prevailing frightfully in Central Russia. While traveling there we gathered some information of the ravages of that disease, and yet the outside world was almost kept in ignorance of it.

It seems to be certain that in Gomel and Mohilev outrages against the Jews have been committed, and many have been killed and seriously injured. Private letters from Hebrews living in these places, received in New York City, have fully confirmed these reports. That Russia as a nation is responsible for these outrages is quite clear. And thus that land becomes marked more and more as the northern enemy of Israel, the Assyrian of Prophecy.

It has been asked if these continued outrages in so-called "Christian" countries are not helping to drive the Jews further away from the Gospel. There can be no doubt that this is so in many cases, and that these satanic outbreaks against a poor and unoffending people "help forward their affliction" (Zech. i) and harden their hearts. And still it is not altogether so. A few days ago we spoke in a public square in Baltimore to some 300 Hebrews, and had

a very cordial hearing and a deeply interested audience, and a score of packages with tracts in Hebrew and Yiddish have of late gone to the very centres of disturbances in Russia. May the Lord bless His poor and afflicted people. [illegible] for the peace of Jerusalem!

The note sent by the Minister of the Interior of Russia, Mr. Plehve, and which created such a surprise at the last congress of Zionists, was only a diplomatic trick, in which Russia is a perfect master.

A few weeks after the sixth Zionistic congress, Mr. Plehve issued an order against Zionistic societies and the propagation of Zionism, sending it to all the governors and prefects of provinces. Following is the text of the note:

First—Prohibit action of "Magids," travelling agitators, who make speeches in the synagogues and at public meetings.

Second—Not to allow public meetings of the Jews.

Third—To forbid conferences of delegates who are members of Zionist organizations.

Fourth—To prevent the collection of money for the Jewish National Fund.

Fifth—To compel Zionist leaders to bind themselves in writing not only to collect no more funds for the promotion of the Zionist scheme, but to agree to transfer the present funds to the Odessa Society for helping the Jews in Syria and Palestine, and to confiscate for that purpose all shares of the Jewish National Fund now circulating in Russia.

Sixth—To closely watch all schools, libraries and other institutions where Hebrew is taught.

Seventh—To report to the Minister of the Interior with regard to *all Zionist inclinations, and upon all candidates for the position of* rabbi and other offices.

What else can be expected from the land which stands so prominently marked on the pages of prophecy, and which is to play such an important part? At the same time new outbreaks against Jews took place in different parts of Russia in which a number of Jews were killed and others seriously injured.

Disquieting rumors of imminent and serious restrictive legislation against the Jews have thrown Russian Jewry into a state of panic, and Kischineff and its victims are almost forgotten. Indeed, if only a fraction of these reports rested upon a foundation of truth the alarm would be fully justified. It is currently stated that nothing less is in contemplation than the complete expulsion of all the Jews from both St. Petersburg and Moscow, and that in future *only a few selected persons of the Jewish faith will be able* to acquire the right of "temporary residence for business purposes;" that, moreover, the commercial and industrial freedom of the Jews is to be largely restricted; that Jews are to be excluded from the army, and in lieu of conscript service are to be burdened with a heavy money tax; that Jews will be entirely deprived of the right of entry into the upper and middle-class educational establishments; and lastly, that all the measures against the Jews formulated by the Plehve Commission are shortly to be put into operation.—*The Jewish Chronicle.*

Daily Scripture Calendar.

NOVEMBER, 1903.

November 1. "I will sing unto the Lord, because He hath dealt bountifully with me" (Psalm xiii : 6).

Surely the Lord deals bountifully with every one who trusts in Him. The depths of the riches of His grace and mercy are unfathomable. Let us rejoice in His salvation and make melody in the heart unto Him.

November 2. "Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded" 2 Chronicles xv : 7.

Therefore—because He is with us and in us. Strong, because He is strong and mighty. And as we do His bidding and serve Him well, may we daily look for that great day when we shall all appear before His judgment seat.

November 3. "With God all things are possible" Mark x : 27.

Yea, all things—nothing excepted. And He is our God and our Father, God and Father of our Lord Jesus Christ, whom He raised from the dead, and in whom He has raised us up. Oh, discouraged heart, cheer up and trust Him fully.

November 4. "In quietness and in confidence shall be your strength" (Isaiah xxx : 15).

Be still unto the Lord. Never murmur nor doubt, but "rest in the Lord and wait patiently for Him." He will never leave nor forsake. Our inquietude, our restlessness is unbelief and dishonors Him.

November 5. "And call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me" (Psalm l : 15).

What an order of mercy this is! He, the Lord, says before: "Every beast of the forest is Mine, the cattle upon a thousand hills.

Our Hope 10 (1903-1904)

I know all the fowls of the mountains, and the wild beasts of the field are mine." And this omnipotent Lord tells us to call upon Him. He pledges His gracious help and promises deliverance, and the result will be His praise.

November 6. "O God, my heart is fixed. I will sing and give praise, even with my glory" (Psalm cviii: 1).

O for such purpose of heart! A heart fixed at all times to seek His praise. We may often resolve to do it but shall fail over and over again. Grace alone enables us; an utter dependence on Himself.

November 7. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb. xiii: 9).

These are indeed the days of divers and strange doctrines, and many poor souls are tossed about from doctrine to doctrine, unsettled and miserable on account of it. Let us be cautious and dependent on Him for guidance.

November 8. "At my first answer no one stood with me, but all forsook me; I pray God that it may not be laid to their charge" (2 Tim. iv: 16).

The apostle and his circumstances in Rome are clear foreshadowings of the end of the age. Noticed, much like Christ, he was forsaken by all, and Christ manifests Himself through His prisoner in the prayer, "that it may not be laid to their charge."

November 9. "Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the lion's mouth" (2 Tim. iv: 17).

All may forsake us, as we stand true to the Lord and His Word. Many of God's children, faithful and obedient, find indeed that their path is a solitary one. But while *all* forsake, He never forsakes. As one after the other departs, it will cast us more and more upon the Lord.

November 10. "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. v: 8).

Being of the day, let us act as the children of the day. The evil days, the difficult days are upon us. Let us put on the whole armor of God which His rich grace has provided for us, to stand and to withstand.

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November 11. "Then came Peter to Him and said, Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not *unto thee, until seven times; but until seventy times* seven" (Matt. xviii: 21, 22).

What grace shines out of these words! How little this *forgiving* love is manifested in these days. Here is our standard as believers for our behavior towards other believers: "And be ye kind one to another, tender-hearted, *forgiving* one another, even as God for Christ's sake hath *forgiven* you" (Eph. iv: 32)

November 12. "For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii: 39).

And in the next chapter we read, "And Jesus went out and departed from the temple." It was His parting word. He is coming again, and *they* shall see Him in the clouds of heaven and welcome Him. Pray for the peace of Jerusalem.

November 13. "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (Matt. xxiv: 46).

Therefore be ye also ready. In an hour we think not He will come. May He find us watching, ready to meet Him in the air.

November 14. "But, if that evil servant shall say in his heart, My Lord delayeth His coming. . . . . The Lord of that servant shall come in a day when he looketh not for Him and in that hour He is not aware of" (Matt. xxiv: 48–50).

The evil servant's cry is on the increase. "My Lord delayeth His coming" is heard all about us. It is Satan's work to take our eyes away from the coming Lord and the Lord's imminent coming. Watch, therefore, for ye know neither the day nor the hour.

November 15. "To preach the acceptable year of the Lord" (Luke iv: 19).

With this sentence the Lord closed the book in the synagogue of Nazareth. The acceptable year of the Lord still lasts. It will soon come to an end and be followed by a day of vengeance (See Isaiah *lxi: 2). Let us redeem the time, and preach, teach and live the* blessed Gospel.

November 16. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v: 39).

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Here the living Word calls forth the witness of the written Word. The Holy Scriptures are as divine, as infallible as Christ Himself. If we neglect the prayerful searching of the Scripture we will suffer great loss. Searching the Scriptures acquaints us better with Christ.

November 17. "All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out" (John vi: 37).

Blessed promise and assurance. Thus we all come to Him, drawn by Himself, sought by Him, the gift of the Father unto Him, and God's welcome. Never, *no, never*, will He cast us out.

November 18. "And this is the Father's will which has sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi: 39).

Three times the Lord makes the statement, "I will raise him up in the last day." How could the Lord Jesus lose a single one of those the Father gave Him and for whom He died? If it were possible, His work on the cross would have been an imperfect, insufficient work. Blessed comfort, we are saved and safe in Him. Saved *forever*.

November 19. "And ye shall know the truth, and the truth shall make you free" (John viii: 32).

"Thy Word is the truth." Knowing the Truth, believing and obeying the Truth makes us free indeed. Blessed liberty!

November 20. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon all" (Acts iv: 33).

The Lord Jesus raised from the dead, seated in the highest heavens at the right hand of the majesty on high, must be the prominent theme in all preaching. "For to this end Christ both died and rose again, that He might be Lord both of the dead and the living." Great power and great grace will ever attend the proclamation of the exaltation of Christ.

November 21. "For the Lord is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly" (Psalm lxxxiv: 11).

Sun and shield, light, life, love and protection, grace and glory, all from Him, the God and Father of our Lord Jesus Christ.

November 22. "And ye are complete in Him, which is the Head of all principality and power" (Col. ii: 10).

Our Hope 10 (1903-1904)

Our Hope 10 (1903-1904)

If all Christian believers would take it in faith that their completeness and perfection is *in Him*, what peace and rest, joy and praise would be the result!

November 23. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. iv : 16).

As *in Christ* we have a *perfect right* to come to the throne of grace with boldness, not with fear and trembling but with joy and gladness. We can *never* go too often and never come in vain.

November 24. "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. xi:30).

And so still the walls fall down and mountains are removed if faith looks past the walls and mountains to an omniputent God.

November 25. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter ii : 9).

The Lord knoweth. Are you in trials and temptations? The Lord knoweth. He knoweth also *when* and *how* to deliver His own. Do not take your case out of His hands by acting in the old self.

November 26. "Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John ii : 18).

All about us points to the nearness of *the* antichrist, that wicked one who can only be revealed after the church is removed from the earth. May we be kept from sharing or partaking in the anti-Christian spirit of our times.

November 27. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed" (2 John 10).

The doctrine is the doctrine of Christ, His Person and His work. There are many teachers about, cultured, able in human wisdom and flattering in language, but they bring not the doctrine of Christ. Separate from such.

November 28. "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isaiah l : 6).

The Blessed One endured the cross, despising the shame. It was for the joy set before Him. Let us adore and worship Him.

Our Hope 10 (1903-1904)

Our Hope 10 (1903-1904)

November 29. "It is God that *girdeth* me with strength and maketh my way perfect" (Psalm xviii: 32).

Let Him gird you to-day. Let Him make your way perfect.

November 30. "If any man love not the Lord Jesus Christ, let him be anathema (cursed) maranatha (when the Lord comes). The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen" (1 Cor. xvi: 22–24).

Book Reviews.

The Women of the Middle Kingdom. By R. L. McNabb, M. A., Missionary to China. 160 pages, with 19 illustrations. Cloth, 75 cents. Jennings & Pye, Cincinnati, O.

An interesting little volume, giving a most complete description of the life of Chinese women. The hardships and miseries of these poor people are graphically pictured. Those interested in mission work among the Chinese will receive much information in this book.

Notes on Ezekiel. By Wm. Kelly. G. Morrish, London. 273 pages. 70 cents.

There are few reliable volumes on Ezekiel's prophecies published. Mr. Kelly's work is to the point and gives the right interpretation. It will prove helpful to every student of the Word.

The Life and Times of Elijah. By C. H. M. 150 pages. 25 cents. Loizeaux Bros., New York City.

Whoever has read C. H. M. on the Pentateuch will surely be interested in this volume by the same author.

Retribution. A Tale of the Canadian Border. James B. Kenyon. 75 cents. 181 pages. Jennings & Pye, Cincinnati, O.

Algonquin Indian Tales. By Egerton R. Young. Nicely bound in cloth. Illustrated. 258 pages. $1.25. F. Revell & Co., New York.

Like all of Mr. Young's books this new volume is instructive and interesting.

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The Sunday Night Service. By W. F. Sheridan. $1. Jennings & Pye, Cincinnati, O.

A sad product of the times, showing how the professing church is struggling with the question of the Sunday night service and how to draw the people. The writer *dares* to say to the question, "How shall we drew the people?" "The answer so often given in Preachers' Meetings—by preaching the simple Gospel—*is not true.*" He gives some series of sermon topics which drew the people in different places. Among these, Addresses on Great Preachers like Knox and Whitefield; Is the World Getting Better? (affirmative reply); Rome, Religion and Ecclesiasticism; The Gospel of the Dresden Gallery; The Mummies of Egypt; Raphael's Sistine Madonna, or the Human Motherhood, etc. He also speaks of "Davidic Methodism vs. Solomonic Methodism." His last chapter deals with the Renaissance of Methodism. *He gives a formula to make Methodists and Christians,* and believes if certain Methodistic doctrines are constantly preached they will bring in "the renaissance of Methodism and the Christian Age of Gold."

Gold, Frankincense and Myrrh for Saint and Sinner. Compiled by F. J. Bird, Pure Tract Depot, Philadelphia.

A compilation of a number of well known tracts and leaflets.

Triumphs of the Gospel, or History of the Sufferings, Struggles and Victories of the Evangelical Church of France. By Henri Fliedner. London: Robert Banks & Son. Illustrated. 40 cents, post-paid.

This is an excellent little volume, rehearsing the story of suffering and triumph of the Huguenots. Whoever reads this book will never regret it. *We have a number at hand.*

Jonathan Edwards. By Dr. Isaac Crook. Jennings & Pye, Cincinnati, Ohio. 95 pages; nicely bound in cloth; 35 cents.

A very readable essay on that mighty preacher.

What is the Lord's Coming? By Fred Erdman. Pamphlet 30 pages. 10 cents. C. C. Cook, New York.

A brief comment on the elementary teachings of the premillennial Coming of Christ.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

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Editorial Notes.

More than they that Watch for the Morning.

"I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord *more* than they that watch for the morning; I say *more* than they that watch for the morning" (Psalm cxxx:6). Some time ago while traveling through the night, and sleep seemed not to come, we looked out into the dark night. The train sped on through forests and through hamlets and towns. All was darkness with an occasional flash of light from the locomotive. But in passing through villages here and there a light in some dwelling was seen in the middle of the night. Perhaps some workman toiling through the night is busy in yonder cottage; or perhaps there is a suffering one, a mother watching anxiously at the bed of her beloved child. We had to think, somehow, of the suffering ones and how eagerly they wish for the morning, when sunlight brings a little cheer at least. We are sure many of our readers know with the writer what it means "to watch thus for the morning."

And while thus meditating, the Scripture passage which is found at the head of this paragraph came to our heart. It is Israel which speaks in Hope. The remnant of Israel, speaking more specifically, passing through the coming days of Jacob's great trouble, will wait for the Lord and hope in His Word, and their waiting will be more than they that watch for the morning. Well may they watch, for surely that dark night will be followed by a bright and glorious morning. A morning will come without clouds; a morning

when the Sun of Righteousness will rise in all His Glory. Then their deliverance comes. "God shall help her at the dawn of the morning" (Ps. xlvi:5, right translation).

Our waiting, as members of His body, is a different waiting from the waiting of Israel's remnant. As we have no such night of trouble to pass through we shall not need to wait for the rising of the Sun. It is the Morning Star, which precedes the Sun, for which we wait. And that Morning Star may appear at the horizon at any time, for we are living in the fourth watch of the night.

But while we wait for another event than Israel will wait for, we wait for the same Lord, and our waiting for Him to summon us into His presence should certainly not be less *intense than Israel's waiting. We, too, should wait for Him more than* they that watch for the morning. We are certain it will be so with every true believer living in these significant days, who ponders over the Word and meditates therein, who loves His appearing and is in communion with his Lord. If there is a lack of interest, if there is an indifference towards Him, the coming One, it can surely be traced to the neglect of the Word and the communion with Himself. Waiting for Him more than they that watch for the morning is the work of the Holy Spirit in our souls. He always directs the heart to Him and creates in the believer an intense desire and longing for Him.

Is it then strange that the enemy ever attempts to have the *believer turn aside from this simple waiting for Him?* And as we see the day approaching may we daily wait for Him more than they that wait for the morning. The morning cometh surely; the blessed morning in His glorious presence, when we shall see Him as He is and be like Him.

What about the Night?

Our Methodist brethren held lately a great missionary convention in Philadelphia. The keynote and problem were given out as one—the conversion of the world. All was pictured as being most hopeful for that event. Some very

strange statements were made; for instance, one bishop said: "The apocalyptic angel for this twentieth century, calling the nations to judgment, stands with one foot on the Pacific and the other on the continent of Asia." Who has ever heard such an application of Rev. xi:2? But we quote especially from the opening address of the convention:

"The morning cometh." I know the pessimist denies this. Well, the raven—the first bird mentioned in the Bible, and least admirable—has human prototypes which croak out for evermore, "Morning! There is no morning. Night sits on the throne, and eternal darkness is at hand. The world has gone to the bad. Polities are corrupt. The morals of the people go from worse to worst. Religion is losing its hold." Well, if that be true there must be a dreadful mistake somewhere, for I hear Solomon say, "The path of the just is as a shining light, which shineth more and more unto the perfect day." I hear David say, "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." I hear Isaiah cry, "He shall not fail nor be discouraged until He has set judgment in the earth: and the isles shall wait for His law." At length I hear the angels sing: "I bring you glad tidings of great joy, which shall be to all people. Glory to God in the highest, and on earth peace, good will to men." And I hear Jesus say, "Go ye into all the world, and preach the gospel to every creature." O, pessimist, you must excuse me if I accept the word of Solomon, and of David, and of Isaiah, and of the angels, and of Jesus, rather than your word! *"The morning cometh!"*

At the end of the first century there were 5,000,000 Christian believers; at the end of the tenth, 50,000,000; at the end of the fifteenth, 100,000,000; at the end of the eighteenth, 200,000,000; at the end of the nineteenth, 500,000,000; so that the number has more than doubled within a century. Did you hear that statement? The number of people on this earth who profess their belief in Christianity has more than doubled within a century. Still further, one-third of the world's population governs two-thirds of its people—that is, it is the Christian nations which are the brainy nations, the wealthy nations, the ruling nations, the progressive nations of the world. BISHOP FOSS.

Here we have the same old boasting, optimistic, but always unscriptural, view, that world conversion is being gradually but surely accomplished. By "pessimist," one who looks at the dark side, the premillennialist is mostly meant. The fact is the believer in the premillennial coming of the Lord and the establishment of the Kingdom of Heaven on the earth is

far from being a pessimist; he is very optimistic and sees the *only* bright side there is. And how strange that the text "The morning cometh" is quoted only in part. The question "Watchman, what of the night?" is answered not simply that the morning cometh, but the full answer is "The morning cometh and also the night." The night precedes the morning. When at last the Glory of the Lord arises in His visible return out of Heaven "darkness covers the earth and gross darkness the people" (Is. lx:2). This darkness is rapidly coming on. The age ending of darkness, falling away, corruption and delusion so minutely foretold by the Spirit of God in Holy Scriptures, is clearly seen in our day. We believe in the morning, in a glorious morning. We believe in the great future event, "the kingdoms of the world becoming the kingdoms of our Lord Jesus Christ." We repudiate, however, the unscriptural doctrine that this event is to happen in this present age. The conversion of the world as taught by postmillennialism is a delusion. It has no scriptural foundation whatever. It was unknown in the apostolic age. The Lord *never* taught it nor did any of the Apostles preach it. There is not a single passage in Scripture which warrants to speak of world conversion in this church age. Everything is against such a belief, and the passages quoted for it are altogether misapplied.

But what about the figures given in the address? They present to us the same old way of figuring out that the world is rapidly being converted. It is the way boasting Rome counts her achievements; this mode of reckoning has been adopted by postmillennial Protestant Christendom. But are these figures correct? Are there living now 500,000,000 of Christian believers? Let us see who is included in these 500,000,000.

First of all the majority of these "Christian believers" are Roman Catholics and members of the Greek church. Among these are numbered the millions of infidel France, unhappy Spain and Italy, priestridden South America, as well as the millions who have been forced by Russia's policy and often by the knout of the Kossak to become members of the Greek church. Then the adherents of Protestantism are

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counted according to the census of the different Protestant countries. Counted in these millions are all the agnostics, criminals and the great masses which not alone never come near to the preaching of the Gospel, but are either totally indifferent or hating the very things of God. If we sift these figures we find there are about 35,000,000 of Protestants who are adherents of the hundred or more denominations. And who would claim that these are all *Christian believers!* Far from it. Hundreds of thousands are believers in name only; they are unsaved and know not the Gospel. Such figures by which world conversion is attempted to be demonstrated are wrong and misleading.

The world has never been so far from conversion as it is in December, 1903. There are, in spite of the large missionary efforts during the last fifty years, over 200,000,000 more heathen living now than one hundred years ago. One gets also very tired of hearing of "Christian nations" and the influence which these nations exert. Where are these Christian nations? There are none. Those which are meant are anti-Christian and will soon form that great confederacy which is so clearly predicted in Prophecy.

The morning cometh but also the *night.* That dark night, that ending of this age in confusion, tribulation and wrath is almost upon us. What a sad awakening it will be at last when all this optimistic delusion is swept away by the awful realities of the judgment of apostate Christendom, though boasting in riches and numbers! That day is not far off.

Zionism.

By "Zionism" we mean the remarkable movement which has taken hold of the minds and hearts of millions of Hebrews during the last seven or eight years, and which has for its object the establishment of a Jewish state in the Jewish land. It is true since poor Israel left the home land to be scattered among all the nations of the earth, there has always been more or less desire to go back and also attempts were made to return to the land of the Fathers. However, never before

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has there been such a worldwide and enthusiastic national movement for the reoccupation of Palestine by the Jewish people as we are privileged to witness in our day. Well may the movement be called "Zionism." It was feared that the enthusiasm of the Zionists would be dampened by the failure of a scheme advanced by Dr. Herzl, the able founder and leader of Zionism, and the acceptance of England's proposal to establish a Jewish colony in East Africa. This, however, has not been the case. It has produced the very opposite result. A greater zeal for the land, for their beloved Zion, seems to be noticeable among even the ever-increasing numbers of Zionists. The movement is past the stage of failure. They will not rest till their object is accomplished.

On the other hand, the pressure from persecution continues. The masses of Jews living in Eastern Europe, especially Russia, are unsettled and many of them in fear and trembling. The situation for them is very grave. This nourishes Zionism and helps to strengthen that movement.

How will it shape itself? What will the next step be? Will the hopes of Zionism soon be, if not fully, partially realized? No one can answer these questions. It is a most significant movement in our very significant times. This coming forward of the Jewish people with their national hope, pressing with this worldwide enthusiasm, onward to Zion, is the sign of the rapidly closing of the age in which we live. Jewish history will soon be resumed. They are getting ready for it and are preparing for the fulfillment of events long ago written in the sure word of prophecy.

Delusions upon Delusions.

We care not to burden our pages with a description of all the delusions which have sprung up in Christendom during the last few years. It is true deceivers, deceiving themselves and others, falling away from the faith and being the instruments of Satan, were present even in the very beginning of this age, when the Apostles still lived.

There were many anti-christs then (1 John ii:18), there were some who claimed to be apostles, messengers of God, and were liars (Revel. ii:2), and still others taught perverse things and drew disciples after them. Throughout the New Testament, however, it is made very clear that these deceivers, false spirits, false teachers in whom Satan transforms himself as an angel of light, would not decrease and at last drop out altogether, but the teachings of the New Testament are that "evil men and seducers shall wax worse and worse, deceiving and being deceived," and that in the last days many shall fall away from the faith and give heed to seducing spirits and doctrines of demons. Again it is written because the masses of Christendom have not received the love of the truth, God will send them strong delusions, that they should believe a lie. In 2 Peter ii we have a picture of *these false teachers who will be so strong in deceiving others* in the last days. They bring in damnable heresies, such as denying the eternal Deity of the Lord Jesus Christ, the atonement, the resurrection of the Lord, and teaching heresies as Universalism, claiming leadership by asserting to be messengers of God. These false teachers, these deceivers and their works are furthermore described in the following words: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. *And through covetousness* shall they with *feigned words make merchandise of you*" (2 Pet. ii:2-3).

That we are living right in the very midst of the last days, the days of falling away, the days of false teachers, seducing spirits, doctrines of demons and delusions is so evident that it needs not to be demonstrated. Delusions are coming upon delusions. In the past there have been many men among Jews and Gentiles who by some mysterious power influenced thousands to accept their teachings and authority and who claimed to be prophets and apostles—Elijah come in the flesh again and even the Lord Himself. Jewish history tells us that again and again such men came to the front and led thousands onward to misery and perdition. But never before have false leaders, false doctrines, doctrines of demons and men and women who claim to be special messengers and

some great person, been so numerous as at this time. Their following becomes greater and greater.

There is the woman who claims inspiration for her silly jumble of words and who is almost worshipped by her ever-increasing followers as a divine person. Her system, "Christian Science," is the very breath of the Serpent. Seventh-day Adventism has also a woman looked upon as infallible in her utterances, which she claims as having received from God. Then there are a number of persons who claim to be Christ, one claims to be John the Baptist II., two claim to be Elijah come back, while others who claim miraculous power to heal disease or some other gifts, are too numerous to mention.

The great city of New York was treated to an extremely sad demonstration of this kind a few weeks ago. One of these deluded persons, calling himself Elijah the Restorer, came on from Chicago with several thousand people to New York. It was a most pathetic thing to see so many poor people following a man who so evidently belongs to that class of people marked out by the Spirit of God in the New Testament. The Gospel seems to be almost unknown to *this false teacher with his astounding self-conceit and self-*glorification. The language used by him occasionally was so vile that even the worst "yellow journals" thought it unfit for publication in their columns. As foretold in Peter's second Epistle, on account of "their pernicious ways, the way of truth was evil spoken of." It seems almost that it is Satan's aim through such instruments to bring the simple Gospel and especially Prophecy into disrepute and hold it up to ridicule and blasphemy. He has succeeded well in New York.

Our sympathy goes out to the thousands who have fallen into these snares and to the thousands who are in danger of following these false teachers. We pray that many of them may be delivered from the clutches of such men and women. If they only would know the Gospel and have a little knowledge of the plan of the ages, it would seem to us they could not become entangled with these forerunners of the Man of Sin.

At the same time we are convinced it will become worse

and worse. Delusions much stronger will come in shortly. May we, beloved, be ever in fellowship with the living Christ and have His Word as our lamp and light in these ever darkening days of an ending age. But oh! the Hope of the Morning Star! What a *living* Hope it is in these perilous times!

Special Offers to our Readers.

We are aware that the ending of a year and the beginning of a new is a good time to place good books into the hands of Christian friends. We desire to make, therefore, some special and *very low* offers of different books and pamphlets we have published. For one dollar we will send either one of the three parcels of books to any part of the world, postage prepaid.

Offer I.—The Harmony of the Prophetic Word, Bellett's, The Son of God, Scofield's Addresses on Prophecy, Jennings' Satan, Israel's Messiah, and Joseph and His Brethren, new edition. In all about 600 pages of excellent scriptural reading matter.

Offer II.—Gospel of Matthew, Scofield's Addresses on Prophecy and on Galatians, Studies in Joshua and Israel's Messiah.

Offer III.—Studies in Zechariah and the Harmony of the Prophetic Word.

Please state which order you wish to have sent. Either I, II or III. These offers are only good up to January 15, and we trust many of our readers will avail themselves of this opportunity.

Send the Names of your Friends.

We are desirous to increase the circulation of OUR HOPE with 1904. In this we are of course dependent on the Lord, and look to Him first of all. However, we feel that all our readers whose desire it is that the teachings we give in these columns may reach thousands of fellow-believers can assist us very much. Indeed, many have done so in the past, and have by this been a blessing to others. Will you send us as many addresses of

your Christian friends as you wish, so that we can send them one or two sample copies of OUR HOPE? We would suggest that you keep a list of the names sent and tell these friends about the magazine and the blessing you have received through its monthly ministry. We shall be very grateful to all who do this, and the Lord will bless you for these efforts.

Fourth Annual Bible Conference.

The fourth annual Boston Bible Conference will be held in the Park Street Congregational Church, Park and Tremont Streets, Boston, Mass., February 2-5, inclusive. Programs and names of speakers will be sent out later to all our readers living in New England. Let us pray for a time of blessing through the ministry of the Word and the preaching of the Gospel.

Expositions of the Sunday School Lessons.

By C. I. SCOFIELD.

For over a year we have been urged to give notes on the Sunday school lessons in OUR HOPE. We are glad that we can announce that beginning with January, 1904, a department for notes on the weekly lessons will be opened in our magazine. This department will be edited by our brother, Pastor C. I. Scofield. Mr. Scofield has written for years the excellent comment on the lessons in the "Record of Christian Work." We are sure the continuance of his expositions in the pages of OUR HOPE will be eminently blessed to thousands of our readers and helpful to the teachers in Sunday schools and Bible classes. Our magazine ought to reach with January at least a thousand new readers. We would like to see the HOPE in *the hands of every Bible believing Sunday school teacher, in the hands of every member of the different Bible*

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classes throughout this country. We are prepared to make a very low price for the magazine if sent in parcels of 10, 15, 25 or more to one address; or if teachers and leaders in Sunday schools wish to make up clubs of 12 or more we shall make the price so low that it will be within reach of everybody.

Please give this your attention at once. Write us for information.

In the Northwest.

We write this in Grandview, Iowa. The first part of the month was spent in Minnesota. *In Minneapolis*, Staples, Alexandria and Faribault the Lord gave open doors to minister the Word and preach the Gospel. We are thankful for the blessing our Lord gave once more in the salvation of souls and edification of His Body. We return the end of November. The Question Column has been omitted in this issue, but will be resumed in January.

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The Gospel of Matthew.

By A. C. G.

CHAPTER XVI.

After the wonderful manifestation of Jehovah among His people, in the healing of the great multitudes and the feeding of the four thousand men, besides women and children, the Pharisees appear again upon the scene, and this time with the Sadducees to tempt Him again.

"And the Pharisees and Sadducees came and asked Him, tempting Him, to shew them a sign out of heaven" (verse 1). The Pharisees were, as it is so well known, the strictest sect among the Jews. They were the religious class, the Ritualists who not alone held to the letter of the law, but who enforced the traditional teachings. They were hypocrites, and fully exposed as such by our Lord in the previous chapter. There He uncovered the hypocrisies and the wickedness of their hearts. Once before the Pharisees and the scribes had come to Him with their subtle cunning and asked to see a sign from Him (chapter xii:38). The scribes were in fullest sympathy with the Pharisees, being as religious and ritualistic as they were. These scribes had the care about the written law and studied it. They made the transcripts, expounded the law, explained difficulties, kept the records and were also called lawyers.

The Sadducees were the very opposite from the Pharisees and the scribes. The Pharisees hated the Sadducees, and the Sadducees were the sworn enemies of the Pharisees. Sadducceism was the reaction of Phariseeism. It was a reform movement, and as such (like all reform) a big failure. The Sadducees were Freethinkers, Rationalists. They denied the supernatural. Up to this chapter they are mentioned only once before. In the third chapter we read that the Pharisees and the Sadducees came to the Baptism of John. We can well imagine how the Pharisee, when he

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saw a Sadducee on the road out to the wilderness, would gather his long, flowing robe around himself for fear that the hem of his garment would become defiled by brushing up against that unrighteous Sadducee, while the Sadducee had had nothing but looks of scorn and hatred for his brother. John greeted them with the title which belongs to them both, "Offspring of vipers!"

Now, here in the beginning of the sixteenth chapter, the astonishing event happens, the Pharisees and Sadducees agree together to tempt the Lord. Both make a common cause in opposing the Lord. Most likely they came together in Conference. Well could they meet together, though outwardly separated, yet inwardly possessed by the same satanic hatred against Him, whose words had so completely unmasked Phariseeism and whose deeds and mighty miracles had so perfectly exposed the fallacy of Sadduceeism. While they could not agree in doctrine and practice, in one thing they could agree and were perfectly harmonious, and this was, the hatred and rejection of the Lord Jesus Christ. And, as before indicated in our exposition of this Gospel, these Pharisees and Sadducees, these sects of the professing earthly people of God in the past are perfectly reproduced in the professing sphere of Christendom. The modern "Christian" Phariseeism is the religious, ritualistic part of Christendom, having a *name* to live but being dead, the *form* of godliness, but *denying its power*. Sadduceeism in its "Christian" aspect is the liberal current so strong in our day, the new theology which puts supernaturalism out of the way, the higher critics who deny the inspiration of the Bible, beginning with the denial of the written Word and rapidly ending with the denial of the living Word. And these two great parts of Christendom, modern Phariseeism and Sadduceeism are opposing the Person and the Work of the Lord Jesus Christ. The day is not far off when there will be a *great union* of Christendom, a union which will take in the most ritualistic and the most liberal, a union which will also include the reform Jew and which will aim at a universal religion founded upon that anti-Christian doctrine of "a Fatherhood of God and brotherhood of men."

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All this is seen approaching by the modern drift of things throughout Christendom. This union to come will be upon the ground of opposing the Lord Jesus Christ, the Son of God, and the atonement He made on the Cross. That coming union will be "the devil's millennium." When the Lord Jesus Christ comes the second time out of Heaven, He will find that monstrosity fully developed in the earth, which calls itself after Himself and which hates Him.

And thus they came asking a sign out of Heaven. Before it was only "asking a sign of Him." But now it was to be a sign out of Heaven. Perhaps the Sadducees had asked this and the Pharisees were well satisfied. He had done many signs among them and He Himself, God manifested in the flesh, was the Sign, and now they desire a sign. Would they have believed if He had given them a sign? Supposing He had with His omnipotent power opened the Heavens and shown out of Heaven with the rays of glory; what would have been the effect upon their unbelieving hearts? Would they have bowed in worship before Him? We believe not. The Sadducees, with a sneer, would have explained it as a phenomena of nature. They do it so now. During a visit to California a brother told us how the leading preacher of a city, a "Congregationalist," had told his hearers that it was a stroke of lightning which fell upon the sacrifice of Elijah on Mt. Carmel. And the Pharisees would have only blasphemed the more. They would have repeated their previous blasphemy in saying that the sign was given through Beelzebub's power. Indeed, the ritualistic, Jewish fanatic believes to this day that our Lord did His miracles through the mysterious and unlawful use of the Holy Name. A sign out of Heaven! Infidelity still demands it occasionally through its disciples. "If some one came back from the 'other world' we would believe," persons have often told us. But would they believe? "If they hear not Moses and the prophets, not even if one rise from the dead will they be persuaded" (Luke xvi:31). That awful delusion "Spiritism" with its satanic abominations has for a bait that ridiculous assertion, "the evidence of a future life, the demonstration and sign of a hereafter," and many have been en-

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snared by these demon doctrines. No signs any more; the Sign of all signs has come, Christ Himself. But a sign will yet come, the sign of the Son of Man followed by the Manifestation of Himself out of Heaven. Of this we shall hear more in the closing verses of this chapter.

"But He answering said to them, When evening is come, ye say, Fine weather, for the sky is red; and in the morning, A storm to-day, for the sky is red and lowering; ye know how to discern the face of the sky, but ye cannot the signs of the times. A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it, save the sign of Jonas. And He left them and went away" (v. 2-4).

They understood the signs of nature, the warnings of the coming storm and the harbingers of a beautiful day. The Jews in general closely observed the seasons and signs in nature.* All the changes in nature they observed, but the signs of the times they did not discern. They were blinded to these. If their eyes had been open they would surely have known that a great change of seasons in another realm than nature had come. They could have seen the evidences of fast approaching judgment upon the apostate nation and likewise the blessed evidences of the visitation from on High, by the Presence of the Lord, which had taken place.

And is professing Christendom less blind? Alas; almost everything is discerned and studied, the record of the past, the history of Christendom, everything else except the signs of the times. This strange, unscriptural *optimism*, by which Christendom closes wilfully the eyes, so as not to see the signs of an approaching crisis, this false cry of "Peace and Safety," *is indeed blindness as great, perhaps greater, than* the blindness of those who asked a sign of the Lord.

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*"In the going out of the last day of the feast of Tabernacles, all observed the rising of the smoke. If the smoke bended northward, the poor rejoiced, but the rich were troubled; because there would be much rain the following year and the fruits would be corrupted; if it bended southward, the poor grieved and the rich rejoiced, for there would be fewer rains that year, and the fruit would be sound; if eastward, all rejoiced; if westward, all were troubled." From Talmud, Bal. Ioma.—*Horae Hebraicae.*

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But thanks be to God, not all are blinded, but many do discern the signs of the times and know "the morning cometh, but also the night."

"They were a wicked and adulterous generation," this solved the whole problem *why* they could not discern the signs of the times. The sign of the Prophet Jonas was to be the only sign they were to receive and that refers us to the death and resurrection of our Lord.

"He left them and departed." Significant words as well as a symbolical action once more.

"And when His disciples were come to the other side, they had forgotten to take bread. And Jesus said to them, See and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, Because we have taken no bread. And Jesus knowing said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand baskets ye took up? nor the seven loaves of the four thousand, and how many baskets ye took up? How do ye not understand that it was not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees? Then they comprehended that He did not speak to them to beware of the leaven of bread but of the doctrine of the Pharisees and Sadducees" (verses 5-12). Here the slowness of heart and the unbelief of the disciples stands exposed. The Lord turns to His own, right after He had turned His back upon these enemies, and He warns now that even His disciples, believers, are to beware of the terrible leaven of Ritualism and Rationalism. How significant that after He left the offspring of vipers and *before* He unfolds the truths concerning the church which was to be built, He warns to beware of the leaven and its pernicious work and effect. At no time perhaps is this warning to be heeded so much as in the time we live.

But they understood Him not. They thought of the bread which perishes and even then unbelief was mixed with it. Instead of being occupied with Christ Himself and spiritual things they minded earthly things and so He had to tell

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them in plain words that He did not speak of the leaven of bread, but of that which leaven typifies, the doctrine of the Pharisees and Sadducees.

(To be Continued.)

Studies in Isaiah.

IX.

CHAPTER VII.

With the seventh chapter begins the second division of Isaiah. It extends to the end of the twelfth chapter. The division includes past events, such as Israel's unbelief and heart-hardness, the birth of the Messiah; the chief contents, however, are future. We shall see passing before our view all the great coming events, the last great conflict in the land under the onslaught of the Assyrian, the sudden appearing of Jehovah to deliver His people, the description of the Coming One, the restoration of Israel, the deliverance of groaning creation, and the hymn of praise which His redeemed earthly people sing unto the Holy One of Israel who has come to dwell in the midst of them.

The seventh chapter is best divided into three sections:

I. *The historical basis. Ahaz' unbelief* (verses 1–9).

II. *The sign. The birth of the Deliverer announced* (verses 10–17).

III. *The desolation of the land by the Assyrian* (verses 18–25).

The entire chapter is very interesting, and has been and is quite a battle-ground with Jews and higher critics on account of the *Messianic prophecy contained in it.* We shall come to this later.

I. *The historical basis. Ahaz' unbelief* (verses 1–9).

"And it came to pass in the days of Ahab, the son of Jotham, the son of Uzziah, King of Judah, that Rezin, the King of Syria, and Pekah, the son of Remaliah, King of Israel, came up to Jerusalem to make war against it, but they were not able to fight against it. And it was told the house of David, saying, Syria is allied with

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Ephraim. Then his heart and the heart of his people shook, as the trees of the forest are shaken with the wind. And Jehovah said to Isaiah, Go out now to meet Ahaz, thou and thy son Shear-jashub, at the end of the aqueduct of the upper pool, on the highway of the fuller's field; and thou shalt say unto him, Take heed and be quiet; fear not and let not thy heart faint before these two ends of smoking firebrands, because of the fierce anger of Rezin and Syria, and of the son of Remaliah. Inasmuch as Syria has taken evil counsel against thee, *Ephraim also and the son of Remaliah, saying*, Let us go up against Judah, and harass it, and make a breach therein for us, and set up a King therein, the son of Tabeal. Thus saith the Lord Jehovah, It shall not stand nor come to pass; for the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years shall Ephraim be broken, so as to be no more a people; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye believe not, surely ye shall not be established."

We give a very brief comment to help in the understanding of this first section. In Second Kings (chapter xv: 37), we read: "In those days the Lord began to send against Judah Rezin, the King of Syria, and Pekah, the son of Remaliah." This was during the reign of Jotham, the father of King Ahaz. This war was continued under Ahaz of whom it is said: "He did not what was right in the sight of the Lord his God." Soon after he began to reign Rezin, King of Syria, and Pekah, son of Remaliah, King of Israel, came up to Jerusalem to war. Ahaz was powerless against them. The news of this filled the king's and the people's hearts full of terror, and "the heart of his people shook as the trees of the forest are shaken with the wind." Ahaz, King of Judah, and his people had no faith in God nor in His Word.

Unbelief manifests itself in fear and trembling, faith in calmness, rest and peace. They feared for Jerusalem and for the house of David. There was no ground for such fears if in faith they had taken hold upon the promises made by the Lord to King David. But the King had rejected the Word of God. Not only did the King and the people fear, but they looked for help to be delivered from the impending danger. "Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which

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rise up against me." Ahaz took the silver and the gold from the house of the Lord and sent it to Tiglath-pileser (2 Kings xvi: 7, 8).

What unbelief and wickedness these words reveal! The *King puts himself as servant and son under the King of* Assyria, that evil power which soon was to fall under the reign of Hezekiah, his son, into the land and devastate it. Instead of looking to the Lord, he asked that King to deliver him, and sent the silver and gold of the Lord's house to him.

And in the midst of the confusion of Jerusalem's danger, when King and people shook for fear, an impressive scene takes place. *Jehovah speaks* to *His* prophet. *He tells* Isaiah to meet the King at the end of the aqueduct of the upper pool. His son Shear-jashub is to accompany him. He gives him a word of comfort: "Take heed and be quiet; fear not, and let not thy heart faint." How merciful and patient the Lord is with His erring people! The prophet also utters the outcome of all this trouble, and predicts Ephraim's end as a people sixty-five years later, which was literally fulfilled.

The name of Isaiah's son, *Shear-jashub,* is significant. It means, "the remnant shall return." This son should be taken as a lesson no doubt for the King. God would never make an end of His people; He always has a remnant which returns. And so the prophet meets the King and gives him the Lord's message.

II. *The sign. The birth of the Deliverer announced* (verses 10–17).

"And Jehovah spoke again to Ahaz, saying, Ask for thee a sign from Jehovah thy God; ask for it in the deep, or in the height above. And Ahaz said, I will not ask, and will not tempt Jehovah. And he said, Hearken, house of David: Is it a small matter to weary men, that ye weary also my God? Therefore will the Lord Himself give you a sign; Behold, the virgin shall conceive and shall bring forth a son, and call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good, the land *whose two Kings thou fearest shall be forsaken. Jehovah will* bring upon thee, and upon thy people, and upon thy father's house, days which have not come since the day when Ephraim turned away from Judah—even the King of Assyria."

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It seems Ahaz had no answer to the Word of the Lord, as it had been transmitted to him by the prophet. In infinite mercy Jehovah speaks again and desires to come to the help of unbelieving, doubting Ahaz. He offers a sign in the deep below or in the height above. And now the King speaks. What hypocrisy the words of Ahaz reveal! With a sanctimonious air, affecting humility, he says, "I will not ask, and will not tempt Jehovah." Behind it stands the wicked heart which is fully decided to refuse the Lord and completely turn away from Him. And now the Lord Himself gives the sign. The sublime prophecy follows which announces the birth of that promised One, the seed of the woman, the Son of David, and Immanuel—God with us. This promise, as indicated above, has been and is the battle-ground of Jewish and Christian misinterpretations. Jewish rabbis have *tried* in every conceivable way to explain this prophecy and to deny that it has any reference at all to the Messiah. If we were to follow the controversy, the arguments given, the different persons to whom the prophecy is said to relate, the denial that the Hebrew word *almah* means a virgin, etc., etc., we would have to devote perhaps a hundred or more pages to this part of our chapter. We have waded through these arguments with Jews again and again. We have often held disputes in public with learned Jews, and controversies were frequently prolonged for hours while individuals, men unquestionably deeply learned in the traditions, visited us to discuss this very question. Alas! we have found that they refuse willfully to see the sign.

The saddest thing, however, is that professing Christians, teachers and professors of Christian schools, seminaries, and universities, men who call themselves "higher critics," have sided with these hardened and judicially blinded Jewish rabbis of the past, and openly deny the Messianic character of Isaiah vii: 14. But have these "critics" produced any new argument? Have they given a satisfactory explanation of the introduction of this passage before us? Not by any means. All that these higher critics have done and are doing is to restate the old Jewish infidel views attempting to disprove the application

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of the prophecy to Christ. They have completely taken the same ground as the unbelieving Jews, and with Rashi, Kimchi, Aber-Banel, Eben-Ezra, and others, they declare whoever was meant it could not be the Messiah.

Much of the controversy is around the word *almah*, which the critics declare along with the Jews does not mean a virgin, but a young married woman. However, this is wrong. In Genesis xxiv: 43, Exodus ii: 8, Psalm lxviii: 21, Song of Solomon i: 3, vi: 8, etc., the same word is used, and it does mean virgin in these and other passages. Besides this the Septuagint, a translation of the Old Testament into the Greek, made by deeply learned Jews before the birth of Christ, and therefore before the controversy arose, translated the word *almah* with "*parthenos*," which means virgin. But the whole passage is introduced with "*Behold*." It is a *sign*, something miraculous which is to come to pass, and furthermore the word virgin has the article—*the* virgin. Jews and higher critics have either overlooked these facts or they have tried to explain them away. Lightfoot in his *Horae Hebraecae* gives all in as concise a form as it could be given:

"That the word *almah* denotes an untouched virgin sufficiently appears from the sense of the passage. King Ahaz was afraid lest the enemies that were now upon him might destroy Jerusalem and utterly consume the house of David. The Lord meets this fear by a sign and most remarkable promise, namely, 'that sooner should a virgin bring forth a child than the family of David perish.' And the promise yields a double comfort, namely, of Christ hereafter to be born of a virgin, and of their security from the imminent danger of the city and house of David. So that, although that prophecy of the virgin bringing forth a son should not be fulfilled till many hundreds of years after, yet, at that present time, when the prophecy was made, Ahaz had a certain and notable sign that the house of David should be safe and secure from the danger that hung over it. As much as if the prophet had said: 'Be not troubled, O Ahaz; does it not seem an impossible thing to thee that never will happen, that a pure virgin shall become a mother? But I tell thee, the *virgin* shall bring forth a son before the house of David can perish.'"

One interpretation is that Isaiah spoke of his own wife when he uttered these words. But all these poor miserable views of men pass over the witness of the Holy Spirit in the New Testament. Matthew 1: 22 tells us that not the

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prophet uttered these words, but the Lord Himself spoke them through the prophet. A denial of Isaiah vii: 14, that it is not a Messianic prophecy, is a denial of the inspiration of the very first chapter in the New Testament. How do these men *dare* to say the prophet did not utter a prophecy at all, that it has not a Messianic meaning, has nothing to do with the Person of our Lord, when the Holy Spirit declares in Matthew i. that it has found its fulfillment in the Lord Jesus Christ? If there were no other evidences whatever in the Old Testament that Isaiah vii: 14 refers to Christ, Matthew i: 22 settles it all, and is sufficient proof what He meant when through Isaiah he spoke these words. The denial of the inspiration of the Old Testament includes the denial of the inspiration of the New. The denial of the inspiration of the Bible is followed by the denial of the divinity of Christ. This is the awful downward road of apostasy.

But to whom does the 16th verse refer? Does this refer still to Immanuel, the Son of the virgin? It does not. It refers to the son of Isaiah, Shear-jashub. He had been taken along by the prophet, and his name was a sign too. Later we read that a second son was born to the prophet, and his name was divinely called "Maher-shalal-hash-baz" —"Swift for spoil, hasty for prey." The one son's name, "The remnant shall return;" the second son's name, "Swift for spoil, hasty for prey." The two names indicated the future of the people. Shear-jashub is meant by the child in verse 16. Before that son be fully grown up the allied kings would disappear. This happened in less than three years.

III. *The desolation of the land by the Assyrian* (verses 18–25).

"And it shall come to pass in that day that Jehovah will hiss for the fly which is at the extremity of the streams of Egypt, and for the bee which is in the land of Assyria; and they shall come and settle all of them in the desolate valleys, and in the holes of the rocks, and on all thorn bushes, and on all pastures. In that day will the Lord, with a razor which is hired beyond the river, with the King of Assyria shave the head and the hair of the feet; yea, the beard also will it take away. And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, from the abundance of milk they shall give, that he shall eat butter;

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for every one that remaineth in the midst of the land shall eat butter and honey. And it shall come to pass in that day, that every place where there were a thousand vines at a thousand silver pieces shall become briars and thorns; with arrows and with the bow shall they come thither, for the whole land shall become briars and thorns. And all mountains that have been dug up with the hoe, thither will they not come, from fear of briars and thorns; and they shall be for the sending forth of oxen, and for the treading of small cattle."

This prophecy relates to the invasion of the Assyrian, the very one upon whom Ahaz leaned. Of this invasion we shall hear more in the chapters which follow.

Genesis.—Chapter xi.

This interesting chapter is divided into three sections. In the first section (verses 1-9), we read of the building of Babylon and the tower, the confusion of the language and dispersion of the people over the face of the whole earth. In the second section (verses 10-26) we find the generations of Shem, and in the last (verses 27-32) the generations of Terah and the call of Abram.

The whole earth had one language and the same words, the language which the sons of Noah spoke. That such was the case is not only written here in the infallible record, but is also proven by philological researches. It seems clear from the second verse that the whole human family journeyed together. They journeyed from the East and found a plain in the land of Shinar. Here they dwelt, they settled down. They left the mountains and went *down* into the plain to make there their dwelling places. This path expresses their descent morally; they turned away from God. They had the knowledge of God. "Because what is known of God is manifest among them, for God has manifested it to them, for from the world's creation the invisible things of Him are perceived, being apprehended by the mind through the things that are made, both His eternal power and Divinity, so as to render them inexcusable" (Rom. i:19, 19). Besides this, the events of the deluge, God's words spoken in covenant and the sign of the covenant were still vividly before them.

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"Because knowing God and they glorified Him not as God, neither were thankful; but fell into folly in their own *thoughts and their heart without understanding was darkened*" (Rom. 1:21). This was the way which they took. How long they had dwelt in the plain in the land of Shinar before they all came together with one mind and purpose to defy God is not stated. Perhaps years elapsed before all had become ripe for their wicked endeavor. At last the hour came when they said one to another, Come on, let us make bricks, and burn them thoroughly. "And they had brick for stone, and they had slime for mortar. And they said, Come on, let us build ourselves a city and a tower, the top of which may reach to the heavens; and let us make *ourselves a name, lest we be scattered over the whole face* of the earth."

We notice the absence of the name of God in the beginning of this chapter. They had excluded Him. Instead of asking Him and turning to Him, they acted independently. "*They* said * * * let *us* make * * * and *they* had brick for stone * * * let *us* build *ourselves* * * * let *us* make *ourselves* a *name*." It is the full manifestation of Self, the flesh; self-exaltation, which always shuts out God. But there was much more standing behind this self-exaltation. It was backed up by a spirit of defiance against God. In *Shem* (meaning, The Name) the Name of Jehovah was to be revealed. Now Jehovah was about ready to speak to the man of Shem and call him out, as well as to reveal Himself to him. But before God carries out His purpose *there is an anticipation of it and an attempt from the side* of the enemy to produce a counterfeit. "Let us make ourselves a Name"—they said. This surely not only a deed in which they would boast; but they aimed higher. They aimed at *The Name*, at Jehovah, and defied Him and His promise. It was full rebellion against Him. When they expressed their fear of being scattered and attempted concentration they anticipated again the Lord and His purposes.

Here we find a truth brought out which is very marked throughout the Word. The enemy anticipates and imitates God's purposes. Jerusalem is God's City. Babylon is the

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devil's stronghold and counterfeit. Christ is the King to be enthroned and have a world wide kingdom, but before He comes whose right it is, the devil anticipating His coming *and imitating it*, puts into the world the man of sin, who is the false Christ and the false king. Even the two witnesses who will witness in Jerusalem during the last week of Daniel (Rev. xi) he anticipates by counterfeits to delude and to deceive. Our times are marked with the devil's power of anticipating and counterfeiting. He has his Jannes and Jambres (Exod. vii:11-13) ready for work, and we doubt not endues them with some of his dreadful power. Seducing spirits and doctrines of demons abound.

But here are other lessons. They concentrated their efforts to build a city and a tower reaching *into heaven*. Here, in the plain of Shinar we have the first concentrated effort of man, a strong confederacy for a purpose, and it is an effort against God, an effort to reach into heaven without the Lord and in defiance of Him. It is Babylon which *begins here, and its beginning is a God-defying confederacy.* As such we can trace Babylon all through the Scriptures. There was the Babylon in Shinar, the mistress of the world, the enemy of Jerusalem, the city of a great king; Babylon, the center of the devil's dominion, in which all idolatry and abomination had their beginning. This Babylon we can follow throughout the Word as it stands out against God's earthly people in opposition to Jerusalem, corrupting and spoiling the people of God. And when God called a heavenly people, there sprung up too a Babylon, a *professing* "church." Rome is Babylon, but not Rome alone, all which in Christendom attempts to build up an earthly organization, an earthly institution, that which centers around the thoughts and endeavors of man, is manifesting the spirit of Babylon, for it ignores God's order and God's plans. Protestantism, *with its almost innumerable sects, is as much Babylon as* Rome, the boasting Catholic church. "Let us make ourselves a name," is and ever will be the carnal aim of any class of men who concentrate their efforts towards building up an earthly institution, though they may call it "church."

And this evil spirit, "let us make ourselves a name," this

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heading up of self-exaltation in defiance of God, is becoming more and more marked in our days. We are living in the days of human concentration; confederacies are found on all sides. The Lord and His Word, His purposes revealed in Scripture are set aside and all appears not only as self-exaltation, but *anti-Christian*. In politics, international affairs, in philanthropy, in the commercial world, the social world and the religious world concentrated efforts are made, schemes are advanced, unions formed and unions suggested as never before. *All seems to be waiting for a head, for a leader to lead on these forces in these efforts* of making themselves a name.

That leader will not tarry very much longer.

In Revelation xvii and xviii we find the prophetic picture of Babylon's final state. Ecclesiasticism and commercialism form at last one great institution and become a great center, and as such the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird; because all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have commited fornication with her, and the merchants of the earth have been enriched through the might of her luxury. Therefore it is written, "Come out of her, my people, that ye may not have fellowship in her sins." We believe this has a future as well as a present application.

We next read in our chapter: "And Jehovah came down to see the city and tower which the children of men had built."

"And Jehovah said, Behold the people is one, and have all one language, and this have they begun to do. And now will they be hindered in no thing that they meditate doing."

The Lord permitted them to go on unhindered in their self-exaltation and defiance of Himself, but when the right moment came He acted. He came down to look at their city and tower which reached into heaven. Though it reached there yet had He to descend to look upon it. It is divine irony, so to speak, ridiculing their foolish efforts. "Come, let us go down," Jehovah says, "and there confound their language, that they may not understand one another's

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speech." They had said, "Come, let us make ourselves a name," and now Jehovah answers their wicked endeavors and says, "Come, let us go down." And very significantly again the name of Jehovah is used and not *Elohim* (God as Creator). And so He will come down again to judge and manifest His power. Now He is silent. He knows the doings of the children of men. Even now "The people imagine a vain thing and the kings assemble themselves together. But He that sitteth in the heavens shall laugh; the Lord shall hold them in derision." (Psalm ii.) The *time is coming when He will not keep silence any longer,* when He will arise from His holy habitation and come forth *and come down in judgment and wrath. And then* He came down and confounded their language and scattered them over the face of the earth and the place where it had happened was called Babel, which means confusion. Thus the effect of concentration, of making a name, ended in confusion and shame. This will be repeated when the Lord will overthrow Babylon, the Great. Compare also this chapter with the second chapter of Acts, where the gift of the Spirit causes all to hear in their tongue the great deeds of God in salvation. It is a wonderful comparison, which can easily be made by all. The Name, Christ, He exalted in resurrection is made known, and each one who believes is brought into heaven and needs no longer to try to get there *by own efforts.*

The second part contains the record of the generations. These are ten. Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abram. The same number of names (10) are given here as in Genesis v in the genealogy of the descendants of Seth. A comparison between the two may be helpful. Both end with a man to whom God reveals Himself, and with each a new dispensation begins, Noah in the fifth chapter and Abram in the eleventh. Notice likewise the decreasing years of life. Shem became 600 years old and Nahor, the grandfather of Abraham, reached only 148 years. The *line* of Shem was degenerating; some of the names indicate this. Terah (meaning delay), the father *of Abram, was an idolator. Even the descendants of Shem*

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had begun to worship idols. "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they *served other gods*" (Josh. xxiv:2). His great-grandson Laban had also idols (Gen. xxxi:30). When the line of Shem had thus run down, God began to act, and called Abram. Of this we read in the closing verses of this chapter.

The generations of Terah follow, and the fact is stated that Terah took Abram his son and Lot the son of Haran and others, too, and they went forth together out of Ur of the Chaldeans, to go into the land of Canaan, and came as far as Haran, and dwelt there. And Terah died in Haran.

Now, the question arises what was the cause of this sudden migration? The beginning of the xii chapter gives the answer, "And Jehovah *had said* to Abram, Go out of thy land and from thy kindred, and from thy father's house, to *the land that I will shew thee.*" Still clearer it is from Acts vii., that it was by divine revelation that Terah and Abram and all others began to come forth. "The God of Glory appeared unto our Father Abraham *when* he was in Mesopotamia *before* he dwelt in Haran and said to him, Get thee out of thy country, etc. (Acts vii:1-4). All this and the significance of the delay at Haran, the typical meaning of Terah's death we shall follow a little closer in the study of the next chapter.

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Judges.

Samson (concluded).

We left our Nazarite Samson escaping from the snares of Delilah for the last time, carrying away with him "the pin of the beam and the web." For every saint who trifles with this world, fair and religious as it may appear, there always comes a "last time." If he loves "the world and the things that are in the world," sooner or later she will discover the secret of his strength, and rob him of it. That this may not be true of His heavenly people, th Lord has given them this picture of Samson, who in all these ways stands out on the divine page as a lighthouse beacon warning us of the danger of the rocks on which he suffered shipwreck.

I almost shrink from going on with this narrative so important do I recognize a scriptural interpretation to be, so direct its application to the present hour—the last hour—so weighty the responsibility resting on any who would attempt it; and yet, knowing something of the goodness and grace of the One Interpreter—"the One among a thousand" (Job xxxiii:23).

"Not to attempt it, arduous as I deem
The labor were a task more arduous still."

For if my application of Samson's path of short-lived periods of faithfulness, with long lapses constantly increasing in seriousness, to the path of that church which was, above all called to give a Nazarite testimony to the all-sufficiency of her absent Lord, is justified; then, as we have traced their correspondences down to the last times of each, are we now about to consider the means by which the church is seduced to the same sad state of humiliation as Samson of old.

Delilah continues to press him sorely. "She pressed him daily with her words, and urged him, so that his soul was vexed unto death." What a picture of anything that is admitted into the heart's affections that is not of the Father! The worldly Christian never has any true rest; he loves what is never weary of wearying. His peace is broken, for it is only "the minding of the Spirit," Who would win us away from the world, that "is life and peace" (Rom viii). So at last, worn out, Samson tells all his heart to her who had three

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times showed how she would use him, if she only knew how to afflict him. He tells his secret to the enemy, who never could have discovered it for herself, for who would have thought that that long hair, clear evidence of *weakness*, even of womanly weakness, was after all where his strength lay—that his strength was in weakness.

She clearly recognizes that she now has the secret at last; and sends for those lords of the Philistines that had been so often disappointed. They come, with the rewards of unrighteousness—wages that the prince of this world can still give to his servants, in their hands.

And now mark her subtle ways, and learn how, dear redeemed saint of God, thou too shalt lose all thy power for testimony, if thou art not watchful. Can we emphasize too strongly this lesson for ourselves personally. His strength was in the locks that hid him. Thy only strength is in being *hidden*. *If the world in its fair friendly shew*, as being quite respectable, and religious, can only steal away thy hair—thy heart from dependence on Christ, thy strength goes from thee, and thy liberty is gone.

Do you remember that solemn word to the church in Philadelphia, "Let no one take thy crown." What does it mean? I used to think, as all commentators as far as I am aware have taught, that it refers solely to the future reward. Let *no one take away from thee thy reward, the crown* that awaits thee. Nor do I deny that there may be some such application; but I am now fully persuaded that in this church in Philadelphia we have the last true Nazarite testimony of the church of God on earth. She is such, because attracted by the beauty and love of the "Holy and True." She is the Nazarite *crowned*. She has *even now* a crown. If she had no crown, surely no *one could take from her what she had not. What is that* crown? It is again her *long hair*—the sense of her own weakness and nothingness, of her Lord's all-sufficiency. Let that be gone, then her Nazariteship is lost, and the result is exactly the same in the church's as in Samson's case. She too becomes blind, poor, naked, wretched and miserable.

But is the long hair of the Nazarite called his crown? That is exactly what it is called, although our A. V. hides this,

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His very name of Nazarite is derived from it. It may be found in v. 7 of Num. vi, "because the crown (Heb. nehzer) of his God is upon his head." Nor have the translators always refrained from so rendering it, for turn to Lev. xxi:12, which is really a perfectly parallel passage, and we have: "for the *crown* (*nehzer*) of the anointing oil of His God is upon him."

Beloved, is it not clear that as Samson, the last Nazarite testimony of that day, lost his crown; so the church in its last Nazarite testimony of this day is in exactly the same danger; and do not the warning words, "Let no one take thy crown," come now with a new force of personal warning to us from the Lord who loves us. Alas, as Samson lost it, so does the church.

Let us return to Samson. He has told out his secret to the enemy. The fair attractive foe has at length learned how she may afflict him. And to-day, by all the spreading out before the *religious world* of the precious truths that can only be truly held by faith—the making popular what were the gracious revealings of God's love to those separate from the world, I am greatly afraid that the Philistine has discovered the secret of the church's strength and has robbed her of it.

Delilah first puts him to sleep. She knows well that she can do nothing with him till he *is* asleep, and she knows well too the arts to employ in order to lull him to sleep. It must be "upon her knees," the place of most familiar affection (Is. lvi:12). She has no evil intent! Impossible! See how she loves him. She cares only for his comfort. "Sleep, Samson, sleep!" Oh, how true, how true to the very life now—the world now loves the church. Would not have her tread the thorny road her Bridegroom went. Would have her rest, even here, from her weary pilgrimage. *Why* so wakeful? Why so watchful, oh, fair church, thou art in an enemy's country no longer—the world is quite Christian, too. "Oh, sleep, fair church, sleep."

And as sure as Samson slept, the church has slept. Next, "she calls for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him."

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Delilah's act is simple enough, but how shall we interpret it as to the Nazarite to-day? It is equally simple. Having soothed the watchful church to sleep, the "church-going world" proceeds to take away the crown of Nazariteship. She uncovers him—exposes him. Hitherto he has been hidden, now he is seen. Hitherto weakness is all that has been seen in him, with some strange, unknown power which has been displayed in that weakness. Now there is no longer *any confessed* weakness. That *is gone. In the place of it is* self-confidence that the world can well understand. She sees through him now. There is no longer a secret.

Then she awakens him; and he, poor man, "wist not that the Lord was departed from him." And how many an individual Nazarite since then, after walking a path of usefulness, in self-forgetful glorying only in the Lord, has been taken up by the respectable Philistine ecclesiasticism of the day, seduced from his dependence, *made prominent* and his testimony to the power and resurrection of Jesus—ruined!

"He wist not." No, such an one never does, and so the Spirit speaks to the last state of the church—with *her* crown gone. "Thou knowest not." And that is the present-day church that a *little while ago was Philadelphia*, "*brotherly love!*" Have we ears to hear?

I know not, beloved reader, where you stand ecclesiastically; but wherever you are, I do know that if you have thoughts that exalt you above your brethren; that prevent your obedience to Phil. ii: "In lowliness of mind let each esteem other better than themselves," it is the Philistines' razor about your head. That razor is active enough just now. Some dear saints are claiming to be peculiarly "*consecrated*" above others; some have got into another class, or sphere, altogether, and are *sealed with the Spirit*, while the mass of God's children are unsealed, "have not the Spirit of Christ," so "are none of His"! Some assure us that they *are filled with the Spirit, in contrast with other comparatively* carnal saints; some are so faithful and watchful as alone to be entitled to good hope to meet the Lord in the air; some have discovered that they, apart from their brethren, are the one church of God, etc., and some one way, some another; but in every case it is themselves of whom they speak; *they*

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are prominent, and in some superiority over their brethren; the razor is doing its work, and is exposing them; they lose their crown. It is no longer the unrivalled beauty of their Saviour-Lord that is their joy. No looger their own poverty, ignorance, foolishness and weakness that is gloried in, because these set off His love and power. I appeal to you, has not the Philistine razor done much shaving in these days?

Well, the Philistines take poor Samson, put out his eyes, bind him with fetters of brass, and he grinds in the prison house. Consider him well. Is he not wretched? Is he oot miserable? And poor--what has he left now? And blind? Yes, the Philistines have dug out his eyes. And naked, with his covering locks gone? But that is what the Lord says is exactly the last state of the church.

The correspondeoce is startling. But where shall we find what answers to Samson in this case to-day?

Not very long ago, there was a gracious revival with every characteristic of the Spirit's work, whereby a remnant of the Lord's people oo earth were confessing their nothingness, and rejoicing in the loveliness and power of their Lord. With hearts filled only with His beauty, they could see it in each other; and they resented anything that would separate them from fellow-saints. Thus they were gathered out of what divided them, in lowly dependence, two or three here and there, to His Name; for absolute dependence is the very essence of this term, "gathered to My Name" (Mat. xviii). And this was their eroum. Their little strength lay in their coofessed weakness. They assumed not to be separate from their beloved brethren anywhere. Any to whom Jesus their Lord was dear, was dear to them, and welcomed to their hearts since they had been welcomed to His; hence their oame "Philadelphia," *Brotherly-Love.*

But time passed, and soon alas the enemy's work is again seen. How is that known but in cootrast to tiat of the Spirit of God by its constant trend to exalt poor man? So now, it is the glories of "*The Church*" they sing, and they are only the church. It is restored in them at last. The precious world-separating truths God gave His people, are now taken and made to glorify *them*, and to separate them from their brethren. But they are not as separate from the world as of

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old. They love it better, have a place in it. The Philistine has cut off their hair, made something of them; dug out their eyes, so that they no longer see the glories of their Lord, or His overwhelming attraction in each other, and they fly apart. The Philistine has made them grind for his benefit only; and building up something on the earth, they toil for time, not eternity.

My reader, is this very far from any one of us? It is quite the fashion to pass all this over to someone else. Not one will admit that *he* has any connection with that terrible name of reproach, Laodicea. Well, in that case, none will hear His voice—not one. None will say, "Yea, Lord, I hear Thee; I know Thy voice; I have been a fool; I have turned from Thee; I have seen glories elsewhere that eclipsed Thy beauty. Oh, my Lord, I need Thee. Never did I need Thee more. Come in, my Saviour-Lord, come in. Anoint these poor sightless eyes with that salve Thou only hast. Bid me see again no beauty but in Thee. Let me drop the tinsel of earth, and grasp my own fine gold in Thee."

Is there to be none, my dear reader? Not one to own to the truth? Not one to take it home? Not one to give the Lord a supper His Soul loves? Not one who knows and will choose the good part of letting Him bless? *Not one then to have fulfilled the promise "I will grant unto* him to sit with me in my throne." I know well many a heart, as it reads this, will join with the poor writer and say: "If no one else, then let me but find my place at Thy Feet, abide there only, in confessed absolute *need*, till Thou shalt come."

It is but little more we need say of poor Samson. Dear to us he has been for the lessons he has given us, and we are thankful to know that the enemy could not touch his *life*. No, he never can, God be praised. That is at least secure, and since his life was saved, it begins to show itself again as a hidden life by hiding him once more. "The hair of his head began to grow again after he was shaven." Why does his hair grow? Samson "wists" now, and no longer says also "poor, and blind, and naked, and wretched and miserable." But Bartimeus *wists* it, and, blessed man, he gave the Lord much refreshment—a supper, as we may say—in the closing days of His earthly walk—that last walk to the cross

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at Jerusalem; and soon he strikes a bargain in which he *gives* only need and confidence, and *gets* all.

Are we to miss this by saying others may be in Laodicea, *but not we; we are the only true Philadelphian testimony left!*

I know well "Philadelphia goes on to the end," as the common saying is. So does Thyatira (Roman Catholicism); and ever is there a beloved, if small, remnant in her; but are *we* in Thyatira? Another condition comes, and Thyatira, as the last characteristic testimony of the church, passes. Out of her comes Sardis (Protestantism); and in Sardis, too, to the end, is a remnant who have not defiled their garments; are *we* in Sardis? And Philadelphia (those who love the brethren) comes out of Sardis. Where does Laodicea *(the claims of the first man) come from,* if not from Philadelphia? When brethren evidenced no longer love as *brethren*, but in mutual separation from each other built up anew ecclesiastical systems, each with its lofty pretension to being the only one true expression of the Church of God on earth, did not "Philadelphia," in a sense, give way to Laodicea; and is not that the present condition of things outside of the "Roman" and "Protestant" churches? Who is nearest the lowly Philadelphia? He who claims to *be* this, or he who would hear and take home the Lord's voice to the last state of the church? My conviction is that, in the last case, we may possibly find "the hair beginning to grow again."

See Samson's last moments. He is in the lowest depth of humiliation, "making sport" for the uncircumcised. They are filled with exulting merriment at his state. Is Samson even in this a picture? Will it ever come to this; *has* it come to this in this day of heavenly gathering? When the poor church has lost her place, her sight, her liberty, and universal confusion bespeaks her captivity, does not the dominant ecclesiasticism of this very hour make merry over her? Most surely it does. But this is just before the end.

He is between the pillars, and cries to Jehovah. Jehovah *evidently returns to him. Oh, blessed be God; His departure* is never final from His own, although restoration may be evidenced only at the last moment. He bows himself, and

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is involved with the foe in one tremendous ruin; but this is *victory* for him—*victory even in departing*. He is buried in the place of his childhood where the Spirit of the Lord began to move him, between Zorah and Eshtaol—he is restored at last.

Let us have one close personal word together, dear reader: How art thou spending thy one little life? It is speeding fast. Wilt thou be content to "grind" for the world, satisfied if at the last moment thy Sun bursts through thy cloudy day, and once more thy soul is flooded with His light just before departure? How often is this the case. A comparatively wasted life, and a death-bed testimony to satisfy the solicitude of friends that at least all ends well for eternity—will this content thee? May it not be. Thou art a lamp that God has lighted; hide not that light under the "bushel" of commercialism (gain) or the "bed" of self-pleasing (pleasure). Awake thou that sleepest; even on this world's knees, arise from among the dead, and Christ shall shine upon thee, and as reflecting His light only shalt thou give light.

And what as to the church? Is there anything in Samson's end that may in some shadowy way anticipate her own? She is not to perish. The gates of hades shall not prevail against her, so that in this there must be contrasts.

I speak with diffidence, certainly without dogmatism; but, in the light of other Scriptures, we may possibly see some parallel as well as contrasts. None can reasonably doubt but that we are *living* very close to the end, and as Samson's was the last divine intervention in this book, so we need not expect any further *general* revival, such as has occurred again and again in the church's history, as in that of the book we have so long considered together. We may also learn that the last testimony is as the Nazarite's individual, "If *any* one hear my voice," and such testimony will be ever to the end. But further, in the hour of Christendom's loudest boasting over her own glorious state, and the wretched condition of His people, the Church, the true Church, the Bride, shall depart in victory, caught up to meet Him in the air; and, in her departing, the Lord shall spue out of His mouth the professing thing left—it shall be an awful ruin.

F. C. J.

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My Goal is Christ, and Christ Alone!

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians iii:14).

Ah, tell me not of gold and treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure
Of all the world displays for worth.
Each heart will love and seek its own:
My goal is Christ, and Christ alone!

In Him I find mine exaltation,
My fairest visions of delight:
I feed mine eyes, mine expectation,
On Him alone, my Rest, my Light!
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the flesh can cherish
Are but the pastime of an hour.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

Against this tower there's no prevailing;
His Kingdom passes oot away;
His throne abides, despite assailing,
From henceforth unto endless day.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

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His riches are too vast to measure;
His countenance is as the sun;
Apart from Him there's nought of treasure;
He is the Changeless, Living One.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

However rough the road and dreary,
His glory marks me out a way;
Howe'er in need, distressed, and weary,
His strength, His grace are as my day.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

And though a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with Him yonder
In His own glory-realms above.
Triumphantly I therefore own,
My goal is Christ, and Christ alone!

Translated from the German. Written by Joh. Scheffler, in 1677.

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Eternal Punishment: is the Doctrine of Scripture in Harmony with Reason?

A LECTURE GIVEN AT ST. LOUIS, MAY, 1903.

I desire, by God's mercy, to consider a subject to-night, as to which there can be little doubt, the minds of very many of God's people have of late been deeply exercised. Many, perhaps most, professing Christians have given up altogether what, not so very long ago, was held as assuredly certain as any part of divine revelation; but gradually and steadily has faith as to this been sapped; until to-day, it is but a remnant who cling to it—a remnant despised because of their still clinging to this very article of their faith, which all who assume to be enlightened and "up to date" have abandoned. I refer to Eternal Punishment, the everlasting condition of those who are lost, who pass out of this scene unreconciled and impenitent, rejecting such light as God has given them, and guilty by that light.

It is so solemn a subject that I would ask mercy not to treat it in any sense flippantly, as not appreciating in some degree the awful nature of the theme. And surely on this very account one might reasonably expect a God of Truth and Grace to speak on it as clearly as would be possible from the nature of the subject itself. He would not deceive us by using *ambiguous terms*, or far less by *exaggerating* in the slightest degree; but, as far as human language and human thought permitted, He would speak very clearly and very simply.

Still it would not be unreasonable to be prepared for some difficulties that must arise from the limitations of human language when dealing with such a theme. Necessarily picture, symbol, figure, and type must be used, so as to bring down to a level of our comprehension, a condition of which we can have now no actual experience; and this is as true of the condition of the saved as of the lost—this is surely reasonable.

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Let us first ask, then, whether the idea of a future judgment in itself is opposed to a true, unbiased reason? Is it contrary to the truest reason? Is it unreasonable?

I must assume as proved and reasonable that man is not simply a brute, but has that which no beast has, a *spirit;* that he is in virtue of that spirit in a kingdom neither mineral, vegetable nor animal, but *spiritual.* I must also assume that this distinction covers immortality; that the spirit of man by which he is directly the offspring of God does not perish with the body. I am aware that this may be held by some to be a large assumption, but to prove it would make my lecture altogether too long; besides I am assured that for the most here this assumption is not at all contested. We may then pass along the path trodden long ago by the wisest of men, and whose experiences are recorded for us by Himself in the book of Ecclesiastes. No man indeed can go beyond the King—"What can the man do that cometh after the King?" If *his* reason discerned the necessity for a judgment, we may be absolutely certain that this is not inconsistent, but in perfect harmony with the highest, truest reason. And what a mercy it is to have thus an inspired standard of perfect human intelligence, its *high water mark,* as we may say. I would rather hear Solomon than Huxley—the man "to whom God gave wisdom"—than Spencer, or any host of moderns, falsely called scientific.

In that book of Ecclesiastes the inextricable confusion and disorder of the present scene; the inequality and injustice everywhere evidenced in it; the common end to which all come, be they man or beast, wise or foolish, good or bad; the very equal lot of death being an inequality since it comes without the slightest discrimination to all alike (Ecc. ix: 2, 3). And yet with this there are evident differences in the world; good as well as bad, righteous as well as wicked, but no discrimination in the allotment to each. (See Ecc. vii: 15; viii: 14; ix: 2, 3, etc.) All this in connection with the fact of an all-wise Creator—God—whose being is clearly discerned, eventually forces to the conclusion that there must be *another* scene where the

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wrong of this is righted, and where God will put things in harmony with Himself.

For on all hands nature itself teaches that every sowing has its corresponding reaping; a harvest ever follows every sowing, and is of exactly the same character, and to a proportionate extent. Thus at least judgment—the necessity for judgment as a "harvest"—is by no means out of harmony with the natural reason when not warped by a carnal will that is enmity with God. Hearken to the sad bitterness of his closing words: "Rejoice, oh young man, in thy youth; but know that for all these things God will bring thee into judgment."

But nothing outside of revelation can go farther than this: "God shall bring every work into judgment," but who can overestimate the need of revelation in such a case? We are absolutely dependent for our knowledge of what takes place *beyond* death on the only One who knows. Our own *knowledge* must be confined to this scene; deduction forces us to discern a future judgment seat, but that is all.

So we must now turn and learn what is taught by Revelation; and I must further assume for the present that the Bible is the very Word of God, and that therein God gives us all that it is necessary or perhaps possible for us to know on the subject.

Nor can we expect much light from the Old Testament. Many make a grave mistake here, and quote the ignorance and darkness as therein so often expressed, as being the measure of what has even up to this day been revealed to *us*. To such the coming of the Son of God has had no effect; nor is there much meaning in the words, "Life and incorruptibility have been brought to light through the Gospel" (2 Tim. i: 10). To these expositors who can easily minimize the value of the Old Testament on occasion, "life and immortality" are dealt with in equal power and intelligence by David as by Paul, by Solomon as by the Lord Jesus, who is not here at all "*Greater*."

Nay, we may still safely assert that life and immortality were not brought to light even when the last word of the

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last book of the Old Testament was written. The whole race of mankind is made to await in a longing expectancy—where there is not a moral stupor or death—the coming of One and the only One who does, or can, bring life and immortality to light. God be thanked. He *has*.

Thus even Dr. Bullinger insists that the lack of light told out with a groan in the Old Testament is the measure of *divine revelation even now*. In a recent issue of his paper, *Things to Come*, he says in answer to a correspondent: "To speak of Ecclesiastes as being what Solomon said, instead of as being the words of the Holy Ghost, is to deny inspiration altogether. It is different when the sayings of others are recorded in Scripture. For example, when we have the words of Satan, or Job, or those of his three friends, we have a truly inspired record of what they said; but it does not follow that what they said was inspired. With Balaam, of course, it was different; for we read, 'The Lord put a word in Balaam's mouth.' *That* was inspiration. But to take the books of the Canon of Scripture (like Ecclesiastes), and speak of its contents as being the imperfect knowledge of Solomon, we can scarcely distinguish between that and rank infidelity."*

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* Since the above Dr. Bullinger has reiterated more forcibly the same argument, again in answer to a correspondent: "You ask about Solomon being a "Sadducean Prodigal" and a "Cynical Agnostic?" We prefer God's judgment in the matter. Solomon's wisdom was a special gift of God, and God vouched for his being the wisest man that ever lived. Christ Himself endorsed this. Of Job's friends, the same God declared that they "*had darkened counsel by words* without knowledge." Yet tradition necessitates the throwing over of Solomon, and the endorsement of Job's friends! And this without touching the *question of inspiration*. The truth of the parable about the "gnat" and the "camel" is well exemplified. They who strain out the parable of Dives and Lazarus as not being inspired are willing and able to swallow the assertion that a *whole book* Divinely placed in the Canon is not inspired! Verily Traditionists' digestions are marvellous. They seem to prefer the traditions of converted cannibals to the truth of God's Word. Do not be disturbed, dear friend. Stick close to the Word of God and "cease from men."

I have given Dr. Bullinger the benefit of a quotation of the whole paragraph, although what he means by "straining out the parable of

Just consider the Doctor's reasoning here. We will look at it because it serves as a sample of much of the same character. He recognizes that there is much in the Scriptures that is not in itself revelation, although the account given *us of it is fully inspired*. When Satan speaks, what he says is certainly not to be accepted as divine truth, and yet the *record* of what he says is an inspired *record*. We need to have it told us, and told us under divine control. So when Job utters his rash words, or his friends speak

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Dives and Lazarus as not inspired," or by "throwing over Solomon," and "endorsing Job's friends," or by the "traditions of converted cannibals," I know not. I do know that it is a sad pity when a writer who has been prominent in the defence of the truth makes assertions that he must or ought to know to be simply untrue. Is it possible that he believes those who are compelled to reject and oppose *his teachings on those points, and whom he styles "Traditionists,"* question for a moment that Solomon was the wisest man that ever lived, or that God endowed him peculiarly with wisdom? It is *this very fact* that gives its peculiar value to the book in *question*—Ecclesiastes. Here we listen to man at his highest; have divine attestation that none can go beyond him; follow him thus in his search for that "good" that shall satisfy his heart, and give rest to his troubled spirit, assured if he, the wisest, cannot find it by his wisdom, none can; and, in his groan of "Vanity of vanities, all is vanity," learn, not what God can reveal but the limit of what men's highest wisdom can discover, and the consequent deep, deep need of a direct revelation from God—of God Himself to speak.

Can we not in some measure appreciate the divine goodness that has admitted into the inspired volume of His Word, and *thus*, as itself inspired, the groan as well as the song of man's poor heart? "All is given us as permitted and controlled of infinite Wisdom for our instruction and blessing. There is nothing at random, not a word that has escaped from this control." (Numerical Bible.) Dr. Bullinger, denying this, echo himself, and would rob the Lord's beloved flock. Of the *intent of this Scripture, in saying that it is divine revelation*, and that it is the Spirit of God Who tells us that "there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good from his labors!" But as the despairing wail of one who, though endowed above all men, can find no rest, no satisfaction "under the sun," it is filled with precious, yea, *inspired* significance, and we turn with intensified longing to another Voice that cries: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Solomon with all his wisdom serves but as a foil to set off the One greater.

that which is "not right concerning" the Lord, it is quite clear that we are not listening to divine truth; but the account or record is of the highest value, and fills a most important place in the purposes of the Spirit of God in the inspired volume. Dr. Bullinger recognizes all this, and admits it fully: but as soon as this touches his favorite theory, and shakes it to its foundation, he changes instantly and calls exactly this same clear principle "rank infidelity." According to Dr. Bullinger, Job may utter his wail and all is well. It is God letting the poor heart of man tell out all its sorrows under trial to no unsympathetic Ear; but let Solomon in place of Job utter *his* wail of "Vanity of vanities, all is vanity," and cry, "There is *nothing better for a man than that he should eat and drink*, and that he should make his soul enjoy good in his labor" (chapter ii: 24), and it would be "to deny inspiration altogether" to say that this was exactly the same principle. Here, according to Dr. Bullinger, these are "the words of the Holy Ghost," himself telling us that there is "nothing better for a man than to eat and drink!" etc. Surely the simplest of us can see that some powerful motive has warped the writer's judgment here. His teaching is shown to be self-contradictory.

So when such texts as Job x: 20–22, Ecc. iii: 18–21, ix: 6, etc., etc., are used as proof texts for annihilation or mortality of man's spirit, or utter unconsciousness after death, we can easily see that they are violently wrested from their setting, and their meaning and force distorted. *They express human ignorance*: the limit of human knowledge as far as experience goes; and surely what the wisest or best of men do *not* know, whilst of deepest interest and value to us, as showing us the limitations of unaided human reason, and the crying need for another voice to be heard, yet to make it the limit of divine revelation is as unreasonable as it is dangerous.

We are thus forced to turn to the New Testament, and seek, in the humble dependence that is fitting, to learn what we can as to our subject, and as the same principle already recognized as running all through nature is insisted on in

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Galatians vi., we may take that as a basis for our further inquiry: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life eternal."

But if there is to be of every sowing a corresponding reaping, if every word is like a seed that is to result in a future harvest, then surely the future lot of each one must be *a very checkered one*. No one has sown *only* good seed; no one, one would think, had sown bad indiscriminately. How then is such a principle consistent with absolute bliss on the one hand, with one common Lake of Fire on the other?

This question forces us to ask if there be not some other principle of divine judgment as well as that of the harvest? Some principle that necessitates only two abiding places for eternity, such as are so clearly revealed in Scripture? The answer is clear that there is such a principle and a most important *one*. God necessarily takes account not only of what a man does (which is the principle of the harvest) but of what he *is*, and a man's dwelling must depend primarily on this last, as we shall see.

Most Christians can recognize the distinction between these two as shown in the Epistle to the Romans. Down to chapter v: 11, the subject dealt with is, what I have done, the offences committed. Then the subject turns to the root whence these sins came: the principle of sin within, what I *am*. So to meet the first the Lord Jesus died *for our sins*; to meet the second He was made *Sin*.

Now it is evident that the first thing that must determine the place of anyone for eternity is what they *are* eternally.

There are only two men, as it were, recognized in the Scriptures: "the first" and "last Adam," "the first" and "Second Man." These are exactly contrary one to the other in every way. The first is governed by a nature that is sin-loving, God-hating, enmity with God, "not subject to the law of God nor can be," and every characteristic of evil that can be thought of as opposed to God; in one word he is "*Sin*." The Second is exactly the reverse.

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He is characterized by every trait of good in harmony with God. "He cannot sin because He is born of God." Now one can easily see that here, at least, is one sharp, clear, dividing line. These two men cannot be in the same place forever. The same surroundings would be impossible for both. The first we may confidently affirm would be as much out of place in heaven as the second would be in hell. Each would be so perfectly, absolutely out of harmony with environment as to evidence that there was still a moral disorder and confusion that certainly could not be an eternal condition, or it would not be of God, for He is not the Author of confusion. Thus each must be in his own place, and as to this there is no question necessarily of rewards or punishments. It is simply a necessity from the nature of the case; reason demands it as well as Scripture.

(*To be continued.*)

The Two Mites.

(Mark xii:41-44.)

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing."

How little did these people know whose eye was watching them as they cast in their offerings! How little did they think of being scanned by One whose eye could penetrate the deepest depths of their hearts and read the motives that actuated them in what they were doing. It may be the ostentatious pharisee was there, displaying his wealth and making a pompous exhibition of his religiousness. Perhaps, too, the cold formalist was there, dropping, in heartless routine, his stereotyped coin into the treasury. Jesus saw it all—weighed it all—judged it all.

It is well to think on this, on every occasion in the which we are called to contribute to the Lord's cause. Well to re-

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member, as the box or the basket is placed in my hand, that "Jesus is sitting over against the treasury." His holy eye rests, not upon the *purse*, but upon the *heart*. He weighs, not the *amount*, but the *motive*. If the heart be right, the amount will be right, according to His judgment. Where the heart beats true to His Person, the hand will be open to His cause; of this we may rest assured. All who really love Christ will count it their high and happy privilege to deny themselves in order to contribute to His cause. No doubt, it is most marvellous that He should condescend to ask us so to do. Yet He does so, and it should be our deep and ineffable joy to respond, "according as God has prospered us," ever remembering that He loveth a cheerful giver, because that is precisely what He is Himself, blessed be His holy Name!

However, the point on which we specially meant to dwell, in opening Mark xii., was the act of the poor widow. Amid the crowd of contributors who pressed forward to cast their offerings into the treasury, there was one who particularly engaged the attention of our blessed Lord. "There came a certain *poor* widow, and she threw in two mites, which make a farthing."

Now, that was a very small amount indeed, if looked at from a pecuniary point of view. But think of the offerer. She was a "widow"—and a "poor widow"—the very impersonation of all that is desolate, helpless, and lonely, in this world. A widow always gives us the idea of one bereft of every earthly stay and natural prop. "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers, night and day."

True, there are many so-called widows who are not of this stamp at all—many who look aught but lonely and desolate. But these are quite abnormal. They are entirely outside the sphere of true widowhood. The Holy Ghost has furnished us with a striking photograph of this class in 1 Timothy v:11-13.

But the poor widow at the treasury belonged to the class of true widows. She was one according to the mind of Christ. "And he called unto him his disciples, and saith unto

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them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even *all her living*."

Doubtless had these been the days of the public press, the princely offerings of the wealthy would have been paraded in the columns of some newspaper, with flattering allusion to their large amount, while the poor widow and her offering would have been passed over in contemptuous silence.

But our adorable Lord thought differently. The poor widow's two mites outweighed, in His balance, all the offerings put together. It is a comparatively easy thing to give tens, hundreds, and thousands from our accumulated treasures; but it is not easy to deny self of a single luxury or comfort, to say nothing of a positive necessary. But she gave all her living to the house of her God. It was this which threw her into such moral kindredness of spirit with the blessed Lord Himself. He could say, "The zeal of thy house hath eaten me up." And she could say, "The zeal of thy house hath eaten up my living." Thus she was very near to Him. What a privilege!

But, reader, did you ever notice the shape in which she had her living? Why does the Spirit take such care to say "Two mites, which make a farthing?" Why not be content to say, "She threw in a farthing?" Ah! this would never do. It would not have brought out the real point of exquisite beauty—the true touch of whole-hearted devotedness. If she had had it all in one piece, she must have either given all or nothing. Having it in two, she had the option of keeping half for her own living. And truly most of us would judge it extraordinary devotedness to give to the Lord's cause half of all we possessed in the world. But this poor widow had a *whole heart* for God. This was the point. There was no reserve whatever. Self and its interests were wholly lost sight of, and she flung her whole living into that which to her heart represented the cause of her God. May God grant us something of this spirit!—C. H. M.

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Notes on Prophecy and the Jews.

The sixty-eighth Psalm is one of the most interesting of these inspired and prophetic songs. This Psalm begins with an invocation, "Let God arise; let His enemies be scattered; let them also that hate Him flee before Him." In Numbers x:35 we read when the ark of the covenant set forward, Moses said: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." From the next verse we learn that when it rested, Moses said: "Return, O Lord, unto the many thousands of Israel." This Psalm speaks of the coming arising of God, when He sends again "this same Jesus," when He brings in the first begotten into the world; *then* and not before His enemies will be scattered. Then will He return to the thousands of Israel and will be merciful to His people.

There are many beautiful scenes pictured in this Psalm which can only be correctly understood in the light of the Return of the Lord Jesus Christ and the mighty events which are connected with this coming great and wonderful manifestation of the King of kings and Lord of lords. Judgments of the enemies are here described. Like smoke are they driven away, like wax they melt and the wicked perish (verse 2). Like at Sinai, the earth will shake and the heavens drop at His presence (verse 7). The hill of God is mentioned (Mount Zion), His dwelling place, and all the other hills leap before the hill the Lord has desired (verses 15, 16). The chariots of God and His angels appear (verse 17). The anti-Christ, that man of sin and son of perdition, is likewise seen. He is called "the Head of His enemies" (verse 21). And then He brings His scattered people back. "The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea."

This is followed by the triumphal march of His delivered people. What a scene is here put before us! The singers go before, then come the players of the instruments, and the damsels follow with the timbrels. What a grand and glorious celebration that will be by His own people in honor of

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the Holy One who has come to dwell in Zion! The rituals and celebrations of Rome and the apeing after those of that ridiculous "Zion" in Illinois are miserable counterfeits and far from honoring the Lord. How different it will be when His own people celebrate in the earth. (The celebration of the church is in heaven.) The damsels with the timbrels in this lxviii. Psalm are followed by the congregations of the people. There is little Benjamin, the princes of Judah and their council, the princes of Zebulun and the princes of Naphtali. Kings bring presents to Jerusalem and it is because of the temple, that future great temple (verse 29). Princes come out of Egypt—Ethiopia stretches out her hands unto God. At last the kingdoms of the earth sing unto God and praises unto the Lord. Wonderful, is it not? And all the result of Him who arises, who comes out of the Heavens. *Amen! so let it be. Even so come Lord Jesus.*

Not less than four different collections of Zionistic and national songs have been published by Jews during the last two or three years. Before us is the Zionistic Hymnal No. 4 published in the sixth edition. It contains a number of excellent patriotic hymns in Hebrew, Yiddish and English. They are all alive with hope and longing for Israel's better day and the reoccupation of the land. Some of them have the music, also, to which they are to be sung. While in Babylon, in the captivity, they would not sing. "By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land." They are not yet singing "the Lord's song." They can only sing it after His hand has been outstretched in their deliverance. And yet this singing of a songless people is remarkable. We

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reprint one of the English Zionistic hymns which appears in the mentioned collection of songs:

Now that the bond is welded
And all our hearts agree,
Let us be up and doing,
Let "work" our watchword be.
Our hands with zest and courage
Shall in this cause be plied;
Yet keeping peace unbroken,
With Wisdom as our guide.

No vain and empty boasting
Shall from our lips proceed;
Our vaunt shall be achievement,
Our pride, the noble deed.
Let zeal for high endeavor
In ev'ry accent ring;
Till *our great hope accomplished*
New Psalms to God shall sing.

O, long awaited moment,
Dawn on the Jewish heart,
When Israel's ling'ring sorrow
Shall from his soul depart;
When in the olden homestead
And under Heaven's ward,
A nation 'mid the nations,
His place shall be restored.

In spite of foe's resistance,
In spite of weakling's fears,
We'll keep the troth here plighted
Through all the coming years!
And never rest or falter
Until the goal we see;
Released from slavish fetter,
"New Israel" stands forth free!

Mr. Israel Zangwill, in speaking at a meeting of the English Zionist Federation, said that never since the days of Bar Cochba, never since eighteen hundred years ago, had Palestine stood so near their hopes as it did today. Now, for

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the first time, they were on the road to Zion. They had awakened from simply dreaming. They had begun to realize the obstacles in their way, and that by pushing against them to move them they could move forward. They had lifted the status of the Hebrew people to a height from which they must never go back, and not only the Hebrew, but men of all lands who were struggling to uplift the human race to higher goals, must be thankful to the great nation which shed this ray of light into the darkness of their era.—*American Hebrew.*

We received a few days ago a letter from a brother missionary among the Jews in Egypt which we are sure will interest many of our readers. We have sent Mr. K. supplies of our tracts for some time and hope soon to put several thousand of them in his hands.

PORT SAID, EGYPT, 3 October, 1903.

DEAR MR. GABRIELSEN:

To-day my Evangelistic tour to the Jews who are scattered in the land of Goshen terminates, and by the night train I am returning to Alexandria. I visited the following towns: Damanhour, Tanta, Mehallah-Kebir, Zifta, Mitgammer, Benha, Zagazig, Ismailieh, and Port Said.

All the tracts which you have sent me I placed in the hands of Jews, and I am convinced that they were read carefully. I know it by the conversations which I had with them afterwards. As the supply was not large, they were passed on from one to the other who did not get a copy. The impression was very good.

On the 22d of September, the Jewish New Year's day, I was at Tanta. It came to my mind the words of the Lord to Moses: "Get thee unto Pharaoh, lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him" (Ex. vii:15). Knowing that the Jews will come out to the river, to perform the "Tashlib," i. e., to cast their sins into the depths of the water. Therefore I walked up and down on the banks of the canal, and so it was; the whole Jewish congregation came out to the water. Their number must have been about two hundred. "My dear friends," I said to them, "have pity upon the fishes in the water. By your casting in so many sins you might poison them all."

The Jews: "Who are you? Are you a Jew or a Christian?"

I: "I am an Israelite who believes in Jesus Christ."

The Jews: "What do you believe of Jesus?"

I: "That he was the Messiah and Redeemer of Israel, that only *through Him and by Him we can receive pardon of our sins.*"

The Jews: "What fault did you find in the religion of your fathers, that you have changed it for the religion of the Gentiles?"

I: "My dear brethren (I spoke in Hebrew), it is written, 'And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein—and offered strange fire before the Lord.' *What kind of fire was it? Was it a green, blue, or violet fire?* But in the words which follow we find the explanation, namely, 'Which he had not commanded them' (Levit. x:1). From the *punishment which the Lord inflicted upon them, we learn that we* should serve the Lord only in the way he commanded us to do, otherwise it is a strange service, idolatry. Now, I said, "this service *which you have been performing just now, namely, the shaking* off the dust of your clothes into the water, and your turning out the pockets and shaking them off into the water, and thinking that *you are shaking off your sins, this is one of the 'strange services'* against which I protest. Your sins are not on your clothes, nor in your pockets. They are in your heart and mind. Having found out *that I can not shake off my sins so easily, therefore I searched in* the Word of God until I have found the proper way of getting rid of my sins, namely, through Him 'who was wounded for our transgressions,' etc."

The Jews: "Do you think that the Lord would permit His people to offer strange services?"

I: "Hear what the prophet Ezekial (20) says: 'Because they had not executed my judgments—Moreover, also I gave them statutes that were not good,' etc." The conversation was continued *for about two hours.*

I may also mention that during the whole tour I did not meet with bad language, as they are used to speak against the Anointed *of the Lord, and everywhere I was welcomed most cordially.*

Yours in Christ,

A. K.

Before leaving Alexandria I have already transcribed the half of the tract in Hebrew-Arabic.

A. K.

We are glad to hear that these oriental Jews, like their oriental brethren, are manifesting a changed attitude towards the person of our Lord. This is a significant sign, indeed.

For some time there have appeared in a Russian periodical verses of excellent poetical expression, most of them full of sadness. They were published over the signature of Olaf. It has now been ascertained that the Czar of Russia is the author of these poems.

The ending of one of these recent poems is as follows:

"My happiness was born at night and succored in the gloom.
My pleasures have dissolved in flight, heart-stricken at my doom.
My soul strives blindly for relief, chilled as by drifting snow,
By doubts which scoff at the belief of finding peace below."

How sad the lot of this poor, rich Czar must be. No rest and no peace and no knowledge of Him who alone can give peace to the heart. Oh, that he might know Him who has said for Czar and peasant, "Come unto Me *all* ye that labor and are heavily laden and I will give you rest."

The following clipping taken from the *New Haven Palladium* speaks for itself. It is strange that Christian parents can permit their sons to go to such institutions and thus support them:

President William DeWitt Hyde, D. D., LL. D., of Bowdoin College, yesterday morning addressed the Yale students in Battell Chapel, and in the most able address since President Hadley's opening sermon at the beginning of the year, cautioned them not to believe in the metaphorical prophecies of the prophets of the Bible, as they were a mass of nonsense and absurd in the extreme.

"Do you believe," he said, "that a being called God made a being called man, centuries ago, and placed him on this earth, and then let him go his own way into wrong? And do you think that after centuries this God, seeing that man had gone wrong, sent His Son into the world to suffer and die that men might be reconciled, and that that reconciliation was brought about by the death of His Son? Do you believe that men of old were inspired literally to write and talk, and do you believe all they prophesied and as is recorded in the prophets? Do you believe all those metaphorical traditions and prophetic sayings?

"Such traditions are a *mass of nonsense and absurdities* which it is better to deny and to disbelieve."

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A vessel with twenty families arrived at Joppa recently and was stopped by the harbor police, who declared that no non-Turkish Jews were allowed to enter. But the chief of police was inclined to make an exception of these twenty families and permit them to enter on payment of 300 francs. The Austrian consul in Jerusalem interested himself in the matter; he telegraphed to Constantinople asking whether Jews were forbidden to land in Joppa. The reply was to the effect that no such prohibition was known of in Constantinople. The incident is related in the *Allg. Ztg. d. Judenthums.*

Daily Scripture Calendar.

DECEMBER, 1903.

December 1. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Ps. cxlv:18).

Whenever, in spirit and in truth, we turn to the Lord and call upon Him, He *is* nigh. Would it not be well to remember His nearness whenever we call upon Him? Too often this blessed truth is not sufficiently grasped and enjoyed.

December 2. "I poured out my complaint before Him; I *shewed before Him my trouble*" (Ps. cxlii:2).

Whatever our complaint, whatever our trouble or burden, we must bring it *first of all* unto Him. If we don't, we shall blunder and be disappointed. Often we pass out our complaint to men and acquaint them with our troubles. This is unbelief, and will give us no rest. *To the Lord, dear soul!*

December 3. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jerem. xvii:7).

Blessed are we whenever our trust is fully in Him. The blessedness consists in *Himself, who never leaves nor forsakes the believer.* "For he shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

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December 4. "Being then made free from sin, ye became the servants of Righteousness" (Rom. vi:18).

Blessed liberty! Our chains which bind us are broken and we are free. Free not only from the guilt of sin, but from its power. Let not therefore sin reign in your mortal body, that ye should obey it in the lusts thereof. We are, through divine Grace and power, *servants of righteousness.*

December 5. "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord" (2 Pet. i·2).

Grace *first* followed by peace. There is ever a new supply of it; it can ever be multiplied, it is exhaustless, for it flows from Him whose sides are unsearchable.

December 6. "O, God Jehovah, the strength of my salvation, *thou hast covered my head in the day of battle*" (Ps. cxl:7).

How blessed that our salvation and our riches does not depend on our strength or on our fighting. Jehovah Himself is our salvation and in the battle He covers the head of His child.

December 7. "He will not suffer thy foot to be moved; He that keepeth thee will not slumber" (Ps. cxxi:3).

This is another gracious promise. The same Lord who speaks here is praised in the New Testament as the One who is able to keep His own without stumbling. A keeper have we who does not slumber. Give him all your confidence.

December 8. "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jerem. xviii:6).

Even so are we in His hands. He can break to pieces and fashion us anew. *Hold still in His hands.* Let *Him* break you and build you again.

December 9. "For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance" (Hebr. x:34).

These Hebrew Christian believers passed through severe tests.

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Their goods were taken away from them and they did not murmur, but took it joyfully in view of the better and enduring substance in heaven. *We know but little of such persecution.*

December 10. "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, *I will never leave thee nor forsake thee*" (*Hebr.* xiii:5).

These words of exhortation are addressed to the same people who joyfully took the spoiling of their goods. Though they had willingly given their all, yet were they in danger of covetousness and discontent. How weak the flesh; ever the same old miserable thing.

December 11. "I rejoice at thy Word, as one that findeth great spoil" (Ps. cxix:162).

The spoiler finding a treasure rejoices; in His Word we have treasures unsearchable, *mines of the wealth of God's mercy and* wisdom. Let us dig down and search for it, then surely shall we say "I rejoice at Thy Word."

December 12. "For the Lord taketh pleasure in His people; He will beautify the meek with salvation" (cxlix:4).

His people are His delight because they are His workmanship. Soon He will place His own beauty and glory upon each redeemed one. Let us walk in meekness before Him now and yet in the conscious dignity of our calling.

December 13. "Am I a God at hand, saith the Lord, and not a God afar off?" (Jerem. xxiii:23).

Ever near to us and never afar off. Always at hand, a refuge in the time of trouble.

December 14. "For they have refreshed my spirit and yours" (1 Cor. xvi:18).

We can refresh each other or grieve one the other. As members of His body we are indwelt by the same Lord and by the same Spirit and as we refresh each other in spirit it is well pleasing unto Him.

December 15. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephes. v:20).

This is the correct order, "Unto God and the Father *in* the name of our Lord Jesus Christ." Praise in *all* things.

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December 16. "For there stood by me this night the angel of God, whose I am and whom I serve" (Acts xxvii:23).

Angels are not longer seen, and yet we know that they are ministering spirits sent forth to ministes for them who shall be heirs of salvation. We serve the God and Father of our Lord Jesus Christ and He is ever compassing us about.

December 17. "And His name shall be called, Wonderful" (Isa. ix:6).

He is wonderful yesterday, to-day and forever. Who can declare what a wonderful Saviour He is? It will take eternity to make it fully known.

December 18. "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v:12).

Slain—to receive; and He has received all these wonderful things *from His Father. Let us worship Him.*

December 19. "Because for the work of Christ he was nigh unto death, not regarding His life, to supply your lack of service toward me" (Phil. ii:30).

Epaphroditus had completely forgotten self. The honor of Christ, the service for Christ, had so fully control of him that he drew nigh unto death on account of excessive labors. How few seek at all times the things of Christ and not their own.

December 20. "O earth, earth, earth, hear the Word of the Lord (Jerem. xxii:29).

What an appeal this is! He who gave His Word appeals to be heard. What condescension! And yet His Word is rejected and even ridiculed. What a judgment it will be which falls at last upon Christendom.

December 21. "How great is His goodness, and how great is His beauty! (Zech. ix:17).

His *goodness* and His *beauty*. How we may enjoy it now as in faith we look upon Him. What will it be when we are with Him?

December 22. "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii:12).

This is one of Israel's promises. When at last they are converted and the Lord's glory is established in Israel's land, all nations will call them blessed. How greater still is our blessedness in Christ!

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December 23. "Thy King cometh unto thee! (Zech. ix:9).

Even so let it be said to Zion and the daughter of Jerusalem. He is coming as their King. He is coming first as Bridegroom for the Bride.

December 24. "He shall be great unto the ends of the earth" (Micah v:4).

He is still "rejected and by the world disowned." He *shall* be great! His glory will cover the earth as the waters the deep.

December 25. "And she coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem" (Luke ii:38).

And now God has a people who look for redemption. "We wait *for the redemption of the body.*" *We wait for His coming into the* air to meet us and to put this glory upon us.

December 26. "For that ye ought to say, If the Lord will, we shall live, and do this or that" (James iv:15).

Here is a scriptural phrase we may well use daily. May all our planning, all our going forth be done with this thought and comfort upon us, "If the Lord will."

December 27. "The judge standeth before the door" (James v:9)

He is our judge. Before His judgment seat we may have soon to appear. Let us act daily as in His presence, who standeth before the door.

December 28. "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi:22)

Sorrow we have still, but His word, "I will see you again," sweetens the bitterness and sorrow. A rejoicing time is coming, "In His presence is fullness of joy."

December 29. "After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. xxv:19).

He cometh to reckon with us. Have you been faithful to Him? May His Word and His coming lead us to self judgment.

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December 30. "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign forever and ever" (Rev. xxii:5).

And to this glorious Jerusalem we are all destined. It may open its glorious portals to receive us ere 1903 closes.

December 31. "He which testifieth these things saith, SURELY I COME QUICKLY. Amen, EVEN SO, COME, LORD JESUS" (Rev. xxii:20).

Book Reviews.

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OUR HOPE.

Entered at N. Y. Post Office, June, 1894, as Second Class Matter.

Vol. X. JANUARY, 1904. No. 7.

Editorial Notes.

Consolation in Christ. Our Need.

"JESUS CHRIST, the same yesterday and to-day, and forever" (Hebr. xiii:8). "Now our Lord Jesus Christ Himself and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work" (2 Thess. ii:16, 17). These blessed words for a greeting to all our readers in the beginning of a new year. May mercy, peace and love be multiplied to each one!

Another year is past, and we are nearer our blessed home, nearer the glorious home-going to be with Him. What a comfort we have to know, while all about us changes and there is no stability in this earth, that He never changes. We put His adorable name first on our pages with the beginning of 1903, and oh! may our hearts drink in the consolation which we have in Jesus Christ our Lord. Think of it, beloved, He is ever the same. The same loving, sympathizing Jesus; the same omnipotent Son of God to whom all power is given in heaven and on earth; the same High Priest who is touched with the feeling of our infirmities, the One who has the unchangeable priesthood, ever able to save to the uttermost, ever living and making intercession. He abideth faithful.

What better can we do than to consider Him and at this time to call to remembrance once more that everlasting consolation and hope through grace we have in Him. As His own we can truly say, "I am my Beloved's and His desire is

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toward me" (Sol. Song vii:10). He, the One altogether lovely, He who is the center of the heavens, the Christ of God is all for us. His life, His riches and His glory are ours through the Grace of God and all His desire is toward us. Think of His unfathomable love and how this love, which passeth knowledge, wraps itself around us and has carried us to the bosom of the Father and keeps us there for all eternity. We look back and know He has redeemed us; "who loved me and gave Himself for me"; "who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed." Surely it was love, immeasurable love, which entered into our shame and judgment and bore it all; the love which God commendeth unto us that while we were yet sinners Christ died for us. Oh, the blessedness to know, as *we know*, all is settled, all is covered, and, being justified by faith, we have peace with God through our Lord Jesus Christ. It is all settled; the conscience has rest and peace in Him, whose precious blood shed on the cross made peace, and who *is* our peace.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? *Who* shall lay anything to the charge of God's elect? It is God that justifieth." What consolation through Grace! Whatever the past has been, whatever the present failure or that which is future, it is all covered by the blood. We are free and no more condemnation can be for us, sheltered in Christ.

But that love wherewith He loved the church and gave Himself for it continues; His love never, no *never*, changes towards His own. The Man in glory, our advocate and intercessor, carries all His own upon His loving heart; He knows each by name, He knows their need, their troubles, their perplexities, their waywardness and infirmities, and He loveth with a love which passeth knowledge. "And even the Father loveth you." He loveth us as He loveth the Son (John xvii:23). His thoughts toward each are love and peace. How little we know what it does mean, "His banner

over us is Love." He cares for us, He never sleeps nor slumbers; He is shielding us, praying for us, directing our path; His eyes are upon us—yes, His desire in love is towards us. And with such a love upon us, with such a Lord who continually saves us by His life, we can be often downhearted, discouraged, and even worse—dissatisfied, murmuring and complaining. What a story this tells of our little apprehension of Him and His love! And yet He never changes—He abideth faithful and true to His Word.

His love will carry us on, and at last He will bring us, His bride, into His own presence, where we shall see Him as He is and be like Him. For this glorious moment He is waiting and we are waiting. It will be the crowning event of His love—then He will be satisfied and we will be satisfied. This is our blessed future, a future of Glory, a future with Himself. "Forever with the Lord." And who can tell what His love will bring forth then? Who is able to describe the fullness of joy which is in His presence evermore? O, my soul, hold it fast "forever with Him who loved me and gave Himself for me."

But we are pilgrims still, wanderers in a world which should become more and more for us a wilderness. How long He will permit us to go on here we do not know. What is *Our Need* as long as He tarries? Our great need is surely a better realization of Himself, what He is for us, what we are in Him. Our need is to know Him better, to be in close fellowship with Him and thus to walk with the Lord, in utter dependence on Him, constantly receiving out of His fullness grace upon grace.

When He walked on the earth He was ever in communion with the Father. He had Him constantly before His eyes. Has He not called us and brought us through His Grace to a place where this is possible? Surely He has and He is able by His own indwelling to keep us in constant fellowship with Himself.

The sad decline and failure of the professing church, prophetically revealed in Revel. ii and iii, began with leaving the first love. Here our failure and decline began and always begins. But what else is the first love than heart occu-

pation with the Lord and devotion to Him. This is our great need and our safeguard in the perilous times in which we live. "Draw me," saith the Bride, "and we will run after Thee" (Song of Sol. 1:2). May He draw us and may we run after Him. May we drink in His love and His comfort, be dependent on Him and wait for Him as never before.

"Our Hope."

Elsewhere in this issue the reader will find a most helpful meditation on His last Word, "I come quickly." You find it not only in Revel iii:11, but in Revel. xxii:20, where indeed it is His last Word. Since He spoke "Surely I come quickly" He has not spoken again; the next will be the glorious fulfillment of His last Word, He Himself will come for His saints. His coming is our Hope, our blessed Hope. Surely we live in the fourth watch and the signs of that watch are about us everywhere. But it is not signs for which we are watching, but the Bridegroom. And as He is before us as the Coming One, the One who comes quickly, we shall enjoy all the sweetness and power of the blessed Hope.

Watch-words are often given for a new year. Can there be anything more suitable for these days than Revel. xxii:20? "He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus." Will you take this word for your daily path, and daily remember it? Daily let us think of Him as the One who comes quickly; daily let the heart respond, "Even so come Lord Jesus."

The Heart of the Lesson.

Our readers will find in this number for the first time the very helpful exposition of the Sunday School lessons written by Mr. C. I. Scofield. We are convinced that these simple expositions will prove a blessing to large numbers of teachers and students of Sunday School Bible classes. They ought to be put out in large quantities. We need the

kind assistance of every interested reader of "Our Hope" to make known the fact that from now on we print these expositions. Surely the circulation of literature of this kind in these days of confusion is service for our Lord.

This January number goes forth in a very large edition. We have several thousands for free sample copies. We hope to continue with extra large editions for several months at least. So send in your names or order sample copies. Form clubs wherever you can and we will give you a very low price.

Bible Correspondence Course An Important Work.

Mr. C. I. Scofield has recently completed his Bible Correspondence Course. This excellent course contains seven sections: I. The Scriptures; Inspiration and Interpretation. II. The Study of the Scriptures from Genesis to Revelation. III. The Great Words of the Scriptures, such as Sin, Sacrifice, Atonement, Justification, Sanctification, etc. IV. God, Father, Son and Holy Spirit. V. The Saints; what they were and what they are. VI. The Service of the Saints. VII. The Future; Prophetical Epochs and Events.

The distinctive features of the course are as follows:

1. Each student is the personal pupil of Dr. Scofield.

2. The Bible is the only text book.

3. The course teaches the Bible, not things about the Bible.

4. The course is the product of seventeen years' experience in correspondence Bible teaching.

5. The method: The course is in seven sections. These "sections" are crown octavo pamphlets composed of Lesson Outlines, with full Examination on each section. The object of these Outlines is to give all direction and explanation required by the student. Experience has shown just *how* and *where* a Bible student needs light; the Lesson Outlines give that light. When a student is enrolled, the entire course, with the Inductive Examination List, is sent to the student. Thereafter, the student is under the direction of Dr. Sco-

field, with whom he corresponds—the publisher's responsibility ceasing with the delivery of the course. Full directions for study accompany the Outlines.

We take great pleasure in recommending this splendid work and correspondence plan for the study of the Word of God to every one of our readers. We would be glad to see it in the hands of every subscriber to OUR HOPE.

The price of the complete course, including all examinations and certificates, if the whole course has been successfully studied, is $5. To have this course put out at once into as many homes as possible we make the liberal offer to send OUR HOPE for one year to every subscriber of the Bible Course. This offer also includes renewals. If you desire to become a student of the Correspondence Course send us five dollars and the course will be forwarded at once, and you become thereby a student and we enroll your name as a new subscriber (or some other name you may send instead of yours). If you are a subscriber to OUR HOPE we will credit you with one year's subscription.

Prospectus and sample pages will be sent free on application.

Second Edition of Zechariah.

The first edition of our work on Zechariah is now exhausted and a second edition is being printed. It will be ready during January. The book has done very much good and we are sure this second edition will soon be in circulation. We reduce the price to 50 cents a copy postpaid to any part of the world. It should be in the hands of every student of the prophetic Word.

Boston Bible Conference.

As announced before, the Boston Midwinter Bible Conference will convene again at the Park Street Church, corner of Tremont and Park Streets. The church has been rented for these meetings. The Conference will hold its first session on Tuesday afternoon, February 2, at

2:30. Two meetings daily at 2:30 and 7:30 for four days, February 2, 3, 4, and 5.

Announcements, speakers, topics, etc., will be mailed the middle of this month to all of our readers in New England. If you are willing to distribute a larger number of the programs drop us a postal and let us know how many you can use. Mr. Scofield and other brethren will lead in the teaching.

Special Offers.

A good many of our readers made use of the special offers printed in the December issue. We extend this offer to February 15 for the sake of our many new readers.

Offer I.—The Harmony of the Prophetic Word, Bellett's, The Son of God, Scofield's Addresses on Prophecy, Jennings' Satan, Israel's Messiah, and Joseph and His Brethren, new edition. In all about 600 pages of excellent scriptural reading matter.

Offer II.—Gospel of Matthew, Scofield's Addresses on Prophecy and on Galatian's Studies in Joshua and Israel's Messiah.

Offer III.—Studies in Zechariah and the Harmony of the Prophetic Word.

Please state which order you wish to have sent. Either I, II or III for one dollar. These offers are only good up to February 15, and we trust many of our readers will avail themselves of this opportunity.

Studies in Genesis has been omitted in this issue on account of the limited space. We hope to continue with it in the next number.

The Gospel of Matthew.

Chapter xvi. (Continued.)

What follows now after the warning words of our Lord is one of the most important sections of this first Gospel. Around the contents of the second half of the sixteenth chapter cluster indeed the most vital and solemn doctrines. We approach, therefore, the exposition of this part with much prayer, that His Word may be made very plain to every reader and all may learn the lessons which are put before us.

We find the Lord and His disciples in Caesarea-Philippi, and there He asks His disciples what men say concerning Himself. After the disciples had answered He turns to them with the same question and Simon Peter gives that wonderful answer upon which the Lord announces the fact of the future building of His church, as well as His coming suffering, death and resurrection. Before we begin the study of these events in detail we wish to say that only in Matthew do we find the full answer to Peter's confession and the fact brought out that the Lord is to have a church. The other Gospel records do not mention these words at all. The Holy Spirit put them here in this dispensational Gospel because *there it is where they belong.* He, as the writer of this Gospel, is like a goldsmith who has numerous precious stones and pearls, each a costly gem in itself, and forms them in a perfect chain. He arranges all in His divine order, in perfect beauty, to work out and show forth the perfection and worth of the Lord. And so He put the events before us into the very heart of the Gospel of the King.

"But when Jesus was come into the parts Caesarea-Philippi, He demanded of His disciples, saying, Who do men say that I, the Son of man, am? And they said, Some, John the Baptist; and others Elias; and others, again, Jeremias, or one of the prophets" (verses 14, 15).

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It is significant that this takes place in Caesarea-Philippi. It is on Gentile ground, so to speak, where it happens and where on the one hand it is demonstrated once more that His own had not received Him; and on the other, He is truly confessed and His revelation concerning the church is made known.

In putting the question to His disciples, "Who do men say that I, the Son of man, am?" He knew of course perfectly well what men said of Him, for He knows all things. Nor does He include in this question those proud and evil Pharisees with their blasphemies, but He means the multitudes who had followed Him, the men who had listened to His words and who had seen His miracles. The answer they give Him, the echo of the different voices in Israel, *proves only too well that they knew Him not. John the* Baptist, Elias, Jeremias, or one of the prophets, these were the estimates of Him who is God manifested in the flesh. And is not this yet the burning and important question, "*Who is He? What think ye of Christ?*" *It is still so,* and the attacks of the enemy are ever aimed at the person of the Lord. The answer is a manifestation of the unbelief of His earthly people Israel, and this unbelief becoming more and more evident indicates the setting aside of Israel. So it is again at the end of this Christian age. The ever increasing denial of the Deity of Christ and of His Glory, as it is going on in that which claims His name, Christendom, is the forerunner of judgment. (2 Pet. ii).

But now the Lord turns to His own. "He says to them, But ye, who do ye say that I am? And Simon Peter answering, said to Him, Thou art the Christ, the Son of the living God." The question was addressed to the disciples, but Peter answers as the representative of the disciples, and is also the mouthpiece of the Father, whose revelation has come to his heart. But what does this confession mean and what does it all include? It includes more than the prophetic statements contained in the Old Testament Scriptures concerning the Deity of the Messiah, that He is the Mighty God, Immanuel. It is more than the expres-

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sion of faith in the prophecies and the fulfillment of them in the person of Him who was standing in their midst. The confession is *personal* faith in the Christ, the Son of the *living* God, and as such He had been revealed unto Peter by the Father, and Peter, knowing Him as the eternal life, realizing Him as the one who hath life and who imparts life, gives utterance to it. The confession goes beyond the cross and the grave and shows forth Christ the Son of God *in resurrection, though Peter had not the full grasp of this* when He spoke. It includes all that, realized in personal faith, which the Lord speaks of in the Gospel of John. "For even as the Father has life in Himself, so He has given to the Son also to have life in Himself," * * * and that which precedes this statement in John v, "Verily, verily I say unto you, that an hour is coming, and now is, when the dead shall hear *the voice of the Son of God, and they that* have heard shall live." But all is of course in anticipation of His resurrection from the dead, as we read in the Epistle to the Romans, "marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead, Jesus Christ our Lord" (Rom. 1:4).

And thus Peter's confession includes all upon which personal faith in the Son of God rests and around which this faith centers. The first Epistle Peter writes by the Spirit of God brings forth the word "living" in connection with the resurrection of Christ. There we read of "a living hope through the resurrection of Jesus Christ from among the dead," and "the living and abiding Word of God," and the Lord is termed "a living Stone," while believers are "living stones." The confession of Him by Peter, through the Father's revelation, is then something altogether new. It denotes a new departure and is the very opposite from Israel's unbelief. How it must have delighted His heart, when for the first time the full truth concerning Himself comes forth from human lips as the result of divine revelation! And now He is ready and free to give as the Son of the living God a *new revelation.* He is *now giving* a glimpse of what is going to be and He speaks of that mystery hidden in for-

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mer ages, the church or assembly, which He calls "My church."

"And Jesus answering said to him, Blessed art thou, Simon Barjona, for flesh and blood has not revealed it to thee, but my Father who is in the heavens. And I, also, I say unto thee that thou art Peter, and on this rock I will build my church (assembly), and hades' gates shall not prevail against it" (verses 17, 18).

The blessedness of Peter is announced first, a blessedness which is equally upon each sinner who believeth in the Christ, the Son of the living God. "Bar Jona," as the Lord calls Simon, means "son of a dove," and the dove is the emblem and type of the Holy Spirit, by whom Peter was born. Flesh and blood could not produce such a revelation and such faith, it was the work of the Father; and upon this He, the Son, speaks, "*I* also, *I* say unto thee * * *" So in the event before us we have the Father mentioned as well as the Son and the Holy Spirit.

With His own divine authority the Lord now speaks to Simon. Simon Bar Jona receives a new name. Thou art Peter. The Greek word Petros means "a stone"; and then the Lord gives the declaration of the building of His assembly upon this rock. The new revelation is concerning His church. The word church "ecclesia" is found here for the first time in the Bible. It means literally "to call out" and denotes an assembly of persons. It would be much better if the word assembly could be substituted for the word "church," as that term is so much misused. By speaking of "my church" the Lord indicates what he is going to do with those who, like Peter, with a God-given faith, confess Him as the Son of the living God. They are to form His church, one great assembly.

This passage containing the word "church" for the first time, and the Lord intimating that it is still a thing of the *future, should be sufficient in itself to clear up all the* unscriptural views held and taught throughout Christendom about the "church."

The Lord's speaking of the church as *to be built* upon

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this rock makes it very clear that there was no church in existence up to that time. It is therefore all wrong to speak, as it is done so often, of the Old Testament church. There was no such institution in Old Testament times. It is altogether unknown on the pages of the Old Testament prophetic Word. There is of course that in types which indicates that a church was to be called into existence and which *we* now understand after God's hidden secret has been made known. We remember some years ago, after giving an address on the church, how a number of brethren took exception to our statement that there was no church in the Old Testament. The argument they brought was from Stephen's address in Acts vii., where it speaks of "the church in the wilderness," and because this referred to Israel these brethren took it for granted that Israel was the church of Christ in the wilderness. What havoc and confusion such a view produces and leads to! All the sad conditions about us in Christendom originate from the prevailing ignorance of what the church is. The miserable method of applying promises made to God's earthly people Israel to the church, and forcing the fulfilment of them into this present age, has its starting point from the same misconception.

Now if the term "church in the wilderness" is mentioned in the Book of Acts, it simply means "a congregation, an assembly of people in the wilderness," and such was Israel. The word "ecclesia" church is likewise used in Acts xix:32. The mob there is called "ecclesia," but unlike Acts vii:38, the translators used the word assembly instead of "church."

However, the emphasis here is upon the word "my." He is going to have an assembly of people, a church; this out-called people is for Himself. The formation of His assembly could only begin after the work of redemption had been accomplished. He had first to suffer and die, to be raised from the dead and by it become Lord and Christ, to be received up into Glory and the Holy Spirit sent down, ere the building of His assembly could begin. Therefore He says here, "I will build my church"; not I am building it now, or it has been building since Adam's day, but "I *will* build."

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Get this clearly settled in your mind and the fuller revelation about the church, the body and bride of Christ, her heavenly calling, heavenly relationship, heavenly hope and heavenly destiny, will soon be understood. And the gates of hades, death, cannot prevail against it because He whose is the church and who builds it has prevailed over death and has annulled him, who has the power of death, that is the devil.

This fuller revelation we do not find here. This is not the place for it. Nor do we find the full truth concerning the church revealed on the day of Pentecost. If Peter were the rock, a statement we shall follow directly, the rock upon which the church is built, we could surely expect that on that wonderful day, when the Spirit was poured out, Peter in his preaching would refer to himself and to the church. But he uses the word "church" not once in his address. When at last all is to be brought out and that mystery hidden in former ages is to be made known, the Lord does not commit these truths at all to Peter, but he chooses another instrument to whom He intrusts His secrets, Paul, the Apostle of the Gentiles. Through Paul the full revelation of the assembly, the one body, is given.

As it is so well known, Roman Catholicism founds upon the Lord's words to Peter the assertion of Peter's supremacy, and as an outflow from this the Papacy. Peter, according to the poor Romanist, is the stone upon which the church is built, and the infallibility of the church is claimed from the words "hades' gate shall not prevail against it."

What then does the Lord mean when He says, "Thou art Peter and upon *this rock* will I build my assembly"? He did not mean Peter or He would have said "upon *thee* will I build my church." The word Peter—petros—means a part of a rock, that is a stone. When the Lord says upon what He is going to build His church, He no longer speaks of *petros*, a stone, but he uses the word *petra*, whith means a rock, out of which the petros, the stone, is hewn. The word petra, rock, He uses for the first time in Matt. vii 24, 25. The house there is built upon a *petra*, a rock, and cannot fall, and this rock is He Himself. "This rock"

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upon which the assembly is built is "Christ, the Son of the *living God*" as *confessed by Peter.*

But why this peculiar use of petros and petra—a part of a rock and the rock? Ah, it brings out the most precious truth that Peter and every true believer in possession of eternal life, this life imparted, is associated with Him, is a part of Him, for He is the Eternal Life.

Let Peter answer from the God-breathed words of his first Epistle, "To whom (Christ) coming, a living stone, *cast away indeed as worthless by men, but with God chosen,* precious, yourselves also, as living stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii:4-6). Here is the same relation of stone and stones, and Peter himself settles the question of who the stone is—not he, but Christ—and Peter, like every other true believer, is but a living stone built upon Himself. It would take us too far to look to the *Messianic prophecy in Isaiah xxviii:16, the basis of Peter's* words.

But the Lord has more to say to Peter. "And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth, shall be loosed in the heavens" (verse 19).

These words have been very grossly misapplied and the most abominable doctrines have been *built upon it.* It is indeed strange that but few Christian believers are clear about their meaning. From these words to Peter the very ridiculous, Christ and the Gospel dishonoring picture is drawn, which represents Peter with keys in his hands guarding the entrance of heaven, and that it is left to him, who shall be admitted and who rejected. The Lord did not say the keys to heaven were given to him, nor did he say that the keys to the church were in his hands and with the loosing in the earth and loosing in heaven the Lord never meant that the eternal destiny of one single soul was left in Peter's hands.

Let us see that the keys of the *Kingdom of the heavens*

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were given to him. The Kingdom of the heavens is not heaven nor is it the church, and upon this fact rests the true meaning of the words before us. Notice the *place* Peter has in the church, not different from the place every believer holds in the assembly through the Grace of God, is given first and when the Lord speaks of giving him keys of the Kingdom of the heavens, He confers upon him authority for actions *not* in the church, but in the Kingdom of the heavens. It is therefore wrong to say that the Lord gave the keys of the church to Peter, except one assumes (which is so often done) that the church and the Kingdom are identical.

We have learned before (Matth. xiii) what we have to understand by the Kingdom of the heavens in its present form. It embraces the entire sphere of Christian profession, all Christendom. Every one who confesses the name of Christ is in the Kingdom of the heavens, though that one may not at all be a true believer. This Kingdom of the heavens is in existence in the earth during the absence of the King; it is committed into the hands of men, and it is to be administered by men. Now, if the Lord tells Peter that He will give to him the keys of the Kingdom of the heavens, He puts the administration of the Kingdom into his hands. The question arises next, *Did the Lord assign to Peter a special work distinct from the other disciples?* Are the keys peculiar to Peter and only to Peter? Was Peter to have these keys exclusively? These are important questions.

It is easily proven that the Lord did *not* mean to single out Peter and give to him a work distinct from the other disciples, nor did he give him a peculiar place or one of supremacy.

The Lord adds immediately after the declaration that He will give to him the keys of the Kingdom of the heavens—"and whatsoever thou mayest bind on earth shall be bound in heaven, etc." Now, if we turn to the eighteenth chapter of this Gospel (verse 18) we find that the Lord repeats this very commission and He addresses it no longer to Peter but to the *whole* company of disciples. Peter must be looked

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upon in the whole passage as the *representative* of the disciples and as such of all true believers. If the Lord calls him "a stone," He certainly did not mean him *alone*, but every one who believes is a living stone, and so when He speaks of the keys and the binding and loosing He commits this authority not upon Peter exclusively, but upon every disciple, and as true believers form His assembly, upon the assembly as such.

It is generally taught that Peter used the keys on the day of Pentecost, and when he preached to Cornelius and his household (Acts x). It is assumed that the Lord gave this commission to him exclusively and that the words of the Lord were fulfilled at these occasions. However, this cannot be proven from the Scriptures, nor does Peter refer to any special authority in preaching on the day of Pentecost or in the house of Cornelius.*

But what are the keys? The answer is, Knowledge (teaching and preaching) and Baptizing. "Go ye therefore and teach (disciple) all nations, *baptizing* them in the name of the Father and of the Son and of the Holy Ghost" (Matt. xxviii:12). These are the doors of entering into the pro-

*After all that Rome and ritualism and even more evangelical systems have found in these keys, it may be hard to credit such a view as this; and with many it has been customary to point to Peter's eminent place on the day of Pantecost in opening the kingdom to the Jews, as afterwards in the person of Cornelius to the Gentiles. But an eminent place may be fully allowed him in this way, while yet we deny him an exclusive place; and, in fact, we cannot exclude others on the day of Pentecost; nor even at Caesarea allow that this was the sole use of the key in relation to the Gentiles, any more than the use of *another* key than that which before had opened the kingdom to the Jews. One act did surely not exhaust the service of the key, nor to open the door *twice* require *two* keys. Can it be thought that the door once opened simply remained open, and needed no more opening? On the contrary, I believe it can be conclusively shown that the administration of the kingdom, which these keys stand for, is not yet over, is not at all come to an end in one initial authoritative act. Men still receive and are received in; and if the power of the keys speaks of admission into the kingdom, and the kingdom be the sphere of discipleship, then the key is in fact but authority to disciple.—*Numerical Bible.*

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fessing sphere of Christendom, that is the Kingdom of the heavens. These keys are still used. Now, the binding and loosing refers only to discipline in the earth. It has nothing whatever to do with remission of sins or eternal salvation. We pass this over at present, but shall enter into it more fully when we reach the eighteenth chapter, where we find these words in connection with the statement, "where two or three are gathered together unto My Name, there am I in the midst of them."

"Then He enjoined on His disciples that they should say to no man that He was the Christ" (verse 20). As the promised Messiah His people had rejected Him; He is now to go on towards Jerusalem to be delivered up and then raised from the dead to be announced as Lord and Christ. Therefore He enjoined His disciples not to publish Him as the Christ.

(To be Continued.)

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Studies in Isaiah.

X.

Chapter VIII.

This chapter is closely connected with the preceding one. The events recorded here in the beginning of the chapter transpired not very long after the memorable meeting of the Prophet of God and the unbelieving son of David, King Ahaz. Again we shall see how from the history of Israel's day we are rapidly carried on to the great future events of Israel's unfulfilled history. The Spirit of God so often reveals in prophecy the things to come through past events of God's ancient people, and makes these types of what is to be. The failure to discern this makes much of the Old Testament prophetic word unintelligent and uninteresting, and is in part responsible for that wicked criticism of the Word of God which has become so prevalent in our day. If we divide the Word of truth rightly, and ever keep God's revealed purposes concerning Israel in view, there will be no difficulty in grasping the meaning of what God spake through the mouth of His holy prophets.

We have in the chapter before us:—

I. Jehovah's Word and the Signs Given.

"And Jehovah said to me, Take thee a great tablet, and write thereon with man's style, concerning Maher-shalal-hash-baz. And I took unto me to witness, sure witnesses, Urijah the priest, Zechariah the son of Jeberechiah. And I came near to the prophetess, and she conceived and bore a son; and Jehovah said unto me, Call his name, Maher-shalal-hash-baz. For before the lad knoweth to cry, My Father! and my mother! the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria" (verse 1-4).

The object of this Word and the action of the prophet in writing upon the tablet and naming his son by the same name which Jehovah had commanded him to write upon the tablet, was to announce the swift victory which Assyria was to gain over Syria and Samaria, the allied enemies of the

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house of Judah. Maher-shalal-hash-baz means "Swift for spoil, hasty for prey." The name indicates what Jehovah is going to do. The witnesses have likewise significant names: Urijah, Jehovah is light; Zechariah, Jehovah remembers; and Jeberechiah, Blessed of Jehovah. What witnesses these are to God's Word! And all the Lord had said was fulfilled to the letter. A son was born to Isaiah and he bears the prophetic name; before he was very old, before his lips could speak the first intelligent sounds, God had kept His Word and punishment had fallen upon Syria and Ephraim, the enemies of Ahaz. How literally God keeps and fulfills all He has said.

II. Jehovah's Word Through the Prophet—The Assyrian Invasion.

"And Jehovah spake again to me saying, Forasmuch as this people refuseth the waters of Shiloah which flow softly, and rejoiceth in Rezin and in the son of Remaliah, therefore, behold, the Lord will bring upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he shall mount up over all his channels and go over all his banks; and he shall pass through Judah; he shall overflow it and go further, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (verses 5-8).

The dominion of the Assyrian over Israel's land had been announced before, and here it is reported in a new setting. In the tenth chapter we shall study his march upon Jerusalem and how he filled the land with desolation. Continually this enemy of God's covenant people is brought before us in the first half of Isaiah. Two rivers are mentioned in the paragraph, the softly flowing Shiloah and the waters of the river which is to overflow its banks and sweep everything *before. This is the river Euphrates. Shiloah, which God's* people despised, is a little stream, which originates in the cleft of a rock (it is still flowing), situated on the southwestern slopes of the mountain upon which the temple was erected. The waters formed a pool, which was called Siloam, by interpretation "Sent" (John ix). As the sweet, quiet and ever-flowing water, the "sent," Shiloah is the type of the Holy Spirit, and here it stands for all what God in

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His rich mercy had given to His people and what He was willing to give to them, a continual supply coming from Himself. *But they refused and despised the waters of* Shiloah. Instead, they looked towards the Euphrates. The overflowing of the banks, the reaching of the waters even unto the neck, all stands for the overflowing judgment to come upon the land and the people. It is a prophecy which puts the end history of the land, which is His land, before us. The Assyrian, the one from the North, is to cover that entire land. The vision of Ezekiel shows (chapters xxxvii and xxxix) what it will be and how Gog and Magog will stretch out the wings and fill the breadth of the land. It is the future which is here unfolded. Desolation for the promised land up to the end, and the *worst desolation then. But, oh,* how precious is the word "thy land, O Immanuel!" God *speaks, and not the prophet, and He calls the land covered* over by the enemy "thy land, O Immanuel." Immanuel—God with us—was announced to come, God manifested in the flesh; and that little land, the land upon which the blessed Son of God stood later, the land where the Lamb of God shed His blood—that land is called "Immanuel's Land." It is His own, and here is all the hope and comfort for poor Israel. Never can that land remain in the desolate condition in which it has been and still is. He will come again, and when the Lord returns, the rightful heir to David's throne, and takes in majesty and power that throne, He will break the Assyrian to pieces and cover His own land with His Kingly Glory. This is your future storm-*tossed land and storm-tossed people!* "*Surely this man* shall be the peace when the Assyrian shall come into our land" (Micah v:5).

III. The Answer of Faith.

"Rage, ye peoples, and be broken in pieces! And give ear, all ye distant parts of the earth: Gird yourselves and be broken to pieces; gird yourselves and be broken to pieces! Settle a plan, and it shall come to naught; speak a word, and it shall not stand: for God is with us (Immanuel)." (Verse 9, 10.)

It is the prophet now who speaks, and he represents the faithful remnant of Israel. Well may faith say and faithful

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Israel declare "rage, ye peoples, be broken to pieces!" Prophecy is equally for us the lamp which shineth in a dark place. We can look on to all the strivings and planning of the nations and know that He overrules all and will sit soon in judgment upon these nations. It is precious to see how faith takes hold, here in this passage, of the Word God had spoken. The prophet says, "for—Immanuel." This is the reason of His hope and His confidence.

IV. The Word Concarning the Faithful Remnant of Israel.

"For Jehovah spoke thus to me with a strong hand, and He instructed me not to walk in the way of this people, saying, ye shall not say, Conspiracy, of everything of which this people saith, Conspiracy; and fear ye not their fear and be not in dread. Jehovah of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. And He will be for a sanctuary; and for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and snared, and taken. Bind up the testimony, seal the law among my disciples. And I will wait for Jehovah, who hideth His face from the house of Jacob; and I will look for Him.

"Behold, I and the children that Jehovah has given me are for signs and for wonders in Israel, from Jehovah of hosts, who dwelleth in Mount Zion. And when they shall say unto you, Seek unto the necromancers and unto the soothsayers, who chirp and who mutter, say, Shall not a people seek unto their God? Will they go for the living unto the dead? To the law and to the testimony! If they speak not according to this word, for them there is no daybreak" (verses 11-20).

This is a most wonderful paragraph and will be helpful if studied closely. Jehovah addresses now the prophet as the representative of that faithful remnant of Israel, which the Lord always preserved among His people. That remnant is to be separated and will not share the apostacy and the conspiracies of the unbelieving part of the people.

Verses fourteen and fifteen are deeply interesting. The Lord reveals the rejection of Him who is Immanuel. Compare with chapter xxviii:16 and read the following passages: Luke ii:34, Luke xx:18, Matthew xxi:44, Romans ix:32, 33, and 1 Peter ii:8.

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With this revelation the prophet declares his trust again. He will wait for Jehovah, the one who hideth His face from the house of Jacob. All this refers us to the future, when a remnant will wait for His glorious manifestation out of the heavens. There may also be made an application to the remnant of His heavenly people, that remnant Philadelphia, which keeps the Word and does not deny the name (Rev. iii:9). The Word "Behold I and the children that Jehovah hath given me," is quoted in Hebrews ii:13. They are applied to the Lord. This brings in most wonderfully the fact that while Israel has rejected the Messiah, He has children given unto Him, who are for signs, like Isaiah's children, who were divinely named. Israel refused Him, but He has children now who are His seed, one with Him, and He is not ashamed to call them brethren. This is the church, and these children, sons of God, heirs of God and joint-heirs with Himself, are, like Isaiah's sons, witnesses to blinded Israel and the world.

Necromancers, soothsayers will do their evil work in the end in unbelieving Israel as it is seen so often in the Word. The unclean spirit will return with seven others—this will be the end of this generation. The remnant is warned against them and exhorted to the law and the testimony. For the unbelieving nation there is *no daybreak*. No hope is held out for them. It has been taught of late by some that all Jews who continued in unbelief, even those who so wilfully rejected the Lord, will be raised up again and brought back to the land and have a share in the kingdom. This is a very unscriptural and wicked doctrine.

V. The Great Distress.

"And they shall pass through it, hard pressed and hungry; and it shall come to pass when they are hungry, they will fret themselves and curse their God, and will gaze upward; and they will look to the earth; and behold! trouble and darkness, gloom of anguish; and they shall be driven in thick darkness" (verses 21, 22).

Here, then, we have a most solemn description of what awaits the unbelievers in Israel. It is the picture of despair. Curses are upon their lips. Trouble, darkness and gloom of anguish everywhere, and in that day when the King appears they will be driven into thick darkness.

Rejoicing in Hope.

For 1904.

Hope scatters radiant beams of light,
And earth's dark shadows flee,
As through the vista here I look,
My loving Lord, for thee.

Thee to behold! what glories meet,
Beloved Lord, in thee!
Glories which ne'er shall dim nor fade
Through vast eternity.

What deep unmingled joy to see
Thy once-thorned, bleeding brow,
With circling diadems adorned,
The Lord of glory thou!

Thy beauty soon its brightest rays
Unveiled these eyes shall see;
And while the age of ages rolls,
Still undiminished be.

Thy perfect, thy unmeasured love,
Its fulness shall explore;
My theme of rapturous delight,
My song for evermore.

The Father's house, the mansions there,
All, all shall I behold!
But ah! the thought of seeing thee
Is ecstasy untold.

Thyself the glory and the light,
Thou spotless Lamb, once slain;
Where all in adoration bow,
Thy worthiness proclaim.

Heaven's sweet, melodious note shall soon
Pain, grief, and tears dispel;
No cloud of sorrow there shall mar
The one responsive swell.

In fellowship I'd walk with thee,
Thy sufferings, Lord, to share;
Would know thy resurrection power,
Daily, thy cross to bear.

Nailed to the cross 'tis there I learn
Thy quenchless love to me;
And in the value of thy blood,
Peace, shelter, victory.

Here, in thy steps I'd follow on,
The world's vain show despise;
Would press with vigor forth to reach
The bright, unfading prize.

Then help me while I'm waiting here,
Through scorn, reproach, and shame,
To live for thee, beloved Lord,
And magnify thy name.

"I Come Quickly."

(Revelation iii:11.)

What a message is this. Is it not like a telegram from the Bridegroom to the bride? "And the Spirit and the bride say, Come. And let him that heareth say Come." Have you gone out to meet the Bridegroom? Have you received the message? What is your reply? Is it "COME"? "Even so, come, Lord Jesus." Surely the bride should rejoice to have such a message from the loving Bridegroom. Once He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Now He says, "I come quickly." The Spirit applies this tender whisper to the heart of the bride. So that "the Spirit and the bride say, Come."

"Quickly" does not mean in so many years. It does not mean, after you have passed through the great tribulation, such as never was, and never shall be again. It does not mean, after the literal city of Babylon is rebuilt. It does not mean, after the man of sin has been manifested. It does not mean, after the Roman empire has been restored. It does not mean, after you have all been slain for the word of God, as those who shall have the testimony of God, as in Revelation vi 9. It does not mean, after you have been killed by the man of sin, for refusing to worship the beast, or head of the Roman empire (Rev. xiii:11-17). No, it just means this, that the coming of Christ for the church is the very next, the very first event.

These words, "I come quickly," just mean what they would from a bridegroom coming from a distant shore to take his bride. He sends her a telegram. It does not give the day nor the hour, but it says, "I come quickly." In the gladness of her heart, she sends a telegram in reply—"Come,

my bridegroom." Yea, one word expresses the desire of her heart—"Come."

Can you say in reply to Jesus, Come; come now, come soon, come quickly? These inspired words were written, expressing the hope of the church, eighteen hundred years ago; but for long centuries this hope was lost, and death, or even Christ coming in judgment, was put in its place. Yes, not only was the brightest hope taken away, but the most gloomy fear was put in its place; thus robbing the soul of its chief comfort, and the gospel of its joy.

Suddenly, when least expected, in the midst of the darkness that prevailed in the early part of the nineteenth century, the midnight cry was heard, "Behold, the Bridegroom; go ye out to meet him." Yes, the Person of the Bridegroom has been suddenly again revealed to the church; and the need was felt to go out to meet Him.

The foolish are found without oil in the lamp of profession. Surely it becomes the wise to stand with trimmed lamps, waiting to hear the voice, and to see the coming Bridegroom. But what a moment! How soon the door will be shut. A moment, the twinkling of an eye, the bride is gone; the door is shut.

And then that bitter wail of everlasting despair, "Lord, Lord, open unto us." Will He hear? Will He open? No, no. He says, "Verily, I say unto thee, I know you not." Long had the door stood open, and you refused to enter. In the days of Noah, the longsuffering of God lingered 120 years. In this dispensation of richest grace, of deepest mercy, the patient longsuffering of God has waited more than 1,800 years. But the day for Noah came at last, the hour, the last moment, and "the Lord shut him in." The eight were shut in; the world of violence and wickedness was shut out. Yes, the door was shut, and it was forever too late. *Another year of longsuffering grace has run its course; but the door may be shut before another comes to a close.*

What a reflection if still unsaved—you may be forever shut out before this year shall close; and then, too late. Not a ray of hope shall ever cheer your dark despair—shut out.

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"I know you not," Jesus has said. "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. But as the days of Noe, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. xxiv:36-39). Every word of Jesus will assuredly come to pass. Did He not weep over Jerusalem? Did He not foretell its utter destruction, and that the Jews would be led away captive into all nations? that it should be trampled under foot, until the times of the Gentiles be fulfilled? (Luke xix:41-44; xxi:22-24). Yea, and every word He has spoken will as surely come to pass.

Is not the moral darkness and wickedness of the world fast becoming what it was in the days of Noah? Restrained at present, but preparing, and ready to break out in universal violence and bloodshed, such as the world never yet saw? And this will surely be, when the redeemed are caught up, and peace is taken from the earth.

Fellow believers, let us then read our telegram—precious words from the Bridegroom—"I COME QUICKLY." What a calm that gives to the soul in the midst of the storms of the world. And to one really walking with God, what peace in the midst of these last of the last days of sorrows in the church. Let us behold the Bridegroom. What love! "Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church (or, to himself glorious), not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v:25-28).

O bride of the Lamb, what scenes await thee! To be presented glorious to Him who has loved thee, and washed thee from thy sins; to be with Him and like Him forever. Nothing can separate thee from His love even now; but thou wilt be with Him—yes, with Him in holy, adoring worship, whilst the storms of judgment are poured out upon the earth,

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and upon the great Babylon of apostasy; and then shall the assembled multitude of the heavenly host rejoice, and with the voice of the mighty thunderings say, "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and His wife hath made herself ready," etc. (Rev. xix). And still further, one of the seven angels said, "Come hither, I will shew thee the bride, the Lamb's wife. * * * Having the glory of God, her shining was like a most precious stone as a crystal-like jasper stone" (Rev. xxi New Translation). The bride shall be in every way suited to the Bridegroom.

How sad that so many Christians should be robbed of the enjoyment of this blessed hope. It would even be a terror to some to believe that Jesus really means what He says in those three words, "I come quickly." Would it be terror or joy to you, dear reader, to know that we may now expect Him *at any moment?* Is there still some dread of judgment? If you are in Christ, there is no condemnation; there is no judgment for sins or sin. He has settled all this when He came the first time. He comes now to us, to all believers, as Saviour, yea, as Bridegroom. As Isaac met Rebecca, so will He, the Bridegroom, meet us. What joy to Him to take us into the place prepared. Then will the desire of His loving heart be granted. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world" (John xvii: 24). What words of love, then, are these of Jesus.

"I come quickly; hold that fast which thou hast, that no man take thy crown."

Whatever may be the perplexity and confusion, and *though some may have been discouraged by reason of the* difficulties of the path, yet the Lord does not say, Give in, let go; no, but, "HOLD that FAST which thou hast," If gathered *to Him the Holy and the True, and if He can say to us,* "Thou hast a little strength, and hast kept my word, and hast not denied my name." Oh the privilege then of holding fast the testimony of the Lord. He will not fail to give the

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crown of reward. Yes, He says, "Hold fast that which thou hast, that *no man* take thy crown."

Surely our hearts reply, Until Thou come, "Hold thou me up, and I shall be safe." If He tarry a little longer, may we be kept as faithful witnesses of the rejected Jesus, in the midst of the increasing darkness; and to him be all praise.

C. S.

Eternal Punishment.

(Continued from December, 1903.)

The Old Testament, although it has little direct light on the subject, yet gives an abundance of most valuable figures or pictures. Amongst these is the *Leper* in Lev. xiii. Here we have a figure of man in the flesh: what he *is* evidenced indeed by certain symptoms; but he has, in the type, done nothing. The question that the priest has to determine is what he *is*, not what he has *done*. He might personally have been morally upright, but if there was a "rising," a "bright spot," a "white hair," he was declared a leper and unclean. Where then was necessarily his place but outside the camp? But there was no punishment meted out to him there; no stripes, no stoning; not a hand was lifted against him; the glances that followed him as he sorrowfully passed to that desolate place were rather filled with pity than reprobation. He was there—necessarily there—because of what he *was*, not because of what he had *done*. His presence in the place where God dwells would have been an anomaly—the same place could not contain God and the manifested leper. If this was the case in that far-off day, most certainly is it a figure of that other day yet to come in which "the tabernacle of God is *with men*, and *He will dwell with them*" (Rev. xxi.) *in a* far wider, truer sense even than in Israel, for then it will not be a question of externals, but of realities, and once more then must every leper be put outside that dwelling of God. He will not, He cannot dwell in a place so defiled. But "*outside*" in that day will be outside the whole scene of blessedness.

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Thus then the possession of *life*, divine life in the Second *Man, alone fits for the dwelling with the living God; this* lacking, the second death is the necessary abiding place. But life comes only from and with Christ. Hence the one sharp, clear, dividing line between men is their relationship to the Son of God, the Lord Jesus Christ. This determines what they *are:* apart from Christ, they are in peril; but "he that hath the Son has life, shall never come into judgment, but is passed from death unto life." No single one that has Christ, and with Him divine life, can possibly, from the nature of the case, be in the second death; and no single one that passes out of this scene spiritually dead because in separation from God, can from the nature of the case dwell in that scene and sphere of Life with the living God.

Thus, speaking plainly, men's eternal dwelling-place is determined primarily by what they are, not by what they have *done*. But the two principles of judgment cannot be in any way antagonistic to one another. If anyone has Christ, and thus a new divine life, this must necessarily show itself in action, in accord with its own nature. It is *divine*, and hence its display will always have the divine marks of Light and Love. Every thought, every word, every deed coming from that Life will be marked by righteousness and love. As the Apostle John says: "He that doeth righteousness is righteous, even as He is righteous," and again, "Every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love."

But again—for we have not quite cleared away our difficulties yet—take a man clearly and admittedly born of God, yet how often does such—I might say all such—sow to the flesh? Even the "beloved disciple," John himself, could go counter to his Lord—was that flesh or Spirit? Peter could deny Him with oaths—was that flesh or Spirit? Yea, even after being sealed by the Holy Spirit, he could give way in the gravest crisis, and withdraw from the Gentiles, wherein, says Paul, he was to be blamed (Gal. ii.)—was that sowing to the flesh or Spirit? Even our own dear Apostle Paul on one occasion could burst out with "God shall smite thee, thou whited wall," and then withdraw the word with sorrow. Surely this was not sowing to the

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Spirit. And if this the case even with these most honored apostles, what of *us?* And how *then can those, who thus* again and again sow to the flesh, be a "reap" the assured "corruption" that we are told is the harvest of such sowing, and yet, at the same time, *enjoy unmingled blessing?*

The Word of God gives us a clear answer to this. Even those born of God must be first manifested before the judgment seat of Christ, according to 2 Cor. v: 10, before they can be manifested in glory with Christ, according to Col. iii: 4. It is here the fact that they are true children must be shown out, in that holy, searching divine Light; and the deeds done do show it out. For be there but one single word ever spoken that could only have its birth from the divine nature, that word is sufficient to *manifest* the speaker as a true child. This must be almost literally the case with the penitent thief. No works of mercy shall those hands ever do, no errands of love shall those feet run, but that one word of his: "Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss. Lord, remember me when Thou comest in Thy kingdom," serves to manifest him as a true "*child.*" So every single saint manifested before that judgment seat must necessarily have that one mark of new birth: *confession of sin and self-judgment.* In this the priestly eye of the Great High Priest sees the healthy "black hair" that always delivers from any suspicion of leprosy (Lev. xiii: 37), and pronounces him *clean.* Every act prior to this must necessarily have been a dead work, and as such is burned. Yea, and many an act after it; as, in degree, the honored Apostle Peter's at Antioch cannot stand the fire of that day, but is burned, and as far as that work goes he does "reap corruption." Some may and doubtless shall then evidence the truth of that word, "His works shall be burned, but he himself shall be saved; yet so as by fire" (1 Cor. iii: 15). For reaping corruption does not necessarily mean that he is cast into the lake of fire. If a man sows tares or thistles, it does not necessarily follow that he is hung or imprisoned for it; but it does necessarily follow that he *reaps* tares. He gets no wheat, no

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food, nothing of value at all; he suffers loss. There is no escape from that.

Thus, as has been said, these two principles of judgment are not contradictory at all. With the one awful dividing line of Life and Death come an infinity of divergencies or discriminations in the lots of every one on either side of that line—discriminations that are worked out by each individual, as the harvest is the result of sowing.

Now will you please turn to a word of the Lord Jesus that bears most directly on our subject. You will find it in Luke xii: 47, 48: "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more."

Clearly retribution is exactly measured by the light enjoyed, and the Lord in speaking of few or many stripes seems to have in mind Deut. xxv: 1-3: "If the wicked man be worthy to be beaten, then the judge shall cause him to lie down; and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest if he beat him with many stripes, then thy brother should seem vile unto thee." It is most interesting to note here God's care even for the wrong-doer—never was he to receive above forty stripes. May we gather from this a principle that God would never give unlimited punishment for a limited fault?

But does not the fact of anything being eternal make it infinite? And how can a *limited* punishment be harmonized at all with *eternal* punishment? The answer is simple. There may be an eternity of time without an infinity of degree. There may be an almost endless series of differences even in twenty years' imprisonment. It may be simple imprisonment with nothing added, or with "*hard labor*," or with "*one stripe daily*," "weekly," "monthly," or "two stripes," and so on; but all exactly the same as to *time*. Thus whilst the abode of the impenitent is equally eternal because the character of each is equally eternal, the

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degree shall differ in exactly righteous proportion to the *light* rejected, the love turned from.

Mark carefully the Lord's words, No one will be beaten for unavoidable ignorance. He who knew not is not beaten even with few stripes BECAUSE he *knew not*; but because he did things worthy of stripes, *i. e.*, against and contrary to, the light he *had*, dim though it was, the light in nature (Rom. i.), so that the conscience accuses and affirms the perfect justice of the sentence, there shall be no accusation against divine justice then.

A difficulty still remains, and we must look at it frankly. There are few who have not felt it, even if they have shrunk from expressing it. Let us put it as strongly as possible.

The idea of the "Lake of Fire" is in itself so tremendous, speaks to the mind of such overwhelming suffering, that it would seem folly to talk of any differences of degree in view of this. What matters, comparatively, to one suffering the tortures of *fire*, whether he is at the same time beaten with a few or many stripes? Neither would be felt—swallowed up by the greater suffering. The common suffering of the Lake of Fire thus appears to be so infinitely great as to do away with the possibility of few or many stripes making any difference, *i. e.*, the suffering because of what men *are*—which necessitates the place they are in—is greater than the suffering of penalty for what they have done.

But it may be (I speak with diffidence although not uncertainty) that these solemn scenes are looked at entirely from the *divine* standpoint, and therefore the true one indeed. But take the blessedness of the Father's house—of heaven—of being forever with the Lord: would this *be* blessedness to one who hated, feared that Presence and Place above all? From the divine standpoint it is perfect blessedness; from the sinner's it would be perfect misery. How vain and false is the assumed desire of an unrenewed soul for heaven! Put one such there, and instantly, in terror-stricken haste, like the leprous king in the sanctuary (2 Chron. xxvi: 20), he would seek an outlet for escape.

So, from the divine standpoint, separation from God, the

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curse of His wrath and displeasure, the gnawing of conscience, is the highest wretchedness for a creature made to enjoy His love; but from the sinner's standpoint it may still be the only place possible to be endured. And the degree in which the suffering is felt will correspond exactly with the degree of Light rejected, of Love refused and turned from.

The fire itself—symbol of the wrath of God—will not have the same effect in suffering on all: "It shall be *more tolerable* for Tyre and Sidon at the judgment" than for those rejecting greater privileges. They that know and turn from the fullest expression of love will suffer most from wrath; those that had most light will most suffer from the contrast of outer darkness. If one had absolutely no light (are there any such?), would darkness be felt by him at all? To those born blind night and day are alike.

In conclusion, no *man* will, or can, suffer *infinitely*. Punishment must be limited in degree, but all who make or love a lie must be in the place corresponding to that nature as long as the nature is there—as the leper was outside the camp "*all the days of his leprosy.*" If there is any well-founded hope of grace working in that scene a change of *nature*, or the introduction of a new nature, then may there be an equally well-founded hope of a change of *place*. *Scripture gives no such hope anywhere*, as far as I am aware, and surely it would be plain, clear, simple, if there at all.

As to the devil, Satan, the highest creature; then shall he be the lowest, most miserable of all. Indeed, for him and his angels alone was that fire "prepared," as suitable for rebellious *spirits* only; not for man of body and soul as well as spirit. But since he is but a creature, he is therefore finite, and this precludes *infinite* suffering even in his case.

But One is Infinite, capable of enjoying and who ever did enjoy infinite *Light*. To Him the sufferings of that awful darkness on Calvary was *infinite* suffering. Capable of enjoying and who ever did enjoy infinite Love. To Him the sufferings, when waves and billows of judgment

passed over His blessed Head during the three hours on the cross, was immeasurable, *infinite* suffering.

But whilst thus *infinite* and affording thus a perfect ransom-price for "whosoever will"—"the whole world"—shall it, can it be *eternal?* Nay, indeed nay. What He is must govern this, and He is manifested even here—alone, forsaken—as infinitely perfect, and the highest glory is His for eternity—a glory He shares with all His own who acclaim Him only "worthy!" To Him "be glory for ever and ever. Amen." F. C. J.

"What Think Ye of Christ?"

Written one hundred and twenty-five years ago.

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.
As Jesus appears in your view,
As He is beloved or not;
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be,
A man, or an angel at most:
Sure these have not feelings like me
Nor know themselves wretched and lost:
So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God.

Some call Him a Saviour in word,
But mix their own works with His plan:
And hope He His help will afford
When they have done all that they can:
If doings prove rather too light
(A little they owe they may fail,)
They purpose to make up full weight
By casting His name in the scale.

Some style Him the Pearl of Great Price
And say He's the fountain of joys,
Yet feed upon *folly* and *vice*,
And cleave to the world and its toys,
Like Judas, the Saviour they kiss,
And while they salute Him, betray;
Ah! what will profession like this
Avail in His terrible day?

If asked, what of Jesus I think?
Though still my best thoughts are but poor,
I say, "He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Saviour from sin, and from thrall,
My hope from beginning to end,
My portion, my Lord, and my All."

Question Column.

No. 29. How many Jews are living in this country who are Christians? Are not all Jews believers in the premillennial coming of the Lord?

The first question is unanswerable. God alone knows how many have truly believed on the Lord Jesus Christ. Not all Jewish Christian believers hold the pre-millennial Coming of Christ; we believe, however, the great majority does.

No. 30. In Galatians vi:14, what cross did Paul glory in, the cross of Christ or the material cross?

He certainly gloried in the Cross of Christ.

No. 31. Do you consider the view scriptural, that between the first and second verses in the first chapter of Genesis there is a large space of time?

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Yes. In the first verse we have the fact that God in the beginning created the heavens and the earth. He created them out of nothing. Of course what God creates must be orderly and perfect. The second verse, however, puts before us the earth in disorder, covered with darkness. This chaotic condition was not the result of God's creation. In Isaiah xlv:18 we read that the Lord created the earth not in vain, but that He formed it to be inhabited. The first earth *passed under the judgment of God most likely on account of the* fall of the Being, whom we know now by the name of Satan and Devil.

No. 32. What do you believe about being perfect in love? Is there not an experience for the Christian believer, in which he is perfect in love and all fear is cast out?

I suppose you have reference to 1 John iv:18, "Perfect love casteth out fear." You, with thousands of other good Christian believers, misunderstand this text. The perfect love is not on our side, but it is on His side. The knowledge of this perfect love of Him, *the love indeed which passeth knowledge, casts out all fear. It will* also lead to a holy life. Oh, cease from measuring your state by your experiences or feelings.

No. 33. Please explain 1 Sam. xxviii:19. Did Samuel really appear? Why should he say Saul, the wicked king, and his sons were to be on the morrow with Samuel?

We believe Samuel really appeared. Why should this be thought impossible? However, the woman at Endor did not bring him up by her enchantments. When Samuel saith "to-morrow shalt thou and thy sons be with me," he meant in death, in sheol, the place of the departed spirits.

No. 34. Is 1 Sam. xvi:23 a wrong translation? Can an evil spirit come from God?

The text is not a mistranslation. God has a perfect right to commission an evil spirit to carry out His purposes. All is in His *hands.*

No. 35. Please explain Rev. xxii:2. Is there any foundation in that for the belief that there will still be a chance for unbelievers hereafter?

Compare with Ezekiel xlvii:6-12. The medicine and healing is for the nations, the nations in the millennial kingdom. The question of the unbeliever who passeth out of this life unsaved is not in view at all in this passage.

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The Heart of the Lesson.

(*International Sunday School Lessons for January.*)
By C. I. Scofield.

THE BOYHOOD OF JESUS.

(January 3. Luke ii:40-52.)

I. Lesson Analysis.

1. *The True Humanity of Jesus* (verses 40, 51, 52).—It is of the utmost importance to be clear at this point. Error as to the Person of Christ is so fundamental that it is sure to invalidate, in the end, every doctrine of the Gospel. In one respect only did the humanity of Jesus differ from that of all men—He was sinless both as to nature and act. In every other respect He was one of us, and one with us.

2. *The Jewish Nurture of Jesus* (verses 41, 42).—Our Lord was "made under the law" (Gal. iv:4), and the incident recorded in this lesson shows how carefully He was brought up in all its ordinances. It should be remembered that Jesus Christ was, as to His earth life, "a minister of the circumcision," whose ministry, therefore, related to the confirmation of "the promises unto the fathers" (Rom. xv:8); and that the proclamation of mercy to the Gentiles did not begin till after His ascension and the descent of the Spirit at Pentecost. Failure to see the legal and Jewish element in our Lord's teaching leads to the effort to bring that teaching over literally into the church—a thing wholly foreign to the Divine purpose.

3. *The Danger of Losing the Fellowship of Jesus* (verses 44-48).—See below.

4. *The Full Divine Self-consciousness of Jesus* (verses 47, 49).—Thirty years ago Dale of Birmingham, speaking upon the earlier phase of the higher criticism which seemed comparatively harmless, predicted that within thirty years the storm would "gather over one sacred head!" That time has come. It is evident that Satan's work of undermining the authority of Scripture was but preliminary to an assault

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upon the deity of Jesus Christ. How important, then, this inspired testimony to the fact that even at the age of twelve Jesus was in the full consciousness of His divine sonship.

II. The Heart of the Lesson.

The present lesson may be said to have two centres—one *doctrinal*, the other *practical*. The doctrinal heart of the lesson concerns the Person of Christ. The higher criticism finds itself confronted at every step by the testimony of Christ concerning the inspiration and authority of the Old Testament. It is incontestable that He received the Holy Scriptures as of final authority, not only in the sphere of revelation of truth, but also as absolutely inerrant in every statement of fact.

But if Jesus Christ spoke as a *first hand witness, with the* authority of One who, in His eternal sonship, saw every word of the Old Testament written, then His testimony makes an end of the higher criticism. It became necessary, therefore, for the critics to impugn the divine knowledge of the Lord Jesus, and this they do by inventing what is called the kenotic theory, *i. e.*, the theory that in becoming flesh the eternal Son laid aside His divine knowledge and consciousness, and came under purely human limitations. The *full answer to that dishonoring notion cannot be given here*, but our lesson (verses 47, 49) is of itself a sufficient refutation. "As human He grew; as divine He knew," said Luther.

The practical heart of the lesson is most precious. It lies in the phrase: "Supposing Him to be in the company." As the Nazareth party, happy in the sacred events of the week, started upon the return journey, Mary assumed that her wonderful and holy Son was somewhere in the company, *but when the evening halt* came she learned the bitter lesson which millions of Christians have also had to learn in distress and sorrow, that it is most dangerous to take the fellowship *of the Son of God by way of easy assumption.*

How many of us, happy in yesterday's blessings, have gone a day's journey "supposing Him to have been in the company," only to learn at night that we have been occupied

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with past experiences, and not with Himself. Two links unite us to Jesus, the link of life, which, thank God, can never be broken; and the link of fellowship, which may be interrupted by a heedless walk.

THE PREACHING OF JOHN THE BAPTIST.

(January 10. Matt. iii:1-12.)

I. The Lesson Analysis.

1. *The Message and the Mission of John* (verses 1-3, 10, 12).—The position of John the Baptist with reference to Christ is simply defined by himself; he was "the friend of the Bridegroom" (John iii:29), as Abraham was "the friend of God" (James iii:22). He was the last and greatest (Matt. xi:9, 10) of the Old Testament prophets, and to him was given the blessedness of seeing the Bridegroom and of hearing His voice. But John the Baptist's ministry was preparatory to the kingdom, not the church; nor was his message, "repent ye, for the kingdom of heaven is at hand," a Gospel message. There is no preparatory message for this Gospel age. The Gospel says: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi:31).

2. *The Test of True Repentance* (verse 8).—Repentance is a change of mind about Christ, but true repentance, like true faith, is an energizing principle—it bears fruit (Matt. xxi:28-31).

3. *The Two Classes in Especial Peril* (verse 9).—The appearance amongst those who sought baptism at the hands of John of Pharisees and Sadducees aroused in John "the spirit and power of Elijah" (Luke i:17). The Sadducees were the rationalists and higher critics of that day (Matt. xxi:23-29), and the Pharisees the strict legalists. In many things they were far apart, and, upon a superficial view, seemed antagonistic, but the Spirit pierced down to their essential unity; they both said, "We have Abraham to our father." They were quite too good by natural descent to be lost. That was their peculiar peril—false security, self-satisfaction. *It is the peril of millions to-day.*

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II. The Heart of the Lesson.

But the heart of this lesson must be found in the tenth verse: "Now is the ax laid into the root of the trees." The long trial of human nature is over. Beginning with what the infidel evolutionist, Herbert Spencer, declares to be a scientific definition of heaven, "a perfect being in a perfect environment," man, at the first temptation, fell into sin. Tested thereafter under natural conscience, under human government, under covenant and promise, and finally under law, human nature was shown to be incurably evil. Neither the goodness nor the severity of God availed to produce fruit for God from that tree (Isa. i:2-6, v:1-7; Rom. iii:9-18).

The current theological notion that man is now under probation is wholly misleading and untrue. Man is under condemnation (John iii:18, 19), and spiritually dead in trespasses and sins (Eph. ii:1, 5). The unbeliever is in precisely the condition of a condemned criminal, execution of whose sentence is indefinitely deferred. Before him is, in any event, no matter what he may do, but one prospect—he *must* die. But, blessed be God, he may choose the manner of his death. He may believe in the Lord Jesus Christ and then he dies in and with Christ (Rom. vi:2-6; Gal. ii:19, 20), or he may go on in unbelief and find his part in the "lake of fire which is the second death"—a death which is not the extinction of being, but an endless and never consummated dying. But in any event, God, nineteen hundred years ago, ceased to expect anything from human nature. The old tree is hewn down.

THE BAPTISM AND TEMPTATION OF JESUS.

(January 17. Matt. iii:13-iv:11.)

I. The Lesson Analysis.

The lesson is in four divisions:—

1. *Jesus' Baptism by John* (iii:13-15).—The fulfilling of *all* righteousness by the sinless One, who, for Himself, needed no baptism of repentance, but who, in the very initial step in His public ministry, acts vicariously in behalf of sinners who deeply need that baptism. This is precisely the

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doctrine of Col. ii:12, which is not to be confused with Rom. vi:4, 5. Doubtless, also, Christ's baptism in Jordan, the river of judgment, was typical of His coming death (Luke xii:30). Reject the notion often taught that this baptism was a priestly washing. Jesus Christ's high priestly work did not begin "on the earth" (Heb. viii:4), but when He was "lifted up from the earth" (John xii:32), and "offered Himself without spot to God" (Heb. ix:14) on the cross.

2. *Jesus' Baptism by the Holy Spirit* (iii:16, 17).—From this moment He becomes the Christ, which means the Anointed, the equivalent of the Hebrew Messiah. This anointing is unto His three-fold office of Prophet, Priest and King. He immediately enters upon His prophetic ministry; His priestly ministry began on the cross; his kingly work will begin at His appearing. The scene is also a complete manifestation of the Trinity.

3. *Jesus Christ's Temptation* (iv:1-10).—The tempter is Satan himself. It is the testing of the "last Adam," the "second man" (1 Cor. xv:45, 47). The appeal was to His three-fold being—body, "command that these stones be made bread"; soul, "cast thyself down"; spirit, "all these things will I give thee." In each the core of the appeal was to Jesus Christ as man to act from Himself, in independence of the Father. It should be noted that the quotations used are from Deuteronomy—the book especially singled out by the higher critics as a late forgery. Imagine two beings like the Son of God and Lucifer, both of whom knew the facts, seriously quoting from a writing that both knew to be spurious!

4. *The Angelic Ministry of Jesus* (iv:11).—It is important to note here that angels exercise a ministry of *physical* restoration and renewal (Luke xxii:43; *cf.* 1 Kings xix:5-8).

II. The Heart of the Lesson.

The central, vital truth of this lesson is not far to seek. Each of these first temptations of our Lord had one object—to seduce Him from the pathway marked out for Him as the Son of God on a mission to this world. The first would have taken Him from His appointed state of dependence on

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the Father for personal need. The second would have led Him beyond faith into a fanatical and presumptuous act for which He had no word of Scripture, though Satan endeavored to persuade Him that He had. Here lies one of our subtlest dangers.

Every excess of fanaticism grounds itself on some misapplied passage of Scripture. Kingdom promises are put before believers who are members of Christ's body, not subjects of His millennial kingdom. Satan can quote Scripture, but Satan never applies it correctly.

The third temptation was still addressed to the one object—to get our Lord out of His appointed path. Nothing is more certain than that the kingdoms of this world are to become "the kingdoms of our Lord and of His Christ" (2 Sam. vii:8-14; Psa. ii; Jer. xxiii:5-8; Isa. ix:6, 7; Luke i:30-33; Acts xv:14-17), but between the Son of man as He stood that day in the wilderness of the temptation, and the throne of His father David, lay the cross of Calvary. Every one of these temptations come to fellow-sons and co-heirs with Jesus. The pathway of faith lies through testings which appeal to bodily needs; to fanaticism instead of faith, and to the avoidance of that suffering which for us, too, lies between conversion and the crown (Rom. viii:17).

JESUS REJECTED AT NAZARETH.

(January 24. Luke iv:16-30.)

I. The Lesson Analysis.

1. *The "Custom" of Jesus* (verse 16).—It is only a word, but what a wealth of revelation it contains. "As His custom was." It suggests the profoundly religious life of our Lord during the long years of silence at Nazareth. The word *"religious" is used advisedly. Israel had a religion* to practice (Gal. i:13); Christians have a life to outlive (Gal. ii:20)—a very different thing. It suggests, too, the exceeding value of right habits (*cf.* Dan. vi:10).

2. *The Fulfilled Prophecy* (verses 17-21). Here is a wonderful illustration of the minute accuracy of that verbally inspired Word of God, so impiously assailed by modern

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critics. The passage quoted by our Lord is found in Isaiah lxi:1, 2, reference to which will show that our Lord suspended the reading at a comma, and in the middle of a sentence: "to proclaim the acceptable year of the Lord"—"and he closed the book * * * and began to say unto them, 'This day is this Scripture been fulfilled in your ears.' The conclusion of the sentence is, "and the day of vengeance of our God." But that day had not come then, nor has it yet come. It will be the baptism with fire (Matt. iii:11) at His second coming.

3. *The Rejection of Jesus* (verse 22).—Men foolishly fancy that if they could *see* our Lord as in the days of His humiliation they would instantly believe. Ah, no. "If they hear not Moses and the prophets, neither will they be persuaded through one rose from the dead" (Luke xvi:31).

4. *Jesus Rejecting the Rejecters* (verses 23-27).—This is the invariable order (Matt. xi:19-24). The rejection may be cast in a polite form (Luke xiv:16-24), or a contemptuous one (Matt. xxii:2-7), but the result is the same—the rejecter of Jesus will find himself rejected at last. Not even the cloak of profession will avail (Matt. xxv:10-12, 24-30).

5. *Jesus, Rejected by Israel, Will Turn to the Gentiles* (verses 25-27).—This foreview was wonderfully fulfilled in the Apostolic age, and since (Acts xviii:6; xxviii:25-28; xv:14).

6. *The Wrath of the Rejecters* (verses 28, 29).—Deep in the heart of every rejecter of the Lord Jesus is black hatred of Him, and of His will. The world of unbelief would tear God from His throne if it were possible. Think what a message of love and of helpfulness had been given from the lips of Christ that day. What a revelation of the deep evil of the natural heart is involved in the hatred of perfect grace!

II. The Heart of the Lesson.

If the underlying philosophy of the moral influence theory of the atonement were true, Jesus would have won His first mighty victory that day in Nazareth; for He was in the company that knew Him best. For nineteen years that small community had been in contact with the blameless and holy

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life of our Lord. Every soul in Nasareth would have some story of His loving helpfuiness; every soul had felt the sweetness and power of His nature. One would say that here of all places He would be surest to win converts.

But it was not so. They wondered at His gracious words, but when He came to press His messianic claims they drew back. "Is not this Joseph's son?" And He made them see that He understood their thoughts. He was a Prophet in His own country, and could do mighty works there because of their unbelief. Unbelief—that stubborn barrier against which even divine power beats in vain. Mysterious limitation upon almightiness! With a breath He could have blotted them out of existence, but He "could do no mighty work" in the face of their unbelief. With unbelief alone millions are staying the grace of God which seeks to save them.

But it is only the *grace* of God which can be thrust back by unbelief. When again our Lord shall call for the roll of the prophet Isaiah, and begin to read at the place where He stopped that day in Nazareth, He will say: "And the day of vengeance of our God," and *then* unbelief will not stay His hand.

JESUS CALLS FOUR DISCIPLES.

(January 31. Luke v:1-11.)

I. The Lesson Analysis.

1. *The Preaching from Simon's Boat* (verses 1-3).—Our Lord had returned from Nazareth to Capernaum, and was preathing in Galilee. We know from Matthew and Mark the burden of His preathing. It was the Gospel of the kingdom, not the Gospel of God's grace (Matt. iv:17): "Repent, for the kingdom of heaven is at hand" (*cf.* Matt. x:5-7). The King had come and was offering the kingdom (2 Sam. vii:12-16; Isa. i:1-3; Jer. xxiii:3-8; Ezk. xxxvii:21, 25; Luke i:31-33), not the church.

2. *The Difference Between Self-Directed and Christ-Directed Work* (verses 4-7). Here is a beautiful lesson in service. Mark the contrast: "Master, we have toiled all the night, and have taken nothing"—"and when they had

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this done, they inclosed a great multitude of fishes." If there was anything these men knew all about it was fishing. It was their trade. And, moreover, they knew all about that lake, and all about the habits of the fish in that lake. Like highly trained ministry who have added, besides, experience to *training, and who still catch no souls; and who, like* Simon, James and John, must learn that all their training and experience is nothing unless directed by the Word of God. "At thy word I will let down the net."

3. *The Strange Prayer of Peter* (verse 8). Why should a convicted sinner run away from God? Because every revelation of divine power brings with it the thought of judgment. It is impossible for the natural man who is thoroughly convicted of sin to think of God as merciful. Self-satisfied, self-righteous man, thinks with complacency of God. He is sure that God approves him. But let a due sense of quiet come to him, and fear comes with it.

4. *The New Fishing* (verses 10, 11).—Mark renders (1:17) "Come ye after me and I will make you to become *fishers of men.*" *The Lord said both things:* "Come ye after me, and I will make you to become fishers of men. Fear not, from henceforth thou shalt catch men."

II. The Heart of the Lesson.

Obviously we are to find the heart of this lesson in the circumstance toward which the lesson tends, and in which it terminates: the Gospel method of using men to catch men *for salvation. If we press the terms of* our Lord's call we shall find them full of precious instruction in soul winning. Three kinds of fishing are mentioned in Scripture—the drag net (Matt. xiii:47), the casting or hand net, and the angle. The first suggests great revival meetings where, indeed, after results often prove that the net "gathered of every kind, good and bad. The sifting at the end of the age will reject very many whose names, in time of religious excitement, are put upon church membership rolls. Still, we should thank God that many "good" fish also get into the drag net.

The casting or hand net suggests the work of preaching the Gospel *in a quieter way, and to few rather than to great*

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crowds. The great majority of Christian preachers have not the gifts for gathering multitudes, though they may stand by the great sea of humanity and faithfully make repeated casts. Such work was done by a poor Wesleyan preacher the day that Charles Spurgeon was saved. That was a great catch out of a small audience. Let no fisher of men despise the opportunity of preaching to a scattered handful. Many such may read these words who are disheartened by scant success. Courage, brother! there is joy in heaven over one sinner that repenteth.

Then there is the angle, which catches but one fish at a time. Those who cannot use the great drag net, nor even the hand net, may at least patiently angle for *one* fish. But this, too, requires skill and care. Be sure the bait is the true Gospel. Be willing to take infinite pains, and to have long patience. Remember, too, the word of the little country lad to the unsuccessful city angler: "You show yourself too much, sir."

Notes on Prophecy and the Jews.

The place where the coming great judgment of the nations will take place is the valley of Jehosaphat (Joel iii:2). There the Son of Man will sit upon the throne of His Glory and gather all nations before Him (Matth. xxv:31). Jehosaphat means "Jehovah judges." Jehu, whom God appointed to carry out His judgments upon the house of Ahab, was a son of Jehosaphat, the son of Nimshi; these names indicate Him the coming Judge. Jehu—Jehovah is He, Jehosaphat—Jehovah judges, Nimshi—Jehovah reveals. The Lord will come and take His seat in that valley. The head of the valley is on the north side of Jerusalem. As one descends into the valley it widens and there under the shadows of Olivet, is Gethsemane. Then the valley deepens and the hills rise in steep precipices on both sides. Passing the fountain of Siloam, the valley becomes wider and besides the pleasant gardens is "Tophet and black Gehenna." The whole valley is about three miles long. What a valley it is! Around it the

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most wonderful events have been enacted. Mt. Olivet overlooks it where He stood when He went into the Father's presence, where His feet will soon stand again. "Jehosaphat is a great sepulchral valley. Just under the east wall of the city, the Mohammedans have a cemetery, and a large extent of ground is thickly covered with tombs. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of countless descendants of Abraham. It is still a privilege craved by the dying orthodox Jew to have *his bones laid in that valley. Here they expect the Messiah* to stand on the resurrection day. Those buried in this valley, Jewish tradition declares, will rise at once from their tombs.

What a sight it will be when at last He comes, when over Olivet, the City of Jerusalem and the valley, the Glory of the Lord will be manifested and He himself will set foot once more upon His own land! What a judgment it will be which will follow in that valley of decision!

Those who prophesied the fall of the Turkish Empire to take place as well as the fulfillment of other events in 1903, have been sadly left again. The lessons of failures in this line are evidently slowly learned. It is not alone unscriptural but folly for any one to predict that a certain event is to happen in a certain month of this or another year. All such reckoning and predicting is bound to fail, and besides this will bring reproach upon the Word and hinder in a true study of the prophetic Word. May we abstain from anything which is fanciful and which often opens the door wide to all kinds of queer teachings and definite error.

What is going on up yonder in the Presence of the Father, how soon the Son will arise from His side and ask of Him the nations for His inheritance, how soon the body complete He will send forth the assembling shout, no human being can tell. Those who are left after the rapture of the church has

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taken place can easily figure out the events of the last week of Daniel, but that next great coming event, the removal of the church, the fulfillment of that blessed Hope and revelation given in 1 Thess. iv:13-18 no one can count out, for the day is unknown save to Him in Glory. It is not surprising that those who do not hold the blessed Hope of the rapture of the church before the great tribulation often fall into the error of figuring out dates. The blessed Hope of His imminent coming keeps the heart and eye fastened upon Himself and the expectation of tribulation before He comes for His Saints must lead to occupation with events.

But it is a joyful and at the same time a most solemn fact that never has there been among God's children who love His appearing, *living on every continent*, such a pronounced conviction of the nearness, the realization of our blessed Hope, as it is the case now.

We remarked to a friend not long ago: "Oh the infinite patience of our Lord." Looking about us we see an almost unbearable condition of things. Christendom going down faster and faster, apostacy on every side, Laodicea fully developed, nations increasing in wickedness, unrighteousness; bloodshed, crimes on all sides * * * * * and still He keeps silence. Still He goes on in patience. How long will He look on in patience still? What will it be when at last He keeps silence no longer?

Some one sent us a copy of Dowie's paper, in which a full report is given of the New York campaign that poor man undertook and in which he so miserably failed. The first page of that issue contains an article which made us shudder as we read it. It seemed almost impossible that such nonsense under the name Scripture exposition, such abominable glorification of a man, whose self-conceit and puffed-up spirit is truly anti-Christian, could appear in print.

The address is on Isaiah xli:25, "I have raised up one from

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the north, and he is come from the rising of the sun, one that calleth upon my name; and he shall come upon rulers as upon mortar, and as the potter treadeth clay."

Among other ridiculous Scripture applications to that man we read the following:

The Messenger of the Covenant, Elijah the Restorer, coming from "the north" (Scotland) and from "the rising of the son" (Australia), brings to the world the Covenant which is to establish the rule of God in man's entire being, and upon the earth. The *Covenant was given to the Israelites through Moses when God* brought them out of Egypt to form a nation for Himself—a Theocracy (Exodus xv:26; Malachi iii:1).

The keeping of the Covenant will bring the answer to the prayer which Christians have offered so many hundreds of years, when they pray as our Lord taught His disciples saying:

"Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, as in heaven, so on earth" (Matthew vi:9, to).

When God's Will is done on earth as it is done in heaven, there will be no sin, no sickness and no death. But death is the last enemy that shall be abolished.

And is it not remarkable that so many people can accept such teaching and bow before a man who is a false prophet! In the same issue this self-styled prophet announces as one of his triumphs of his New York campaign the addition of two New Yorkers to the Zion hosts. One of them is Mr. Stephen Merritt, who, according to Dowie, said, "I see in you not only John A. Dowie, but Elijah the Restorer." However, Mr. Merritt declares over his signature in the New York *Christian Advocate* that this statement made by Dowie is a falsehood. Comment is unnecessary.

Surely, dear readers, these are the last times and they are perilous times. Watch and pray.

It is well known that the Jews are divided into two classes, the *Ashkenazim* and the *Sephardim*. The latter live mostly in the Orient, in Spain and North Africa. Besides the Hebrew and the Arabic they use the Hebreo-Spanish. This is a corrupt Spanish written in Hebrew characters. The

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Ashkenazim live throughout Europe and the dialect mostly used by them is the *Yiddish*. The basis of Yiddish is German, but it is the German used by Martin Luther. There is a most striking similarity between the so-called Pennsylvania Dutch and the German as it underlies the Yiddish dialect. The Pennsylvania German dialect is some 300 years old and is faithfully preserved in Central Pennsylvania. But besides the German, the Yiddish contains many Hebrew words, as well as words of other languages, wherever the Jews live in Europe. So there is a Polish jargon, a Russian, a Galician and a Roumanian dialect. All eastern European Jews read and speak the Yiddish, and in New York City it is spoken by hundreds of thousands of Hebrews. A number of daily papers, several weeklies, monthlies and many books are issued in the largest Jewish city of the World, New York City. Then there is the Yiddish theatre and other public places where lectures on scientific, political or religious topics are delivered in that language. This fact that Yiddish is so well known is helpful in the dissemination of Gospel literature among them.

It is interesting to watch in the Jewish quarter of New York what may be termed the making of a new language. Soon the Jewish emigrant picks up the English language and the English begins to make itself felt upon the Yiddish. The Jew of the East Side will not only use the most common English expression in his Yiddish, but he writes *English-Yiddish* in Hebrew characters, and that makes interesting reading matter. Any one who reads the Hebrew characters can study the different signs over stores and shops in which the English words are spelled in Hebrew according to phonetic rules.

However, it is also a remarkable fact that the language *of the Old Testament, Hebrew, has never been more studied* by the Jews than at this time. It is spoken readily by thousands of Hebrews, and the language should no longer be called a dead language and be classified with Latin as such.

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The Pan-Slavic *Swjet* and other papers of Russia inimical to Jewry have taken occasion since the last Zionistic Congress to fight Zionism as a means for liberation of the Jews. In a letter to the *Novosti*, the Monk Alexander Milowidow, of the Mackriachsa monastery, answers these critics in the following manner:

"*The Swjet* forgets the word of God which He spoke through the prophet Amos. There it is plainly written that God will unite all dispersed Jews and will bring back again the nation of Israel to her country, where the devastated cities shall be built up again, etc. We *should not only believe this prophecy, but also pray and work for its* realization. The adversaries of Zionism do not know what they are doing."—*Die Welt.*

Mr. Davitt, after his journey through the Pale, takes the gloomiest possible view of the Russian-Jewish position. Unlike other observers, he finds the anti-Semite in every class of the Russian population. The artisan, the laborer, the shopkeeper, the petty dealer, the rich merchant, the banker, the civil servant, even the policeman—each of them has his own special grudge against the most unfortunate of races! In face of this comprehensive list of enemies—which almost make some regard the Russian Jew as a miracle of provocativeness—Mr. Davitt pronounces the situation hopeless. There is one and only one remedy for the "Semitic malady" in Russia, he argues. That remedy is Zionism. "I have come from a journey through the Jewish Pale," he says, "a convinced believer in the remedy of Zionism. I fail to see any other that can offer equal hope of success. It is a necessity of the actual situation, and faces the growing perils of the position of the Russian Jew with a courageous plan of repatriation. Hope for partial or ultimate emancipation in Russia there is none. Other countries cannot be expected to relieve Russia of the unhappy victims of oppression and poverty. Where, then, are they to go? *The warning of the coming catastrophe which the condition of things in the Pale gives, cannot be ignored.* "It would be like leaving an epidemic of smallpox to cure itself by neglect;" and there is nothing for it, in Mr. Davitt's opinion, but Zionism.—*The Jewish Chronicle.*

For a year past a Hindu by name of Mirza Ghulam Ahmad has been attracting much attention and has at present a very large following. He has great sympathies with the Jews and promises them deliverance and blessings. He denounces at the same time Christianity and denies the Lord

Jesus Christ. Lately this Hindu false Messiah issued the following address to the English-speaking world:

"Ye Christians of Europe and America, and ye seekers after truth, know it for certain that the Messiah who was to come has come, and it is *He who is speaking to you at this moment.* Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen their fulfillment. Almighty God has shown through me thousands of signs and furnished arguments of my truth in every way. *I say to you truly that if* the heavenly signs which have been shown on my hands had been shown by Jesus, Son of Mary, the Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of *Jesus' signs on the minds of the Jews? Only one instance is sufficient* to illustrate it, viz., the case of Judas Iscariot, the favorite apostle for whom a throne had been promised in heaven, but who apostatized even in the presence of the Master. Not only did he by *his apostasy deprive himself of the promised throne, but he also* threw Jesus into innumerable difficulties. All ye that are desirous of perpetual happiness and eternal salvation fly to me, for here is the fountain which will purge you of all your impurities, and here *you will find the salvation which is the fruit of certainty* and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had He been crucified not once but a thousand times, even then He could not have saved you. Salvation is in faith and love and certainty, and not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory, therefore repent of such beliefs while there is time, and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood, with the only exception of Islam. If the truth of my testimony is not sealed by divine authority, I am not true; but if the witness that I bear is confirmed by the divine seal being impressed upon it, remember lest you bring yourselves under the judgment of God by rejecting truth. A weak mortal, the Son of Mary, is by no means your God. *To me is given the Spirit, against which no one can stand.* If you know that there is none among you who, with the assistance of the Spirit, can withstand the holy spirit that has been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth.

"MIRZA GHULAM AHMAD,
"Qadian, India."

Daily Scripture Calendar.

JANUARY, 1904.

January 1. "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but Thou remainest; they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail." (Heb 1:10-12).

These words are addressed by God Himself to the Son of God incarnate. Our Lord Jesus Christ is the One Who in the beginning laid the foundation of the earth and He Who can fold up the heavens and earth as a garment and change them, is the One who speaks at last: "Behold, I make all things new." But while all changeth, He never changes. Jesus Christ *the same* yesterday, today and forever. What blessed comfort for our poor fainting heart in the beginning of a new year! What a solid rock, the rock of ages we have to rest upon! Take courage, the omnipotent Jehovah who changes not, is your Savior and your Lord.

January 2. "As thy days, so shall thy strength be." (Deut. xxxiii:25).

He knows our days, and there is not a day, nor an hour, which He does not know. All the burdens, the cares, the perplexities, the difficulties in the path of His beloved children are, even to the smallest matters, known to Him and He is concerned about them. He has strength for all and promises to uphold His own in every trial and bring them safely through. Learn to look to His loving sympathy and His strength which is yours in Him.

January 3. "The Lord hath blessed me hitherto" (Josh. xvii:14).

So all His trusting people must surely confess. He hath blessed us hitherto, blessed us with every spiritual blessing, given us comfort, joy, peace and rest. How great has often been our unfaithful-

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past! Yet He has remained faithful. Goodness and mercy shall surely follow us all the days of our lives. How strange that we should not fully trust such a Saviour.

January 4. "Look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi:28).

Next to the assurance of His unchangeableness, His loving care and faithfulness comes the fact of His imminent coming. Our redemption draweth nigh, because His coming draweth nigh. How very soon we may have left this scene here below and have entered into *His presence! Look up and lift up your heads.*

January 5. "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock" (Ps. xxvii:5).

The time of trouble is rapidly approaching. Soon it will be upon the world and come upon *them* like travail upon a woman with child. Faith saith: "He shall hide *me* in His pavilion, in the secret of His tabernacles." Blessed Hope of being with Him in the Father's house!

January 6. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii:26).

It is a good thing to wait quietly for the salvation of the Lord. We are saved and know it; yet there is that coming salvation and it will surely come. In all the difficulties let us both hope and quietly wait.

January 7. "Rest in the Lord" (Ps. xxxvii:7).

Nothing as precious as the rest of faith in Him who has worked for us and who is ever occupied with His children. It pleases the Father and honors Him. Four things are put before us in the beginning of this Psalm. Trust in the Lord. * * * Delight thyself also in the Lord. * * * Commit thy way unto the Lord. * * * Rest in the Lord.

January 8. "And they were filled with madness; and communed one with another what they might do to Jesus. And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God" (Luke vi:11, 12).

What grace is manifested in these words! His answer to their madness was prayer. He took His refuge in the presence of the Father. Go and do likewise.

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January 9. "He that judgeth me is the Lord" (1 Cor. iv:4).

Let every child speak thus and act with the full light of the words upon his path. It will be a daily blessing to your heart.

January 10. "O magnify the Lord with me, and let us exalt His name together" (Ps. xxxiv:3).

And how He delights to hear us praise Him and exalt His Name. "Let me hear thy voice; for sweet is thy voice"—thus He speaks to His dove, His bride (Sol. Song ii:14). The Holy Spirit ever leads us in the worship of Himself.

January 11. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii:38).

This promise is fulfilled, for Jesus has been glorified and the Holy Spirit has been given. May it be fully realized in our lives through the Spirit of God, who is freely given unto us.

January 12. "Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth" (Ps. lvii:11).

This is a prayer for His exaltation and the manifestation of His Glory. The remnant of His people will pray thus during the tribulation: He will answer out of Heaven. In that glory above the earth, above His Bride, shall be manifested.

January 13. "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Rom. xiii:14).

An ever needful exhortation for believers. It is so natural for us to make provision for the flesh. We are, however, not to reckon at all with the flesh. All this is effectively accomplished by putting on the Lord Jesus Christ.

January 14. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. i:9).

What a calling is ours! Fellowship with His Son, fellowship in humiliation, suffering and rejection; fellowship in exaltation and glory. Why do we enjoy it so little?

January 15. "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii:13).

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Without the camp He suffered. The camp, Judaism, cast Him out. Alas! there is another camp now, even that which professes His Name, and He stands outside the door and knocks (Rev. iii:20). May we bear His reproach.

January 16. "*By faith the walls of Jericho fell down after* they were compassed about seven days" (Hebr. xi:30).

Faith acted then upon the Word of God and did not look upon these mighty walls and the walls fell. It may ever be repeated in our lives, if we look away from the obstacles to a Lord who is able.

January 17. "A double-minded man is unstable in all *His ways*". (*James i:8*).

Double-mindedness is hypocrisy and obnoxious to Him who has eyes like a flame of fire. "This one thing I do"—and as the eye looks to Him, to Him only we shall be established in all our ways.

January 18. "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii:5).

How far do we exercise this holy priesthood? Have you fulfilled your priestly functions this morning? Oh, the blessedness of approaching God by Jesus Christ with the sacrifices, the praise of our lips.

January 19. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him, who hath called you out of darkness into His marvelous light" (1 Pet. ii:9).

A royal priesthood, ever shining out what He has shone into our hearts. How little we manifest Him after all!

January 20. "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him" (1 John iii:6).

Abiding in Him means ever occupied with Him and walking in the Spirit. Then we shall not continue in sin. But if any man sin we have an advocate with the Father, Jesus Christ the righteous.

January 21. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (John ii:15).

How positive is His Word! We are taken out of this world,

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which is the enemy of Christ; how then could we love it? Our conflict is in the world. He is victor.

January 22. "Without me, ye can do nothing" (John xv:5).

Let this be your confession to-day and your dependent attitude before Him. With Him, what? If we can do nothing without Him, *with* Him we can do all things.

January 23. "Arise, my love, my fair one, and come away" (Song of Sol. ii:13).

It will be His word of love to His own. "Come away." How soon He may speak that word! Grace has fitted us to appear before Him. May we be ever ready.

January 24. "With us is the Lord our God, to help us and to fight our battles" (2 Chronicl. xxxii:8).

He is with us to help and to fight. What a mighty helper and victor He is! May we ever let Him fight our battles.

January 25. "I, even I, am He that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass" (Isai. li:12).

How unreasonable is the fear of man! And yet thousands are ensnared in it. Unbelief is at the root of it.

January 26. "Brethren, the time is short" (1 Cor. vii:29).

How we ever need to be reminded of this:

"A few more storms shall beat
On this wild, rocky shore;
And we shall be where tempests cease,
And surges swell no more."

January 27. "Let thine eyes look right on. * * Ponder the path of thy feet" (Prov. xxv:26).

It depends a great deal upon where we look. The only place for the believer to look is to Him, who is the Man in Glory. Our feet will find the right path, if the Lord is ever before us.

January 28. "Forbearing one another and forgiving one

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another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. iii:13).

"Even as Christ forgave you"—what a standard this is for us to follow. If it were followed through the grace of God a blessed change would take place everywhere.

January 29. "Unto Him that loveth us and washed us from our sins in His own blood and hath made us kings and priests *unto God and His Father; to Him be glory and dominion* forever and ever. Amen" (Rev. i:5, 6).

We love to sing this song now. How will it be when at last we stand in His presence as kings and priests and see Him as He is!

January 30. "How sweet are Thy words unto my taste! Sweeter than honey to my mouth" (Ps. cxix:103).

The Word becomes indeed more precious and sweeter daily to those who feed upon it. It is supernatural food, just what the believer, a supernatural being, needs.

January 31. "Casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. v:7-9).

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Book Reviews.

Numerical Bible. Third vol. on the New Testament. Contents: Hebrews, 1 and 2 Timothy, Titus, 1 and 2 Peter, Epistles of John, James, Jude and the book of Revelation. Nicely bound in cloth. $2.50. Loizeaux Bros., 63 Fourth Ave., New York city.

We cannot too highly recommend the Numerical Bible and do not hesitate to say that this work is the very best work on the Scriptures which has been issued in recent years. We believe the value of the Numerical Bible becomes more generally known it will be recognized as the standard work on the Bible. Write us for sample sheets, which will be furnished free.

From Broom to Heather. A summer in a German Castle. By James T. Hatfield. Elegantly bound and well illustrated. 278 pages. $1.25. Jennings & Pye, Cincinnati, Ohio.

Her Realm. By Ella P. Price. Fine artistic binding and illustrated. 224 pages. Jennings & Pye, Cincinnati, O.

Both are good books, and will be read with pleasure.

The Epistles of Paul the Apostle to the Thessalonians. Translated from a correct text and expounded by William Kelly. 169 pages. T. Cheverton, London. 50 cents.

Like all other works of Mr. Kelly this exposition of Paul's first epistles is heartily recommended. It makes very clear the difference between the Coming of the Lord for His Saints and with His Saints.

Truth for the Time. Notes on the views of Sir H. Williams on the subject of Death and Beyond. By Irenaeus L. Hutchinson, Melbourne. 10 cents.

An able defence of the truth as revealed in the Bible, concerning death and the future state.

Miscellaneous Papers. By J. G. Bellet. 15 cents. Loizeaux Bros., New York.

A series of most helpful addresses on different doctrines.

A number of books and pamphlets printed in foreign languages have been received with thanks. We do not think it expedient to review them in these columns.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

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Editorial Notes.

The Two Intercessions.

As Christian believers we have two intercessors who are ever occupied in our behalf. The One is the Holy Spirit in us and the other the Lord Jesus Christ in the presence of the Father for us. We find these two intercessors blessedly mentioned in Romans viii: "And in like manner the Spirit also joins help to our weakness; for we do not koow what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered. But He who searches the hearts knows what is the mind of the Spirit, because He intercedeth for saints according to God" (verses 26-28). "Who is he that condemns? It is Christ who has died, but rather has also been raised up; who is also at the right hand of God; who also intercedes for us (v. 34). What precious comfort there is for our hearts in this truth that the Holy Spirit in us and Christ for us make intercession!

Because of Christ's finished work the Holy Spirit is given to every believer as the abiding Comforter. His blessed work in the believer is so marvelously seen in the great summit of the doctrinal part of Romans, the eighth chapter. He has *completely* associated Himself with us. Oh! for a greater realization of this in faith! How we do need it for a spiritual walk and a victorious life! He ever is joining help to our weakness. We are saved in hope; the body is dead on account of sin; we ourselves, who have the first fruits of the Spirit, we ourselves groan in ourselves awaiting

adoption, that is the redemption of our body. Into this groaning, our weakness, our imperfection the Spirit of God enters fully. And it is prayer which is here before us. What a blessed and real occupation prayer is for the new nature in this earthen vessel! It is the very breathing of the new nature and as such the expression of the believer's dependence on the Father and the expression of trust in Him.

It does not say "we do not know *how* to pray." That would be incorrect, for we are told to pray in His name. But we do not know *what* we should pray for as is fitting. In this weakness the Spirit of God is in us to make intercession. How often we find our thoughts wandering in prayer, and before we know we find our lips but uttering words. Or again, we feel so cold, and there seems to be a lack of desire; different influences are bearing upon us; we do not know what to pray for. It is *then* the Spirit makes intercession for us with groanings which cannot be uttered. He then prays for us. Or, if we do pray in our weakness, in our shortsightedness, He is present with us and brings forth unuttered groans and then takes them and presents them unto Him who is in the presence of the Father for us. We are exhorted "to pray in the Holy Spirit" (Jude 20). And if we fail in it the blessed indwelling intercessor does intercede for us and presents precisely that which is according to God.

Of Israel it is written, "And He gave them their request; but sent leanness into their soul." (Psalm cvi:15). Even so it would be with us if it were not for Him who is perfect in knowledge and who is with us. And to think His intercession in these groans which cannot be uttered is *ever* going on. He *ever* joineth help to our weakness. May we learn more and more to rely altogether on Him and truly pray in the Holy Spirit. And in the weakness, ever ours as long as we are groaning in this body, what a comfort it is for our hearts to know of His gracious provision—the Holy Spirit making intercession.

And in the presence of the Father, He, our adorable Lord, stands in our behalf, making intercession for us; an uninterrupted intercession. "Wherefore He is able also to save

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them to the uttermost that come unto God by Him, *seeing He ever liveth to make intercession for them.*" We say again, Oh! for a greater realization of this in faith!

Enter into Thy Chamber.

"But thou when thou prayest enter into thy chamber and having shut thy door pray to thy Father who is in secret." These words are generally and rightly taken to mean secret prayer. There are Christians who have nothing to say about prayer in secret, and some even have said that it is unnecessary. Ah! are of such teachings! Prayer in secret, alone in the presence of the Father, is the heart craving of every one born from above. It is natural for the new nature to seek the presence of God and enjoy itself there. No instruction in this direction is necessary for the new-born babe. As an infant born into this world begins to cry, and shows thereby that a new life is present, so the soul born again prays, showing its dependence on the Lord. The first love always manifests itself by the desire to be alone with God, to hold communion with Him, to pray in secret. What strength and joy, what peace and comfort there would be in many lives of Christian believers if they had continued in obedience to this craving of the inner man, and daily sought His presence. All decline begins in the secret place, in the chamber, and, dear reader, if you desire to return to the freshness and joy of the first love, you have "to enter thy chamber." Ah! be sure you will meet *Him* there. He never changeth and you will find Him there to commune with you.

The enemy hates secret prayer. He cannot tolerate it when we are alone with God, and yet, though he raves, he cannot touch us there. People are so busy, running hither and thither, being so much occupied with service, so many things to do, and it is this activity (alas! so often the flesh!) which the enemy uses to keep us back from being alone with God. No time to be alone with the Lord; how sad this sounds! No time or little time with Him who is ever occu-

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pled with us, who never, *never* forgets us; no time for Him with whom we shall be forever! Oh, stop! Make it daily the *first* thing to be alone with Him. Let it cost you something. Adore and praise Him in the secret place. Daily renew your strength there. Confess before Him there, and enjoy His love. And the sweetness of intercessory prayer, in praying for others, who are Christ's beloved sheep, as well as the unsaved! We fully endorse what we read somewhere recently: "Let secret prayer be urged on God's people as one of the great essentials of spiritual life without which our grandest service will be barren and fruitless in the eyes of Him who looketh on the heart." And let each one of us ask the question, "Am I delighting in the secret place—to plead with the Lord—to renew my streogth—to have power with God to prevail?"

Sowing for the Harvest.

To most of our readers it is known that we have been engaged for a number of years in scattering the Word in tracts and pamphlets, as well as New Testaments and portions of the Scriptures, among the Jews. Over twelve years ago we began through the Grace of God to labor among God's ancient people, and while during the first years of our labors we had audiences of hundreds of Hebrews, who listened to the preaching of the Word, we found that the Jewish mission field afforded a most wonderful opportunity to scatter Gospel literature everywhere. And so we started at once to write and to publish tracts and larger pamphlets in different languages. We began the *distribution of thousands and thousands of these tracts in* New York city, but soon it was continued in other cities, and in years later up to the present time this dissemination of literature has assumed a worldwide character.

Besides some 30,000 copies of the New Testament and portions of the New Testament, we distributed in ten years about 325,000 tracts and monthly papers, composed of millions of pages. These were the following:

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An address in Hebrew by Jos. Rabinowitz; Jesus of Nazareth King of the Jews, by J. Rabinowitz; What Constitutes the Jewish Misfortune, by the same; Genealogy of Jesus; The Son of God; Behold He Cometh; Peace on Earth; The Holy Spirit; Exposition of Isaiah LIII.; What Think ye of Christ?; The Third Day; Prayer; Jesus the True Messiah, b, Prof. Delitsch; The Dying Drummer Boy and the Jewish Doctor; The Hope of Israel; The Messian and Israel; Conversion of Dr. Reavelly; Joseph and his Brethren; What will the People Say? Jerusalem, by W. E. Blackstone; A New Translation of Hebrews.

The languages in which we printed them are: Yiddish, Hebrew, English, German, Russian, Polish, Italian, Arabic, Hebreo-Spanish, Marahti and Spanish.

It will interest the friends of Israel to know where we could send and partly still send these messages.

We have, besides to almost every state in the Union and Alaska, sent them to the following countries: England, Scotland, Germany, France, Sweden, Austria, Galicia, Roumania, to every large city of Russia and numerous smaller places, including settlements in the Caucasus and in West Siberia, Bulgaria, Bohemia; to Turkey, Armenia, Persia, Palestine, Egypt, Morocco, South Africa, Italy, India, China, Japan, Cuba, Argentine Republic and to Mexico.

All this blessed work was done and is being done as under Him who laid it on our hearts and who graciously made it possible that it should be done, and does so still, and therefore to Him, who is not alone our Hope but Israel's Hope and the Hope of Israel, be the praise.

We wish to encourage many of our readers who are accustomed to hand out tracts with a kind word (and oh! that more would do it!) not to forget the thousands of Jews who come at present to this country, strangers in a strange land. As heretofore, we are willing to supply any one with Hebrew, Yiddish, Russian, German, etc., tracts for Jews *free of charge*. Hand them out; you will find no difficulty in *disposing of them*.

No one can tell how the Word will be used at this time among the Jews when the testimony of the church *may* end so soon. Surely it is "a sowing for the harvest."

We have another 10,000 copy edition of the Yiddish

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"What Think Ye of Christ?" in the press. "Joseph and His Brethren" can be had in seven languages, and is very much liked by the Jews. Only a few days ago a Hebrew came to our place and asked for a few copies. He had been to our office before and told us that the copy he had received had been lent to another Hebrew friend and he liked it so well that he refused to give it back. We hope to issue new tracts during the year, the Lord willing.

May He bless His poor people so rapidly approaching the time of their greatest trouble. May He bless His Word among them.

Romans XI.

The eleventh chapter in the Epistle to the Romans contains most important truths for our times, and yet it is one of the least studied chapters in the great Epistle of Salvation. We gave last year expositions of this chapter in different places, and many requested the publication of these addresses, and, as we promised a large audience of Christian people in Minneapolis last fall to write an exposition of Romans xi. and print it in Our Hope, we expect to begin with it in the next issue.

We shall, however, add much which could not be given in one or two addresses on that chapter. The exposition will run for a number of months, and when completed will appear in book form, suitable not only for Christians but also for Hebrews.

Zechariah.

The second edition of "Studies in Zechariah" is ready for mailing. The volume contains 160 pages and costs 50 cents postpaid. The little work has been acknowledged, both in this country and in England, as the most satisfactory exposition of Zechariah published and has been very highly recommended.

Quite a number of copies of the first edition were placed

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by us into the hands of rabbis, Jewish merchants and other Hebrews. Some of them wrote us and seemed to be much interested in the book. If some of our readers desire copies of the second edition to place them into the hands of preachers, missionaries or give them to their Jewish acquaintances in business, we shall be glad to send copies for that purpose at a very *low* price.

Boston Bible Conference.

The fourth annual midwinter Bible conference for Boston and vicinity will be held this year February 2, 3, 4 and 5 in the Park Street Congregational Church, corner of Park and Tremont streets. Two meetings will be held daily at 2.30 and 7.30 P. M., commencing Tuesday afternoon, 2.30, February 2.

The brethren who are expected to take part in the meetings are: C. I. Scofield, G. L. Alrich, F. C. Jennings, J. M. Carnie and the Editor of OUR HOPE. Mr. Scofield will give a number of addresses on the church which will be printed in our magazine with other addresses given. Programs were mailed to all our New England readers, and we expect once more a largely attended and blessed conference. Pray with us that His blessing may rest upon His Word in that center of Unitarianism, Spiritism, Christian Science and other delusive teachings.

Meetings for Bible Study.

Bible conferences will be held during February in Toronto, Canada, and in Buffalo, N. Y. The Toronto meetings will be about the middle of the month and the meetings in Buffalo on February 22, 23 and 24. All our readers living in these cities will receive programs. We expect to be at both conferences. Our plans for March are not yet made, but we hope to announce in next month's issue a series of meetings in different States. We shall also announce the date of this year's Sea Cliff Bible Conference, the Lord willing, in the March number.

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The article "Eternal Punishment is the Scripture Doctrine, Harmony with Reason" has been reprinted in a separate form. Any one who wishes to have copies may address us.

To our Subscribers.—We sent out several hundred statements to readers of "Our Hope" whose subscriptions have run out; not a few of these are overdue for months. It will be a *very great* favor to us if you give this matter prompt attention.

The Gospel of Matthew.

By A. C. G.

Chapter XVI. (Continued.)

And now after the Lord had made known for the first time, upon Peter's confession, the future building of His assembly, He speaks likewise for the first time in this Gospel of His rejection, death and resurrection. "From that time Jesus began to shew to His disciples that He must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised" (verse 21).

In the beginning of this chapter the fact was brought out that Israel had no heart for Him and His own knew Him not nor would they receive Him. What they would do to Him He now reveals. It was more than mere rejection of His Person and His words. He would have to suffer many things from the hands of the leaders of the nation and be killed; after death His resurrection. And when this solemn announcement came from His blessed lips He knew the full meaning of what was included in "the suffering many things and be killed." He knew before He entered into the world what work He was to do. "Wherefore coming into the world He says, Sacrifice and offering thou willedst not; but thou hast prepared me a body. Thou tookest no pleasure in burnt offerings and sacrifices for

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Then I said, Lo, I come, in the roll of the book it is written of me to do, O God, thy will" (Heb. x:5-7). He knew the suffering, for His own Spirit was in the prophets of old and pointed out, testifying before of the sufferings which belong to Christ (1 Pet. i:11). He *began* then to speak of these sufferings to His disciples, but He alone knew what it all meant. He had entered into the world for this very purpose to give His life and as the lamb of God to take away the sin of the world. We must also lay emphasis upon the words "*from that time* began Jesus." The building of His assembly and His suffering, death and resurrection are closely connected. The beginning of the assembly, the building of the same, could only be possible after the redemptive work of the Lord Jesus Christ was finished. We read in Genesis ii:22 how the helpmeet of the first Adam was made. She was taken from Adam's side while he slept. She was built out of his side. It is that well known and blessed type of the last Adam and His assembly, Christ and the church.

No sooner had the last word of the announcement of His passion fallen from the lips of the Lord than the enemy is manifested, attempting to keep Him from going to the cross. It is Peter who interrupts Him. "And Peter taking Him began to rebuke Him, saying, God be favorable to thee, Lord; this shall in no wise be unto thee" (verse 22). The same Peter who had uttered that glorious confession, the revelation of the Father, becomes all at once the mouthpiece of the adversary. He had not been asked by the Lord what he thinks of His statement; he speaks in the impulsiveness of the flesh, as a natural man. Perhaps the conception of Messiah's kingdom, His glory as an earthly King in which He as a Jew with his fellow disciples so strongly believed, was in part responsible for this hasty word, and explains why he became so readily an instrument of Satan. Maybe the words addressed to Peter by the Lord, the giving of a new name and the commission, lifted up Peter and gave him a spiritual pride, which brought on his hasty action. The way he acts seems to indicate this. He acts in an astonishing forwardness. He takes his Lord aside and then

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began to *rebuke* Him. The Lord, who rebuked the winds and the sea, rebuked by His creature! What ignorance of the person of the Lord and what failure this action of Peter reveals. And what does he say to the Lord? He desires that God should be favorable unto Him by keeping Him from such a fate. But only through His sacrificial death could God's favor flow forth to lost men, and so Peter gives expression to the very endeavor of Satan, who would have kept the Lord Jesus Christ from going up to Jerusalem to die on that cross of shame.

And now turning round to Peter, the Lord speaks: "Get away behind Me, Satan; thou art an offence to Me, for thy mind is not on the things that are of God, but on the things that are of men" (verse 33). The Lord alone recognizes the enemy behind Peter's words and He addresses that unseen one in almost the identical words He had used upon yonder mountain, from which Satan had showed Him the kingdoms of the world, offering the same to Him. We learned from the fourth chapter in the Gospel, from the temptations of our Lord by Satan, what the aim of the enemy was with every one of these temptations. He attempted to keep the Lord from going that path of humiliation, of obedience unto death, unto the death of the cross. Satan knew all his dreadful power, the power of death would be broken and his complete defeat wrought on the cross, and to keep Him from going there was his aim. Here *there is a blunt attempt of Satan through Peter to hinder* the Lord in His path.

And there is still another lesson which we cannot pass by. We read in the Epistle of James concerning the tongue: "Does *the fountain, out of the same opening, pour forth* sweet and bitter? Can, my brethren, a fig produce olives or a vine figs?" Alas! it may be so with any believer, as was with Peter, going on from the sweet revelation of the Father *to the bitter things of the enemy and giving expression* to them; and he was not conscious of it. "Thy mind is not on the things that are of God." What a word this is for our consideration! As soon as the mind ceases to be occupied *with the things that are of God, and we turn to the*

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things that are of men, we are stepping on the territory of the adversary. "For the rest, brethren, whatsoever things are noble, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are of good report; if there be any virtue and if any praise, think on these things" (Phil. iv:8, 9).

"Then Jesus said to His disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. For whosoever shall desire to save his life shall lose it; but whosoever shall lose his life for my sake shall find it" (verses 24, 25).

These words are addressed to the disciples and not to unbelievers. It is therefore not a question of salvation. We are not asked to deny self and take up the cross in order to be saved. *These words tell us that the way the Lord* went is the way of all His true disciples. He states in a few words all the great truths of the association of the believer with the Lord, which the Holy Spirit brings out so fully *in the Epistles. We read of the same association in the Gos*pel of John, "Verily verily, I say unto you, except a corn of wheat fall into the ground and die, it abides alone; but if it die, it bears much fruit. He that loves his life shall *lose it, and he that hates his life in this world shall keep it* to life eternal. If any one serve me, let him follow me; and where I am there also shall be my servant" (John xii:24-26). Of course there is an immeasurable difference between Him and the believer. He alone could drink the cup, and yet the path He went is our path. In the third chapter of Joshua we read of the passage of God's people over Jordan. The ark of the covenant led the way and all the people followed. Between the ark and the people, however, was maintained the space of two thousand cubits. And yet they all followed after. It is the type for us. He has made the way and we follow Him. "For to this have ye been called; for Christ also has suffered for you, leaving you a model that ye should follow in His steps" (1 Pet. ii:21). But how little of the denial of oneself and the losing of the life is known in these days. Many are, no doubt, believers in the Lord Jesus Christ; but do they follow Him?

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Is His path ours, too? It is not only possible to believe in the Lord and not follow Him, but it is the most common thing we see to-day about us. If we are loyal to Him in a world which has rejected Him and which is unchanged, we shall share His rejection. We may not be called upon in these days to lay down our lives for His sake, but we should be willing for it, should it become again a test of following Him. Surely as we desire to follow *Him* and He is before us, we shall find abundant occasion to deny ourselves and take up our cross. In the degree we look upon Him, our adorable Lord, and He is the object of our affection, in that degree shall we be obedient to Him, deny self and take up the little cross. It will be a pleasure, a joy and a blessing then. As the martyrs went to the stake with singing or faced the wild animals with holy laughter and praises on their lips, so shall we praise Him for the *little* suffering with Him in these evil days.*

"For what does a man profit if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul?" (verse 26). What solemn questions these are! And who could answer them? Surely if anything is taught in them it is the immense, immeasurable value of the soul. The soul is immortal; if it were not these questions would be unreasonable.

The denial of the immortality of the soul and with it the teaching of man dying like the beast, if he dies without Christ, is one of Satan's lies which has gained ground throughout Christendom in these last days.

The last verse of this chapter contains another revelation. "For the Son of Man is about to come in the Glory of His *Father with His angels, and then He will render to each* according to his doings. Verily, I say unto you, There are

*"Take up his cross. These words are not to be understood as meaning that we should choose a cross. Begin only with self-denial and then the cross will come of itself. He says "his cross"; for He does not teach that we should bear the identical cross which He bore. Everyone's cross has been prepared according to the measure of each one's strength (1 Cor. x:13).—Martin Luther on the Gospels.

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some of those standing here that shall not taste of death at all until they shall have seen the Son of Man coming in His Kingdom" (verses 27, 28).

These words refer to His second coming, His coming in power and in glory. They have puzzled not a few readers, and all kinds of spiritual meaning have been read into them. They are, however, very clear if we read at once the first part of the seventeenth chapter, where we find six days after the Lord and three of His disciples on the Mount of Transfiguration. What the disciples beheld there was the type of His glorious second coming as Son of Man in His Kingdom. Our exposition of the next chapter will lead us deeper into this fact.

The sixteenth chapter has brought before us seven revelations:

1. The Rejection of the Lord.
2. The Confession of the Lord as the Christ the Son of the Living God.
3. The Building of His Assembly.
4. The Authority of His Assembly.
5. The Death and Resurrection of the Lord.
6. The Path of the Disciple.
7. The Return of the Lord.

(*To be continued.*)

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Studies in Isaiah.

IX.

We divide this chapter into four parts. The first part is again closely connected with the eighth chapter, indeed there should be no division into chapters at all in this section of the prophet, for it is a continued prophetic address which is before us. The second, third and fourth parts are marked off by the words: "For all this is His anger not turned away, and His hand is stretched out still." This sentence is found three times in the chapter (verse 12, 17 and 21).

Let us remember the heart of the prophetic word as contained in the seventh and eighth chapters. The heart is the Messiah—Immanuel. His birth is announced and the fact stated that the virgin's son is Immanuel. In the preceding chapter we learned how the nation would reject Immanuel, that He would be a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. But the prophet representing the faithful remnant of Israel had confessed His name and called the land "Immanuel's land." Then the fate of the unbelieving part of the nation is described in the last verses of the eighth chapter. What follows is a continuation of this great messianic prophecy in which again King Messiah, Immanuel and the people Israel, are prominent.

I. His bright and glorious Coming, His Name, His Rule, His Kingdom (verse 1-7).

"For the darkness shall not be as when the distress was in the land, at the time he at first lightly, and afterwards heavily, visited *the land of Zebulon and the land of Naphtali—the way of the sea* beyond the Jordan, Galilee of the nations; the people that walked in darkness have seen a great light; they that dwelt in the land of the shadows of death, upon them light hath shone. Thou hast multiplied the nation, hast increased its joy; they joy before Thee like the joy in the harvest; as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden and the staff

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of his shoulder, the rod of his oppressor, as in the day of Midian. For every boot of him that is shod for the tumult, and the garment rolled in blood, shall be for burning, fuel for fire. For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name is called Wonderful Counsellor, Mighty God, Father of Eternity, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David and over His kingdom to establish it, and to uphold it with judgment and with righteousness, from henceforth even forever. The zeal of Jehovah of hosts will perform this."

The application of these words is generally made to the first coming of the Lord Jesus Christ, Immanuel. It is said that the prophecy was fulfilled in the days of the Galilean ministry of our Lord, and that in those days the great light shone. The more specific messianic prophecy contained in verses six and seven is likewise exclusively applied to the manifestation of the Lord in humiliation, and the government, the throne of David, the kingdom are generally spiritualized. A closer investigation of the passage will show that we have the first and second coming of Christ beautifully blended together, but we do not hesitate to say that the prophecy is one which will be all fulfilled when He comes again to occupy the throne of David.

Turning to the Gospel of Matthew we read in the fourth chapter: "And having left Nazareth, He went and dwelt at Capernaum, which is the sea-side in the borders of Zebulon and Naphthalim, that that might be fulfilled, which was spoken through Esaias"—then follows the quotation from the ninth chapter (Matth. iv:12-16). Galilee, of the nations the most oppressed, the darkest and most corrupt province, received, at His first coming, the light first of all. Grace came first of all to the most miserable and to the struggling ones. But with this application the prophecy is not exhausted. The light which shone then is absent now. The great light will shine once more over Galilee, the land of Zabulon and Nephthali, the Sun of Righteousness will arise and that glorious sunrise will be upon the remnant of Israel, sitting in darkness and shadow of death.

That this is the larger meaning of the passage is seen by the third, fourth and fifth verses. There the statement is

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made that the nation is multiplied and the joy of the nation is increased and they rejoice before Him as at the time of the harvest and the time of victory. *Now surely all this was not fulfilled with the first coming of Christ. The nation on account of unbelief has been reduced and gone into suffering, sorrow and tribulation. This will be the case till the Redeemer comes out of Zion to turn away ungodliness from Jacob, then there will be harvest and the spoil divided and the joy of the nation increased. But more than this will be accomplished then. The rod of the oppressor will be broken and the boot of the warrior, his bloody garment will be burned up; in other words, peace will come to the earth at last.

And who is He who doeth all these things, and whose light shone, the light of the world, whose glory will shine again over the earth? He is Immanuel, the One announced before and concerning whom a new revelation is now given. The Holy Spirit adds through the prophet to the description of Him who is the Hope of Israel. The Son of the virgin, Immanuel, is now seen in His fullest glory and majesty. What a prophecy it is! The prophetic vision pierces the future and declares the event announced in chapter vii. 14 fulfilled. There it said: "The virgin *shall* conceive," and here, "For unto us a child is born, unto us a Son is given. The child born His humanity—the Son given—His Diety and to Him the God-Man, the Immanuel, the government is bestowed.

The names should be read as follows:

1. Wonderful Counsellor.
2. Mighty God.
3. Father of Eternity.
4. Prince of Peace.

What names these are! If it were our object to follow all this in the closest analytical study, pages upon pages could be filled without exhausting these names. They include the full glory of His Person and His work. And as He is in-

*The reader will take notice that the authorized version in translating "*not* increased" is incorrect.

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exhaustible so are His names. These four compound names include all He was before the foundation of the world, all He was when He became flesh and dwelt in the earth, all He did in His redemptive work, the grace He wrought and they include all He will do in the future. Wonderful Counsellor in all eternity. Mighty God who was manifested in the flesh. Everlasting Father, one with Him, ever with Him, and He has brought us to Himself and through Him we are Sons of God. Prince of Peace, who has made peace in the blood of the cross and who comes again as Prince of Peace. Well may we sing, "What a wonderful Saviour is Jesus, my Lord." But notice the second Advent is here in view. His throne will be David's. He is now not occupying David's throne, but has a place upon the Father's throne. The government is not yet upon His shoulder, the kingdom not yet established, the earth is not yet governed with judgment and with righteousness. All this will come to pass when the Son of Man comes in glory, and the Firstbegotten is brought into the world, still ruled over by Satan. Then will He take the kingdom upon Himself. "The zeal of Jehovah of Hosts will perform this." All this was given for the comfort and encouragement of the unbelieving Son of David, King Ahaz, and yet he and Jerusalem did not heed these words.

II. Announcement of Judgment upon Ephraim and Samaria.

"The Lord sent a word unto Jacob, and it lighteth upon Israel. And all the people shall know it, Ephraim and the inhabitant of Samaria, that say in pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamore trees are cut down, but we will replace them with cedars. And Jehovah will set up the adversaries of Rezin against him, and arm his enemies, the Syrians, on the east, and the Philistines on the west; and they shall devour Israel with open mouth. For all this His anger is not turned away, and His hand is outstretched still" (verse 8-12).

This is a continuation of the judgments announced in the first section of the prophet (chapter v). There it was against Judah, here it is against Israel. Rezin had joined

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Ephraim against Judah and now the vision declares that Rezin would turn the sword against the house of Israel. An arrogant pride and defiant attitude against God was the condition of Israel. The judgment was carried out, and yet His anger with it was not turned away—His hand outstretched still—that is, outstretched in punitive action.

III. [illegible]ural condition of Israel.

"But the people turneth not unto Him that smiteth them, and they do not seek Jehovah of hosts. And Jehovah will cut off from Israel head and tail, palm branch and rush, in one day; the ancient and the honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the guides of this people mislead them; and they that are guided by them are swallowed up. Therefore the Lord will not rejoice in their young men, neither will He have mercy on their fatherless and on their widows; for every one is a hypocrite and an evildoer, and every mouth speaketh folly. For all this His anger is not turned away, and His hand is outstretched still" (verses 13-17).

Here the depths of Israel's corruption are uncovered. They were indeed a stiffnecked people. They refused to turn unto Him who smote them. The political and the religious leaders of the nation were the misleaders of the people. God then turns away from them and refuses mercy to them. And still His anger is not turned away. His hand is yet outstretched chastening His people.

IV. Wickedness burning; Jehovah's Wrath; Appalling Lawlessness.

"For wickedness burneth as a fire; it devoureth briars and thorns, and kindleth in the thickets of the forest, and they go rolling up like a pillar of smoke. Through the wrath of Jehovah of hosts is the land burned up, and the people is as fuel for fire; a man spareth not his brother; and he snatches on the right hand, and is hungry, and eateth on the left hand; and they are not satisfied. They eat every man the flesh of his own arm; Manasseh, Ephraim, and Ephraim, Manasseh; and they together are against Judah. For all this His anger is not turned away, and His hand is outstretched still" (verses 18-21).

What a dreadful climax this is of Israel's impenitent ways. Wickedness burned at last like a fire, a fire beyond control. The wrath of Jehovah is poured out and burns

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the land. Anarchy (lawlessness) is the result. Murder and fratricide, rebellion and the most awful disorder follow. And still this is not the end. Dear reader! all this was literally fulfilled. Every word came true in the history of the ten tribes, and yet it was only an earthly, temporal judgment. But what will eternal punishment mean which falls upon the unbelieving, the unsaved?

Here, too, we make a comparison between unrepenting Israel, steeped in pride and selfishness, unbelief and disobedience, and the professing "Christian" nations of Christendom. There is a strong analogy here, and rapidly the days of anarchy and violence are coming for the nations. Let us praise Him for our heavenly place and destiny as members of His body, the church.

Genesis.—Chapter xii.*

With the twelfth chapter in this Book of the Beginnings we enter upon a new section. Here the history of God's earthly people begins with him whom they still call "our father Abraham" and who is "the father of all them that believe." As such the chapter before us as well as those which follow, containing the inspired record of Abraham's life, is extremely rich in typical and dispensational application. Abraham's name is mentioned not less than seventy-four times in the New Testament. Some of the prominent passages which should be linked with the chapters in Genesis and by which the Holy Spirit teaches the lessons contained in them are the following: John viii:56; Acts vii:2; Rom. iv:1-16; Gal. iii:6-18; Hebr. xi:8, 17; James ii:21, 23.

*The object of these short expositions of every chapter in Genesis it to bring out a few of the typical and dispensational teachings contained in this wonderful book, without going into the many details. We trust as heretofore these may be under God's blessing, helpful to His people.

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We point to a few of the many lessons of this chapter:

1. The Sovereign Grace of God in the call of Abram. Shem had the promise of the Name. Jehovah was to reveal Himself in Shem. We learned from the eleventh chapter that the line of Shem had run into decay and was departing from God. The father of Abram, Terah, served other gods. In the midst of this ruin in which Abram was involved, he became the object of divine election and Jehovah in His Grace manifested Himself to Abram and called him out of the world and to the possession of a land Jehovah showed him.

2. The delay at Haran. "The God of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." "*Then* came he out of the land of the Chaldeans, and dwelt at Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell" (Acts viii:2a-4). The call came to Abraham in Mesopotamia. They left their country and dwelt in Haran. Here Abram tarried till his father Terah died. The delay in going to the land to which God had called him was on account of Terah. Typically, Terah stands for the flesh, the ties of nature. This is always in the way to carry out fully the call of God and enter into full and blessed realization of God's calling. While delaying in Haran (Haran means "parched"), God did not reveal Himself anew to Abram.

3. Death [illegible]ram free, and by death freed from the ti[illegible] could journey on to the land of Canaan. [illegible]eath of [illegible]erah, the liberating factor in Abram's experience, is typical of the death of the Lord Jesus Christ. We have died in Him. The cross of Christ has set us free.

4. Abram was "sanctified unto obedience." Sanctified means "separated." The call of God meant separation for Abram. "Get thee out of thy country and from thy kindred and from thy father's house." Now there was no further delay. "Abram departed, as the Lord had spoken to him." The calling involved obedience which was readily yielded. All this is typical of the individual believer. The believer

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calling and the calling of the church is by the Word of God, out of the world unto a heavenly place and portion, which is typified by Canaan.

5. It was by Faith. What faith is stands here fully manifested. "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebr. xi:1). "*By faith* Abraham, when he was called out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebr. xi:8). He took God's infallible Word and left all; walked by faith and not by sight; he hoped for things he saw not. "For he looked for a city which hath foundations, whose builder and maker is God" (Hebr. xi:10). Faith ever finds its most precious resting place upon the naked Word of God. Such faith is ours through the Grace of God. How precious it is to live by faith, a pilgrim and a stranger in a world out of which Grace has taken us and, like Abraham, looking for the better, the heavenly. Blessed paradox of the true believer—"having nothing and yet possessing all things" (2 Cor. vi:10).

6. The Promises. "And I will make of thee a great nation, and I will also bless thee and make thy name great; *and thou shalt be a blessing. And I will bless them that* bless thee, and curse *him* that curseth thee; and in thee shall all families of the earth be blessed" (verses 2 and 3). And all God promised to Abram He hath kept. Every word has been literally fulfilled. Nations upon nations who hated *Abraham's seed, his natural descendants, have found to their* great sorrow how true Abraham's God is. These promises still hold good. To the seed of Abraham belong still the promises (Rom. ix:4). The nations of the earth, all the families are unconsciously waiting to be blessed by Abraham's seed. Salvation is of the Jews.

What comfort for us believers of the Gentiles that "God's gifts and calling are without repentance."

7. The character and failure of Lot. "And Abraham took Sarai his wife and Lot his brother's son." * * * (verse 5.) The man of faith is the leader and he walks with God in utter dependence upon Him, but Lot merely

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follows Abram, a man. We believe this is the key to the shameful failure of Lot. We shall follow his case later.

8. The success of the journey. "And they went forth to go into the land of Canaan; and into the land of Canaan they came" (verse 5). How much these words tell us! Jehovah guided them and brought them there in security. There could be no failure nor will there be failure for true faith. We, too, called with a heavenly calling, have gone forth, and we shall all be brought safely to our heavenly inheritance. It is an inheritance which is kept for us in Heaven, and for which we are kept in the earth (1 Pet. i:4, 5).

Abram's faith was tried as soon as he came to the land. "And Abram passed through the land unto the place of Sichem unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land" (verses 6 and 7). The Canaanite must have tried Abram's faith. He found them there as his seed later found the Canaanite, and were commanded to drive them out. The exercise of faith seems to be indicated in the names of Sichem and Moreh. Sichem means, "shoulder," and stands for taking up the burden, while Moreh means, "a teacher." By taking up the burden we are taught. But Jehovah comforts His friend by telling him that his seed is to have this land.

10. Abram worships. He built an altar unto Jehovah, who appeared unto him. Again he built an altar, with Bethel on the west and Ai on the east, and there he called upon the name of Jehovah. The revelation of Jehovah produces worship. The basis of worship is conscious and precious relationship with Jehovah. Abram knew Jehovah's grace toward him, therefore he worshipped Him and called upon His name. Such worship in Spirit and in truth, being brought forever nigh by the precious blood of Himself, brought into conscious relationship with the Father and the Son, is the most enjoyable portion of the true believer here below. It is far more precious than service. It is nowhere stated that the Father seeketh servants but God the Son said "for the Father seeketh such to worship Him" (John iv:23).

The altar of Abram stood between Bethel (the house of God), which he faced, and Ai (ruins), towards which he turned his back. Significant of true worship.

11. Abram's failure. This is recorded in verses 9-20. He left the place of worahip and journeyed, going south. A famine is in the land and instead of staying where Jehovah had brought him and suffering if it need be, he acts in self-will and goes down to Egypt, and there he has no altar and no communication from Jehovah. Egypt stands for the world. How often this act of Abram in going to the world, leaving the ground of faith and acting in the flesh, has been repeated in the lives and experiences of believers. If Abram had waited on Jehovah, this failure would not have occurred.

How often do we take our case in our own hands, and in trials act in independenre from our Lord in the haste of the flesh. As the believer turns to Egypt for relief and instead of waiting on the Lord, acts without a word of the Lord, he will not alone put himself into trouble, but he loses the conscious fellowship with the Lord as well as the blessed opportunity to learn anew His faithfulness. Precious to faith it is (though grievous to the flesh) to be still before Him and in the midst of the famine trust Him and Him alone.

12. The separation from Sarai. The results of going down to Egypt were first a separation from his wife Sarai, and in the second place, he became rich in Egypt. Riches he had, but he lost Sarai for a time, and he had no place to worship. He was out of his element because he had left his God given place. First he denied Sarai out of fear, then she is taken into Pharaoh's house. Abram is treated well by Pharaoh and becomes rich, and the Lord plagued Pharaoh and his house because of Sarai; at last she is liberated and both are sent away. The key to this type is, that Sarai stands for the "covenant of Grace." This covenant is not of the world, nor does it belong there. Alas! it has been dragged down to Egypt, into the world. There it has been denied like Sarai, while the professing church is in alliance with the world and gaining the world's riches and honors.

The judgment which fell upon Pharaoh indicates judgment which is to come upon the world "because of Sarai"—the covenant of Grace. The blessed story of Abram's recovery and restoration we shall follow with the next chapter.

"I Wait, I Wait for Thee!"

I am waiting in the midnight,
In the storm and on the wave,
Not for light, nor calm, nor haven,
Though the winds and waters rave.
'Tis for thee I wait, Lord Jesus!
Light and Port art thou to me;
Thou wondrous Sun of glory!
I wait—I wait for thee.

From the centre of God's glory
Shot forth a living ray,
Piercing this heart's mean dwelling,
His riches to display;
Charged with the revelation
Of thee, His Son, in me;
And there, His own creation
Forming, to wait for thee.

Oh, what a tale of wonder,
Oh, what a wealth of grace,
That ray disclosed!—revealing
God's glory in thy face.
Telling how His dread judgments
Were spent upon thy head,
And how His glory seal'd thee,
"The righteous," from the dead.

Telling of sin's full wages
All borne by thee, who gave
Thy life; then rose triumphant
From judgment and the grave.
Head of a new creation,
Where "all things are of God,"
And Death's dark reign supplanted
By thee—life-giving Lord!

Shewing that realm of glory
My birth-place home to be;
From thence, from thee—its fountain,
Life issues unto me.
And there, e'en now, in spirit,
Thy glory I can see;
While (mighty, gracious Saviour!)
On earth, I wait for thee.

O holy, quickening Spirit,
What wonders hast thou done!
To me thou hast imparted
Life—union with God's Son:
For Him the Father dreams me
Fit company to be;
Thou "fulness of the Godhead!"
I wait—I wait for thee.

So I'm waiting in the midnight,
But my heart is in the light,
Until faith's wondrous secret
Be unfolded into sight.
What more? Thyself, for ever,
This heart's repose to be!
My Lord—my God—my Saviour!
I wait—I wait for thee.

Notes on Judges.

CHAPTER XVII.

Priesthood: False and True.

Thus far, dear reader, have we been led along together, through the pages of this book so divinely interesting, since it shows in a series of pictures the Church's history from beginning to end. They have been sad, pathetic pictures of ever-growing degeneracy, as well as constant reminders of the kindness and long-suffering goodness that lingered so long over this beloved people; a shadow of the long suffering that has lingered over the church as God's responsible witness upon earth; but in both cases this has an end.

We now come to the third, last, and very distinct division of the book. It is quite of another character. It is no more the external condition of the people as a whole that is spoken of as in the sad refrain, "the children of Israel did evil in the sight of the Lord;" no longer a judge raised up, and yet it reveals to us in a peculiarly graphic way the state of affairs in Israel all through the time of the Judges. The two incidents that it relates must have occurred chronologically much earlier; for the emigration of Dan is mentioned in Josh. xix:47, whilst Phineas, who stood before the ark in the days of the second, cxx:28, was a grown man in the time of Moses (Num. xxv). But morally they have their place at the end, as summing up the whole condition of things in Israel, and giving us the hidden roots of her trouble, first Godward and then manward, for this is clearly the bearing of the two respectively. In the first, we see the tie with God loosened, and, as a consequence, in the second, the ties that bound them together dissolved. If God be lost, if dependence on Him be gone; if He as the one Object of reverence, obedience, fear;—the one winsome, lovely Attraction to the heart, be lost sight of, men cannot walk together in peace and love; for, alas, they are now "hateful and hating one another," and as soon as they "walk as men" in any dispensation and in any sphere—social, political, ecclesi-

astical—there are divisions among them (1 Cor. 1-3), contesting parties, cliques, sects.

Ephraim is significantly the scene in both cases. Ephraim who speaks by the name of Fruitfulness. Here must the Lord look for fruit if anywhere. Here is the vine, here the *fig tree; what kind of grapes and figs do they yield?* "Wild grapes" (Is. v) and "very naughty figs" indeed (Jer. xxiv). No fruit for their divine Husbandman; even as long afterwards He, in other guise, yet the very same, came to that same fig tree, Israel (Mark xi), which proclaimed in its leafage much pretension to fruit, yet left its God hungry still.

For here is Micah, ever proclaiming also by his name *"who is as Jehovah!"* but proclaiming it in no other way. *It is a perfect representative name for Israel; she was to be* Jehovah's witness to His supremacy as the one true God. "Thus saith Jehovah, Ye are my witnesses. Is there a God beside me? Yea; there is no God; I know not any" (Is. xliv:8). Thus Israel was to be a Micah in the earth, crying ever "Who is like Jehovah"; and yet it is just Micah who has a house full of false Gods!

Well it is very easy to condemn others; but is there no condemnation in this of the last witness, the church? She was to be the witness of the resurrection from among the dead of Jesus, the Son of God; with all that this necessitates, the utter hopelessness of man in the flesh, the perfect justification and everlasting acceptance in God's favor of every believer, her own distinctly heavenly calling, character and hopes; that she is not of this world, and only waits for her Lord and Bridegroom to call her to Himself. Her whole *testimony was to be "Who is like my Lord Jesus, the Bride*groom of my heart?"

Now look around, my reader, and what do you see? The hand of that professing church is warmly clasping the hand of the world still red with the blood of Christ! whilst in her "religion," as she calls it, she is back again at the burning mount and the mystic vail, putting herself under the law, as if the cross of Christ had not forever proved man utterly

without strength and ungodly. By every word she denies her name "Ecclesia," "the called-out."

But let the sword come a little closer. "Who is like my Lord Jesus?" is what every Christian says by his name of Christian. "He is the 'altogether lovely,' the winner of my heart, the quencher of my thirst, so that indeed I prove His word true; and 'never thirst' for any waters of earth" (John iv:14). Yet, even whilst his name says this, he drinks of the muddy pools of this world's pleasures, is attracted by its glittering show, and in every way denies his name. Oh, that name and life might correspond.

As to Micah, our narrative opens with a wonderful, simple exposure. Here are he and his mother speaking together in the most natural, unconcerned way about theft, and cursing, and idolatry. Micah fears not to steal his mother's 1,100 pieces of silver; but he fears the curse. Superstition is always as strong as the fear of God is weak. In proportion to the lack of the one is the strength of the other. Then the silly mother, getting her silver back, blesses her thieving and unrepentant son—the same mouth uttering, equally vainly, blessings and curses (James 3). Next she herself calmly assures him that she had "wholly dedicated the silver unto Jehovah to make a graven image and a molten image." No one would surely imagine that Jehovah had ever said, "Thou shalt make no graven image" (Ex. xx). This simple, clear, fundamental command had been utterly lost. Tradition had obliterated God's truth. Evidently it was at this time considered an evidence of peculiar piety to have a graven image. Conscience fully approved it. They had a quiet conscience *because* idolators! Their conscience would have accused them had they not been idolators! Of what value is a conscience when separated from God's revelation? It is exactly the same to-day. The enemy has succeeded in actually getting man's conscience on his side. Thousands quiet their conscience by faithful attendance at an idolatrous institution termed "The Mass"; while if they listened to or read the pure word of God their *conscience* would accuse them of disobedience to their "church"! It is Satan's masterpiece when he can actually get man's conscience on his side; and this is

is, when it is subject to any ecclesiasticism and not to God direct. Nor need we go as far as Rome for illustrations of this; it is much nearer home.

But Micah is getting on finely. He has everything decent and in order; a house of gods, an ephod and teraphim; all he lacks is a priest. Well as to this, he must just do the best he can, and so he consecrates one of his own sons for a priest. It is not quite as it should be, but he is *doing his best.* The next verse gives us a word of explanation. "In those days there was no king in Israel; but every man did that which was right in his own eyes."

I would look a little closer at this, since it has become a kind of weapon with which Christians thrust at each other. On all sides with the utmost complacency true children of one Father adopt "the last verse of the Book of Judges" to convict each other of evil, never *themselves.* Nor will anything save us from this thrust except doing what is right in *each others' eyes.* But amid a thousand contending sects and parties how is this possible? It is impossible. We must be content to bear the reproach, whilst in humiliation before God and self-judgment seeking that it be not justified.

But as to the term itself; it is apparently the lack of a king, some supreme authority that shall bring all to one mind, that led to these disgraceful scenes. If they only had a king! But had they not? Was not Jehovah their king? Surely He was, and when a little later they insisted on having a human king like all the nations round about, He says, "They have rejected Me, that I should reign over them."

Where, then, is our One Authority which, truly recognized, would keep the Lord's people walking together in a holy path? There need be no hesitation in answering: The Lord Jesus Christ, as seen in God's word by the enlightening power of the Holy Spirit. Occupied with Him we shall not put out of place or proportion any inferior truth, so as to insist on uniformity in every point as necessary to Christian fellowship. He will unite, in a true unity, all His, who still may not be able to see eye to eye as to many other things; nor should we throw these words about "doing right in their own eyes" at each other on account of these differences;

they will be reserved for their true application to the religious assumptions and inventions of the "first man."

But now we come to a great reformation in Micah's household. He sees a kind providence at work in his behalf; for a Levite, wandering from his own city in Judah, comes to his door, and he at once hires him for his priest, giving him board, lodging, clothing, and ten shekels of silver a year. Micah is now filled with complacent assurance, and almost ludierously congratulates himself that now Johavah will surely do him good, seeing that he has a Levite for his priest. It is the same strange reasoning: Seeing I have for my priest one whom Jehovah forbids to be that.

What is the root of the trouble? God's word has lost its place and power. It is exactly the same to-day. A thousand abominations are done to Jehovah, forbidden by Jehovah. As long as all kinds of wickedness is done "religiously," in and for the church, to help the Lord's work out of its financial difficulties, everything is sanctified.

But there is I think an interesting parallel between these two priests of Micah and what has taken place in the professed church of Christ on earth. The history of this, too, may be divided into two parts—first, a long period of degeneracy, with her increasing claims of *sacerdotalism;* and then, at the Reformation, a new start, which again more rapidly degenerates, only on opposite lines. Now, as in Micah's case, the priesthood corresponds to these two periods. First Micah is indifferent to the tribe from which his priest comes; he appoints his own son, who was just a convenient substitute, and who has not the slightest pretension to the priesthood by birth, or tribe, or family, or anything; his only claim rested on his being "ordained." But after awhile there is quite a reformation, and now he has a real live Levite for his priest, one who was of the tribe divinely set apart for the *service* of the tabernacle (Num. iii.7). Surely all will go well with him now. Well so it was: First the church which headed up in Rome made these priests who were not even Levites, not even *ministers* of the word, had no pretension to any connection with the true Tabernacle (Heb. viii). The church of Rome simply ordains "one of

her sons" priest; as long as he is "*one of her sons*," that is quite qualification enough. But there is a Reformation and Protestantism distinctly improves on this. The Protestant must have a Levite for his priest; one whom God Himself has set apart for *ministry* or service. But like Micah, he takes a true Levite and makes him into a *false* priest; a true minister—one whose place and privilege it is to *serve*—and spoils him by putting him into a place of superiority over his brethren; *and then he complacently says*: "*Surely now* the Lord will do me good seeing I have a Levite to be my priest."

The basis of the whole thing is utterly contrary to God's order. It is as unwarrantable an assumption in one case as the other. We have but One High Priest over the House of God, who is now sitting, since His work is forever accomplished, at "the right hand of the throne of the majesty in the heavens," "who is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." Now *that* is true, *effective* priesthood, *maintaining every single individual connected with it* in unbroken relationship with God. How refreshing to turn from the empty pretensions of man to the divine Reality. Our High Priest had indeed "somewhat to offer"—a sacrifice that has availed to put away all the sins of His people—past, present and future—forever; so that never more shall there be the slightest hindrance to their approach to God. They have "boldness" to enter into the holiest by the blood *of Jesus*"; *the greater their boldness the greater the honor* they give to that precious blood on which it is based. And this is the force of the word "making intercession" (Heb. vii). We, with our wretched distrust of God's disposition to us, put our own interpretation on this, and conceive of God—holy, austere, judicial—only prevented from punishing us by the constant appeals of His Son in our behalf. Oh, no, no. God Himself loves and only wants to bless His children; but, as they still have sin within them, His hands would be tied; his holiness would necessitate His face being turned away; but at His right hand sits His beloved Son, and the one sacrifice of that Son, His own blood, in virtue of which

He has entered into the holiest, avails in unchanging efficacy as a perfect satisfaction to the most absolute claims of divine holiness forever; and we have no more conscience of sins, no longer are our sins between God and our souls. We have good ground for saying, "Now know I that the Lord will do me good seeing I have His Son to be my priest."

But one asks, Should my *communion* then be unbroken, even if I commit sin, as, alas, I do? Surely not. Nothing is so strong as divine relationship, but nothing so sensitive as communion. It is affected by a foolish thought, i. e. if I have a tender, sensitive conscience; which is, in this connection, the only good conscience. A good conscience may be one sadly afflicted, whilst a bad conscience may be quite at ease. But, let me ask, notwithstanding our miserable folly, is not the veil still rent? Does not that precious blood still speak before, and on the Throne? Does not every appointment of the Tabernacle remain unaffected by our shameful ingratitude? But our *enjoyment* of communion is gone; we are sad and weak and need restoring. For this we are still dependent on the Lord Jesus; for if any man sin we have an advocate with the Father, Jesus Christ the righteous (1 John ii).

But to many there seems to be a contradiction between Heb. x:2 and 1 John ii:1. How can it be true that a worshipper once purged should have no more conscience of sins and yet my conscience be affected by the least sin, and my communion broken? The solution of the apparent difficulty lies in the different subjects with which the Spirit of God is dealing in Hebrews and 1 John. In the former it is external worship and approach to God which was never open in the day of shadows. The blood of bulls and goats could never remove sin from the presence of God. There it was still and the impassable barrier was evidenced by the unrent veil. God could not get out to men in blessing; men could not get in to God. With such ineffective sacrifices God was not well pleased; they satisfied not that Heart so infinitely tender and warm in love to poor man. His beloved Son saw this dissatisfaction, and cried, Sacrifices and offerings like these, so ineffective, Thou wouldest not; it needs nobler

blood. "Lo, I come." And as His blood was shed, sin, the barrier, was put away for all eternity, the veil was rent, and the way for the feeblest believer in Jesus to draw very near to God was open forever more.

But in 1 John it is not a worshipper's approach to God, but a child's happy communion with the Father; and it is surely not difficult to see how the way of approach may be and is quite unaffected, since it depends on the value of Christ's precious blood without, whilst yet, dear child as still I am, I cannot enjoy the unclouded smile of my Father's face if I have grieved His Spirit within. Our Lord Jesus is in this case my Advocate and leads me to repentance; the repentance is the result of His advocacy, not His advocacy results from my repentance.

There is another very important truth connected with the *priesthood*: *Every simple believer, without any discrimination* or difference, is a priest; as says the Apostle Peter, "Ye are a holy priesthood" (1 Ex. c:2, v:5), "a royal priesthood" (v:9). And again in that sweet song that opens the book of Revelations, it is to Him who has made us priests to God and His Father. Here there is no difference; the Apostle Paul is no more a priest than the feeblest believer of to-day, or any day.

A selection of a superior class out of the redeemed saints of God to a *priesthood under any name, to stand between* them and God, to approach God on their behalf, is exactly that Nicolaitanism, or "supremacy over the laity" (as the word means) that the Lord hates. Not for one instant let it be misunderstood as applying to lowly ministry of the word, or solicitude for His people's welfare—this He loves; but claims to superiority, to an exclusive priesthood, to being lords over their heritage—in a word, the spirit of *clerisy*—this He *hates*. And this is what we see in Micah's act. A good Levite is made a bad priest; and we may, if we will, see it on every side to-day wherever a *good "minister"* is made a *bad "clergyman."*

F. C. J.

Pride.

THE FEAR OF THE LORD is to hate evil: pride and arrogancy, and the evil way, and the froward mouth do I hate." (Prov. viii 13.)

THE LIFE AND DEATH OF OUR LORD JESUS CHRIST ARE A STANDING REBUKE TO EVERY FORM OF PRIDE TO WHICH MEN ARE LIABLE.

Pride of Birth and Rank—
"Is not this the Carpenter's son?" (Matt. xiii: 55.)

Pride of Wealth—
"The Son of Man hath not where to lay His head." (Matt. viii: 20.)

Pride of Respectability—
"Can there any good thing come out of Nazareth?" (John i: 46.) "HE shall be called a Nazarene." (Matt. ii: 23.)

Pride of Personal Appearance—
"HE hath no form nor comeliness." (Isa. liii: 2.)

Pride of Reputation—
"Behold a man gluttonous and a winebibber, a friend of publicans and sinners." (Matt. xi: 19.)

Pride of Independence—
"Many others which ministered unto Him of their substance." (Luke viii: 3.)

Pride of Learning—
"How knoweth this man letters, having never learned?" (John vii: 15.)

Pride of Superiority—
"I AM among you as he that serveth." (Luke xxii: 27.) "HE humbled Himself." (Phil. ii: 8.) "Made a curse for us." (Gal. iii: 13.)

Pride of Success—
"HE came unto His own, and His own received Him not." (John i: 11.) "Neither did His brethren believe in Him." (John vii: 5.) "HE is despised and rejected of men." (Isa. liii: 3.)

Pride of Self-Reliance—
"He went down to Nazareth and was subject unto them." (Luke ii: 51.)

Pride of Ability—
"I can of mine own self do nothing." (John v: 30.)

Pride of Self-will—

"I seek not mine own will, but the will of the Father which hath sent me." (John v: 30.)

Pride of Intellect—

"As My Father hath taught me, I speak these things." (John viii: 28.)

Pride of Bigotry—

"Forbid him not: . . . for he that is not against us is on our part." (Mark ix: 39, 40.)

Pride of Resentment—

"Father, forgive them: for they know not what they do.' (Luke xxiii: 34.) "Friend, wherefore art thou come?' (Matt. xxvi: 50.

Pride of Reserve—

"My soul is exceeding sorrowful even unto death: tarry ye here and watch with me." (Matt. xxvi: 38.) "The Son of Man must suffer many things, and be rejected."

Pride of Sanctity—

"This man receiveth sinners and eateth with them." (Luke xv: 2.) "Learn of ME; for I AM meek and lowly of heart." (Matt. xi: 29.)

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi: 14.)

The Heart of the Lesson.

(International Sunday School Lesson for February.)

By C. I. Scofield.

A SABBATH IN CAPERNAUM.

(February 7. Mark i:21-34.)

I. The Lesson Analysis.

1. *The Authority of Christ's Teaching* (verses 21, 22).—A scribe was a mere preserver of traditional interpretations, like a modern commentator. His teaching had, therefore, only the authority of tradition. The postulate was: This is true because all the great rabbis from Ezra down agree that so it is. But Jesus taught with original, underived, divine authority (*cf.* Matt. V., verses 21, 22).

2. *The Power of Christ's Word* (verses 23-28, 32-34).—The distinction between the work of Christ in casting out demons and that of His disciples was that He wrought by His inherent divine power—they, by the power of His name (Acts xvi:18).

3. *The Power of Christ's Hand* (verses 30, 31).—The healing of Simon's wife's mother was another manifestation of divine power which is of special interest by the *method* adopted. The extended hand of our Lord may have been a crutch to the weak faith of the sufferer. It was the method imitated by Peter (Acts iii:7) and is full of suggestion to Christian workers.

II. The Heart of the Lesson.

The divine and therefore absolute authority and power of Jesus Christ are the outstanding truths of this lesson.

Never was a lesson more timely, for the undertone of modern religious thought is a subtle questioning of the authority of Christ's teaching and the power of Christ's word. The ethical beauty of His teaching is still loudly praised, but only one who is in close contact with current theology can appreciate the alarming extent to which the sovereign power of Christ is covertly questioned.

Three modern tendencies combine to effect this evil result. The first and most influential is incidental to the *prevalency of the evolutionary hypothesis.* Still a mere working theory with real scientists, the swarm of echo-men, who deal with science at second hand, and who fill professorships in schools and colleges, teach evolution as a certainty of science. The result is that men have come to think of God as a mere remote First Cause who is powerless, or at least indisposed to interfere with the incredibly slow processes of evolution. Such a Christ cannot cast out demons by His Word, nor rebuke fevers by the touch of His hand.

The second of the causes operating to eliminate faith in Christ as authoritative is the low estimate everywhere now placed upon His Person. Much teaching on that vital subject is *indistinguishable from Unitarianism,* and even in quarters where the Trinity is still held to be true, it is said, as stated in the comment on the lesson for January 3, that the Son of God, in His incarnation, laid aside divine power and knowledge.

The third agency at work to destroy practical faith in Christ's authority and power is the widespread present teaching concerning the inspiration of the Scriptures. In such publications as the "Outlook," and such books as Gladden's "Who Wrote the Bible," the "Temple Bible," and "Messages of the Bible," the higher criticism is popularized and brought level to the comprehension of the average reader. The result is that the authority and power of Christ *as working forces in the life that now is are increasingly* displaced from the sphere of faith.

JESUS FORGIVES SINS.

(February 14. Mark ii:1-12.)

I. The Lesson Analysis.

1. *A Lesson in Christian Service* (verses 3-5).—The four men who brought the palsied man to Jesus had great and necessary qualities for effective service. They could work together in harmony; each was willing to bear his share of the burden; they were moved by loving sympathy for the unfortunate man; they were willing to take great pains to accomplish his cure, and they had unquestioning faith in the power and willingness of Jesus to heal.

2. *A Lesson in Cause and Effect* (verses 5-12).—Jesus looked back of the palsy to its cause, sin (Comp. John v:14). All disease, all death, is but a result of sin. Not, it should be needless to say, necessarily of the personal sin of the sufferer. Babes are born in an inheritance of sin and sin's consequences (Psa. li:5; Rom. v:12-14; John ix:1-3). So our Lord deals first with the sin.

3. *A Lesson in the Primary Use of Miracle* (verses 9-11).—The primary use of miracle is not beneficent, but evidential. It required nothing less than divine authority to heal the palsied man; it required nothing more than the divine authority of Him who was to expiate human guilt, to forgive that guilt. Every dispensation is ushered in by miracle, because miracle is the divine method of authentication.

4. *A Lesson in the Secondary Use of Miracle* (verses 11, 12).—Though the divine power manifested in miracle is primarily for the authentication of a message, yet the wisdom and love of God so orders the miracle that it is beneficent. True miracle is never spectacular, but always connected in some way with a present need. It is not merely an exhibition of power, but an exhibition of power in the doing of some actual good. "Lying wonders" always break down at this point. The revelations of demons in spiritism are always foolish and useless. The false prophet will do "wonders," but of a purely dramatic kind (Rev. xiii:15).

II. The Heart of the Lesson.

The power of faith is, from the human side, the heart of this lesson. Here, as ever, faith is shown in its two great uses. It inspires to effort in divine as in human things, and it furnishes the means by which divine power may link itself with human need.

It inspires to effort. Doubt never brought a palsied man to Christ, even though a roof must be broken up to accomplish it. Doubt, indeed, never effects any good thing. Doubt, unbelief, disbelief and misbelief all belong to Satan's kingdom, and are the offspring of the father of lies. They enfeeble and discourage. Even in the affairs of men all great things are wrought by men who believe. Cyrus W. Field believed that an electric current could be sent under the Atlantic through a wire cable. At first no one else believed, but faith is contagious; it invariably gathers to itself strong, aggressive souls. So others came to believe, and now, under every sea, nation talks to nation. Probably the effort which brought the palsied man to Christ was born first in the faith of one of this immortal four. Probably this saving enterprize began with one convinced and believing man. At any rate, it commonly is so. When Paul, on the corn ship of Alexandria, stood forth after long abstinence, the one man of faith on that ship, it was he, the Jew prisoner, who instantly became the real commander. He had the word of the Lord that not a soul aboard should perish, though the ship must, and his faith made him supreme. And how his faith inspired them all to work! No, faith, not doubt, is the mother of effort. Among all the shallow sayings of Henry Drummond none was shallower than his statement that all advancement had its origin in a doubt. Apparently he was unable to distinguish between a doubt and a question. The longing to know is of God, as is also faith to believe that more knowledge may be had by patient and noble effort, but a doubt is a poor, negative, devil-born thing, infertile and apathetic.

And then faith links man and his needs with God and his power. It is the only capacity godward left of sin in

the natural man—God's last unsquandered gift. By it, if he will (John v:40), he may return to God. And faith in the saint is still the bridge over which heaven's fulness comes into his life. Absolutely all things are possible to faith, absolutely nothing is possible to unbelief.

JESUS AND THE SABBATH.

(February 21. Matt. xii:1-13.)

I. The Lesson Analysis.

1. *A Dispensational Lesson* (verses 1-4).—Always observe the time-notes in Scripture. "In that day" is a phrase which holds the key to Old Testament Prophecy. The phrase "at that time" marks the turning points in the life of Christ. In Matt. xi:16-24 the rejected Christ turns Rejecter. The cities where the mightiest works had been wrought had not repented. For them, henceforth, probation was ended. "The judgment" (xi. 22-24) is now their one horizon. "At that time Jesus went on the Sabbath day through the corn." His disciples unquestionably violated the Sabbath (Numbers xv:32-36) and Jesus justified them by the example of David and his men in the time of his rejection by Israel. The Son of David took His right place typically as the unacknowledged King of Israel.

2. *The One Greater than Temple and Ritual* (verses 5-8).—See below.

3. *How Formal Religion Hardens the Heart* (verses 9-13).—All history, biblical and secular, bears witness that no influence known to man so hardens the heart as religious formalism. The inveterate hatred which Jesus encountered was the hatred of the most religious men of His time. It was the hatred of priests and scribes that hounded the Son of God to the cross. The cruelest persecutions known to history have been incited and carried through by formal religionists.

4. *The Splendid Courage of Jesus* (verses 1-13).—None knew so well as He that a blow struck at the current Jewish notion of the peculiar sanctity of the temple and the Sab-

bath would create a fatal and final breach with Judaism. None knew so well as He that beyond that Sabbath eating *of corn, and healing in the synagogue, lay the cross—yet* Jesus unhesitatingly struck the fatal blow.

II. The Heart of the Lesson.

All that Jesus did on that eventful Sabbath day was but the illustration of His two great sayings: "In this place is one greater than the temple": "For the Son of man is Lord even of the Sabbath day." The Revision omits "even" and "day"—"The Son of man is Lord of the Sabbath." This is the true form, simpler, grander than that of the authorized version. Apparently the Protestant translators drew back from the more austere declaration. For Protestantism is Galatianized to the core, and has never escaped from a scarcely modified Judaism concerning the Sabbath. To this day it is legality's most sensitive spot. Great denominations will bear with the higher criticism more patiently than with the truth concerning the Sabbath.

First of all, it is remarkable that, even in His strictly Jewish *ministry* (Rom. xv:8; Matt. x:5, 6; xv:24), our Lord never repeated the seventh day commandment. Secondly, as Lord of the Sabbath, He cleared that Jewish institution *from an unbiblical strictness; declaring that the* Sabbath was made for man; *i. e.*, to serve man, not to impose a yoke of bondage upon man—and teaching that it was "lawful" *to do good on the Sabbath day. Thirdly, He* knew that through the entire dispensation which would begin from Pentecost, Christians would observe a wholly *different day, namely the first and not the seventh day.* Fourthly, He Himself set the pattern of first day observance by what He did and said on the first of the first days, that *of His resurrection. It was not a day of enforced rest, but* of holy activity. Rising from the dead He revealed Himself to the sorrowing Magdalene; sent a message of wonderful *import to His disciples; held a secret interview with Peter;* walked to Emmaus expounding the Scriptures; appeared to the assembled disciples, and imparted to them the Holy Spirit. The Sabbath belonged to the dispensation of law,

was a day of enforced rest, and guarded by terrible legal sanctions. The first day belongs to the dispensation of grace, is a day of Christian activity, and finds its sanctions in the renewed hearts of Christ's redeemed ones.

No greater anomaly can well be imagined than that which is expressed in the phrase "Christian Sabbath." Its precise equivalent would be "legal grace." The Sabbath had its great and honored place in the national life of Israel; will again have its great place in the millenial earth; and is to the Christian a precious "shadow" (Col. ii:16, 17) of that rest of God (Heb. iv:3, 4) which he finds in Christ and His finished work.

HEARERS AND DOERS OF THE WORD.

(February 28. Matt. vii:21-29.)

I. The Lesson Analysis.

1. *The Testing of Profession* (verses 21-23).—See below, "The Heart of the Lesson."

2. *The Right Foundation* (verses 23-25).—Two points must be observed here, (1) it is not *what* the wise man builds, but *where* he builds which marks him a saved man (1 Cor. iii:10-15). The "rock" is Christ (1 Cor. x:4), and the man who builds thereon is neither a *professor* ("Lord, Lord"), nor a mere hearer (Hebrews iv:2), nor a tireless *worker* (verse 22), but a *believer* (John vi:28, 29).

3. *The Wrong Foundation* (verses 26-28).—Conversely, the sandy foundation man is a hearer who may indeed prophesy, cast out demons, and do many wonderful works; but who fails to "work the works of God" (John vi:28, 29). In a word, the right foundation is Christ received by faith; the wrong foundation is, knowledge without the obedience of faith.

II. The Heart of the Lesson.

Evidently, the heart of things here is the solemn fact that God accepts from no man the "Lord, Lord" of mere profession. No one is in so much danger as the professor who

is not a possessor. It is a position which may be wholly free from any conscious hypocrisy. Millions "join the church" who never join Christ (1 Cor. vi:17; xii:12, 13); and their danger lies in the very fact that they are saying "Lord, Lord," as a parrot might, without any vital faith in Him who "died for our sins, and rose again for our justification."

Supposing themselves to be Christians, they are unmoved by Gospel appeals. The men of this lesson are genuinely astonished to find themselves excluded. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

That a notable preacher has won thousands of converts is no proof that he is a Christian. It is the name of Jesus, and the potency of His Word (Isa. lv:ii) which have wrought the "wonderful works," not the faith of the unconverted preacher.

It is to be noted, furthermore, that Matthew is the book of the kingdom of heaven, and is filled with warnings to mere professing subjects of that kingdom. In Matthew it is Christendom—the sphere of profession—which is prominently in view. What Christendom, as distinguished from the church, is, is told out in Matthew xiii. There tares and wheat are seen growing together till the harvest. The tares are the children of the wicked one, and, under the garb of profession, are so like the wheat, the real children of the kingdom, that only the angels can be trusted to separate them (Matt. xiii:24-30, 36-43; xxv:8-12, 24-30). Therefore tests are given by which false teachers may be distinguished from the true (Matt. vii:15, 16); and by which a deceived professor may be undeceived (vii:21). That test is not zeal (verse 22), but simple obedience to the known will of God. What that will is Jesus plainly declared (John vi:28,29). Not casting out demons, not preaching, not wonderful works, but, "this is the will of God that ye believe on Him whom He hath sent," that is the true test. Every such believer is building on the Rock.

Notes on Prophecy and the Jews.

It is a well known fact that where the temple stood once in Jerusalem there stands now the Mosque of Omar, a place jealously guarded by Islam. It is impossible to say should the negotiations of Zionism be successful and the Jewish people get possession of Palestine, how the evacuation of that sacred place could be accomplished. Nor is it possible to say how the downfall of the Sultan and the end of his rule would affect the Mohammedan world, which recognizes him as their head. With all these speculations we have nothing to do, nor need we trouble ourselves about the *how* it is all to be accomplished and the *when*. However, one thing is certain, that during the last week of Daniel, the seventieth, in which Jewish history is resumed, there must be a temple in Jerusalem in which sacrifices are again to be brought. Passages like the following make this very clear: Daniel ix:27; Isaiah lxvi:1-5; Matthew xxiv:15; 2 Thess. ii:14; Rev. xi:1 and a number of passages in the Book of Psalms. The Man of Sin, the Antichrist, must be sitting in the temple of God and will be there worshipped as God. This does not mean the Pope, but it means that wicked one who will be revealed *after* the removal of the church from the earth. The temple of God stands in Jerusalem and not in Rome. Therefore that this may be possible a temple must be built again in Jerusalem.

Not a few readers of OUR HOPE have written to us and asked if there is any truth in a statement which has been repeatedly published, that wealthy Jews are having marble pillars, heavy brass gates, etc., prepared for use in the new temple they expect to erect. We do not think these statements are correct, at least we have nothing to vouch for them. However, it is a fact that occasionally the question of a temple building has been persistently mentioned by different Zionistic magazines, especially by those which are in the hands of orthodox Hebrews. Should the Zionistic movement succeed, as it no doubt will in the end, should a part of the Jewish people return to the land and take pos-

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session once more of the city of their fathers, nothing would then be more likely than the building of a temple.

Others, again, have asked us how long we suppose it would take to build a temple? Can the building of a temple be pressed into seven years? And why not? There is nowhere a prophecy which gives us a description of this temple the Jews will build. There is nothing to tell us that it will approach any of the preceding temples in dimensions or grandeur. Most likely it will not. In comparison with the former temples it may be a very small affair. The temple itself will rise into prominence in the second half of Daniel's seventieth week. We have seen but recently in our city how an immense "skyscraper" was put up in a year and made ready for occupancy; and so why should it be thought impossible that with modern inventions and modes of building a temple could be built in a comparatively short time?

The house which is described in Ezekiel xl. and the chapters which follow is the great millennial temple. It is not at all strange that the description of a temple contained in the closing chapters of Ezekial has been spiritualized and applied to the church. If readers of the Bible are ignorant of Israel's future according to the revealed purposes of God they cannot rightly discern the events connected with their restoration, and by misapplying them they created a hopeless chaos. As soon as the Lord has returned in power and glory to rule and reign over the earth and has made an end of the false king, that great temple described by Ezekiel will be begun. It will be the most wonderful building the world has ever seen. It will be the great place of worship for the nations of the kingdom. "My house shall be called a house of prayer for all nations," "It shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come and worship before me, saith Jehovah" (Is. lvi:7 and lxvi:23). This temple will be 25,000 reeds square. Sacrifices will be brought in that great house and these will be wonderful memorials for the earth dwellers, memorials of the great redemption wrought by the Lamb of God. There will, however, be no evening

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sacrifice. Nor is there a day of atonement or feast of weeks. No high priest is mentioned, for the Lord Himself is the Priest upon His throne and exercises over all His Melchisedec priesthood. All the institutions in that millennial temple commemorate the blessed work of the Lord Jesus Christ.

This temple will be built by a restored earthy people, and the nations will help, foreshadowed by Hiram of Tyre, who was a helper in building Solomon's temple. What a glorious vision will it be for the glorified body of the Lord Jesus Christ, the church, to behold from her dwelling place all these wonderful doings! Even now in faith we can study them and trace His future ways.

During a visit in London in the fall of 1895 Mr. Michael Baxter, the editor of "The Christian Herald," handed us a copy of his book entitled "Futu : Wonders of Prophecy from 1896-1908." In this volume Mr. Baxter makes the following predictions: "The second advent of Christ into the air or atmospheric heavens, and the resurrection of the bodies of all deceased saints, their ascension together with 144,000 watchful living Christians, etc., expected about *March* 12, 1903, about 2.30 to 3 P. M."—"The first trumpet, causing hail and fire mingled with blood to fall upon the earth and to burn up the third part of trees and all green grass during *October* 9 *to* 27, 1903."—"Universal war commencing *December*, 1903."—"The setting up of Abomination of Desolation, Napoleon's image, in the rebuilt temple at Jerusalem about 3 P. M. *August* 20, 1904."

But he is not discouraged by his prolonged failures and still continues to predict. We saw recently an article from his pen in which he claims that the ten kingdoms will be formed between 1906-1919. According to him, a Napoleon will arise in 1920. The ascension of Christians, according to him, may be expected about Tuesday, February 26, 1924. Then the first four trumpets will begin about 1924 or 1926 —an outburst of a *religious* (!) *Reformotion* (!!) accord-

ing to Rev. x. (*III*) in many countries will take place in 1928 or 1930. The millennium, according to this brother, will begin on Thursday, April 9, 1931.

But enough! It makes one very, very sad to see such foolish statements and *unscriptural* predictions in print. Given out under the name of "Study of Prophecy" they do infinitely more harm than we can estimate. *Day-setting* is unscriptural and has not alone disappointed many people but has brought the Word of Prophecy into great disrepute in many quarters.

Beware of such speculations. The enemy uses them, nothing is gained by them. "But concerning the times and the seasons, brethren, ye have no *need* that ye should be written to" (1 Thess. v:1). And furthermore it is written: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii:32, 33).

The following extract is taken from an address of that ardent Zionist, Israel Zangwill. The address was delivered in London a few months ago and was a most earnest plea for Palestine as the place in which the Zionist national movement can be realized.

Dr. Herzl has been violently attacked at the Congress. Yet what his crime? That, fishing for El Arish, a portion of Palestine, he found instead in the net a portion of East Africa, and that instead of throwing it back into the sea he brought it to the Congress and said, "*My friends, this is not Palestine, and can never be Palestine.* But can it not be of use to us, while we are waiting, as a refuge for our persecuted masses, and also as a training school for Palestine, in which we may learn again to unite ourselves and to govern ourselves and to plant ourselves again on a soil?" And he did not even ask the Congress to accept or reject this unexpected contribution to the forces of Zionism. He simply suggested that a Commission be appointed to go out and investigate the country. This simple proposition produced passionate speeches of which Dr. Gaster's letter to the Jewish press is but a pale and belated reflection. And when, after a tense hour of voting, in which each delegate's "Yes" or "No" sounded like the hammer-strokes of destiny forging the

future of the Jewish people, it was found that those who said "No" were beaten by 295 to 177; the defeated minority, mostly Russians, instead of accepting the majority, as is necessary in all constitutional Parliaments, left the Congress.

I could admire their emotion without admiring their political *shechel*. Have I not said that the day we get Palestine will be the most terrible day of our movement? Instead of singing songs and striking dramatic attitudes we shall be called upon to work. But these songs, these dramatic attitudes were manly compared to what followed. Curiously imagining that they had been robbed of Palestine, which they had never possessed, some of the Russians burst into hysteric tears, wrung their hands, and even rolled on the floor. Women fainted. Men wept and wailed that now was their *Tisha-b'Ab* and I was surrounded by a sobbing crowd begging me to come and comfort them. It nearly made me cry myself, but as one who cries for the sorrows of children, not as one who cries for men. And my thoughts went back for comfort to the scene of the day before, to the great gymnasium in which a band of Zionist students, invited by the Congress, showed by their marvelous feats of muscle and skill that the Jewish life-force still runs red in the veins of youth. Over the sobs of the mourners I heard the tramp, tramp, of the marching Zionists, and the tumultuous applause of the vast assemblage ushering in the physical regeneration of our race. And I told myself that in Jewis blood and muscle, and not in Jewish wreping and wailing, lies the hope of our people.

During the past two months many mass meetings were held by the Jews of New York City to protest against Russian anti-Semitic atrocities and particularly to denounce the alleged conspiracy to repeat the massacre of Jews in Kishineff. Similar meetings were held in New Haven, Providence, St. Louis, Chicago and San Francisco. All these meetings were held under the auspices of the Zinn Guards, a strong Jewish organization in this country devoted to physical culture and other methods to develop a spirit of resistance to oppression. In one of these meetings a speaker, who addressed the large gathering, made the following remarks:

"We wish to work out our plans peacefully if we can, but at the same time we are fully impressed with the fact that if we are to get our rights at all, either in Russia or elsewhere where we are

oppressed, we must show that we can take our own part. That applies to the Zion Guards. If Palestine is to be occupied by the Jews, we must make the Turks respect us as fighting men.

"*It is contrary to international law for us to invade Palestine,*' we having no national existence. But that fact does not prevent our joining some other nation that may be at war with Turkey and taking Palestine as our just reward for our services. There are now some 40,000,000 Arabs who are dominated by 5,000,000 Turks. *These Arabs have the right to resent and resist this government* by the minority and, with the Jews at their backs, such resistance might one day come."

All this is highly significant and shows the national awakening of the Jewish people still more. What tribulations and upheavals this indicates, which will reign in that period of Jacob's trouble!

During the last weeks not a little encouragement was given to us in our work of sending forth the printed message among the Jews. Not alone were the requests numerous, asking us to forward tracts in different languages to different countries, but we have had also several encouraging letters.

A young Jewish business man writes us from a Russian city that he had received one of our German tracts ("The Dying Drummer Boy and the Jewish Doctor"), and he expresses a desire to read more of the Gospel and to know the Lord. A Hebrew recently saved sent us a long letter from one of the seaports of China and expresses a willingness to put our literature among the Jewish merchants in China. We sent him several parcels. A request for tracts reached us from Burmah, and our friends in Southern and Western Russia are continuing their good work in doing missionary work among the scattered nations. Interesting letters were also received from Russia and Egypt.

During January we employed a *colporteur* on the East Side of our large city to visit the tenement houses and scatter New Testaments, portions of Scripture and our different

tracts. He visited hundreds of families and was well received generally. Though results may not be seen at once, we are sure such work in the largest Ghetto of the world will not be without fruit.

A few months ago the government of the Czar offered for sale some petroleum fields in the Caucasus. These were purchased by the Messrs. Rothschild, the houses in France, Austria, and Germany combining for the purpose. Rival bidders, however, raised an objection to the legality of the sale, on the grounds that the purchasers were Jews, and the mines were situated in a part of the country in which Jews are not allowed to hold property. The defence of the Rothschilds was that as a firm they were neither Jew nor Gentile, but impersonal. However, after the case had been carried through all the Russian courts, the Senate has decided that the Rothschilds cannot retain this property in the Caucasus on account of their religion. The mines, therefore, will again be put up to sale, and will probably go either to the Standard Oil Company or the German syndicate controlled by the Deutsche Bank and Bleichroeders' Bank.

A few months ago we called attention editorially to the utterances of Professor Briggs, the well-known higher critic, professor in the Union Theological Seminary, ex-Presbyterian preacher and now an "ordained clergyman" of the Episcopal Church. He spoke then in a theological magazine in glowing terms of Rome. He has gone still further by declaring that he is ready to accept *ordination by the Pope of Rome.* The statements which startled the members of the Protestant Episcopal Church Club, before which he spoke, were the following:

"I am quite ready to accept ordination by the Pope of Rome. I believe my Presbyterian ordination was valid and that it was a humiliation which the Protestant Episcopal Church ought not to have put upon me when it required me to start as a layman, even to be confirmed, in order that I might enter into the ministry of one of the two churches to which I now belong. I am convinced that if the unity of Christians depended upon ministers of all bodies submitting to ordination by the Roman Catholic bishops that almost

all of them would submit. I would for one. The Protestants do not regard the ordination of their ministers as a sacrament and a sacrifice. I wish they did, in the same sense that Rome so regards it."

Most likely the next will be for this poor man to go to Rome. Into what darkness these higher critics are rushing! Many of them are rapidly drifting from their subtle infidelity into Unitarianism and from there into out and out agnosticism.

Daily Scripture Calendar.

FEBRUARY, 1904.

February 1. "If the cloud were not taken up, then they journeyed not till the day that it was taken up" (Exodus xl:37).

God's earthly people were divinely guided through the wilderness and we, His heavenly people, are not less guided by *Himself*. May we not journey till He shows us the way in which we are to walk. Waiting on Him for guidance is needful and blessed.

February 2. "I am with thee to deliver thee, saith the Lord" (Jeremiah i:8).

Praise His Name for such a promise covering every circumstance and time in which His people move. May we look to Him for the deliverance we need, and ever rest in faith on His Word—"thus saith the Lord."

February 3. "The Lord hath done that which He had devised; He hath fulfilled His Word that He had commanded in the days of old" (Lament. ii:17).

Thus we can say in looking over fulfilled prophecy. So will He *do unto us according to His Word, and at last every one of His* words will be fulfilled and carried out in Judgment and in Mercy.

February 4. "But Peter followed Him afar off unto the

high priest's palace, and went in and sat with the servants to see the end" (Matth. xvi:58).

Failure begins with following afar off. Reader, are you following "afar off" this morning? Come closer unto Him Who is the friend that sticks closer than a brother, and be happy in the fellowship of the Lord Jesus Christ.

February 5. "And Peter went out and wept bitterly" (Luke xxii:62).

He had gone down step by step. There at the fire in the palace he had warmed himself and—denied His Lord. How many, warming themselves at a strange fire, where they do not belong, have followed Peter in his decline and fall? The Lord looked upon Peter and Peter upon the Lord, and these looks brought forth the bitter-sweet tears of repentance.

February 6. "He restoreth my soul" (Psalm xxiii:3).

He restored Peter and restoreth us. He will never leave one of His own in the snare of the enemy. What a gracious Lord!

February 7. "And Jesus said unto him, Verily I say unto you, To-day shalt thou be with Me in paradise" (Luke xxiii:43).

The eyes of the dying thief closed in death, and soon after he was present with his Saviour and Lord in paradise. What a transformation that was! Absent from the Body, present with the Lord.

February 8. "For how great is His goodness and how great is His beauty!" (Zech. ix:17).

Even now, while we look through a glass darkly we know and see His great goodness and beauty. What shall it be when we see Him as He is! What great goodness and great Beauty shall our eyes behold then! Then shall we be satisfied.

February 9. "And He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii:4).

Even so He is; when He comes again the night will be gone and there will be a morning without clouds.

February 10. "The Father loveth the Son and hath given all things into His hands" (John iii:35).

And the love wherewith the Father loveth Him, He loveth us too as begotten of Him. The things, *all* things, which are His are ours likewise.

February 11. "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv:14).

The well of water is in every true believer. The Holy Spirit is the abiding Comforter. *May we let Him flow forth in streams of* living water.

February 12. "Their heart is divided; now shall they be found faulty" (Hosea x:2).

The divided heart of Israel displeased the Lord. How sad to see His heavenly people divided in heart. There is no comfort, no rest, no joy and no peace in a divided heart.

February 13. "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; and *when thou best down, and when thou risest up*" (Deut. vi:7).

The Word of God is to be ever before the eyes and heart of His people. The children must be taught in it. It is to be used day and night. How we fail in it!

February 14. "Remember that thou magnify His work" (Job xxxvi:24).

We are to magnify His Word and His Work. We can *never* magnify His blessed work for us too much. Indeed we do not make enough of it. What joy to exalt Him and His work and put ourselves into the dust.

February 15. "A man can receive nothing, except it be given to him from heaven" (John iii:27).

And how willing He is to bestow all good gifts upon us. All blessings, *every* blessing is ours in Jesus Christ our Lord.

February 16. "And they shall fight against thee; but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee" (Jerem. i:19).

Enemies surround us on every side and every day. The combat gets hotter as the day of the coming of the Lord draws near. Victory and not defeat should be our constant portion.

February 17. "For these be the days of vengeance, that all things which are written may be fulfilled" (Luke xxi:22).

How fast these predicted days are coming on. There will be a

fulfillment of what is written. In wrath He will surely remember mercy, we shall not see the day of vengeance of our God.

February 18. "I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isaiah lxv:19).

This is Jerusalem's blessed future. The Lord will rise with displeasure against the nations who spoiled and spoil His people Israel, and when He has delivered them, brought them back and restored them to their glorious inheritance, He will rejoice in Jerusalem. Pray for the peace of Jerusalem!

February 19. "He giveth power to the faint" (Isaiah xl:29).

Are you faint, weary and discouraged? Then go speedily to Him this very moment and He will fulfill his promise to you. It is for you.

February 20. "Thou art all fair, my love; there is no spot in thee" (Sol. Song iv:7).

All fair, without spot and blemish through His comeliness. Let us worship Him, our Saviour and Lord. Let us be devoted to Him as the bride is devoted to her bridegroom.

February 21. "His desire is toward me" (Sol. Song vii:10).

Beloved, do we believe this? Is it really so? His desire toward me? Such a one as I am, so weak, so ignorant and full of failure. It is even so He loveth us. His desire is toward each of His own. Take courage and expect the showers of His love.

February 22. "A man's heart deviseth his way, but the Lord directeth his steps" (Prov. xvi:9).

How good it is that it is even so! We do our own planning, but the Lord directeth. May we ever plan and move as under Him.

February 23. "Yet I am not alone, because the Father is with me" (John xvi:32).

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here;
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

—A. L. W.

February 24. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. lxviii:19).

So every believer should say in faith. All He permits, all He allows to come into the lives of His children are benefits. All work together for our good.

February 25. "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. xvi:9).

He still opens doors for His children to witness of His Grace. But there is never an open door without an adversary. The greater the door the greater the adversary.

February 26. "A little leaven leaveneth the whole lump" (Gal. v:9).

Watch for the *little* leaven. It does not take a great big lump to corrupt, but just a little.

February 27. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Hebr. xi:37).

We know nothing of such sufferings for Christ. Satan does but little appear in these days as a roaring lion. He is about as an *angel of light, and in this role he succeeds better than as the roaring* lion.

February 28. "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jer. viii:11).

Before Israel's ruin was fully accomplished false prophets misled the people. Their presence was the mark of apostacy, and the coming judgment. Reader! It is so now. Peace, peace on every side—but there is *no* peace.

February 29. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii:27).

O perfect peace! O endless rest!
No care, no vain alarms;
Beneath my every step I find
The everlasting arms.

Book Reviews.

Choice Reading for Christian Homes. Bible Truth Depot, 63 Fourth Ave., New York. 292 pages. Bound in Cloth. Illustrated.

A compilation of twenty-four excellent stories, meditations on Scripture and poems all suited for family readings.

Hercules Carlton. By Alice McAlilly. Jennings & Pye, Cincinnati, O. Elegantly bound in cloth. 436 pages. $1.25.

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The following sample pages are from Section 3—The Great Words of Scripture.

LESSON LXX.

Adoption.

I. The Word.

Adoption is the translation of one Greek word—*whyothesia*—the literal meaning of which is "placing as a son," and occurs in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5, in which the meaning is fully developed.

II. Explanatory Remarks.

A careful study of the passages with their context will make the meaning clear. Adoption is not a word of *relationship* but of *position*. The believer's relation to God as a child results from the new birth (John i. 12, 13); whereas adoption is the act of God by which one already a child is placed in the position of an adult son. An illustration may be found in the Roman custom of conferring the *toga virilis* upon male youth when they had attained a certain age. Up to that time they differed nothing from servants, though by birth "lords of all," but were "under tutors or governors until the time appointed of the father." Gal. iv. 1, 2. That was the Old Testament state of the godly Jew. Gal. iv. 3. But one of the distinctive differences between the Jewish and Christian dispensations is that in the latter the believer becomes in the moment of receiving Christ not only a child by the new birth, but also an adult son by adoption. This distinction is made effectual in the believer's *experience* by the Holy Spirit. "And because ye were sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son." Gal. iv. 6, 7.

III. Definition.

Adoption is the act of God whereby all who, from the descent of the Spirit at Pentecost, have become children of God through the new birth are at once placed in all the privileges and responsibilities of adult sons.

LESSON LXXI.

Assurance.

I. The Words.

In the English Bible the word assurance occurs six times, namely, in Isa. xxxii. 17; Acts xvii. 31 (where it should be rendered "faith," *i. e.*, ground or reason for faith); Col. ii. 2; 1 Thess. i. 5; Heb. vi. 11; x. 22. In all of these passages the original words (Hebrew, *betach;* Greek, *plerophoria*) mean simply *full confidence*, or *full conviction*.

The whole doctrine of assurance is stated briefly in Isa. xxxii. 17: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

II. Explanatory Remarks.

The doctrine of assurance is presented in the New Testament in a *threefold way:*—

1. *The "full assurance of faith."* Heb. x. 22. This refers to the confidence which true faith gives. Faith is a matter of consciousness. If we are exercising faith in anything or anyone, we know it. If we have faith in the solvency of the bank in which we have deposited our money, that faith gives us confidence concerning the safety of our money. This is the sense in which Paul expresses his assurance in 2 Tim. i. 12: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him [literally, "guard my deposit"] against that day." In this sense Loofs speaks of the faith of Luther: "Luther believed in the compassion of God in Jesus Christ for him, *and Luther knew that he believed in this compassion.* This was the faith and this the knowledge that made the Reformation."

2. *The "full assurance of understanding."* Col. ii. 2. The word "understanding" is the same word (Greek, *sunesis*). so translated in Col. i. 9, and means an assurance which rests

upon a spiritual understanding of the revealed facts upon which the believer's safety rests. These facts are seven, namely:—

(a) The finished work of Christ in the putting away of the believer's sins, so that there is nothing remaining against him. Heb. ix. 26; 1 Pet. iii. 18; Acts xiii. 36, 39; Rom. viii. 31-34.

(b) The specific promises of the Scriptures. John x. 28-30; xi. 26; Phil. i. 6; Rom. viii. 29, 30.

John x. 28, 29. NOTE.—The shallow objection is sometimes made that while it is true that nothing can pluck us out of His hand, yet we may deliberately leave that refuge, the sufficient answer being that in that case we should "perish," whereas the unconditional promise is, "They shall never perish."

(c) The high-priestly and shepherdly care of Christ. Heb. vii. 25; 1 John ii. 1; John x. 10-14.

(d) The believer's union with Christ. 1 Cor. xii. 12, 13; Eph. v. 29, 30.

(e) The new covenant. Heb. viii. 10-13; x. 16-18.

(f) The Father's faithfulness to Christ. John xvii. 11; Jude i., R. V.

(g) The sealing with the Spirit. Eph. i. 13; iv. 30.

To enter into an understanding of these facts is to have the "full assurance of understanding."

3. *The "full assurance of hope."* Heb. vi. 11. Hope has to do with unseen things and with things of the future. Rom. viii. 24, 25. The full assurance of hope, therefore, fills all the future and is a confident expectation concerning heaven and all the great unseen verities. It is expressed in such passages as 2 Cor. i. 10; 2 Tim. iv. 8, 18.

NOTE. The comforting truth of assurance is [illegible] in three ways:—

1. By quoting supposed instances of apostasy, *e. g.*, Matt. vii. 22, 23 (but Christ says, "I *never* knew you"), etc. All such cases are sufficiently covered by John's declaration (1 John ii. 19): "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."

2. We are shaken in assurance by humbling views of our own sinfulness and failure. To meet these assaults we need but remind ourselves that assurance is not a result of sanctification, but of justification. We *shall* be perfect in the end. 1 John iii. 1, 2.

3. Passages in which professors, or others who are trifling with conviction and illumination, are warned, are mistakably applied to sincere believ-

ers; *e. g.*, Matt. xxv. 1-12 (professors) and Heb. vi. 4-8 (a moving picture of those who have come to the very threshold of true faith, but who, as verse 9 shows, have never been saved).

III. DEFINITION.

Assurance is the believer's full conviction that he is in the *present* possession of a salvation in which he will be eternally kept; and this assurance is a result, or effect, of his perfect righteousness in Christ Jesus.

NOTE. It follows, therefore, that the believer's assurance does not rest upon sanctification, but justification—not upon works, but upon faith alone.

LESSON LXXII.

Atonement.

See *Salvation, Reconciliation, Propitiation, Offering, Sacrifice, Redemption, Forgiveness, Justification.*

I. THE WORDS.

In the English Bible, Authorized Version, the word *atonement* occurs seventy-seven times in the Old Testament, and but once, Rom. v. 11, in the New Testament. In the Revised Version the word is retained in all of the Old Testament passages in which it is used in the Authorized Version, but it disappears from the New Testament, the word in Rom. v. 11 being correctly rendered "reconciliation." It is to be regretted on every account that the revisers did not also eliminate the word from the Old Testament, where it invariably means "covering," "coverings," "cover," or "to cover."

Illustrative examples. Ex. xxix. 36, 37; xxx. 10, 15, 16; xxxii. 30; Lev. i. 4; iv. 20, 26, 31, 35; v. 6, 10, 13, 16, 18; vi. 7; vii. 7; viii. 34; ix. 7; x. 17; xii. 7, 8; xiv. 18, 19, 20, 21, 53; xv. 15, 30; xvi. 6, 11, 24; xvi. 6, 10, 11, 10, 17, 18, 24, 27, 30, 32, 33, 34; xvii. 11; xix. 22; xxiii. 27, 28; xxv. 9;

Num. v. 8; vi. 11; viii. 12, 19, 21; xv. 25, 28; xvi. 46, 47; xxv. 13; xxviii. 22, 30; xxix. 11; 2 Sam. xxi. 3; 1 Chr. vi. 49; 2 Chr. xxix. 24; Neh. x. 33.

II. Explanatory Remarks.

In common English usage, at the time the Authorized Version was made, the word signified reconciliation merely, at-one-ment, the making two estranged persons at-one, and not in any sense expiation or satisfaction. So Shakespeare:

> "He and Aufidius can no more atone
> Than violentest contrarieties."—*Coriolanus* iv. 6.

Fuller: "His first essay succeeded so well, Moses would adventure on a second design to atone two Israelites at variance."

It thus appears that in using the word "atonement" to translate "to cover," the Authorized Version translators gave not a *translation*, but an *interpretation*—not what the Hebrew writer said was done to the sacrificer's *sins*, but what the translators conceived to be the effect of the sinner's sacrifice upon his *relations with God*. To illustrate: In Lev. v. 10 Moses wrote:—

"And he shall offer the second for a burnt offering, according to the ordinance: and the priest shall make a cover for him for his sin which he hath sinned, and it shall be forgiven him."

The Authorized Version and Revised Version render, "And the priest shall make atonement" (at-one-ment). The Scripture gives as the effect of the offering, a *cover* for the sin and *forgiveness* for the sinner; the *translators* affirm that the effect of the offering was to make the sinner "at-one" with God. In other words, they substitute for Scripture a theological concept; instead of *translating* they *interpret*.

This is serious enough, but not the worst. For, as a matter of fact, the sacrifices under the covenant of law did not at-one the sinner and God. The seventy times repeated statement of the Old Testament Scriptures is that the sacrifice "covered" the offerer's sin; and, as his offering implied confession alike of sin and of its due desert, death, it also secured his forgiveness. It was the sacrifice *of Christ*, "slain from the founda-

tion of the world" (Rev. xiii. 8), foreseen by God (though not necessarily by the sacrificer), which was efficacious.

This is the precise point in Rom. iii. 25, 26, where it is said of Christ:—

"Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness *because of the passing over of the sins done aforetime, in the forbearance of God;* for the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus."

With his invariable lucidity, Professor Stifler states (*The Epistle to the Romans*) the force of this passage: "These are not the sins committed by the believer before he came to Christ, but the sins done under the old economy, before Christ came. Heb. ix. 15. It is not said . . . . with the King James Version, that He 'remitted' them. To all appearances, in all past time He paid no attention to sins, He overlooked them ('winked at', Acts xvii. 30), without meting out adequate punishment (Ps. lxxviii. 38). Sometimes in the history of the race He sent judgments, now against the Jews and now against the Gentiles. The Jews were driven more than once into captivity, and more than one heathen nation had been overthrown; but as judgment for man's sin this was nothing. Inspiration's just estimate, in spite of these severe visitations, cries that there was on God's part a 'passing over' of the sins done aforetime,' as if the just Judge had not rightly weighed their guilt. There was a thick veil over His righteousness, but the cross removed it and demonstrated His judgment of sin. The terrible tragedy of the cross, on which God set forth His Son in His blood, is His measure of man's demerit. The punishment that man so long escaped fell at last on the Son of man." That is to say, the Old Testament sacrifices "covered" sins, merely, pending the setting forth of Christ as a propitiatory sacrifice. This is precisely the argument of Heb. ix. 11-15, R. V.:—

"But Christ having come a high priest of the good things to come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once into the holy place, having obtained

eternal redemption. . . . . And for this cause he is the mediator of a new covenant, that a death having taken place *for the redemption of the transgressions that were under the first covenant*, they that have been called may receive the promise of the eternal inheritance."

NOTE. In Protestant theology the doctrine of atonement is defined as variously as the differing theories require. Neither the word nor the doctrine stands for any common and agreed concept like justice, law, life, etc. As this course is a study, not of theology, nor of philosophy, but of the Bible, it is sufficient to say that it would be vastly to the advantage of the truth of God if theologians would give up the attempt to compress into one word the saving work of Jesus Christ. That work is too various in its aspects Godward, manward, and creationward to be gathered into one word. If one word must be used, *salvation* would be preferable as including all the redemptive acts and processes. The ground usually included in *atonement* will be fully covered in studies of the really *biblical* words—propitiation, reconciliation, redemption, forgiveness, and justification.

III. DEFINITION.

Atonement (at-one-ment) is a word used in the Authorized and Revised Versions of the English Bible as the translation of the Hebrew words signifying "cover," "to cover," and "coverings," in relation to the effect of the Levitical offerings upon the sins of the offerers.

LESSON LXXIII.

Church.

I. THE WORDS.

With the exception of Acts xix. 37, where "churches" should be "temples," church is the English rendering of one Greek word, *ekklesia* (from *ek*, "out from among," and *kaleo*, "to call," but from a very early date having the meaning of "a gathering of citizens called out from their homes into some public place; an assembly," *Thayer*). In Acts xix. 32, 39, 41, *ekklesia* is translated "assembly." In Acts vii. 38 the word is

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Editorial Notes.

God For Us.

These three little words, "God for us," belong to the most important as well as the most precious and blessed words found in the Bible. They should thrill the whole being of the believer. Meditate on them for a few moments. God, the eternal God, the omnipotent, the loving and gracious God, the God and Father of our Lord Jesus Christ, is for us. He loveth us with the love with which He loves Him who sits now with Him upon the Throne, at the right hand of the Majesty on high. Are you believing this? Is your heart taking hold of it? Is the hand of faith really grasping it? God is for you; God is for us. O, how this, believed with the heart, should fill the mouth with praise and worship! It should banish care and anxiety, discouragement and fear, unbelief and discontent forever. If God be for us who can be against us? *Who?* beloved reader. *What* can harm us, *what* can trouble us, *what* need we to fear? Surely nothing whatever. And yet how we do doubt Him who is altogether for us. How we grieve Him by not taking hold of these little words and, ever casting ourselves upon them, go on in the victory of faith. How joyless and barren many a day is because we do not reckon all in the light of "God for us." Every murmur uttered or unuttered, every thought of discouragement or fear, is a doubt of "God for us." May we learn and learn it better and more and more each day, that God is for us. Only thus shall we enjoy the Peace of God. It is well known that these words stand in Romans viii, at

the close of that glorious chapter, which sums up God's gracious work for us. He has disposed of our sins, of sin, of our guilt, the power of sin; all our enemies are overcome and defeated in Christ Jesus, in His blessed work on the cross and in His resurrection. He has lifted us up to Himself and made us children of God, heirs of Himself and joint-heirs with Christ. And after He has acquainted us with His gracious work for us, the Holy Spirit declares triumphantly, "What shall we then say to these things? If God be for us, *who can be against us? He that spared not His own* Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Blessed reality and blessed proof that God is for us! He gave His Son, His Son died, His Son was raised from the dead. All was done for us and God is now all on our side. Take these words for this month. They will be sufficient for a happy life.

With Him on the Holy Mountain. In our monthly notes on Matthew we have reached the transfiguration scene, and the reader will find in this issue an exposition of it. What a wonderful and suggestive event it is! As it will be learned from the exposition, it is not alone a confirmation of Old Testament prophecy, by which we have the Word of prophecy made surer, but it is also a glorious type of the Lord's coming. When His Glory, brighter than the sun, will burst at last over this dark earth, and the remnant of His earthly people will look upon Him, whom they have pierced, we shall be all with Him. How preciously 1 Thess. iv:13-18 is foreshadowed in the transfiguration scene! All of those who have died in Christ will be raised first, and these are represented by Moses, and we who are alive shall be together with them caught up in clouds to *meet the Lord in the air, and Elijah's presence on that mountain* represents the living and caught up saints. As Moses and Elijah are seen with the Lord in His Glory so shall we be with Him coming in Glory. And then the thought of

recognition of each other, as Moses and Elijah were recognized and of being with Him forever.

May our hearts and eyes be in the little time which is left to us here fastened upon Himself and may we see and behold "Jesus only."

Laboring for the Fire. The great conflagration in Baltimore has its lessons. Many lost their all, for which they had labored for years. They stood by helplessly and saw the labors of a lifetime burning up; the much boasted of "fireproof" buildings crumbled to pieces and the flames swept everything before them. But what is such a calamity compared to that which is shortly to come to pass in the earth! The day is coming, rapidly coming, when heaven and earth will be shaken, when fires will burst forth from beneath and stars fall from heaven, when grass and trees will be burned up, and men go to the mountains to ask for covering and shelter. What a day that will be, the day which burneth like an oven!

And for this great fire the nations are preparing the material and the people are laboring for it. "Behold, is it not of Jehovah of hosts that the peoples labor for the fire and the nations weary themselves in vain?" (Heb. ii:13).

There is a *burning* day coming for the world and a *crowning* day for us. How soon all this may come to pass! How soon the crowning day may be here for us and the world face that burning wrath.

To Be Recalled at Any Time. When a few days ago the diplomatic relations were about to be broken between Russian and Japan, the Russian ambassador in Tokio and the Japanese in St. Petersburg had their goods packed, expecting to be recalled at any time. And when at last the call came their offices ceased and they went home. Thus it is with the church. She is liable to be called home at any time. Dr. Seafield used a good illustration of

this fact in Boston. He compared the church with an angel who is sent on the earth from heaven and whose ministry might terminate at any moment. All he is waiting for is the call from above. The church is not in the prophetic *time of the end*. That time will not begin as long as the church is here.

Oh! let us live and serve as children of God, supernatural beings, liable to be called home to-day.

Days of Blessings in Boston. Monthly Meetings

The fourth Midwinter Bible Conference was held in the Park Street Church of Boston beginning Tuesday afternoon, February 2, and closing Friday eve, the fifth. The eight sessions were very largely attended, hundreds gathering each afternoon and evening to listen to the expositions of Scripture. Nothing was offered in the way of attraction and we were delighted to find such large numbers of Christian people hungry for the Word. And the Lord has most blessedly owned the ministry to His own people and used each address delivered for their edification. It was perhaps the best conference we held. We know much prayer was made from our readers for these meetings and we write this short account to show how graciously prayer was answered.

We have decided to continue, our Lord willing, in *monthly* meetings in Boston. For this purpose the Park Street Church has been rented for the first Thursday of each month (except July and August) to hold an afternoon and evening meeting for Bible teaching. The first meeting will be held on Thursday, March 3, at 2.30 and 7.30 p. m. The editor of this magazine will lead these meetings and all our readers in Boston and vicinity will receive special notices. May these meetings be greatly used by our God.

Meetings in the Southland. During March we hope to visit Georgia and Florida. We expect to spend four or five days in Savannah and a few days in Jackson, Georgia. We also hope to spend a week in Crescent City, Florida, to teach there in connection with the Southfield Bible Conference. This conference will be held for the first time in a newly erected auditorium in Crescent City; the time is from March 10-27. The conference is arranged by Evangelist Chafer. Announcements and programmes may be had from us. From Crescent City we hope to go to several other places in Florida, including Orlando. Pray for these meetings, that the Word of the Lord may be glorified and God's people blessed.

Bible Conference in St. Louis, Mo. It has been decided to hold another Bible Conference in St. Louis, Mo., during the first week in May. This conference will be held again in the large hall of the Y. M. C. A., corner of Grand and Franklin Aves. Mr. Scofield, the editor of Our Hope and others hope to be present. As the first week of May is the opening week of the great exhibition and many visitors go to St. Louis, we desire to mention the conference as early as possible.

See Cliff, L. I., July 9-17. We have decided to hold the Sea Cliff Bible Conference, the Lord willing, from July 9 to July 17. Please note these days. We trust many of our readers from distant places and States can be with us this year. Full announcements later.

New Tracts. Many of our readers have sent for tracts for Hebrews during the past month and numerous requests reached us from elsewhere. We have just issued 20,000 new Jewish tracts and several thousands of small English tracts. The latter

are, "Charles Coulson, the Dying Drummer Boy," and "A Hebrew's Search for Blood." Send for these for free distribution if you can use them.

"*Joseph and His brethren*" has been translated into the *Dutch* language and is now being printed for circulation among the Jews in Amsterdam and throughout Netherlands. This makes the ninth language in which it circulates.

Mr. C. I. Scofield's addresses delivered in Boston, on the Church and Churches, will be published in OUR HOPE beginning with the April number.

The Gospel of Matthew.

Chapter xvii.

The first part of this chapter is the record given by the Holy Spirit in this Gospel of the transfiguration of our Lord Jesus Christ. The portion before us is one of the richest in the entire book of Matthew; so full of precious teachings and suggestions that one almost shrinks from attempting an exposition, for it seems impossible to touch on all the phases and lessons coming from this great event.

Let us remember that the Holy Spirit has given us three accounts of the transfiguration. Besides the one here we have one in Mark and in Luke. In each special points of the great event are made prominent in full accord with the meaning and scope of the three Gospels. We find not a word about the transfiguration in the fourth Gospel. It would be out of place in that Gospel, for John is the instrument to reveal Christ as the Son of God and the eternal Life. In Luke we find that something is said which is not found in the other two accounts. We read there: "And as He *prayed the fashion of His countenance became different* and His raiment white and effulgent." The Gospel of Luke presents our Lord as Son of Man and we read there often that He prayed, and thus the information given to us in Luke is

in full accord with that Gospel. In Matthew we learn something which is only reported there, namely, that His face shone as the *sun*. The importance of this fact we shall discover in the course of the exposition. In Mark and Luke the voice out of the cloud says, "This is my beloved Son; hear Him"; but in Matthew alone we read, "This is my beloved Son, in whom I have found my delight; hear Him." These and other differences are the mark of divine inspiration; the Holy Spirit, divine and infallible, being the narrator of the event, reports the occurrence in harmony with the purpose of each one of these Gospels.

And now as we turn to the divine record of the transfiguration in the Gospel of Matthew we desire first of all to quote the inspired words of the man who stands out so prominently in the sixteenth chapter and who is likewise one of the witnesses of the transfiguration; that is Peter. In his last Epistle we read: "For we have not made known unto you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eye-witnesses of His majesty. For He received from the Father honor and glory, such a voice being uttered to Him by the excellent glory: This is my beloved Son, in whom I found my delight;* and this voice we heard uttered from heaven, being with Him in the holy mountain. And we have the prophetic Word made surer, to which ye do well taking heed as to a lamp shining in an obscure place until the day dawn and the morning star arise in your hearts" (2 Pet. i:16-20).

That Peter refers in these words once more to the scene of glory on that mountain top which his eyes beheld long ago needs no further proof. He does so "knowing that the putting off of my tabernacle is speedily to take place" (verse 14).

We learn therefore that the transfiguration as *interpreted not by men but by the Holy Spirit*, is the pattern of the *power and coming of our Lord Jesus Christ*. That wonderful scene on the holy mountain of which Peter had been

*The "Hear Him!" is here omitted.

eye-witness was then a pattern of the return of the Lord, visibly and gloriously to the earth surrounded by His saints. The entire Old Testament prophetic word speaks of this great event, and for this reason the transfiguration of the Lord is a confirmation of these prophetic predictions, and *more than that, the earnest of their final and complete fulfillment.* We have the prophetic word *made surer* in the scene on the holy mountain, for in the transfiguration we behold that which prophet after prophet had declared.

What we have just stated is a most important key to the right understanding of the passage before. Let us call to mind again, the Holy Spirit tells us that the transfiguration is the pattern of the coming of the Lord.

Now this should silence once and for all the strange interpretations which are made of the last verse of the preceding chapter, which is, by this unfortunate division into chapters, wrested from its true place. Some, the Lord had said, were standing with Him there who should not taste death at all until they should see the Son of Man coming in His kingdom. The favorite expositions are that the Lord meant "the destruction of Jerusalem," and others tell us "they were to see the Lord coming in the triumph of the Gospel," etc.

All these opinions are the opinions of men. Some of those standing there did not taste death until they saw Him coming, for after six days Peter, James and John beheld Him in His power and Glory, a pattern of the Son of Man coming in His kingdom.

"*After six days.*"—Even the number six is full of meaning as the number "eight" has a similar meaning in Luke where it says, "After these words, about eight days." The number eight is the number of resurrection, and as the Son of Man in resurrection He appears in Luke; while "six" is *man's number, the number signifying the days of work*—after six days—after work and man's day is run out, the day of the Lord, the kingdom. And with Him He takes Peter, and James, and John his brother, and brings them into a high mountain apart. The mountain may have been Hermon, which is not far from Cesarea Philippi. The men who were later with Him in the garden in that awful night

scene, when they slept, while He prayed and His sweat became as great drops of blood, falling down upon the earth, are here on the mountain with Him to witness His Glory. But here, too, while He prayed they were oppressed with sleep (Luke ix:32). How this manifests what man is and how it brings out the perfection of Himself! The fact that the disciples were oppressed with sleep makes it evident that the transfiguration must have been at night. The Lord so often spent His nights in prayer and came *down* with the morning. Blessed type of His presence with the Father now as an intercessor and advocate and His coming again.

"And He was transfigured before them. And His face shone as the sun and His garments became white as the light (verse 2). What a transformation it must have been! How the garment of light and glory is put upon Him and *rays of glory shot forth from His person, the One whom* Pharisees a little while ago had blasphemed and who had said, "The foxes have holes and the birds have nests, but the Son of Man has not where to lay His head." The One who had hidden His glory beneath the form of a servant bursts *forth in glory, and it was His Glory. The word used here* in the original for "transfigured" is used only twice besides in this passage. We find it in Romans xii:2 and 2 Cor. iii:18. His Grace transforms us now, and bye and bye in resurrection we shall be transformed according to the same image—"conformed to the image of His Son, so that He should be the first born among many brethren." We shall be like Him for we shall see Him as He is. Thus may we, as His own sons with Him, look upon His Glory here and know it is our Glory. Beloved! look upon Him and rejoice, for "when the Christ is manifested, who is our life, then shall ye also be manifested with Him in glory."

And His face shone like the sun. He is the Sun, *the* Sun of righteousness, and as we have in Matthew the dispensational side, it is once more the wisdom of the Holy Spirit to *put this description here and omit it in the other Gospels.* The sun is the great light which rules the day, and when the sun is absent night rules. He does not shine now as Sun of Righteousness, the moon only—the type of the

church—gives her faint light; it is night. But day will come and the Sun of Righteousness rises with healing beneath His wings. Then He the Sun cometh forth "as a bridegroom of His chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and His circuit unto the ends of it, and there is nothing hid from the heat thereof" (Ps. xix:5, 6). Thus shall He come again, and the Sun He created will pale before Him *in His wonderful Glory.*

"And lo, Moses and Elias appeared to them talking with Him." Two departed heavenly saints come into view first of all. Moses, the representative of the law, one who had passed through death, and Elias, standing for the prophets, the one who had *never* seen death, but had been removed in a fiery chariot, appear alongside the Lord. We may well think of Him as standing in the middle. He is the center of the Heavens and of heavenly beings. In the Gospel of Luke we read that Moses and Elias, appearing in glory, spoke of His departure which He was about to accomplish in Jerusalem. *Both Law and Prophets speak of His suffering and of* His Glory as well. He the one in the middle is the fulfillment of the Law and the Prophets.

Looked upon from the standpoint of a pattern of His coming into His kingdom, Moses is the type of those saints who died in Christ, who were put to sleep through Jesus, and whom the Lord will bring with Him when He comes. Elias, the one who did not see death, who was caught up from the earth, is the type of those believers who shall not *sleep but be changed in the twinkling of an eye—caught up* to meet the Lord in the air. So we have even here the precious revelation in 1 Thess. iv:13-18 "made surer." When He comes He will bring us all with Him.

And of course Moses and Elias were known. Their individuality was not swallowed up by death or removal from the earth without death. This should answer definitely the oft made inquiry, shall we know each other in resurrection glory? Of course we will. As Moses and Elias were easily recognized by the disciples, so shall every saint be recognized. What joy it will be then to see HIM first of all and

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to be with Him, whom we have never seen and whom we shall see as HE IS, the Man in Glory. What joy to look upon a Paul, John, Peter and all the beloved of God! Yes we shall know each other, though all human, earthly relationship ceases forever in resurrection.

The three disciples who gazed upon this glorious scene typify here the remnant of Israel, those who in the night look up and see Him coming in the clouds of heaven. Thus the kingdom scene is complete.

And Peter answering said to Jesus, "Lord, it is good we should be here. If thou wilt, let us make here three tabernacles; for thee one, and for Moses one, and one for Elias" (verse 4).

Poor Peter! What a failure he makes of it again Once more he acts as spokesman for his fellow disciples and intrudes himself upon the scene of glory. He had absolutely no conception of what all this meant. He had of course later by the Holy Spirit come down from heaven and opening the eyes of his heart.* But what was the harm in making the suggestion? It is simply the flesh speaking and Peter utters still words as he did previously, which flow from a mind which is not on the things which are of God, but that are of men. In the sixteenth chapter he rebuked His Lord and tried to keep Him back from going to the cross and was an instrument of the enemy, and here once more his words show the subtle cunning of the same enemy, whose tool Peter so readily became even on that holy mountain.

He lowers the dignity and person of his Lord by putting Him on the same level with Moses and Elias And behind it lurked another thought, the very same attempt to keep the Lord from being obedient unto the death of the cross, which was made in the temptations in the wilderness, which was hid in Peter's "God be favorable unto Thee," is made here once more. Peter would have a Christ in Glory and the

*How often in prayer meetings one hears requests that feelings of joy and blessing may come upon the meeting, that they might say "it is good for us to be here—let us make here three tabernacles." This is a much used phrase and indicates how little the vision is understood by Christian people.

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state of the kingdom there and then without the cross, and he is even willing with his two associates to work for it, for he says, "Let *us make* here three tabernacles."

And all this foreshadows what would be done with the Lord of glory. The corrupt forms of Christianity have put the Lord Jesus Christ alongside of holy men (holy in their estimation), or alongside of great men of the world, and thus robbed Him of His Glory. Not for a moment could *this* be tolerated. Peter is still babbling—*while* he was still speaking something happens. It is God the Father Himself who interferes and who bears witness that this Jesus, this Son of Man, is His Son, *is God*. "While he was still speaking, behold a bright cloud overshadowed them, and lo a voice out of the cloud, saying, "This is my beloved Son, in whom I have found my delight, hear Him" (verse 5).

Wonderful heavenly answer. "And the disciples hearing it, fell upon their faces and were greatly terrified." The heavens opened and the Glory of the Lord in that bright cloud is manifested. These three men well knew what that cloud meant. *It was the cloud which spoke of Jehovah's* presence. That cloud which had been withdrawn from Israel for centuries had all at once come again. Then Jehovah had returned and condescended to be with His people again. They knew they stood in His presence as Isaiah knew it when he saw the glorious vision. Therefore, they were terrified, for they knew as sinful men they stood in the Holy of Holiest and they had no sacrifice. And now *the voice out of the cloud. The Father speaks and He* speaks of the Son. He bears witness to the eternal relationship of Himself with Him, who was ever with Him and ever His delight. He calls them away from occupation with Moses and Elias; neither law nor prophets can help you and make you acceptable. Here He is—my beloved Son, in whom I am well pleased; hear Him! He has pleased the Father and in Him the Father and the Father's heart is *revealed. Men are to hear Him, and refusing Him means* refusing God. In Him we are brought to God. Of course the work of the cross is here anticipated. And thus in Him the Father speaks, to Him the Father directs us, through

Him we are *brought* to the Father, and by Him the heavens are opened. And all the precious thoughts which here crowd to the heart and the mind we must leave untouched. Oh, may we find our delight in Him in whom God finds His delight! Never can we make too much of Him. As then the cloud appeared and there was an open manifestation of the Glory and Jehovah's presence, so in the coming day of His return all will be repeated. Then *He* must be heard.

"And *Jesus coming to them touched them*, and said, Rise up and be not terrified. And lifting up their eyes, they saw no one but Jesus alone" (verse 18).

He touched them as He will touch His poor frightened people, the remnant of Israel, in that day. But they saw Jesus alone. Blessed are we if we see Him and Him alone.

We have learned then from the transfiguration that we have in it a perfect picture of the kingdom to come. Christ in Glory, His face like the Sun, in the center. Resurrected saints and those who were caught up are with Him. His Glory enshrouds Him and them. Living men are in His presence terrified. The heavens are opened and mercy and peace flow forth.

(To be continued.)

"I Shall Be Satisfied!"

"I shall be satisfied, when I owake with Thy likeness."—Ps. xvii:15.

Even now my heart is ravished
With my Saviour's precious love;
And, as hasting on to glory,
Daily, I His sweetness prove.
Though He leads to living pastures,
And I taste a flowing tide,
Yet, until I *see* His beauty,
I shall ne'er be satisfied.

Many a song He gives tu brighten
All the long and dreary night;
Many a cup of joy He gives me,
For in me He has delight.
Surely, with such love abounding,
I could give up all beside;
Still, I'm sure, until I see Him,
I can ne'er be satisfied.

Oh, my heart, with grace uplifted,
Would each fiery trial stem;
But, to gaze upon the Victor,
Decked with many a diadem,—
Him to see, I've sweet desirings,
Who for me once bled and died;
And I know, till I behold Him,
I can ne'er be satisfied.

For with Him, I know, are treasured
Rarest things, both new and old;
But His love,—His heart's affection,
Choicer is than finest gold;
Changeless, too; than death e'en stronger,
For my Lord was crucified;
And until these eyes behold Him
I can ne'er be satisfied.

Soon the day-dawn will be breaking
And the shadows flee away;
Now, by faith, in joy and gladness,
I await the coming day,
For I know my soul is safely
Hidden in His wounded side;
And anon He sweetly tells me
I shall soon be satisfied.

Lo! He tells me *now* His secret,
Cheering with His heavenly smile;
Telling me, in love's low whisper,
It is but "a little while;"
Yes, for soon, to brightest glory,
He will fetch away His bride,
Then I'll *shine in His own likeness*,
And be ever satisfied!

H. R. K.

Studies in Isaiah.

XII.

CHAPTER X.

The first few verses of this chapter belong to the preceding one. The division of these two chapters is misleading. The ninth ends with the fourth verse of the tenth chapter and the tenth chapter should begin with the fifth verse. This is seen by the use of the sentence which is used three times in the ninth chapter, "For all this His anger is not turned away, and His hand is stretched out still." It is once more a description of the people Israel and the woe pronounced upon them.

The unrighteousness of the judges; the three questions. Verses 1-4.

"Woe unto them that decree iniquitous decrees, and to the writers that prescribe oppression, to turn away the poor from judgment, and to take away the right from the afflicted of my people; that widows may be their prey, and that they may rob the fatherless! And what will you do in the day of visitation, and in the sudden destruction which shall come from far? To whom will ye flee for help? And where will ye leave your glory? They can but crouch under the prisoners, and they shall fall under the slain. For all this His anger is not turned away and His hand is stretched out still."

To the other evils mentioned in the preceding chapter comes the evil of the judges and lawmakers acting in unrighteousness and in oppression of the poor, the widows and the orphans. This they did to enrich themselves. The questions addressed to these are questions about the coming days of wrath, when there would be no refuge for them and when they would lose their glory. All they could do then would be to crouch among the prisoners, hide themselves there, and then, being discovered, to be slain.

But now we come to the tenth chapter proper, and we shall find that is a most interesting and instructive one. We learn now what the day of visitation and the sudden

destruction coming from far is. It is the Assyrian, and he is here in his power, in his advance upon Jerusalem vividly described. Sennacherib is, of course, first of all in view. However, with his invasion and the destruction which came upon him, the prophecy is not at all exhausted. All finds its *fulfillment in the end of this age and we shall learn how* clearly the last onslaught of the enemy upon Immanuel's land is here foretold and prophetically pictured. The Assyrian, however, should not be identified with the personal Antichrist, the lawless one, the man of sin and son of perdition. They are different from each other.* The Antichrist, the false Messiah, will be *in* Jerusalem and sit there in the temple; the Assyrian, the one from the north, will be *outside* the city. Antichrist will be destroyed first by the brightness of His coming. The Assyrian's fate follows that of the Antichrist. We find six paragraphs in the chapter before *us giving us six scenes.*

I. *A Description of the Assyrian.* Verses 5-11.

"Ah! the Assyrian! the rod of mine anger! and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge; to take the spoil and seize the prey, and to tread them down like the mire of the streets. But he meaneth not so, neither doth his heart think so; for it is in his heart to extirpate and cut off nations not a few. For he saith, Are not my princes all kings? is not Calno as Karkemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand has found the kingdoms of the idols—and their graven images exceed those of Jerusalem and Samaria—shall I not as I have done unto Samaria and her idols, so do to Jerusalem and her images?"

The Assyrian is here described as the instrument which God uses for the punishment of Israel. He is the rod of God's anger and God sends him against the hypocritical nation. This is also true of every world power; the Assyrian typifies the world powers as well. But the Assyrian "meaneth not so neither doth his heart think so"; that is, he does not understand that God is using him only as a staff in His

*See "Harmony of the Prophetic Word" on the three awful individuals.

hands to carry out His indignation. He lifts himself up in pride. The aim before him is world rule, world conquest, and thus he cuts off nations not a few. His language is boasting of former victories; Calno, Karkemish, Hamath and Arpad fell before him, and now his hand is stretched forth to take Jerusalem.

All this has a decided dispensational application. Israel being set aside for a time, scattered into the corners of the earth, the Gentiles received the dominion, and God uses them to chastise His unbelieving people. But the Gentiles lift themselves up in arrogant pride and forget God and His revealed purposes; they strive for world conquest. The Assyrian, the Northerner of the future, will march on victoriously towards Jerusalem. He has been used as a rod of God's anger, but his heart is lifted up, and he steps on boldly conquering cities and countries, till at last he finds himself in the holy land and ready to take Jerusalem. The great future fulfillment falls into the very end of the age. Much in the Scriptures as well as in present development among the nations points to Russia as the Assyrian of the end.

II. *The Punishment of the Assyrian Announced.* Verses 12-15.

"And it shall come to pass when the Lord hath performed His whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stoutness of heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom, for I am intelligent, and I have removed the bounds of the peoples, and have robbed their treasurers, and, like a valiant man, I have brought down them that sit upon thrones, and my hand hath found as a nest the riches of the nations, and as one gathereth forsaken eggs, have I gathered all the earth and there was none that moved the wing, or opened the mouth or chirped. Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that wieldeth it? As if the rod should wield them that lift it up; as if the staff should lift up him who is not wood."

The time for the punishment of the Assyrian will be when the Lord hath performed His whole work upon Mount Zion and Jerusalem. This proves that all must be future, for His

whole work in wrath and in mercy is not yet accomplished, and is, of course, closely connected with His glorious return to the earth. Then he shall be punished and his power, which is raised up in defiance to the King of Kings and Lord of Lords, shall be broken.

The wickedness of the great coming Assyrian is once more described. He boasts of strength and wisdom, he conquered and robbed the peoples, he dethroned kings and gathers all the earth.

III. *The Punishment Itself.* Verses 16-19.

"Therefore shall the Lord, Jehovah of hosts, send among his fat ones leanness, and under His glory He shall kindle a burning, like the burning of a fire, and His Holy One for a flame; and it shall burn and devour his thorns and his briers in one day, and it shall consume the Glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a sick man fainteth. And the remainder of the trees of his forest shall be few; yes a child might write them."

The punishment and destruction falling upon the Assyrian will be sudden and complete. Like a mighty conflagration which sweeps through a forest of stately trees, so will be the fire which consumes the Assyrian and his glory.

The one day which is mentioned here is the day of the Lord, and the Holy One is none other than the Lord Jesus Christ, who will execute the vengeance of God and who will break the Assyrian to pieces.

IV. *The Return of the Remnant of Israel Promised.* Verses 20-23.

"And it shall come to pass in that day, that the remnant of Israel and such as are escaped of the house of Jacob shall no more rely upon him that smote them, but they shall rely upon Jehovah, the Holy One of Israel, in truth. The remnant shall return, the remnant of Jacob unto the mighty God. For though Thy people Israel be as the sand of the sea, only a remnant of them shall return; the consumption determined shall overflow in righteousness. For a consumption and one determined, will the Lord, Jehovah of hosts, accomplish in the midst of all the land."

Here the remnant of Israel is brought into view. During that time of Jacob's trouble large numbers of Jews will be

swept away from the earth, but there is a remnant, and that remnant will be saved out of it and left in the earth as the people of the kingdom. The Word nowhere promises a restitution of all things, which, as it has been taught, includes a bring back by restoration of every Jew who ever lived, believing and unbelieving, for a share in the millennial earth. This is unscriptural and evil doctrine. Only a remnant will return. That remnant will be the company in whom God's promises given to the Fathers will be blessedly and literally fulfilled.

V. *The Word of Comfort to the Remnant.* Verses 24-27.

"Therefore thus saith the Lord, Jehovah of hosts: O, my people that dwelleth in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt, for yet a very little while, and the indignation shall be accomplished, and mine anger in their destruction. And Jehovah of hosts will stir up a scourge against him according to the slaughter of Midian at the rock of Oreb; and his rod shall be upon the sea, and he will lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulders, and his yoke from off thy neck; and the yoke shall be destroyed because of the anointing." * * *

There can be no doubt, to this word of comfort as well as to similar words, the Jewish remnant will turn during the great tribulation. Their comfort will be, that it is yet a very little while and the complete destruction of the enemy will have come. The very little while reminds us of that other word of comfort which is given to us for whom the Lord will come before the tribulation of those days. "For yet a little while, and he that shall come will come, and will not tarry" (Hebr. x:37).

VI. *A Vivid Description of the Assyrian's March Upon Jerusalem and the Intervention of the Lord.* Verses 28-34.

"He came to Aiath, he hath passed through Migron; at Michmash he layeth up his baggage: They are gone through the pass; they make their lodging at Geba; Ramah trembleth, Gibeah of Saul is fled. Lift up thy voice, daughter of Gallim! Hearken, O Laish! Poor Anathoth! Madmena is fugitive; the inhabitants of Gebim take to

flight! Still a day of halting at Nob; he shaketh his hand against the mount of the daughter of Zion, the hill of of Jerusalem. * * *

Behold the Lord, Jehovah of hosts! He shall lop the boughs with violence; and the high ones of stature shall be hewn down, and the haughty shall be brought low; and he shall make clearings in the thickets of the forest with iron; and Lebanon shall fall by a mighty one."

This is a remarkable prophetic description of the advance of the Assyrian. Sennacherib, it is true, approached Jerusalem in a different way. But the prophecy does not concern Sennacherib exclusively; the final Assyrian is in view and how he comes marching against the city. The short sentences descriptive of his advance seem to be reports as they are brought hastily to Jerusalem. Aiath is the first place, and from here he passes quickly to Migron and when he reaches Michmash he leaves his baggage perhaps to reach Jerusalem so much quicker. Now they march through the narrow mountain passes and lodge at Geba. And now the terrible news is spreading in all directions. Ramah trembles and Gibeah flees. Terror and fear on all sides. He advances and leaves a trail of blood behind. Poor Anathoth! At last he is only an hour from Jerusalem. He seeth the holy mountain and in his devilish hatred shakes his fists against it and perhaps utters blasphemous words. But all at once the record breaks off. Behold the Lord! He has come to deliver Jerusalem and the remnant of His people. Of this coming and delivering Lord and the events connected with it are given in the next chapter.

Romans xi.

The eleventh chapter in the wonderful Epistle to the Romans is perhaps the least studied of all in this Epistle of our salvation in Christ. It contains not alone deeply interesting truths, but it is of very great importance and puts before us most solemn facts. In it the Holy Spirit unfolds the purposes of God concerning the earthly people He has chosen for Himself. The knowledge of Israel's place and position in God's revealed plan is of incalculable importance. All the confusion in doctrine and practice we see about us, is more or less the result of a deplorable ignorance which exists throughout Christendom about Israel's place and future. The carnalizing of the professing church has been the sad fruit of this ignorance. All Christendom attends to Israel's earthly calling, and not only fails in it most miserably, but also dishonors God and His Word.

If it were possible to straighten out the confusion existing about us in the professing church, the proper starting point would be, no doubt, to teach God's purposes concerning Israel. However, this is impossible. The apostacy of Christendom is beyond recovery; the individual may still see and learn the truth.

Let us first consider in what part of Romans we find the chapter we are about to study.

Romans is divided into three great parts. The first section extends from chapter i-viii; the second contains chapters ix, x and xi; the last is from chapter xii-xvi. Over the first part we put the word "Salvation," over the second "Dispensation," and over the third "Exhortation."

This is how God makes His truth known. First He tells us what He has done for us in His Son, the Lord Jesus Christ; how rich and full His Grace is toward all who believe, Jew and Gentile. In the next place He acquaints us with dispensation; that is, how He, the Sovereign, dispenses, how He deals with Jew and Gentile. In dispensational truths He takes His child, so to speak, into confidence, be-

cause He has made him a son and an heir, and He introduces him into the knowledge of His ways in government. Having shown us what He has done for us and what He has made us, as well as acquainted us with His plans, He speaks to us once more, showing what manner of men we should be; that is exhortation. Reverse this order, salvation, dispensation and exhortation, or leave one out, and there will be failure and confusion.

Our chapter then stands in the second, the dispensational part, that great parenthesis, in which the Holy Spirit traces God's righteous and merciful ways. At the end of the salvation part of this Epistle we find a chapter of summing up, the eighth. The second part has likewise such a climax, the chapter which is before us. It brings in not only the Jews, but the Gentiles, and in a measure the church of God. From this chapter we can reach back over the entire history of Israel. From here we can learn their present condition and, above all, we can study their future and learn what God will do yet in fulfillment of His oathbound covenants.

There is, however, a special reason why the Holy Spirit in Romans introduces the three chapters, which form the second part.

This is the following. In the first part, chapters i to viii, the Spirit of God shows that Jews and Gentiles have no righteousness and are lost, that there is not one that doeth good, no, not one. Then God reveals *His* righteousness and His salvation for Jew and Gentile, which is by faith. An old saint was asked what the three great lessons are he learned in his Christian experience, and he said: "First, I learned that I have never done anything good in my life; secondly, that I could never do anything good; and, thirdly, that Christ has done it all." This is precisely what is taught in the first part of Romans.

Now after the guilt and lost condition of the Jew and Gentile are fully demonstrated, the Jew is left out of sight. In this dispensation of Grace God deals alike with the believing Jew and Gentile; there is no difference. The believing Jew and Gentile are under Grace, linked with the Second Man, in possession of a place in the Heavenlies and no longer on the

earth, a Son and an Heir, like the Firstbegotten from the dead.

But now comes an objection from the side of the Jew. You remember questions are frequently asked in Romans. The Jew now has a question, after he has heard all about this salvation by Grace for him and for the Gentile, as well as the results of this salvation.

This is the question: "What becomes of our national promises and blessings? God has promised us so much as a nation, and these promises are not kept yet; will He not fulfill them?" In other words, "Does God's dealing in Grace with the Gentiles mean that He is through with us as a nation, that our people are now completely and finally rejected and these many promises contained in the oracles of God shall never find fulfillment?"

This question is answered in the second part of Romans. In it the Holy Spirit shows how righteously and mercifully God deals with the Jews and Gentiles, and the end of the section, our chapter, shows most blessedly that God has not cast away His people and that a time of their fullness and reception is coming and all Israel shall be saved.

(To be continued.)

Notes on Judges.

Chapter XVIII.

We left Micah congratulating himself on the assurance that the Lord would now surely do him good, seeing he had a Levite to his priest. Our chapter opens with what is a kind of sad refrain, characteristic of this last part of the book, answering and apparently accounting for that other refrain we have often heard: "Again the children of Israel did evil in the sight of the Lord." This recurs four times: "In those days there was no king of Israel," and in this connection we have another evidence of man's lawlessness: the "freedom of man's will!"

Upon the entry of the people into the land, every tribe had its inheritance divinely marked out for it by the lot. Amongst the others, Dan had a portion that we may be quite sure, like every portion that God gives, was more than ample; but "unto that day the inheritance had not fallen to them." But why? Joshua xix:40-46 gives clearly what Dan's *lot* was. The *lot* had fallen to them, but their inheritance had not; they had not taken possession of what was theirs.* And why?

Judges i:34 answers: "The Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley."

Now, independent indeed of all the "lot" might say; as oblivious to the Lord's appointment as Micah or his mother, turning away from their own inheritance, they seek another in perfect self-will. It is all of a piece with the spirit of the day, to which the present so closely answers; and most weighty and practical it all is for us individually. Be well

*Verse forty-seven of this chapter, xix., has been unwarrantably altered by the introduction of the words "too little" in italics—as if God gives less than His people's needs. It should read "and the border of the children of Dan went out from them," i. e., the children of Dan extended their border further.

assured that our God Himself has given us, too, our own portion, and we get it clearly defined for us in Eph. i: "He hath blessed us with *all spiritual blessings in heavenly places in Christ Jesus*"; but we may be equally assured, that if we do not, or cannot, get *possession* of this inheritance, so as to get real enjoyment and satisfaction from it, we shall take up with something else that God has *not* given us. And still are there plenty of "Amorites" ("Talkers," that figure for us the lofty pride of man's carnal reason) to keep us out of it, forcing us into the "mountains": those "imaginations, and every *high thing* that exalteth itself against the knowledge of Christ" (2 Cor. x:5); and keeping us out of the lowly valleys on which the smile of God, whether in the realms of nature, or of grace, ever rests. Yes, my reader, if we do not get our foot on what is our own, we shall take what belongs to others. The Corinthians were driven by the Amorites into the mountains: a lofty assumption of knowledge. What is the result? Failing to enjoy their own, they aim to take their inheritance in this world, to "reign already as kings" in it (1 Cor. iv:8), to "use it as if it were their own" (1 Cor. vii:31). So the church, as God's witness upon earth, not enjoying or taking hold of her own inheritance, drops down to earth and claims that which God has not given her. She is going to convert the world, and she takes her place in that world: dwelling where Satan's throne is (Rev. iii). So a hundred other things, as easy to conquer as Laish, absorb the Lord's people because they take not possession of their own. Some dear saints are captivated with the idea that they have discovered the lost ten tribes of Israel in the Anglo-Saxon of to-day; and the strictly heavenly portion and lot of the church becomes dimmed, and in measure eclipsed by other interests on the earth. Join with me, beloved reader, in a cry to our God for grace to fight with opposing wicked spirit for our own inheritance in Christ; that we may prove its satisfying power; so shall we say "the lines have fallen unto us in pleasant places"; and we shall covet no one's silver or gold; neither the worldling's lot, nor Israel's portion.

But to return: The tribe sends out five men to spy out the

land, and these come to Micah's house, where they recognize the voice of the young Levite, and at once they enquire as to how he came there, and how much he was getting. The young man has no shame in confessing himself a hireling priest: "Micah hath hired me," he says. One would not desire unnecessarily to wound any dear true servant of Christ in any connection; but it may be asked if, among the many pictures this sorrowful narrative gives us of the present day, this "hiring" of a priest has not all too clear an answer on all sides? Is there nothing that answers to the "ten shekels a year, the suit of apparel, and the victuals"? Is not to-day the "minister," for the most part, a *hired* priest? And must he not therefore work for, and please and satisfy, those who hire him?

Oh how far—how infinitely far the church has fallen from her place! The Lord Jesus Christ was once seen as the Head of His Church, giving bountifully and freely all that this, as His Body, needed. *Gifts* (in every sense of the word) were there in abundance. Evangelists, constrained by His love, freely proclaimed the gospel to the poor and the lost. Pastors and teachers, constrained by His love, freely tended and fed the dear flock. And whose servants were they all? Who paid them those wages that even the hireling is worthy of? (Luke x:7). Was it a bargain between "the church" on the one hand, and "the minister" on the other? A simple mercantile transaction: so much ministry for so much pay; so that the rich secured the "best gifts," and the poor had to be satisfied with the inferior quality of ministry they could afford to pay for? Nay, indeed. From the same Head came floods of grace to every part of the Body; and this shewed itself not only in the free ministry of "spiritual things," not to one company who could pay, but to the whole Body, whilst the same love constrained the whole to a reciprocating return of carnal things, *all* was abundant, spontaneous, and free. Who can read of those joyous songs of praise going up to God on every side; from both givers and receivers, in which dear Paul must have a part, as he finishes with: "Thanks be unto God for His unspeakable gift" (2 Cor. ix), and not mourn over the

loss, as one looks around on every hand at a *hired* ministry?

And to-day what is it the *hirers* require? Sound doctrine? *Do they long to be told the truth that strips them of all their* self-complacency, disturbs the slumber of their consciences, ploughs deep into their souls, leads them to self-judgment, self-loathing, and finally to joy in God, and glorying in the Lord Jesus? Is the simple preaching of Christ to simple men the popular thing to-day? Alas, *what need to answer?* Ever further and further from this are things going. Ever is *there an increasing demand for brightness of intellect,* brilliancy of speech, natural powers of oratory, that can draw tears by sentimental and pathetic stories, which never *touch the conscience*; but rather soothe it, by making them feel "*good*," like the sensuous organ-swell through cathedral aisles—for "smart" men; for men that keep up with the "thought"—which is the modest euphemism for infidelity—of the day; for men who can "fill the church." What with, is of less importance. Except that the one thing needful now is that the "*money interests*" must be secured;—all depends on this; and men of wealth, even though confessedly carnal, are now men of the "pillars of the church," for who but such can pay its expenses? What kind of preaching will they get? The time has indeed fully come "when they will not endure sound doctrine, but after their own lusts, shall *heap to themselves* (*i. e.*, make their own selection, and call) teachers having itching ears" (2 Tim. iv:3), whilst of the few spiritually-minded servants of the Lord still to be found in this system of things how many are laid aside as not sufficiently "up to date" to meet this demand?

But may God forbid that we ever speak of such things in a spirit of mere callous accusation or fleshly zeal, which is as abominable as any of these abominations themselves. Only they who, like Daniel, confess their sin, and the sin of their people, *as their own* (Dan. ix:20) *will meet with the* same tender approval. We never read that Jehu, with all his zeal for the Lord, was addressed as "*man greatly beloved.*" Any carnal person can shew their "zeal for the Lord" (2 Kings x:16) in sharp judgment of *others*; those led of His Spirit will indeed speak out faithfully, publicly,

in protest against evil; but in the closet will identify themselves with the Lord's people in their low condition; and, in self-judgment and confession, as being in it all, and meet with divine approval.

Our narrative gives us a graphic illustration of "itching ears"; for these five Danite spies piously beg the Levite to "ask counsel of God"; and he, cunning man, as all mere hirelings are or soon learn to be, knows well what is wanted, and supplies it in the answer: "Go in peace, before the Lord is your way." Oh, yes, smooth things are desired and smooth things are easily prophesied. Professing Christians are everywhere going quite contrary to God's Word—are *seeking their inheritance in a world under judgment*, are joining in the mad race for riches with the world—never mind, for have they not one whose business it is, and indeed whom they hire, to enquire of the Lord for them, and do they not weekly hear from the pulpits the reply, "Go in *peace, before the Lord is your way*"?

And all does go smoothly for them in both cases, then and now. They find what they want in the extreme north—far off indeed from the Tabernacle at Shiloh, far off from God—where a people is dwelling in a careless sense of security; which, in connection with the richness of the land, is inducement enough for the emigration of 600 men of Dan "appointed with weapons of war."

On their way north they came to Mount Ephraim, and at the hint of the five spies, the whole band turns aside and takes its station at the gate of Micah's house. The five go in, and appropriate "the graven image, and the ephod, and the teraphim, and the molten image." Micah's hired priest looking on; and at last mildly saying, "What do ye?" The answer is a "call to a greater sphere of usefulness." "Is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" Such an argument is irresistible," and the priest's heart was glad," (many a hireling heart has danced to the same music since then) and he took charge of the idolatrous paraphernalia, and departed in the midst of the people.

Micah; and a few sympathetic neighbors, follow, and overtaking them, there follows a colloquy that almost forces a smile—"What aileth thee?" they say. Micah answers, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? And what is this that ye say unto me. What aileth thee? Truly it is adding insult to injury. But they give him counsel:

"Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life with the lives of thy household."

They are too strong for him, and he has to return disconsolate to his house. There the narrative leaves him, whilst it follows the fortunes of the Danites, who capture *Laish, change its name to* Dan *after the name of their father,* as if the deed had given honor to that name that should speak only of righteous "judges," set up the graven image, and Jonathan (for at last we are told the name of this Levite), the son of Gershon the son—not of Manasseh as A. V., but—of *Moses;* "he, and his sons, were priests to the *tribe of Dan until the day of the captivity of the land.*"

What a story this genealogy tells of the deed of another than natural birth. Possibly there are some links omitted, but this hireling, idolatrous, false priest is a direct lineal *descendant from "Moses, the servant of God."* There is *no* transmission of piety by natural generation. The child of the most honored servant that ever lived needs to be born—*not of blood, nor of the will of the flesh, nor of man,* but of *God.*

And think you, dear reader, that we are told all this simply that we may be interested in a narrative; or have you and I a vital, direct interest in it? Are we—you and I—living in exactly the days of the same character and in the same state of things as here portrayed? Are we living in the last days? Is there, or is there not, on all sides an abundance of "*religion.*" Everywhere a "form of piety," whilst "the *power*" is denied. Is an external membership of a church—which in itself is utterly unknown to scripture—all that is looked for, and must poor young hearts who know, also, nothing of the satisfying power of the love of Christ

be kept together, and under an opiate of religiousness, far away from Him, by a lot of fleshly worldly attractions which the carnal mind, "enmity with God" though it be, can appreciate and enjoy?

It is true all went smoothly with them and God was silent. No convulsion of nature, no earthquake, nor sun in sackcloth marked His displeasure with the deed. Why then appeal to an old book as being against it, when "*providence*" was so evidently for it? And as generation followed generation, ever stronger would grow this argument: "Art thou so much wiser and better than all who have gone before? Dost thou think God would have permitted the continuance of this city all this time, if He had so seriously disapproved of what thou callest the idolatry and wickedness connected with it?" "Dost thou think that God can really disapprove of worldliness, a hired ministry, sectarianism, dependence on money, and many another thing that we must concede is not quite in accord with that book which thou callest His Word (but on this our learned teachers throw much doubt in these enlightened days) and have permitted them to continue so long?" Yes, doubtless such was, and is the reasoning that quieted, and now quiets, troublesome consciences. But there was a limit then, there will be a limit now. That limit was not exactly the public approval of it all; but "the captivity of the land." And so shall it be, "Sudden destruction in the midst of the cry of "Peace and Safety." Long deferred judgment shall fall, and woe to those in the abominations there.

Then once more mark it well, that the saddest and most significant feature of the most significant feature of the whole sad incident is in the *form of piety* that pervades it all; and turn to 2 Tim. iii and carefully count how many of the marks of these last days it evidences: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; implacable, slanderers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God"—and yet

with all—"*having a form of godliness but denying the power thereof.*"

"*From such turn away*" is the divine command. "Turn away"; continue not in any company whose very spirit, religious though it be, is hostile to the cross of thy Saviour-Lord. "Turn away"—not with pharasaic self-complacency nor without sorrow; but in the spirit of Him who, in turning away from Jerusalem could weep over it; and was closely followed by one who wrote of such "even weeping" (Phil. iii): Turn away from this Broad Way; which I am ever more and more convinced is not an irreligious one at all, quite the reverse. It is the way that became decent, respectable and religious "seemeth right unto a man." No unclean impure, vile, wicked path "seemeth right," even to those walking in it. Conscience loudly cries, till seared, "all this is *wrong*." But this path of mere external profession and church membership certainly "seemeth right," yet the end thereof is *death!* So turn away and seek what may be, nay, will be, a narrower *path*, but walk not in it with narrower *heart*. "Follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart" (2 Tim. ii). But see to it, as you value your Lord's approval, your soul's welfare, that Satan does not push you to the other extreme of esteeming some little "circle," or company, or party, to be then pure-hearted ones exclusively. "Them that call on the Lord out of a pure heart" is the whole company of manifest believers, who evidence true living faith by holiness of life, warmth of divine affection, and Christ-honoring purity of doctrine. Turn to Acts xv:9 and xxvi:18 and mark well what it is that purifies the heart. Simply "Faith." Not uniformity of conviction as to an ordinance, nor as to church government, nor a hundred minor truths all of them important in their place, but simply "Faith in *Me*." Well indeed has the Holy Ghost witnessed of these last days that they are perilous or difficult; for dangers press closely on either hand of our narrow way; Christ, only in helpless dependence on Him is safety; yet remember and heed the simple, plain, solemn Word: "*From such turn away.*"

Cloven Tongues.

(Acts ii:1-11).

It will greatly enhance the grace of this lovely passage of Scripture to bear in mind what it was that rendered the cloven tongues necessary. In the eleventh chapter of Genesis, we have the inspired record of the first grand effort of the children of men to establish themselves in the earth—to form a great association, and make themselves a name. And all this, be it remembered, without God. His name is never mentioned. He was not to form any part of this proud and popular scheme. He was entirely shut out. It was not a dwelling place for God that was to be erected on the plain of Shinar. It was a city for man—a centre round which men were to gather.

Such was the object of the children of men, as they stood together on the plain of Shinar. It was not, as some have *imagined, to escape another deluge.* *There is not a shadow* of foundation in the passage for any such idea. Here are their words, "And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; *and let us make us a name,* lest we be scattered abroad upon the face of the whole earth." There is no thought here of escaping another flood. It is sheer imagination, without any Scripture basis. The object is as plain as possible. It is precisely similar to all those great confederacies, associations, or masses of flesh, that have been formed on earth from that day to this. The Shinar Association could vie with any association of modern times, both in its principle and object.

But it proved to be Babel. Jehovah wrote confusion upon it. He divided their tongues and scattered them abroad, whether they would or not. In a word, divided tongues were sent as the expression of divine judgment upon this first great human association. This is a solemn and weighty fact. An association without God, no matter what its object, is really nothing but a mass of flesh, based on pride and in hopeless confusion. "Associate yourselves, O ye peo-

ple, and ye shall be broken in pieces." (Is. viii. 9.) So much for all human associations. May we learn to keep clear of them! May we adhere to that one divine association, namely, the Church of the living God, of which a risen Christ in glory is the living Head, the Holy Ghost the living Guide, and the Word of God the living Charter!

It was to gather this blessed assembly that the cloven tongues were sent, in grace, on the day of Pentecost. No sooner had the Lord Jesus Christ taken His seat at the right hand of power, amid the brightness of heaven's majesty, than He sent down the Holy Ghost to publish the glad tidings of salvation in the ears of His very murderers. And, inasmuch as that message of pardon and peace was intended for men of various tongues, so the divine messenger came down prepared to address each "in his own tongue wherein he was born." The God of all grace made it plain—so plain that it cannot be mistaken—that He desired to make His way to each heart, with the sweet story of grace. Man, on the plain of Shinar, did not want God; but God, on the day of Pentecost, proved that he wanted man. Blessed, for ever, be His holy Name! God had sent His Son, and man had just murdered Him; and, now He sends the Holy Ghost to tell man that there is pardon through that very blood which he had shed, for his guilt in shedding it. Matchless, marvellous, overwhelming grace! Oh! that it may subdue our hearts, and bind us to Him who is, at once, its source, its channel, and the power of enjoyment! The grace of God has far outtopped all the enmity of man. It has proved itself victorious over all the opposition of the human heart, and all the rage of hell.

Thus, then, in Genesis xi. divided tongues were sent in *judgment*. In Acts ii. divided tongues were sent in *grace*. The blessed God of all grace would cause each one to hear of full salvation, and hear of it in those very accents in which his infant ears had harkened to the earliest whisperings of a mother's love. "His own tongue wherein he was born." It mattered not whether the tongue were soft or harsh, refined or barbarous, the Holy Ghost would use it as the vehicle for conveying the precious message of salvation right

home to the poor heart. If divided tongues had once been given to scatter in judgment, they were again given to gather in grace; not now round an earthly tower, but round a heavenly Christ; not for the exaltation of man, but for the glory of God.

Now, it is well worthy of notice, that when God was giving the law from Mount Sinai, He spoke only in one tongue and to one people. The law was carefully wrapped up in one language, and deposited in the midst of one nation. Not so the Gospel. When that was the burden, God the Holy Ghost Himself descended from heaven, in cloven tongues, to waft the soul-stirring tidings, far and wide, over the whole world, and convey them "to every creature under heaven" in the very dialect wherein he was born. This is a great moral fact. It comes down upon the heart with uncommon weight and power. When God was speaking in terms of requirement and prohibition, He confined Himself to one language; but when He was publishing the message of life and salvation, pardon and peace, through the blood of the Lamb, He spoke in every language under heaven. When man's duty was to be declared, God spoke in one dialect; but when God's salvation was to be published, He spoke in every dialect under heaven.

This, surely, tells a tale. It declares plainly which is more in harmony with the divine mind, law or grace. Blessed be His Name, He delights in grace. Law and judgment are His strange work. He has pronounced the feet of those that publish the gospel to be beautiful; whereas, of those who desired to be teachers of the law, He has said, "I would they were even cut off that trouble you." Thus His acts and His words discover the bent of His loving heart towards poor unworthy sinners. He has left nothing undone, nothing unsaid, to prove His perfect willingness to save and bless; and therefore all who die in their sins will perish without excuse, and those awful words will echo through the regions of eternal gloom, for ever and ever, "*I would, but ye would not!*" Reader, think of this! Are you yet in your sins? If so, we earnestly beseech you to flee, now, from the wrath to come. Accept the message of pardon, now sent to you in

your own tongue wherein you were born, and go on your way rejoicing.

In conclusion, we might add, that Gen. xi., Acts ii., and Rev. vii. 9-17, form a very lovely group of scriptures. In the first, we see divided tongues sent, in *judgment;* in the second, divided tongues given in *grace;* and in the third, divided tongues gathered in *glory*. Well may we say, "Thy testimonies are wonderful, therefore doth my soul love them."

The Divine Anathema.

1 Cor. xvi:22.

It is difficult to speak or write without deep feeling when dwelling on that awful word, and with so many on every side who are utterly careless as to its dread reality. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha"—accursed of the Lord at His coming. But is this, some may ask, its plain and true meaning? Most assuredly it is. Nothing could be plainer, more definite or absolute. The curse of God is the eternal doom of all who love not Saviour of mankind—His well-beloved Son. "*If any man*," is surely most comprehensive; any man, no matter who he is, what he is, where he is, how he reasons, what excuses he may offer: the word of God is positive, it has gone forth from His throne, it is unalterable, it is fixed as the foundation of that throne, changeless as His own being—"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha"—Anathematised when the Lord shall come.

Do you think, dear reader, this judgment severe? It may appear so at first sight, or to a thoughtless reader; but a moment's reflection will convince you that it is not only just, but necessary in the righteous government of God. He loves His Son, knows what He has done and suffered for mankind, and fairly estimates His claims on their grateful love. All this He has revealed to us; we know His mind. And how sweetly He has pressed His love upon us, with *every blessing that love can give, and the bearer to us of all these* blessings is the Son of His own bosom whom He spared not, "but delivered Him up for us all." But, surely, if we are careless about all these things, and despise the bearer of heaven's richest favors, what will the throne of judgment say? Is there no crime in despising both the love and the authority of God: in disregarding His demands for the honor of His Son? Are His rights not to be vindi-

eated, or the claims of His Son maintained? Rest assured my fellow sinner, that so just, so holy, so righteous, will the judgment of God be, that the vast universe will resound with a solemn Amen, as the curse of God is pronounced on those who have hated in place of loved the Lord Jesus. Heaven will willingly own it; the faithful on earth will re-echo heaven's universal Amen; the condemned must own it, and hell too must groan out reluctantly its Amen, and acknowledge that God is holy and just and good, and that the man who is accursed has only lost what he despised, and is now in the place which he chose for himself.

But, pray, my dear reader, ere it be too late, and ere this year also close upon thy unsaved soul, come a little nearer, and let us examine more closely, the claims of Him whom God would have thee love. Is He fairly entitled to the homage of thy heart and the willing, happy obedience of thy life? Surely, oh, most surely He is, and He only!

To love the Lord is to believe in Him; and the more we meditate on His love to us, and what He has gone through for us, the more will our faith expand, and rise into the most admiring, adoring, grateful love. But we must know Him to believe in Him, and know Him in the fullest expression of His love to us. Blessed Lord! He invites us to come to Him, to be drawn to Him by the attractions of His cross, and the glory of His Person. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John xii:32, 33). Never was God's love to thee a sinner, and God's hatred of thy sin, so fully manifested as in the cross of His dear Son; and never did His love to the lost and helpless soul shine so brightly. Here thou wilt do well to pause for a moment and dwell on this wondrous sight, this twofold aspect of the cross. When, or how could God's hatred of sin be so manifested as when He punished it in the Person of His own beloved Son? The thought is overwhelming! But it must forever justify God in punishing sin in the person of the impenitent sinner himself. The cross will stand for ever as the declaration of God's righteousness in the judgment of sin, and in pardoning the chief of sinners, who believe in Jesus. But also, look at the greatness of God's love to the sinner in the sufferings and death of Jesus. Every drop of that precious blood which was shed on Calvary, proclaims to heaven, earth and hell, God's love to the lost and ruined sinner.

But sin must be put away according to the claims of God's glory, that His love may flow forth freely, and the full blessing come to us. Without the shedding of blood there is no remission. Jesus, in the greatness of His love, bore the punishment in our stead. He was nailed to the accursed tree, that the Anathemas of God might never fall on us and sink our souls in hell for ever. In love, He endured the cross, and there was nothing that His love did not willingly en-

dure that God might be glorified and the sinner saved. But who can speak of the judgment of God against sin! That which man is disposed to make light of; that which thou hast made it a jest of these many years. The waves and billows of divine wrath rolled over His sinless, spotless soul; His brow was wreathed with a crown of thorns, emblem of the curse of sin; He was forsaken of God; He tasted the bitterness of death. God hid His face from Him, when bearing our sin; but at length the cup was drained, and the shout of victory was heard, "*It is finished.*" All was now done; every claim of heaven, and every need of the sinner fully met; sin and guilt were put away; the word of God maintained inviolate, and His name glorified. But again we say; again we press upon thy attention the awful thought—the judgment due to sin. And as the Lord Himself says: "If they do these things in a green tree, what shall be done in the dry?"

But tell me, O my friend, tell me, before I close, Hast thou been in any measure drawn to Jesus by His wondrous love in dying on the cross, in dying for thee?—In dying that thou mightst be drawn to Him in faith and love, and delivered from the awful judgment due to thy sins? But is His love less to-day than it was the day on which He died? Surely not! His love is the same; the same yesterday, to-day, and forever. He waits to be gracious now, He loves to bless now, He delights to save now, He rejoices over every returning sinner now, He is ready to receive every repenting, returning prodigal now. Flee then, my friend, oh, flee to His open, outstretched arms. No Anathemas are there. All is love; and such love! The folded arms, the fond embrace, the robe, the ring, the fatted calf, the joyous welcome of heaven's myriad hosts; all await thy coming. Thou knowest the invitation and the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. * * * Him that cometh to me I will in no wise cast out." Believe His word—His loving word to worn and weary hearts—Come! Believe His promise true, Come! The love that suffered for sinners ready to perish, bids thee, Come!

What so fitted to melt thy heart, to win thy confidence, as a Saviour's love! Despise not this love, I entreat thee, or, what must the end be? Thou wilt surely find that thou hast not been frightened with vain fear; the Anathemas of indignant justice will far exceed, in their terrible thunders, the most vivid descriptions of either preacher or writer. And thou shalt also find in that awful day of retribution, that this sore judgment is not for thy common sins merely, but for the great—the aggravated sin, of rejecting a Saviour's love. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha," are the just and unalterable words of heaven.

Once more, my friend, for I tremble to leave thee, lest thou art

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still preferring the favor of the world to the love of Christ. Pharaoh hardened his heart against the judgment of God, but what must be the guilt of him who hardens his heart against the love of Jesus! Bow, then, O lost one, bow, bow at Jesus' feet. Salvation, full, free, and everlasting is there; peace with God is there, the eternal glories of heaven are there: delay not then, I beseech thee; years roll on; the end draws near; divine love has sent forth another and another messenger of peace to thee; but the last will soon be here; the dreadful day of recompense lingers not; the gathering storm of divine wrath can only be averted by the sheltering blood of the slain Lamb. Flee then, to that refuge, flee; it is thy only covert from the storm, thy only hiding place from the sweeping tempest of coming wrath. But flee now—just now—lest thou shouldst be overtaken suddenly and swept into the lake of fire. Before turning thy thoughts to anything else, turn to the Lord; speak to Him; confess thy sins to Him; have faith in His love, and in His precious blood which cleanseth from all sin. Blessed are all they that put their trust in Him.

C. H. M.

The Heart of the Lesson.

JESUS CALMS THE STORM.

(March 6. Mark iv:35-41.)

I. The Lesson Analysis.

1. *Difficulties in the path of obedience* (verses 35-37). It is easy to misinterpret the providences of God, and this we are in especial danger of doing when troubles seem overwhelming. We may hastily say: "Somehow, I have missed the Lord's guidance;" or, "I am under chastening for failure." We forget that testings are inevitable in the path of faith (James i:12; 1 Pet. iv:12, 13). The path of obedience for Shadrach, Mesach, and Abednego led straight into a fiery furnace, and for Daniel, into a den of lions.

2. *The human Christ* (verse 38). It had been a day of intense activity, and Jesus was physically exhausted. True

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service is costly—costs life itself. When the woman with an issue of blood touched Jesus' garment she was healed, but He said: "I perceive that virtue is gone out of me" (Luke viii:46). But more than physical effort had marked this particular day. In it, our Lord had taken the place of the rejected One of Isa. vi:9-11, and who shall say what sorrow for Israel had rent His heart (Comp. Mark iv with Matt. xiii:10-15).

3. *The Divine Christ* (verse 39). How striking the contrast! In one instant, the weary Servant is in the sleep of utter exhaustion; in the next, He is creation's Lord, commanding the very elements of nature into obedience! Scripture never "reconciles" these paradoxes of the Incarnation—that is the poor botch-work of men.

4. *The question of unbelief*, verses 40, 41 (See below).

II. The Heart of the Lesson.

"Carest thou not?" The disciple's question of unbelief is clearly the heart of things in this lesson—the question of our Lord, "Why are ye fearful? Have ye not yet faith?" (R. V.) makes it evident that not the wonder of the miracles, but the wonder of the disciple's unfaith occupied His mind. "Carest thou not?"—the disciple's question. "Why are ye fearful?"—our Lord's question. Let us think about these two questions.

And first the disciples' question. The storm was very great, so that even the hardy fishermen, whose familiar elements were wind and wave, began to lose hope—but the Lord of storm, the Master of waves, slept on. The peril grew greater, "so much that the boat was now filling" (R. V.)—but He gave no sign. Truly, it *seemed* as if He did not care. Why should He, creation's Lord, be, or at least seem to be, indifferent to the danger and distress of those who had left all to follow Him? It was indeed a most real difficulty to mere sense and reason.

And the disciples applied to the difficulty mere sense and reason. There were the wind and waves, and the rapidly filling boat; and there, His head upon the boat cushion, in the stern sheets, lay the Saviour, apparently unconscious and

indifferent. Is the situation, in its deep heart and essence, unknown among us, the disciples of to-day? Is it just an old Bible story, with no modern instance and illustration? Alas, no. It is a very modern matter; it is the sin of us all.

Our business matters go wrong. It is not our fault; a great storm is sweeping over the world of business, and our little boat begins to fill, and we make our prayer, but no answer comes, and we say: "Carest thou not?" Or a dear one lies desperately near to death. Despite every effort, every resource of science, our heart's treasure slips through our clinging arms into death. We pray, but no answer comes, and in our bitterness we ask: "Carest thou not?"

Or there is before us some object of desire. It seems so near, so dear, so altogether innocent and right. We persuade ourselves that life's chiefest good lies in the thing desired. But heaven seems deaf, and we sadly say: "Carest thou not?"

It is all mere shameful unbelief and cruel wrong to Christ. He always cares—cares day and night—cares when we forget. But He cares for our highest good, and faith knows that He never cares more than when He seems asleep.

THE DEATH OF JOHN THE BAPTIST.

(March 13. Matt. xiv:1-12.)

I. The Lesson Analysis.

1. *The cowardice of a bad conscience* (verses 1-3). Men who reject the truth of God are sure to be the victims of superstition and error (2 Thess. ii:9-12), and men who do wrong must suffer from an outraged conscience.

2. *The mystery of a perverted conscience* (verses 3-11). Herod was afraid of John the Baptist with a superstitious fear. He was a degraded sensualist. If conscience could be utterly slain, Herod's would have been long since dead within him. But though the conscience may be perverted to any imaginable degree, dwarfed, or misdirected, it is sure to survive in some form. This man was willing enough to murder

a *righteous man, but not willing to break an unrighteous* oath to a dancing woman (comp. Acts xxvi:9-11).

3. *The resource of troubled saints,* verse 12 (See below).

II. The Heart of the Lesson.

"And went and told Jesus." There was wisdom! Think how absolutely overwhelming was the disaster of John's death to his little company of followers. To become a disciple of John the Baptist meant little in the first flush of his popularity, but to remain his disciple after his biting invective had enraged the religious authorities, meant utter ostracism. And now he, the last and greatest of the old line of Israel's prophets, was dead—done to death by the whim of an unclean despot at the request of a dancer! What was left to John's disciples? Why, to take up his dear body and bury it, and to go and tell Jesus. But that was everything. It is not merely that so long as Jesus is left to us no disaster is irremediable. Far more than that: so long as Jesus is left to us, everything is left. To go and tell Jesus is the supreme resource.

It is the resource for consolation. There is a wonderful *reticence in the Scripture narratives. We are not told* what the Lord said to Simon Peter in that interview on the morning of the resurrection—that talk was too sacred for words. *We are not told what Simon told Paul when, fourteen years* after his return from Arabia, the great Apostle to the Gentiles went up to Jerusalem to see Peter. Neither are we told what wonderful words of comfort Jesus spake to John's grief-stricken disciples. These things cannot be told. Can you tell what Jesus said when your dearest one lay dead, and you went and told Jesus? No, you cannot.

One feels sure Jesus spoke much of the past. He would *remind them how blessed they had been to have such com*panionship, to know the uplift, the inspiration of such a man's friendship. He would speak of the future, too; telling them that John's work and theirs was not lost, could never be lost. And He would be sure to say a word of heaven and

of how they should reknit the old friendship up there, never more to be broken.

To go and tell Jesus is the resource for renewal of strength when hope is faint, and the way seems hard, and the heavens brass. "How can we go on, Master?" John's disciples would ask. "Go on with Me," would be the answer. "Do you not remember how John said, "I am not the Christ?" Here am I—the Light, the Life, the Truth, the Way—go on with Me."

It would be a poor thing to keep this resource only for the days of bereavement, of sorrow, of discouragement. When hope is high, and the pulse of life strong, and the horizon all aglow; when victory, not defeat; new life, not death, have come, oh, *then*, too, go and tell Jesus. There is no sharer of joy and peace and power to compare with Jesus.

JESUS FEEDS THE FIVE THOUSAND.

(March 20. Matt. xiii:13-23.)

I. The Lesson Analysis.

1. *The compassion of Jesus* (verses 13, 14). Mark tells us the cause of our Lord's compassion: "Because they were as sheep not having a shepherd." He adds, also, that, "He began to teach them many things." There is grave danger in the allegorizing habit, which must always find some occult meaning in our Lord's miracles. Again and again the Scriptures ascribe compassion as His sufficient motive (Matt. ix:36; xiv:14; xviii:27; Luke vii:13; x:33, etc.).

2. *The superserviceable disciples* (verse 15). This is the first recorded example of the habit of giving advice to the Lord—a habit which is all but universal among disciples to-day. It is, of course, a mere impertinence (Luke viii:45; *John xi:39; Matt. xvi:22*).

3. *Anything, plus the Lord Jesus, is enough*, verses 16-21 (See below).

4. *The divine order in ministry* (verse 19). From the Lord, through man to men, is ever the divine order. It

began with the incarnation, when "God so loved the world that He gave His only begotten Son," to be "made of a woman," that through a man He might save men. It is continued in this present church-age when the glorified Lord is giving gifts—"some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv:11).

5. *The loneliness of Jesus* (verse 23). It seems incredible that of all whom He had that day healed, taught, fed, not one *refused* to be sent away—that not one followed even afar off, and then crept near to the lonely One in the darkness. What a commentary on human nature!

II. The Heart of the Lesson.

"Bring them hither to me." How amazed the disciples were when Jesus said of the hungry multitude: "They need not depart; give ye them to eat." "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" they asked (Mark vi:37). *But Philip was of opinion* "that two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John vi:7).

Clearly the thing could not be done. The Lord had forgotten the slenderness of their resources. He was suggesting the impossible. So they would set Him right, and bring the matter to an end by plainly telling Him the facts. "There is a lad here, *which hath five barley loaves and two small fishes*; but what are they among so many?" (John vi:8, 9). That, of course, settled the matter, for the church had not yet reached the point of suggesting a pink social, or a Trilby party to increase its resources, nor, indeed, was there time.

But no, the quiet command came: "Make all sit down by companies on the green grass" (Mark vi:39). And then He "*took the five loaves, and the two fishes, and looking up* to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude"—and, oh, wonder *of wonders!*—"*they did all eat and were filled*; and they took up of the fragments that remained twelve baskets full."

How this story repeats itself! For we are forever measuring the possibilities of Christian life and service by our five loaves and two fishes of resource, forgetting that we are a supernaturally redeemed folk, set to live by an ethical standard which is impossible to mere human nature, and to perform tasks absolutely impossible to the natural man. Think of the command given by the risen Lord to a handful of illiterate Galileeans, to evangelize the world! Was any enterprise so vast ever committed to resources so inadequate? We are always forgetting that with God all things are possible.

The deeper truth is that there has never been a generation since Pentecost to which that enterprise was impossible. And to-day, in this present generation, disregarding entirely the professing church with its boundless wealth, it is entirely possible for ten thousand devoted Christians to evangelize the world if only they will put themselves and their resources into the power-giving hands of Christ.

Question Column.

No. 36. Please explain Ephes iv:26. How can we be angry and sin not?

The question would be is there an anger, which is *not* sinful? There must be, for we read of our Lord, "And looking round upon them with *anger*, grieved at the hardness of their hearts" (Mark iii:5). Such an anger, however, is totally different from sinful wrath, the fruit of the flesh. Easy and quickly made is the step from an angry emotion of the soul on account of man's sin to a sinful anger. With our Lord that was impossible. With us it is ever possible. Therefore we read in Ephesians, "Let not the sun go down upon your wrath, neither give place to the devil."

No. 37. Will you inform me why, in your judgment, the people who perished in the flood were given a chance for repentance after death?

You evidently take the much misinterpreted passage in 1 Peter iii:19, 20 as teaching that the Lord Jesus Christ went to the spirits in prison, the disobedient ones who lived in Noah's day, and preached there repentance, giving them "another chance." You are, however, not reading the passage correctly. You make with many others, a very serious mistake in applying it in this way. It does not mean any such thing.

Even if the passage would teach that the Lord went to Hades to preach, it could never be proven that He went there to preach repentance and give them another chance.

The passage, rightly translated, teaches that the Spirit of Christ was in Noah and preached through him to those who were disobedient and who *are* now in prison. They had no second chance after death. There is no chance after death.

No. 38. After the great tribulation the judgment of the nations is to occur. The basis of this judgment is treatment of the Jews (Matth. xxv:31). Some of these nations are saved and others lost. After the millenium Satan gathers a great army around himself in a last revolt. From where

does Satan get them? Can it be possible that anybody could escape Christ's all-seeing eye in the judgment of the nations?

The nations saved will be saved not in the sense as we are saved now. They will enter into the Kingdom, which is then established in the earth. They will multiply; sons and daughters will be born to them. Many of them will be simply forced to submit to the theocratic rule, and as the millenium the kingdom age closes, the failure of the flesh will come out once more. Satan, loose for a little while will find no difficulty to get a multitude of nations, like the sand on the seashore to follow him. So under the glorious condition of the Kingdom the absolute worthlessness of the flesh is fully demonstrated.

No. 39. What does it mean in Acts ii:27, "for thou wilt not leave my soul in hell?" Does it mean hell or grave?

It doesn't mean either. The correct translation is "for thou wilt not leave my soul in hades." The word "hades" corresponds to the Hebraw "sheol." It is the place of the departed spirits.

No. 40. Please explain Ephes. iv:8. "When He ascended on high He led captivity captive and gave gifts unto men."

It is a quotation from one of the Psalms, the lxviii. He ascended, went to heaven into the preaence of the Father. He spoiled Satan of his power, leading all captivity captive and the gifts are the spiritual gifts! He gives from above as the head of His body, the church, "and He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints with a view to the work of the ministry, to the edifying of the body of Christ."

No. 41. Do you believe in Anglo-Israel? If England and America are not the ten lost tribes, where are they?

We have years ago answered the Anglo-Israel question in Our Hope. No, we do *not* believe in it, and reject the whole theory as unscriptural and very misleading. The trouble is that the advocates of this theory have little conception of the scope of Old Testament prophecy. They teach the fulfillment of certain prophecies about Israel in this Christian age, when in fact the fulfillment of them falls in the Kingdom age. It is the same error which postmillenialism has made. Besides this Anglo-Israelism is coupled *with an abominable national Gentile pride, which is the veritable* "boasting against the Branches" in Romans xi.

Where are the ten tribes? The Lord has hid them and in His own time and day He will bring them to light.

Notes on Prophecy and the Jews.

The seventy-ninth Psalm is one of those prophetic pictures of the coming days when the remnant of Israel suffers and cries to Jehovah. It is one of the Asaph Psalms. The first *four verses show us the desolation of those days. They* are the days of Daniel ix:27 and Matthew xxiv:15-22. The nations have come against Jerusalem, the temple is defiled and the city laid in heaps. Many of the servants of God are slain and their bodies given to the birds; they are not buried and the blood flows like water about Jerusalem and the remnant is a reproach and held in derision.

From the fifth verse to the end we read the pleadings of the poor stricken Jewish remnant and can listen to the imprecatory prayers, which will be answered by the Lord's manifestation from heaven, "How long, Lord? Wilt thou be angry forever?" No, indeed, He will not be forever angry with His people, and the prayer of the sixth verse will be perfectly in order, "Pour out thy wrath upon the nations, that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob and laid waste his dwelling place." Then comes their confession of sin and repentance as well as their prayers for mercy and deliverance. "O remember not against us former iniquities; let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God, of our salvation for the glory of Thy name, and deliver us and purge away our sins, for thy name's sake. Wherefore should the nations say, Where is their God? Let Him be known among the nations in our sight by the revenging of the blood of thy servants which is shed."

The last words are the mockeries of the nations. "Where is *their* God?" will be the challenge of the unbelieving nations.

Then the remnant continues; "Let the groaning of the prisoners come before thee; according to the greatness of thy power preserve thou those that are appointed to die. And render unto our neighbors sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people, and sheep of thy pasture, will give

thee thanks forever; we will show forth thy praise to all generations."

To apply all this to the church means utter confusion. To make this a spiritual Jerusalem and spiritual sufferings and put these prayers into the mouth of true believers is very unreasonable and a mode of Bible exposition which totally ignores God's revealed purposes. Yet this is done constantly and these Psalms are sung in a spiritualized form by many Christian believers, who think that *only* the Psalms are fit to be sung in Christian gatherings. But they decidedly *unchristianize* themselves by this process.

"What does this war mean which has broken out between Russia and Japan?" "Do you think this is in fulfillment of certain predictions in the Bible?" These are a few questions which were put to us and perhaps they are in the minds of many others of our readers. We wish to say that no human being can foretell the meaning of this new war and to what it may lead. Any expression on the meaning of it and the possible result would be only speculations not worth the paper they are written on. Nor do we think this war is in any way predicted in the Bible. It is the time of the sword we live in, and yet the great wars and the time of nation lifting up sword against nation is not yet come. It will not come till His church is taken up. Then anarchy will begin and the great Anarchist, the Lawless one, will be revealed.

One thing may be said. These increasing upheavals, preparations for wars and bloodshed, Russia's grasping attitude and endeavor to control Asia, nations of the earth in alliance to oppose each other and to crush opposing nations—all these are sure indications of the rapidly approaching end. They indicate that a great crisis is at hand and has been for some time. They also teach us that something is still in the way which hinders and that there is no appointed time when all will come to pass.

But does the observation of all these signs of the nearing end not clash with the teaching of the imminent coming of the Lord? Certainly not. We simply cannot help ourselves

to see all these signs and cannot close our eyes wilfully against them. We see the day approaching, which however does not mean that certain things must come to pass before our blessed Hope can be fulfilled.

When Japan began its warfare against Russia large numbers of Jews came and wrote to the Japanese consulate of New York city offering their services to Japan, ready to enlist and take up arms against Russia, to avenge the blood of their massacred brethren during the recent anti-Semitic outbreaks in Russia. This is interesting and significant. As shown before in OUR HOPE, there is a spirit of resistance and of fighting for their cause noticeable among the younger Jewish generation, which is in fullest harmony with the awakened nationalism. Indeed, it is the natural outcome of it.

An attempt is being made to unite the Anglican church with the Russian Greek church. The Russian church has already appointed a strong commission. There seems to be real work being done. Certainly the Greek church would be only too willing to accept the union. All this is foreshadowing what is coming bye and bye. Bishop Grafton, who is the leader of the movement from the English side, says the following.

"We have the same conception of the church as a divinely founded society and spiritual organism of which Christ is the living and ever-present head. We believe alike in the validity of a ministry gathered by the successors of the apostles into apostolic fellowship, and so into union with Christ himself, and evangelizing consequently with his authority and power. We hold that there are three orders in this hierarchy, consisting of bishops, priests, and deacons, and that to the first alone belongs the power of ordination. We regard the Holy Scriptures as the Word of God, and the church as the authorized guardian and interpreter of Holy Writ. We believe alike that the revelation made by Jesus Christ and declared by the apostles in its fulness was not a changeable quantity, but a sacred deposit committed to the church to be preserved for all time. We believe the church to be the divinely protected and authoritative teacher of the faith, and we accept in common the decisions of the ecumeni-

cal Councils. We believe that the sacraments or gospel mysteries are ordained channels of grace; have alike a liturgical worship with ordered ritual and ceremonial; celebrate in a language understood by the people; observe the fasts and feasts of the church; commemorate by festivals the saints; pray for the departed; and keep the Christian year. Alike we repudiate the Lutheran and Calvinistic errors respecting church government, predestination, justification, and good works, and also the papal supremacy, the papal infallibility, the dogma of the Immaculate Conception of the Blessed Virgin Mary, the withholding of the chalice from the laity, the additions made to the creed by Pope Pius IV., and we allow of the marriage of ecclesiastics."

The latest discovery (?!) the infidels called "higher critics" have made is that the entire New Testament is of Babylonian origin. Professor Zimmer, of Leipzig, and Professor Gunkel, Berlin, are the two leading advocates of this *ridiculous* theory. Here are some of their foolish claims:

"Babylonian elements can be traced in the doctrine of the pre-existence of Christ and of his wonderful birth from a virgin; in the glorification of the Christ Child by the chorus of heavenly singers; in the miracles of the Lord, especially those that demonstrate his power over devils, even to the extent of expelling them; and in his descent to the lower world and his accession to heaven. To Babylonian sources may also be traced the Christian mysteries of baptism and the Lord's Supper, church doctrines concerning angels and devils, and eschatological beliefs regarding the region of the dead, life beyond the tomb, and kindred matters."

It will take a few weeks we suppose before the American parrots get hold of this blasphemy to deal it out somewhat diluted to the itching ears.

How long will God allow such wickedness to go on?

The so-called East African project, the attempt to found a large Jewish colony on British territory and under British protectorate in East Africa, has brought forth some most eloquent as well as excellent defences of Zionism and has fanned the fires of the Jewish national hope into a bigger flame. It looked for a time as if the project, as advanced during the last Zionist Congress, would result in a severe split in the Zionistic ranks. This danger is past.

From "The Maccabaean" we take the following expressions, coming from the well known rabbi, Dr. Gaster:

We do not yearn to return to the land of our forefathers for the purpose of establishing and building up a puny political state, or to establish a Jewish bureaucracy, but only and solely to be able to live there a full life as free human beings, and, above all, as God's own chosen people. There, where our tears of pain and woe have fallen, on the very same spot do we wish to weep for joy, and to *see realised with our own eyes the promise of thousands of years.*

That is Zionism. This is the center round which the Jews gathered, and that was the reason why they flocked together as in ancient times to hold friendly converse with their brothers, not for the purpose of ascertaining how funds might be raised for helping some poor and dejected scion of our race, but for the purpose of considering how we may be able to help ourselves, to realize our own future; how we may gather strength to break the fetters with which *the nations have bound us, and how to reach that goal,* when we may look proudly in the face of the nations in the name of Jews and Judaism. Jewish misery, the "Judennot" knows only Jewish beggars and looks to rich benefactors. Zionism knows only Jews, rich or poor makes no difference; it knows Jews who strive after the spiritual emancipation of our nation and hope to realize through it also its physical emancipation. We look for inspiration from above to illumine our hearts again with the ancient truths of our law and our prophets; we expect new seers to arise in Israel. Our sages have told us in ancient times that the holy spirit rests only upon the inhabitants of the Holy Land, and it draws us thither with thousandfold cords.

A colonization of Jews undertaken by Zionists under the name of Zionism and carried out in a country outside Palestine is rank contradiction in itself; no fine phrases, no rhetorical ingenuity, no sophistical argument could eliminate or modify it. It is a complete breach with the ideal of Zionism, and it is an abuse of the name. The administrators of the fund of the I. C. A. would be justified, and perhaps more so than our New Zionists, if they considered the work of colonization in Argentina as Zionistic work. They might claim to be the pioneers of the movement, and their work to be the preparatory steps toward its realization. To a certain extent, and from their point of view, they would be right, for at any rate they are carrying on practical work on the lines of colonization and they are rescuing thousands of people ground down by the persecution in Roumania and Russia, while East Africa is still a problem for the future. Even from my point of view all this is only temporary help, temporary rescue, just as distinct from the aims of Zionism as any other colonization work outside the Holy Land. It is temporary work without any guarantee for the future; for those who are saved from the fire of persecution and hatred carry often with

them in their clothes gleaming sparks that can very soon be fanned into a flame by however slight a wind blowing in the new home in which they have been established.

The following most interesting description of Jewish colonies in Palestine appeared recently in *Petermann's Mitteilungen*. We are sure they will interest our readers:

A half hour's drive out of Jaffa is Mikweh Israel, the property of the Jewish agricultural school, where over 300 students are studying practical fruit growing and farming. Five hundred acres of land are kept in a high state of fertility and here the best methods of cultivating citrus fruits, the grape, olive and mulberry trees, melons, tomatoes, squashes and other gourds, vegetables, wheat, oats and barley are practically demonstrated by the faculty of six instructors. From thirty to forty Jewish farmhands are employed at the school. With unusual liberality the Turkish government, recognizing the fact that the school is helpful to the country at large, imposes no tax upon it.

The most important and largest colony is Rischon le Zion (the First in Zion), about an hour and a half's journey to the southeast of Jaffa. It was a struggling little settlement of six Russian families when Baron Rothschild came to the rescue and for years defrayed every expense while the colonists were planting and waiting for the reward of their efforts. There are now eighty houses in the settlement, occupied by seventy families beside many farmhands who work by the day. Every family has a house with two gardens, one for flowers and the other for vegetables, a horse and wagon, at least one cow and plenty of poultry.

This thriving settlement has to-day 1,500,000 grape vines, 20,000 mulberry trees, and 10,000 almond and fig trees. It is the center of wine storage and manufacture. The best machinery and the latest processes are employed in wine making. Five or six of the other colonies send their grapes by wagon or camel to Rischon to be turned into wine. The product averages annually about 1,500,000 kilograms of wine and 100,000 kilograms of brandy. Depots for the sale of these Palestine products have been opened in London, Vienna, Berlin, Hamburg and other cities of Europe. The difficulty of selling these beverages, however, has not yet been entirely overcome, for though they are of very good quality adequate markets have not been found.

Wines and products raised in these colonies are offered for sale in New York City. These colonies are veritable garden spots in the desert land and they give a little idea of what the land must have been before God's judgment fell upon it—"a land flowing with milk and honey."

Forgotten! no; that cannot be,
The oath of Him who cannot lie
Is on thy city and thy land,
An oath to all eternity.

Forgotten! no; that cannot be,
The grace of ages deep and broad,
Is grace without decay, the grace
O Israel, of the Lord thy God.

Forgotten! no; that cannot be,
Sun, moon, and stars may cease to shine,
But thou shalt be remembered still,
For thou art His, and He is thine.

Forgotten of the Lord thy God!
No, Israel, no, that cannot be,
He chose thee in the days of old
And still His favor rests on thee.

Daily Scripture Calendar.

MARCH, 1904.

March 1. "These are they which follow the Lamb whithersoever He goeth" (Rev. xiv:4).

To this are we called to follow Him. We follow the Lamb now in suffering and humiliation. We shall follow Him in Glory. May we be in this present evil age, in the midst of wolves, like lambs.

March 2. "My sheep hear my voice, and I know them, and they follow me" (John x:27).

We are His sheep. He has made us such by going after us into death, and now having found us He speaks to our hearts in love. He speaks to us and He knows us. All His love and all His power is for His sheep.

March 3. "Ye are not your own, for ye are bought with

a price; therefore glorify God in your body, and in your Spirit, which are God's" (1 Cor. vi:19, 20).

Not our own. We never were. Once without God and Hope in the world we were the servants of sin not our own. And now purchased by blood we belong to Him who has bought and redeemed us. All, all for Him. He is worthy.

March 4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii:1).

This is the great exhortation addressed to those who know their justified and sanctified position in Christ. The exhortation means a continued, a daily yielding of our bodies, our whole beings, unto God.

March 5. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robes of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. lxi:10).

The Bride eyes not her garment
But her dear bridegroom's face;
I will not gaze at glory,
But at my King of Grace;
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the Glory
In Immanuel's land.

March 6. "Now the God of Hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Spirit" (Rom. xv:13).

All joy and peace and abounding in hope comes from our God, His free gift communicated through the power of the Holy Spirit. *But it is in believing.*

March 7. "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away, his glory shall not descend after him" (Psalm xlix:16, 17).

Prosperity and adversity, riches and poverty are both of the Lord. Happy he who is contented and knows his portion is not here in the earth but with the Lord in Glory.

March 8. "And now, Lord, what wait I for? My hope is in Thee" (Ps. xxxix:7).

Many of God's children do wait for something good here. What wait I for? is a heart-searching question. Do we always and ever wait for Him?

March 9. "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James iv:14).

Passing onward, quickly passing:
Yes, but whither, whither bound?
Is it to the many mansions
Where eternal rest is found?
Passing onward—
Yes, but whither, whither bound?

March 10. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jerem. x:23).

Blessed art thou if thou knowest this! How long it takes us to learn this truth. May we thus confess our weakness before Him.

March 11. "The Lord shall be thy confidence and shall keep thy foot from being taken" (Prov. iii:26).

Full confidence in Him keeps one happy and keeps the foot as well. Put all your trust in Him this day.

March 12. "Whom have I in heaven but thee? And there is none upon earth that I desire beside Thee" (Ps. lxxiii:25).

Gently loosens He thy hold
Of the treasured former things—
Loves and joys that were of old
Shapes to which the spirit clings,
And alone, alone He stands,
Stretching forth beseeching hands.

March 13. "Whatsoever ye shall ask the Father in My name, He will give it you" (John xvi:23).

The emphasis is upon *whatsoever*. It includes all. And yet how slow we are to make use of such an offer!

March 14. "They that sow in tears shall reap in joy" (cxxvi:5).

Our Lord sowed in tears and is the greater reaper in joy. He is anointed with the oil of gladness above all His fellows. And as

His children sow after Him in tears so shall they reap with Him in joy.

March 15. "If thou faint in the day of adversity thy strength is small" (Prov. xxiv:10).

The day of adversity brings out often our great weakness. The heart may boast of strength, but wait till trials come and faintness takes the place of boasting. But He is present in the day of adversity to succor us.

March 16. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Hebr. xii:12, 13).

No need of fainting and struggling, no need of dragging along the road with such a Lord and Word full of promises and the presence of the Holy Spirit.

March 17. "He that believeth shall not make haste" (Isa. xxviii:16).

Wherefore should any fret or faint or haste?
Grief is not grievous to a soul that knows
Christ comes—and listens for that hour to strike.

March 18. "He that is of God heareth God's words" (John viii:47).

Only he who is born of God, born of the incorruptible seed, of water and the Spirit, can hear and delight himself in God's words. Strange that there can be Christians who have no desire for the Word.

March 19. "Thy testimonies also are my delight and my counsellors" (Ps. cxix:24).

A man who digs for gold and finds a precious nugget, how he rejoices. Yet greater still is the delight of faith in discovering the precious gold, and striking the rich veins in God's Book. May His testimonies be ever our counsellors.

March 20. "He hath filled the hungry with good things; and the rich He hath sent empty away (Luke i:53).

May we be ever hungry before Him and never consider ourselves rich. Oh—how willing He is to fill us with good things.

March 21. "Thou shalt cry, and He shall say, Here I am" (Isa. lviii:9).

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray and range
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall. —*Clough.*

March 22. "As one whom his mother comforts, so will I comfort *you; and ye shall be comforted in Jerusalem*" (Isa. lxvi:13).

Israel waits for this earthly comfort promised to Jerusalem in these words. And we knowing the God of all comfort shall enjoy eternal comfort in the heavenly Jerusalem.

March 23. "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah ix:1).

How little of this spirit of mourning and burden for the unsaved is about in these days of indifference. Oh, that we would weep and cry more on account of the millions who rush on to eternal perdition.

March 24. "The Lord is my portion saith my soul; therefor will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. iii: 24, 25).

In the midst of judgment, amidst the ruins of Jerusalem the prophet of tears, Jeremiah, could thus claim His portion and rejoice even then. Surely the Lord is still the same good Lord to all that wait for Him.

March 25. "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Sol Song ii:3).

Rest in Him should ever be our portion. He has prepared a resting place for us, which is He Himself, and it is His blessed fruit we can eat there, the fruit for which He labored and died.

March 26. "God resisteth the proud, but giveth grace unto the humble" (James iv:6).

He that is down needs fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide. —*J. Bunyan.*

March 27. "Beloved, now are we children of God, and it doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii:2).

What precious assurance—children of God! Blessed Hope—we shall see Him as He is. Unspeakable destiny—we shall be like Him.

March 28. "He is our peace" (Eph. ii:14).

Nothing less than He Himself is our peace. Nothing else can give peace than He, who has made peace in the blood of the Cross. His blessed work and His Word never fails. We *have* peace being justified by faith.

March 29. "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger" (Zeph. ii:3).

This exhortation is addressed to the Jewish remnant. It has *nothing to do with the church. We need not fear that day.* We shall surely be hid in the day of the Lord's anger. Yea, even before it comes we shall be with Him.

March 30. "Satan himself is transformed into an angel of light" (2 Cor. xi:14).

These are the days when the enemy thus transformed goes about. Only he who lives near to Him who has conquered the devil can discern him and see through his wiles. *Resist* the devil and he will flee from you.

March 31. "He thanked God and took courage" (Acts xxviii:15).

What matter how the winds may blow
Since fair or foul alike are best;
God holds them in His hand, I know,
And I may leave to Him the rest,
Assured that neither calm nor gale
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know—not far away.

Book Reviews.

Oneness with Christ. Expository Lectures on the Epistle to the Colossians. By Bishop Nicholson. Edited by *James M. Gray*. New York, Alliance Press Co. 284 pages. $1.50.

These lectures will prove very helpful to Bible students. The *Exposition is written in a clear style and is scriptural throughout.* Colossian truth is much needed in these days of departure from the faith and increasing ritualism to fortify God's children against the wiles of the devil.

Historical Evidence of the New Testament. An inductive study in Christian evidences. By S. L. Bowman, A.M. Jennings & Pye, Cincinnati, O.; Eaton & Mains, New York City. 732 pages. $4.

As far as historical data are concerned and the testimonies of the Talmud, Josephus, Celsus, Porphyrus, Hierocles, etc.—as well as the evidences of our Lord's earthly life, His death and resurrection, the book may be safely followed. Indeed, the arrangement of the historical matter is admirable and a big improvement upon similar works.

However, when the author attempts exposition of the great eschatological discourse of our Lord and *tries* to bring evidences that this discourse has been fulfilled in the past, he fails. It is the same old, unscriptural, postmillenial line of argument he follows. For instance, the setting up of the abomination as spoken of by Daniel and referred to by our Lord in Matthew xxiv, and cessation of the sacrifice and the oblation, he states *was* fulfilled in the year 66. He follows in this the same old track. Such evidences to hold up the Word are useless.

The Offerings of Leviticus. An exposition of Leviticus i-vii. By W. Kelly. London: T. Weston. 119 pages. 60 cents.

A very nice and readable exposition of the wonderful meaning of the different offerings mentioned in the third book of the Bible.

Meditations on the Song of Solomon. By Andrew Miller. London. 60 cents.

We know of nothing better to lead the heart in devotion through *the Song of Songs.*

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

OUR HOPE.

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Editorial Notes.

A Heart for Christ.

The exhortation in the book of Proverbs, "Give me, my son, thy heart," is the request of Wisdom, one of the names of our Lord Jesus Christ. It is addressed not to the sinner, who has nothing to give and all to receive as a free gift, but it is addressed to a son, one who has been brought in relationship to God through Grace. But there is a great difference between the general thought about giving the heart to Christ and having a heart *for* Christ. To have a heart for Christ we must have found first our *all* in Him. In the degree as faith views Him in His infinite worth, as faith looks upon His gracious work and whispers in the innermost being "who loved *me* and gave Himself for *me*," as faith gazes upon Him as the One altogether lovely, so the heart will be correspondingly for Him and devoted to His glorious person. As we understand more fully what He is for us and to us, the riches of Himself all ours; as we realize more what it means, "He *loveth* us," our hearts will be *all* for Him. We will become wholly absorbed not with doctrines, theories or anything else, but wholly absorbed with the Person of our Lord Jesus Christ. The heart will love Him supremely; adoration and worship of Him will be our sweetest occupation, the foretaste of heaven in this wilderness below. If the heart is all for Him a love is ours which will ever lift us over all the difficulties and the confusion about us, and as we have a heart for

Christ, no sacrifice will be shunned, *all* will be at His feet, *Then* He can use us. *Then* we shall be vessels meet for the Master's use.

We all need to be pointed again and again to these simple facts. Many about us have the name that they live and they are dead. Many hold correct doctrines, know how to divide the word of truth rightly, and yet their hearts are so cold; there is seeking of their own things instead of the things of Christ. We are in the same danger. We are ever in danger to lose the first love. To keep the first love the occupation of the heart with Christ is the remedy. Look away from this object and your heart grows cold. Christ before the heart and the heart for Christ keeps us in these evil days. It is the keeping power for our souls. The Holy Spirit is given to us for this very purpose to keep Christ before the heart and the heart devoted to Him. *O, let it be so!*

Of Moses it is written, "for he endured as seeing Him who is invisible." May we in faith every moment see Him who is still invisible. *Soon* we shall see Him as He is.

A Bright Side.

The darkness about us is increasing. The apostacy of Christendom is rapidly going on. The denial of the inspiration of the Bible, the rejection of certain parts of the revelation of God, as well as the denial of the blood, the substitutionary sacrifice of our Lord and other articles of our holy faith, goes on unchecked. The evil spirit of Laodicea, neither hot nor cold, but lukewarm, boasting and proud, reigns throughout Christendom. Evil men arising on all sides teaching perverse things, drawing disciples after them. Doctrines of demons and seducing spirits are springing up throughout the so-called professing "Christian world" and find many followers and much support. All these are the marks of the last days, the perilous times.

And yet there is a bright side. The bright side is, of course, first of all the imminent coming of our Lord Jesus Christ. But we mean another bright side. Thousands of

true believers of all denominations show an increased hunger and thirst for the Word of God, are eager to study it and bow before it as their only authority. The coming of our Lord, as well as the grand and glorious facts of our common salvation, are themes which bring hundreds and thousands of believers together to feast and to rejoice as a family feasts and rejoices. It has been our privilege to watch this bright side closely. We are impressed with the fact that there is a marked increase all over this land in the desire to know the Word, all denominational distinctions are lost sight of more and more and thousands feel the double necessity of "building themselves up in their holy faith" and "contending earnestly for the faith once and for all delivered unto the saints." And the Lord owns increasingly the gathering together of His redeemed ones around Himself as the great center and around His blessed Word. He feeds His people in all meetings for the exaltation of His own Word and His Name. Let us praise Him for this. And let us not forsake our assembling together—inasmuch as ye see the day approaching.

Pray for Us.

The apostles as servants of Christ desired prayer. The Holy Spirit giving this desire shows the way how blessing is to come. Thus we read: "Pray for us" (1 Thess. v:25); "Brethren, pray for us that the Word of the Lord may run and be glorified even as it is with you, and that we may be delivered from wicked and unreasonable men" (2 Thess. iii:1-2); "Pray for us" (Hebr. xiii:18); "Pray one for another" (James v:16).

Beloved! the servants of Christ who stand faithfully for the whole faith and who faithfully declare the whole counsel of God never needed prayers so much as in these days. Satan hates a faithful, unhindered testimony to the Glory of God. If he could he would silence it forever. He attempts to hinder it in many ways. Therefore pray that the servants of Christ, those who are faithful to Him, may be kept and blest.

We humbly acknowledge that much of the rich blessing our gracious Lord gave upon our little ministry among the people of God by our tongue and pen is the result of prayer. We often feel the prayers of His people upon us. Continue in this precious ministry for us and for the ministry of the Word and preaching of the Gospel. What a revelation it will be at last in His presence when our secret prayers and inward groans are manifested in their far-reaching results!

The Imminency of His Coming.

Mr. I. M. Haldeman, pastor of the First Baptist Church in New York, has contributed to the *Examiner* an excellent article on the *imminent* coming of our Lord Jesus Christ. The defense of the blessed Hope is too long to reproduce in our columns, but we quote from his concluding remarks:

The last words the ascended Lord speaks in the ear of His church are these: "Behold, I come quickly; surely I come quickly." The last recorded prayer of the Bible is: "Even so, come Lord Jesus."

And when the Bible is closed, and the silence grows round him, he who has read that Bible for the first time will feel quivering in his soul the inevitable, inexorable conclusion that the next thing is the Coming of the Lord.

I assert, then, without the fear of any sane contradiction, that the imminent Coming of our Lord is taught in Scripture.

It is taught in the New Testament.

It is illustrated in the Old Testament. It is illustrated by the sudden translation of Enoch, who was "snatched" away without dying to meet the Lord; by the taking of Lot out of Sodom before the judgment fell, and that by the "voice" of an angel.

I repeat that between us and the Coming of the Lord *for* His Church there is not a single predicted event that *must* be fulfilled.

And all this in the very nature of the case.

The Church is not a time thing at all. The church occupies a parenthesis in time as a consequence of the displacement temporarily of the time people, Israel.

Times and seasons belong unto Israel, not to the Church. Israel is to be looking for "signs;" the Church is to be waiting for a "sound," the all-compelling sound of a voice and a trump.

The Coming of our Lord, therefore, as it related to the Church, is

non-chronological. It is not bound up with the sequence of time nor the calendar of events.

It takes precedence and right of way over all things that are predicted in respect of the Church this side of the appearing and kingdom.

It takes the right of way over all such predicted events as the death of Peter, as already shown.

It takes precedence over all such events, even as the mercy of the Lord took precedence over His formal and explicit prediction that Nineveh should be destroyed in forty days; and was not because of that mercy.

The death of Peter as a predicted "certainty" was contingent on the "uncertainty" of the Lord's Coming. If the Lord did not come, Peter, moving along the ordinary sequences of time, would reach old age, and according to the Lord's prophetic vision at that point would die, and in the manner indicated.

Millennial Dawnism.

The reader will find in this issue a very important exposure of the evil doctrines as they are circulated under the name of the Millennial Dawn series. It is high time that some one warns the people of God against the errors contained in these volumes as well as in the "Watchtower." More than any other delusion these evil teachings prey upon thousands and thousands of Christians in this and other lands.

We feel it our solemn duty to send forth this warning. We invite every true believer to join us in it. "Beloved, * * * ye should earnestly contend, for the faith which was once and for all delivered unto the saints" (Jude 3). This is our blessed privilege; we owe it to our risen Lord, whose witnesses we are. As nowhere else the foundation of our faith, which is the *absolute* Deity of the Lord Jesus Christ, is attacked in Millennial Dawnism.

We do not expect that these heresies can be checked. They *will* grow as does a canker (2 Tim. ii:17). But we are sure thousands can be delivered out of the evil snare, and many more to whom the poison is ever offered can be warned to be on their guard. We have given orders to reprint the article contained in this issue in pamphlet form

in an edition of 50,000 copies. We are ready to print a million copies if needed. We know our Lord, in whose honor we undertake this work, will sustain us. But we invite every true believer to join us and have prayerful fellowship with us in this endeavor. Upon application we offer to send these pamphlets in large quantities to any one—preachers, evangelists, Sunday-school workers, Y. M. C. A. secretaries, or to any one else for free distribution. Let us hear from you at once.

We are grieved in almost every Bible conference we hold that the literature of Millennial Dawn is pressed upon our Christian friends in an underhanded way. Thus, in Boston, Buffalo and Toronto, men and women sneaked through the audiences and left tracts and leaflets in the hands of the people or distributed them to hundreds of people as they left the church buildings. The same complaint is heard from other sides. May our Lord own this testimony to the praise and glory of His name.

Toronto Meetings.

A series of meetings were held by us in Toronto, February 24 to 28. These meetings were largely attended and hundreds of Christian believers enjoyed the ministry of the Word. The Lord was graciously with us and blest His Word. So marked has been the interest and desire of God's people as well as the blessing, that the large Y. M. C. A. hall has been rented for a second series of meetings.

These meetings will be held from May 10th to the 15th, two meetings daily at 3 and 7.30 P. M. We hope that many of our Canadian friends throughout Ontario will be able to come to Toronto to enjoy this Bible conference.

Boston Monthly Meeting.

We spent the first Thursday of March in Boston to hold the previously announced monthly meeting. The day was very stormy and yet we had very good audiences. The Lord blest again His people.

The April monthly meeting will be held in the same church, Park street and Tremont, on April 7th, and our brother, Mr. C. F. Jennings, hopes to be present and to address the two meetings.

Special Offers. We offered for several months to supply our readers at almost cost price with a number of our books and pamphlets. Many availed themselves of the special offers to pass them on to others or keep them for their own use. Not a few wrote us how pleased they were to get these books and pamphlets.

We are anxious to put more good scriptural reading matter into circulation. We have hundreds of books and pamphlets on the shelves which should be in the hands of Christian people all over this land. We are sure many readers of OUR HOPE will welcome our liberal offers in this direction.

We offer the following books for one dollar, sent postpaid to any part of the world:

"Exposition of the Prophet Daniel," by William Kelly.
"The Son of God," by J. G. Bellet.
"Plain Papers on the Lord's Coming," by C. H. M.
"Studies in Zechariah," by A. C. Gaebelein.
"The Messiah and Israel."

Or we send for one dollar:

"Harmony of the Prophetic Word," "Kelly's Daniel," and "Studies in Zechariah."

Second St. Louis Bible Conference. This conference will be held in the first week of May in the Y. M. C. A. hall, corner Grand and Franklin avenues. The hall seats about one thousand people and has been rented for this purpose. The great exposition is to open that week and we are thankful the Lord has made it possible to hold forth the Word of Life during that week.

We expect very large meetings. All our St. Louis readers will receive full programmes for themselves and for distribution. If you contemplate visiting St. Louis in the beginning of May write us and we will send you programmes.

Sea Cliff. As announced in the March number of OUR HOPE, we expect to hold the fourth annual Sea Cliff Bible Conference, the Lord willing, during the second week of July. The Conference will begin on Saturday evening, July 9, and will close Lord's day evening, July 17. Like last year, we hope to have again two Lord's days in Sea Cliff.

Next month we hope to publish a larger announcement. We shall be glad to correspond with anyone who coming from a distance wishes to have information about rooms, etc. Please make a note of the date, July 9-17, and we trust many of God's children will meet again to enjoy the ministry of the Word and fellowship one with another.

The special offer made about the *Scofield Bible Correspondence Course* is still open to every reader of OUR HOPE and holds good up to July 1. Write for the prospectus and sample pages.

You will enjoy much blessing by circulating OUR HOPE among your friends and have them readers of it. We have heard from many who thank God and are grateful to their fellow believers that this magazine was ever put into their hands. Sample copies do not cost you anything. Write for ten or more. We gladly send *them*.

We are sorry to disappoint our readers by not printing the articles on *The Church*, as promised in our last issue. We waited two days over our usual time, but the articles failed to reach us, and so we are obliged to go to press without them. They will appear in May issue.

The Gospel of Matthew.

Chapter xvii. (Continued.)

"And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of Man be risen up from among the dead" (verse 9).

The sounding forth of His Kingdom glory was no longer in order, for the kingdom had been rejected; after His resurrection this vision was to be made known and fully understood, but not before. The disciples, the witnesses of the transfiguration, had indeed little knowledge of its meaning. From the Gospel of Mark we learn that they kept this saying and questioned themselves what rising from the dead was (Mark ix:10). How all this became changed after the Lord had risen, ascended on high, and the Holy Spirit had come down from heaven!

The appearance of Elijah in that glorious vision on the holy mountain leads to a question which the disciples bring to their Master. The coming of Elijah as the forerunner of King Messiah was firmly believed by every Jew and it is still held by all orthodox Jews. Elijah is first to come, and when he is come then the Messiah is about to come and with His coming begins the *olam habo* (the world or age to come), is a strong article of talmudical Judaism. The disciples bring their question, "Why then say the scribes that Elias must first have come? And He answering said to them, Elias indeed comes first and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of Man is about to suffer from them. Then the disciples understood that He spoke to them of John the Baptist" (verses 10-13). The difficulty which the disciples had about Elias was about the prophecy contained in the last prophetic book of the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he

shall turn the heart of the fathers to the children and the heart of the children tu their fathers lest I come and smite the earth with a curse" (Mal. iv:5-6). They had seen Elias in glory. In the land and among the people all was dark; no restoration, no turning of the heart of the fathers to the children and the children to their fathers was noticeable. On the contrary, they had witnessed how He in whom they believed as the promised Messiah, the King of Israel, was being rejected and the nation knew Him not. And still they hoped for the kingdom and that age of blessing for Jerusalem. What then about Elias? Would he yet appear and restore all things? The Lord answers their difficulty, as He always does when His own turn to Him and put their difficulties before Him. He does not deny the fact that Elias comes first and will restore all things. Furthermore, He told them that he had come and they had not received him, but rejected him and his testimony. As he was rejected so He the Son of Man was now about to suffer from them, is His third statement. All at once they understood that He meant John the Baptist. They were right. John the Baptist had come in the power and spirit of Elijah. He was the voice in the wilderness, the way preparer, the one in whom the last prophecy in Malachi *might* have been fulfilled, but they did not know Him. His rejection was the prelude to the rejection of the Lord as we have seen before (chapter xi). John surely was the Elias for that time.

But this does not fulfill Malachi's prophecy. That prophecy is yet to see its fulfillment. Before the Lord returns to earth in power and glory another forerunner, an Elijah, will come and his testimony will not be rejected then; he will indeed be Elijah who restores all things and he will be followed by the coming of the King to set up His kingdom. This brings before us the questions, *when* will the Elijah who restores all things appear? *where* will he appear, and *what* will his work be? These questions are important in view of men who have of late arisen claiming that they are Elijah, one especially calling himself Elijah the Restorer, and boldly and boastingly declaring that his mission is to establish a Zion in the earth and restore things before the

Lord comes. *When* will Elijah appear? He will come upon the scene at the time of the end. This prophetic time of the end is specified in the entire prophetic Word; it is Jewish history resumed. As long as the church is in the earth that end time does not begin. The removal of the church will be followed by the last stage of the ending of the age. During that time, the great tribulation, Elijah appears. Any believer who holds the scriptural doctrine of the *coming of the Lord for His saints before the great tribulation* is in no danger to follow deceivers who claim to be something, for he knows he shall see not Elijah nor the Antichrist.

Where will Elijah appear? Certainly not in America, Australia or Europe, but in Israel's land, where Elijah of old witnessed and John the Baptist, as herald of the King, stood. His ministry is confined to the land of Israel. *What* will his work be? It will not be a work to restore Christendom or to restore the church, or to purify the politics of this world and rid society of certain evils, but his work is *exclusively* among the people who are the kingdom people. His witness is to the remnant of Israel. Like John's call to repentance, he will preach repentance and his testimony will be received; he will accomplish the mission of Malachi iv:5, 6.

The final appearance of Elijah, therefore, does not come as long as the church is present; he appears in Israel's land and his work is not among Gentiles, but among the remnant of Israel. This stamps every man who arises at this time with the assertion that he is Elijah as one who is deceived or a deceiver, or, perhaps, both, *deceived and a deceiver.* It is not at all strange that such men find listening ears among Christians. May the Lord use these words of exposition to deliver some out of the snare in which they have fallen.

And now the Lord and His disciples are down in the valley again. They had now descended from the holy mountain and once more they are among the multitude, who perhaps had waited through the night for Him. At the dawn of the morning He appears.

"And when they came to the multitude, a man came to Him, falling on his knees before Him, and saying, Lord, have mercy on my son, for he is lunatic and suffers sorely; for often he falls into the fire and often into the water. And I brought him to thy disciples and they were not able to heal him. And Jesus answering said, O, unbelieving and perverted generation, how long shall I be with you? How long shall I bear with you? Bring him here to me. And Jesus rebuked him, and the demon went out from him and the boy was healed from that hour. Then the disciples, coming to Jesus apart, said to Him, Why were we not able to cast him out? And He says to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be transported hence to yonder place, and it shall transport itself; and nothing shall be impossible to you. But this kind does not go out but by prayer and fasting"* (verses 14-21).

This is another very suggestive passage. It has many dispensational and spiritual lessons. The coming down of the Lord, the one who had been transfigured, from the mountain in the morning is clearly typical of His coming again in Glory. And what does He find on the earth when He comes? He finds Satan exercising his soul and body destroying power. The boy possessed by a demon suffering sorely is the type of Satan's dominion when the Son of Man comes again. Multitudes wait for His return, and when He comes He finds misery, suffering and unbelief. The disciples had the power conferred upon them to cast out demons, but they were helpless; they could not do it, and unbelief was plainly at the root of their inability. We must, however, be cautious to apply this in the right way. It would be incorrect to make these disciples the church. We have seen before that they represent the Jewish remnant (chapter x). Such a remnant of Jewish believers will be in existence after the body of Christ, the church, is complete

*It is interesting to know that the twenty-first verse is not found in the two oldest manuscripts dating back to the fourth century, the Codex Sinaiticus and Vaticanus.

and come into the presence of the Lord. This future Jewish remnant will preach the Gospel of the kingdom and they will go once more through the cities of Israel manifesting the powers of the kingdom. And yet they will not be able to cast out the demon which holds dominion. The coming Lord can do this and does it with His manifestation.

However, the principles underlying the incident have a deeper spiritual application. Here is a company of believers, for such were the disciples, and the Lord had put power into their hands, yet they were not able to use it. Perhaps, as over and over again they attempted to drive out the demon and failure followed, the multitude jeered at them, and the effect upon the child must have been awful. Their failure made the case worse. Thus we are as believers in the midst of an evil world, which is under the sway of its god, the devil, and his demons. Complete victory and power over the world and its god is given to us by, in and through our Lord Jesus Christ, and yet here are many of God's people as helpless and powerless as were these disciples at the foot of the mountain. Weakness and failure is seen everywhere, and instead of exercising full control and having full power over that which is evil, the evil has full control. And why? Oh, let us put the words prominently before the eyes of our hearts, "*Because of your unbelief.*" Unbelief is the only, sole reason for this failure. Unbelief gives the world and Satan all his power. Faith lays him low and the walls of Jericho (the world) must crumble to dust without even a single hand lifted up against them. *Nothing* is impossible for him who believes. Faith can remove and does remove mountains, which mean obstacles and difficulties in our way. How little such a faith is exercised among believers. And we may go still further and ask what is the reason of lack of faith? A severed communion with the Lord and occupation with self. If the Lord is ever before our hearts and self is out of sight, faith can readily be exercised. Therefore the Lord gives the remedy, "Prayer and Fasting." Prayer means communion with the Lord and dependence on Him. Fasting (the *least* meaning of it, abstinence from food), the losing sight of self; self-denial.

(To be continued.)

Studies in Isaiah.

XIII.

CHAPTER XI.

The eleventh chapter is a continuation of the prophecy contained in the tenth. There we learned of the onslaught made upon Jerusalem by the enemy, the Assyrian, and how he is arrested in his wicked endeavor by the sudden appearing of the Lord. Here we have a prophecy which reveals the Messiah and His Kingdom and shows the King in His beauty, the one who will break the Assyrian to pieces and slay the wicked one with the breath of His lips and establish His Kingdom, ruling in righteousness and peace.

The chapter may be divided into three parts, which we shall now briefly consider.

I. *King Messiah; who He is and what He will do.*

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of His roots shall be fruitful; and the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah. And His delight will be in the fear of Jehovah; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity 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 reins, and faithfulness the girdle of His loins" (verses 1-5).

We care not to follow the infidel views of recent years, which under the assumed name of "higher criticism" deny that these verses have any reference whatever to Messiah. They apply it to Hesekiah and Josiah as well as to others. These critics, "wise in their own conceit," prove only too well what spirit is leading them and to what these blind leaders of the blind shall come at last. Their deliberate aim is to rob the Lord Jesus Christ of as much of His glory as they possibly can and deny nearly all predictions in the Word

of God, which foretell His first and His second coming. And this they do in face of the most positive proofs of the Old and New Testaments. That the prediction before us refers exclusively to the Lord Jesus Christ is to our mind beyond controversy. Only He can be meant by these descriptions, who is Immanuel. Besides this do we find in the New Testament a part of the fourth verse quoted and directly applied to our Lord (2 Thess ii:8).

We have, however, here again His first and second coming blended into one. The passage is to be linked with the two other passages in previous chapters absolutely messianic. We mean chapters vii:14 and ix:6-7. We learned there that He is to be born of a virgin and the Son born *is* Immanuel, that He will be from David and have His throne and government. In chapter xi:1-5 all this is still more expanded. His humble origin as Man stands first. From the passage in the ninth chapter one *might* conclude that this child to be born, this given Son would come when David's house was still in a flourishing condition. The prophecy here tells us that the royal house of David was to be cut off first and after a long time a new shoot, a branch out of his roots, should spring forth and be fruitful. Jesse, who is mentioned here, the father of David, was a poor and humble man and out of such, a shoot should come forth.

It may be compared with a magnificent tree, which is cut down, but the root remains in the ground, and out of this root comes a sprout. Thus when the house of David was reduced to almost nothing the shoot and the branch, the *Zemach*, as he is called in Zechariah, came forth. Upon Him was and is the fullness of the Spirit of Jehovah, and He is the One who will judge the earth, yea, the One who alone is fit and fitted to rule in righteousness and reprove with equity the meek of the earth. His work in redemption is of course not seen here, it is implied by being judge. "He (God) has set a day in which He is going to judge the habitable earth in righteousness by the *Man* whom He has appointed, giving the proof of it to all in having raised Him from among the dead" (Acts xvii:31).

And who is the wicked, whom He will slay with the

breath of His lips? As indicated above, the Second Epistle to the Thessalonians gives the answer. It is the great head of the apostasy, the man of sin, the son of perdition, the one who exalteth himself, the lawless one. It is *not* the Assyrian, but the antichrist who sits in the temple in Jerusalem (2 Thess. ii:1-11).

II. *The Peace He brings with His rule and after the wicked one is slain.*

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them. And the *cow and the she-bear shall feed; their young ones shall lie down* together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the adder, and the weaned child shall put forth his hand to the viper's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, standing as a banner of the peoples; the nations shall seek it; and His resting place shall be *glorious*" (*verses 6-10*).

These blessed words speak of the peace which shall be on earth, when at last the Prince of Peace has come to rule in righteousness. They are, like almost every other gracious promise in the Old Testament, spiritualized and applied as being fulfilled in this present age. It is explained that through the grace of God man with an evil temperament can be changed from a tiger or a bear into a lamb. Other equally ridiculous interpretations are made of these verses. Many years ago we talked with a Hebrew, who gave among many other arguments, why the Messiah could not have come yet, the passage before us, and he reasoned very strongly that inasmuch when you put a lamb in a cage with a tiger, the tiger will devour the lamb or a child playing with a poisonous viper will be bitten and die, that therefore Messiah had *not yet come. He said when Messiah is here the bear and* tiger would go together with the lamb and the calf without hurting them. When we told him, not knowing better at that time, that this must be explained in a spiritual way, the

Jew wanted to know our authority for making these words mean something else. There is no authority for spiritualizing them. They mean literally that which they declare. The peace on earth includes the deliverance of groaning creation.

When Adam was unfallen the mighty animals bowed before him, all was peace and harmony. When the second Man, the last Adam, takes personal control of the habitable earth, and all things are put in subjection under His feet, that peace and harmony will be restored. Thus it is written in the Epistle of our salvation, in Romans viii: "For the anxious looking out of the creature expects the revelation *of the sons of God for the creature has been made subject* to vanity, not of its will, but by reason of him who has subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now" (verses 18-23). The fulfillment of this, the deliverance of groaning creation, means literally all of that which we read here in Isaiah xi. And when will it be? It will be in *that day*. It is the day of the Lord, when He is manifested in Glory. This corresponds to the statement in Romans viii, "the revelation of the sons of God." Christ the firstbegotten from the dead will be revealed and with Him the many sons He brings to Glory.

The Jew has a *perfect* right to make the argument that Messiah has not come yet, for groaning creation is still undelivered. But he overlooks the fact that there is a first coming foretold in the prophets which was literally fulfilled, and that peace will come and the reign of peace when He comes the second time. And the great majority of Christian believers hold that Christ came in humiliation, and they forget His second coming, which will be literal fulfillment of prophecy as was His first.

World conversion is indicated in the passage before us in the sentence, "the nations shall seek it; and His resting place shall be glorious."

III. *The Restoration of Israel.*

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to acquire the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the envy of Ephraim shall depart, and the troubler of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim; but they shall fly upon the shoulder of the Philistines towards the West; together shall they spoil the sons of the East; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jehovah will utterly destroy the tongue of the Egyptian sea; and with His mighty wind will He shake His hand over the river and will smite it into seven streams, and make men to go over dryshod. And there shall be a highway for the remnant of His people which will be left from Assyria; like as it was to Israel in the day when He went up out of the land of Egypt" (verses 11-16).

It is of course all folly to look for a fulfillment of this passage in any past or present event. Yet this is constantly done. It is the general opinion of commentators that these verses were fulfilled in the return of a remnant of Israel from the Babylonian captivity. This is so weak a claim that any one who reads the words carefully can point out the arguments which sweep this false exposition completely away. In the first place it is a *second* return from captivity and points therefore to a time beyond the captivity in Babylon. In the second place the dispersion of Israel here from which they are brought back is *worldwide*, including the islands of the sea; the Babylonian captivity was not a world-wide dispersion into the four corners of the earth. It is all future. This great bringing back of Israel comes with His glorious return.

Others who hold the second personal and premillennial coming of the Lord have at least partly tried to give this passage a present fulfillment. They speak of the destruction of the tongue of the Egyptian sea, the smiting of the river, the drying up of Euphrates, etc., as if it had reference to events in this present age. Thus some think the destruction

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of the tongue of the Egyptian sea means the cessation of the Turkish empire. We even heard it stated by a foreign missionary in Palestine that "the highway" was a prophecy relating to the railroad from Jaffa to Jerusalem (!!) Where will people end with their own private interpretation of prophecy? No, all is future and will come to pass when the Lord has come and gathers His people again. Then He gathers not only the dispersed of Judah, but also the outcasts of Israel, the ten tribes, and they will be one nation before Him. The song of praise of that restored people we shall read in the next chapter.

Romans xi.

(Continued.)

The chapter in its construction is very simple. In the preceding one we read: "But Esaias is very bold, and saith, I was found of them that sought me not; I was manifested unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." The quotation is from Isaiah lxv:1, 2, and in it the call of the Gentiles is plainly foretold as well as God's attitude towards His own people Israel. Now if God is found of them (the Gentiles) and manifested unto them that asked not after Him, and if His own people have no answer to His hands stretched forth towards them, would one not be justified to say He has cast away His people? The eleventh chapter therefore asks this very question: "Hath God cast away?" This question is the great superscription of this chapter. The fact that God has not cast away His people is demonstrated throughout the chapter and up to the 27th verse the Holy Spirit gives seven answers and proofs to this question that His people are not finally nor completely cast away. After this fact is demonstrated comes that great and sublime ending (verses 28-36) corresponding to the ending of the doctrinal part of

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the Epistle in the eighth chapter. We shall follow in our exposition these seven answers and proofs.

These are the following:

I. The conversion of Saul of Tarsus (verse 1).

II. There is a remnant according to the election of Grace, hence Israel is not completely cast away (verses 2-6).

III. The blindness of Israel is partial and judicial. It is never complete nor final. The Scriptures prove this fact (verses 7-10).

IV. Salvation has come to the Gentiles by their fall and by it God wishes to provoke them to jealousy (verse 11).

V. There is a promised fullness and receiving of Israel which according to the prophetic Word will mean greater riches for the world, even life from the dead (verses 11-15).

VI. The parable of the olive tree (verses 16-24).

VII. The mystery made known (verses 25-27).

We look at the question first and its answer. The answer is correctly translated "Far be the thought." "God has not cast away His people whom He foreknew." The question of the casting away of Israel* is of course a national question and not the question of the individual. God had foreknown His people and called them to a distinctive and peculiar place in the earth and for the government of the earth. The nation is called to be a peculiar treasure unto the Lord above all people, a kingdom of priests and a holy nation, a people prepared to show forth His praises. God's gifts and calling are without repentance. Throughout the Word He declares that Israel should never cease to be a nation before Him and that they shall be at last that in the earth, as a nation, for which He called them. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; if those ordinances depart from me, saith the

*We take it for granted that all our readers believe that *Israel*, God's ancient people, the natural seed of Abraham, is meant. How any one can speak in this chapter of a spiritual Israel and that the Church is meant is beyond our conception.

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Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jeremiah xxxi:35-37). "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure and will not leave thee altogether unpunished" (Jerem. xxx:11). Numerous other passages could be quoted in which God assures His people that He will never abandon them forever. Their past history proves this. Again and again God's firstborn Son, Israel, (Ex. iv:22) had been disobedient, a stiffnecked people. They were punished and led into captivity, their city plundered and raised, their temple burned and land laid waste, and still God's infinite mercy hovers over the people and the land and He never saith that He hath cast them away. Then a part of the nation, the Jews, had rejected their Messiah and King, who had come to His own; they had cried their awful "Away with Him!" "Crucify Him!" "His blood be upon us and upon our children!" Yet from that cross there came that wonderful prayer, "Father, forgive them for they know not what they do." Again the offers of Grace are spurned by the nation, and those of the nation who had believed were bitterly persecuted and some murdered by their unbelieving brethren, and yet over all the Spirit of God hath put the assuring statement, "God hath not cast away His people whom He foreknew." The temple was laid in ruins once more, the nation peeled and scattered into the corners of the earth. Their saddest dispersion began and with it trials and sufferings such as their previous history had not known, and still over this great dispersion and all their terrible experiences the Spirit of God has placed these words: "God hath not cast away His people whom He foreknew."

What a different answer Christendom has to this question. If the Jew asks of Christendom the question about his national future, the promises of blessing and glory, he

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receives a strange answer. Or if he turns to the great commentators on the Bible he finds teachings altogether opposite to the plain national promises, which belong still to his people. He is told that God *hath* cast them away and that there is nothing left for an earthly people. He hears that the *church* is Israel and all the promises given to the original Israel find now a spiritual fulfillment in the church. But the intelligent, orthodox Hebrew refuses to accept this spiritualizing mode of interpretation nor does he find anywhere throughout Christendom that his national promises and national glories are now fulfilled in a spiritual way in the church. If all this wrong and confusing interpretation of the Word of God, which does not distinguish between Israel and the church, were true, and if it were true that God hath cast away totally and finally Israel, then we certainly would have to give up the belief in a verbally inspired Bible. It would be true what higher criticism is constantly claiming, that the Jewish prophets were patriots and dreamers and not inspired by God. Furthermore, God's gifts and calling would be *not* without repentance; God would have gone back upon His own word, and in consequence of this we as sinners of the Gentiles would have no assurance of our salvation. For who can assure us that God really means what He hath said about us in Eph. etc. if He hath cast away Israel and is not keeping His promises? Will He not do the same with us? We learn therefore that the question of Romans xi is a very important one indeed.

(To be continued.)

St. Louis World's Fair.

Ha! yon burst of crystal splendor,
  Sunlight, starlight, blent in one!
Starlight set in arctic azure,
  Sunlight from the burning zone!
Gold and silver, gems and marble,
  All creation's jewelry!
Earth's uncovered waste of riches,
  Treasures of the ancient sea,
    Heir of glory,
  What is that to thee and me?

Farthest cities pour their riches,
  Farthest empires muster here,
Art her jubilee proclaiming
  To the nations far and near.
From the crowd in wonder gazing,
  Science claims the prostrate knee;
This her temple, diamond-blazing,
  Shrine of her idolatry—
    Heir of glory,
  What is that to thee and me?

Listen to her tale of wonder,
  Of her plastic potent spell;
'Tis a big and braggart story,
  Yet she tells it fair and well.
She the gifted, gay magician,
  Mistress of earth, air and sea;
This majestic apparition,
  Offspring of her sorcery,
    Heir of glory,
  What is that to thee and me?

What to that for which we're waiting,
  Is this glittering earthly toy?
Heavenly glory, holy splendor,
  Sum of grandeur, sum of joy,
Not the gems that time can tarnish,
  Not the hues that dim and die,
Not the glow that cheats the lover,
  Shaded with mortality,
    Heir of glory,
  That shall be for thee and me.

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for thee and me.

City of the pearl-bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival.
City of Jehovah, Salem,
City of eternity,
To thy bridal-hall of gladness,
From this prison would I flee.
Heir of glory,
That shall be for thee and me.

Ah! with such strange spells around me
Fairest of what earth calls fair—
How I need thy fairer image,
To undo the siren snare!
Lest the subtle-serpent tempter
Lure me with his radiant lie;
As if sin were sin no longer,
Life were no more vanity.
Heir of glory,
What is that to thee and me?

Yes, I need *thee*, heavenly city,
My low spirit to upbear;
Yes, I need thee—earth's enchantment
So beguile me with their glare.
Let me see thee—then these fetters
Break asunder—I am free;
Then this pomp no longer chains me,
Faith has won the victory.
Heir of glory,
That shall be for thee and me.

Soon, where earthly beauty blinds not,
No excess of brilliance palls,
Solemn city of the holy,
We shall be within thy walls!
There beside yon crystal river,
There beside life's wondrous tree,
There with nought to cloud or sever,
Ever with the Lamb to be.
Heir of glory,
That shall be for thee and me.

Why I Do Not Believe the Church Will Go Through the Tribulation.

I. Because the calling and election of the church is distinctly a mystery (Eph. iii) and a parenthesis which must close by the mystery of the rapture (1 Cor. xv:51) before the Jewish history is again resumed.

II. Because the last state of the professing church on earth, Laodicea (Rev. iii:14) is not that of persecution and trouble, but declension, lukewarmness and ease (2 Tim. iii:1-9).

III. Because after the meeting in the air, (1 Thess. iv:17) an interval must occur previous to the Lord's coming to the earth, in which the judgment seat, etc., takes place simultaneous with the tribulation on earth.

IV. Because in Rev. iv., v. the whole church represented by the elders is seen glorified (1 Cor. xv:23), crowned and reigning with Christ before the seals which herald the tribulation on earth are unloosed by the Lamb.

V. Because the enquiry of the elder (Rev. vii:13, 14), regarding the tribulation saints clearly defines the church (to which he belongs) as a distinct and previously raised company.

VI. Because the expectation given to the sufferers in the tribulation (Matt. xxiv:22-31), in His lightning appearing (verse 27) as Son of Man *to gather the elect*, to *sit* on *His throne* (xxv:31), and to *judge His enemies* is quite distinct from the hope of the church, the personal call (Thess. iv:16), reception (John xiv:3), and reward (Rev. xxii:12) with which the Lord greets His own in the air.

VII. Because the tribulation is defined as Jacob's trouble (Jer. xxx:7), thereby with other Scriptures marking it as a distinctly

national and Jewish calamity (Dan. xii:1), note "nation" "thy people" (Matt. xxiv:15-22), where it is connected with the centre of Judaism, Jerusalem.

In contrast believers are to expect tribulation not as a distinct or exceptional experience, but as a part of their calling (2 Thess. 1:6, John xvi:33, Rev. 1:9), and in the meanwhile ardently await their Lord from heaven (Phil. iii:21).—From "*Victory*," published in India.

Millennial Dawnism.

It was our privilege last year to minister among the people of God in many States from the Atlantic to the Pacific, and thus come in touch with thousands of fellow believers. One of the sad discoveries we made was that in almost every place we visited in the Northwestern States or the States along the Pacific coast someone took it upon himself or herself to defend the teachings of certain volumes, known by the name of "Millennial Dawn."

We felt greatly moved in meeting so many who, unconscious of the unscriptural doctrines these books teach and the serpent's poison they contain, had bought these books and accepted its unscriptural theories as the truth of God's Word. Still sadder it makes us to think that this evil work is carried on in foreign languages, especially in German, and many Christian people in Germany and Switzerland, not receiving the proper teaching in the different denominations, have taken up the "Millennial Dawn" series and think they have obtained the true light. For some years we have warned against it in the German language, through our German publication, and we expect to continue to do so.

We have boldly declared in public in the presence of hundreds of people that we consider certain teachings of "Millennial Dawn" to be evil doctrines. These evil teachings are the denial of the absolute Deity of the Lord as well as other important doctrines, and one in reading through these books will see that a proper heading for these volumes would not be "Food for Thinking Christians," but rather "*They Have Taken Away My Lord.*"

A little criticism of these heresies was written some twelve years ago by Prof. Morehead and widely scattered. However, the late Fred W. Grant wrote a criticism which reaches somewhat deeper and exposes the evil doctrines more thoroughly, and for some time we thought of reproducing his criticism in our pages, and shall do so now. We are called to contend earnestly for the faith once and for all delivered unto the saints (Jude 3), and we are sure His blessing will be upon the exposure of that which is not according to His Word. May it be used to deliver many out of the evil snare of the evil one and be a warning to many others.

"'Food for Thinking Christians' I am reviewing has been widely scattered, and its doctrines are being received by not a few, even ministers of orthodox denominations introducing them among their unsuspecting congregations, as may be seen by their letters openly published (of course anonymously) in the organ of the party, 'Zion's Watchtower.' It is time, therefore, to inquire,—and I am not aware of its having yet been done,—Is it food which is being pressed upon the attention of Christians? I propose to show that it is deadly poison, and not food at all, and earnestly warn my readers to reject it as such.

"The doctrine is mainly a reconstruction and combination of many heresies held separately by others of ancient or modern times. As a skillful adaptation of these to the natural tastes of men, it is no wonder if it prove attractive; if it have power over the Christian, he must be but little Christian; for the first thing he is called to surrender is the citadel of his Christianity: *it is Christ.*

"Christ, according to this teaching, is not the Word of God, and God, the Creator of all things, but simply Himself 'the chiefest of all God's creatures,' not possessing immortality before He came into the world, and only 'guaranteed everlasting life as long as obedient' (p. 139). Thus the incarnation was not the wondrous love of God, manifesting itself in unequaled self-humiliation for our sakes; and redemption is the work of one creature for another simply. God is shut out of the whole work of atonement, save only as ordaining!

"Naturally, therefore, one of the motives which inspired this act of a creature was self-exaltation! 'The joy set before our Lord was threefold * * * consequently, as a reward for His faith in God's promise and obedience to His will, *He* would be exalted to the right hand (chief place of power), and have inherent life ('life in Himself') the divine degree—immortality' (p. 142). Two other elements of this joy are given, 'to ransom a race of beings from sin and death,' and to 'bring *some* of the human race to the higher plane of being—the spiritual.' The glory of God is consistently enough entirely omitted from this statement!

"Atonement is made by this Being in what way? By giving up His life—'His human existence. This giving up was at the time of His baptism, and his death was typified in that act. But after *giving up* or consecrating His life as a ransom, He was three and a half years in actually *giving it up*—spending it in the service of others, and finally ending it on the cross' (p. 140). This definition of giving up the life makes it possible to show how *we too* can have part in making atonement, which is, as we are assured, our privilege (pp. 13, 14).

"As a man He dies eternally, as in resurrection, we are told, He is man no longer—'no longer a human being in any sense' (p. 113). Thus we have no true Christ at all, neither God nor man; although He is now a spiritual being, which is everywhere confounded with a spiritual *body*,—and possesses immortality, itself confounded with the divine nature,— life in Himself. The 'one Mediator between God and men, the *Man* Christ Jesus' has altogether disappeared.

"Such is the saviour which this tract proposes for us. Now let us look at the salvation.

"And first of all, as to the nature of man himself: He is, we learn, simply 'a combination of life and body,' and that is what 'soul' means; it is his being or existence. This, too, it is that dies or is dissolved, not the life nor the body but the life returns to God that gave it, the body to the dust, and so the being is dissolved or gone (p. 126). The writer seems quite unaware that the Lord speaks of killing the body (which, I suppose, *does* therefore die, if 'Scripture cannot

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be broken,')—and that those who kill the body are not able to kill the soul (Matt. x:28), as conclusive a proof that the soul does *not* die.

"He seems not to know, moreover, that both in Hebrew and Greek the same words stand for soul and life. Nor that there is a higher principle in man than even the soul, namely, 'spirit,' to which the apostle attributes all the knowledge of human things (1 Cor. ii:11) and by which he alone becomes 'the offspring of God' (Acts xvii:29), for 'God is a Spirit' (Jno. iv:24), not a soul; and the 'Father of Spirits, (Heb. xii:9), never of souls. The death of the spirit is unknown to Scripture.

"Millennial Dawn simply presses a use of 'soul' for 'person,' common enough in Scripture and elsewhere, as if it were the sole meaning, whereas it would make nonsense in many passages. What would the writer make, for instance, of destroying the '*being* and body in hell'? or of Elijah's prayer with the marginal reading, which is literally exact, 'Let the *being* of this child come into his inward parts again' (1 Kings xvii:21)? or of much else to the full as incomprehensible as this?

"Again, we are told that Adam in Eden had everlasting life (p. 44), although he lost it by not continuing obedient to God's law. He that believeth on Christ, however,—spite of John iii:36,—has *not* everlasting life, but only will have it at a future time; while he that believeth not *shall*, irrespective of this, most certainly 'see life,' except only a few apostates. For to enjoy everlasting life is for any to possess the 'right and means of continuing their life (by eating, etc.—Ps. lxxviii:25) as long as they continue obedient to God's laws." Compare with this, John iii:36; v. 24; xvii:3.

"Again, we are told that one who believes on Christ now is justified by faith; but this does not show that he is either sanctified or begotten of God. This is a further step, and is by *works*, by consecration, and self-sacrifice (pp. 115, 116). While to be *begotten* of God is not as yet to be born, which no one is till raised from the dead (pp. 116, 117). And before this, any may enjoy 'all the blessings due them on ac-

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count of Christ's ransom,' and fall from all, and die the second death (p. 53).

"How clearly this is in opposition to Scripture it should not need many words to show. In the first place, Scripture absolutely refuses any distinction between being *begotten* and *born* of God. *It is the same word which is used for both;* in John 1:13, iii:3-6; and in the first epistle of John in every part; nor is there distinction made in any way between them, so that it is impossible to apply one expression to resurrection and another to the present time.

"Then it is as much said that 'whosoever believeth that Jesus is the Christ is born of God' (1 Jno. v:1) as it is that 'by Him all that believe are justified from all things (Acts xiii:39). And, moreover, 'ye are all the sons of God by faith in Christ Jesus' (Col. iii:26). While the means are exactly given; not works, or consecration, or self-sacrifice; but we are 'born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever; * * * and *this* is the Word which by the gospel is preached unto you' (1 Pet. i:23-25).

"We are sanctified by faith, too, as much as justified by faith (Acts xxvi:18); in every particular these thoughts of men are entirely opposed to Scripture; as is indeed the legalism they advocate to the precious grace of God, which is alone worthy of Him.

"But the result is, for those who hold these views, that the work of Christ only sets them in a lower position, from which they have to raise themselves by their own efforts (though after His example and by His aid). The natural accompaniment of which doctrine is, that after all they may fall into the second death. The Lord says, on the contrary, of his sheep, 'I give unto them eternal life, and they shall *never* perish'; while the apostle says of certain apostates, 'If they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that *none* were of us' (1 Jno. ii:19, *Gk.*)

"But the consecration urged is represented of extraordinary value; nothing less than enough to help the work of Christ to make atonement for the world! Strange that that

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work should be of efficacy to do that for believers now which it cannot do without help for the world. But the consecration of believers, because in a sense it may be called a 'sacrifice' (Rom. xii:1), is here confounded with the one only perfect and sufficient sacrifice of the cross; and the apostle's words about 'filling up that which is behind of the afflictions of Christ *for His body's sake*, which is the Church' (Phil. i:24), are perverted into a doctrine of the *Church* making atonement alone with Christ, by self-sacrifice, for *other men*. Thus the tract, which makes a distinction—so far rightly—between the Church and other bodies of the saved, uses a passage which speaks, not of atonement, but of suffering in ministries of love *for* the Church,—can here forget its own doctrine, as well as the plain meaning of words so simple, to degrade the Saviour by giving Him assistance in His blessed work,—and exalting the 'crucifixion of their fleshly nature' to a place alongside of His unspotted sacrifice!

"And this is connected with the highest of all blessings, which the Church alone is supposed to attain in common with Christ,—angels, as well as other saved ones, being excluded from it. This is the IMMORTALITY which the tract makes to be the divine nature, or rather, as is meant by this, *divinity* itself; much more than everlasting life, being the same as what the Lord speaks of as 'life in Himself'—'a life incorruptible, independent of any support,' or, as plainly said, '*divinity*.' This is Satan's bait, alas! for deceived man: 'Ye shall be as gods.' How could that suggestion be more perfectly expressed? And so fully is this carried out that the attributes of the Creator are unhesitatingly ascribed to the possessors of it; 'in a word, as scripturally expressed, it is to have life in himself—*to be a fountain of life, a means of supplying life to others*' (p. 139).

"Does this need examination? Is it necessary to ask, Where is it said that the Church is to have life in herself? or the individual members life in themselves? Scripture teaches that 'God hath given to us eternal life, and this life *is in His Son*' (1 Jno. v:11). Now, according to this teaching, this must be in resurrection, and means 'God *will* give,'

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not '*has given.*' But if so, it only makes it plainer, if possible, that the life we have even in resurrection is in Christ, and *not* in ourselves. Moreover, as the tract, with the common version, reads it, 'to those who by patient continuance in well-doing seek for glory and honor and immortality'—really, it is 'incorruption,'—God will give 'eternal life.' *Eternal life in Christ* is therefore God's equivalent of 'immortality.'

"But a strange result of this new meaning for immortality is that the angels are *mortal*, and God answers men seeking patiently for immortality, with *mortal* life. Moreover, as to those of whom it is said, 'Neither can they die any more,'—which must mean they are immortal,—the strangest possible proof is given, '*for they are equal unto the* ANGELS'! immortal because equal to the (mortal) angels!

"There is no need to break this bubble further. But we come now to the main feature of the scheme, or what at least is put prominently forward in it,—the doctrine of restitution derived from Henry Dunn, of England. It teaches that, with the exception of a few sinners of a special class, all those now unsaved will be raised from the dead at the beginning of the millennium, and restored to their former condition. 'Then, with the knowledge of sin, gained during the present time, they may be considered superior to all temptation and sin, and therefore not liable to death. They will enjoy everlasting life in the same sense that Adam did' (p. 11).

"Upon what scripture is this based? Beside the text current among Universalists, upon some special ones in the prophets which speak of the restoration of certain *nations* to their former estate, and sometimes under the figure of resurrection. Thus, "all Israel" being saved (Rom. xi. 26) is taken to mean all the *individuals* of her many generations! and Ezekiel's vision of dry bones is supposed to show the mode of accomplishment. To this is added especially the restoration of Sodom to her former estate in Ezekiel xvi:48-55.

"But nothing is said of resurrection in the latter case, and it is only on the supposition that the whole people was destroyed in the destruction of the city, that a necessity for

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resurrection can be argued. It is certain that many of the prophecies of the latter days require a restoration of lost races for their accomplishment. Assyria is among these (Isa xix:23-25), the ten tribes are another well known example. Resurrection as applied to such cases is a very simple figure, although in fact only used with regard to Israel. The thirty-seventh chapter of Ezekiel follows one in which already God has promised to gather them *out of all countries*—not from the dead,—and bring them into their own land, and then to convert them. Here, a resurrection of generations past is clearly excluded. Notice, then, that the thirty-seventh chapter connects with this without a break. There is no hint of any change of subject, and what follows it in the same chapter shows decisively that the subject is not changed. It is the announcement of the uniting once more of Judah and Ephraim in their land. Here also past generations are out of question: 'I will take of the children of Israel from among the heathen whither they be gone * * * and will make them one nation in the land.' The vision of the valley of dry bones is in the closest connection with both these prophecies; and it is simply the national restoration that is pictured in that vivid manner when hope would be completely gone. In this way the Lord addresses the prophet: 'Son of man, these bones are the whole house of Israel; behold, *they say*,'—Who say? The dead? Surely not, but the living.—'Our bones are dried, and our hope is lost; we are clean cut off'—as the Revised Version translates, '*Therefore prophesy and say unto them, Thus saith* the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord.' Who cannot perceive that it is national restoration that is spoken of, and only that?

"And as for 'all Israel' being saved, Isaiah iv. and lx. give us fully the thought; the result of purging by judgment being that all the wicked are purged out, and the nation becomes 'all righteous.' This Ezekiel xx:38 states specifically for the ten tribes: 'And I will purge out from among you the rebels, and them that transgress against Me; I will bring

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them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.'

"As to resurrection, Scripture admits of but two characters of it, 'the resurrection of life' and 'the resurrection of judgment' (Jno. v:29), and the result of this latter is plainly shown in the twentieth chapter of Revelation. Here, the dead—not raised in 'the first resurrection' (of the saints),—'small and great, stand before God; and the books are opened, and another book is opened which is the book of life; and the dead are judged out of the books according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire.'

"For such a judgment this system has no place; and this is one of its significant defects in claiming to represent the truth of Scripture. For it, the resurrection is, with at least but a very few exceptions, a resurrection of life; and this, it is maintained, the work of Christ necessitates.

"With this, then, its foundation, the whole fabric falls. There is but one point more that needs even a passing notice; it is the doctrine that Christ is already come, although He is not yet *manifested;* but is making Himself known by intimations of His presence such as it requires faith to understand. We have only to put this along with 1 Thess. iv:13-18 to discern its falsity; when the Lord comes, He descends from heaven with a shout, with the voice of the archangel and the trump of God. The dead in Christ shall first rise. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we be ever with the Lord.

"The *doctrine of Millennial Dawn is anti-Christian;* it does not give us a true Christ, but a false one: subtly introduced, after the mind has been filled with other things in which all the difficulty of God's individual dealings with souls is vaunted to be removed. Only by degrees are you permitted to see how much of Christian faith has to be bartered for this. Scarcely an element of Christianity in fact remains. The personality of the Spirit is denied, not formally in the tract itself, but explicitly in a letter by the editor of *The Watch-*

lower in answer to a question as to this. We have neither a true God nor a true Christ, nor real atonement, nor the truth of eternal judgment, nor of man's nature, nor the saints' condition; nothing is left. To compensate for which the old lie of Satan is declared to be the truth more thoroughly than in *any system I have ever heard of. Throw yourself* heart and soul into all this,—consecrate your life, your goods, your all, * * * you shall help Christ to make atonement for the world; and you yourselves shall become gods—immortal, and so divine!"

The Heart of the Lesson.

JESUS VISITS TYRE AND SIDON.

(April 3. Mark vii:24-37.)

I. The Lesson Analysis.

1. *The Christ who cannot be hidden away* (verses 24, 25). It was not only true of the earth life of our Lord that, once manifested to Israel, retirement became impossible (Mark ii:1; iii:7, 8; Luke vii:37; Mark vi:31-33); but in a deeper sense it is continuously true that wherever Christ is He cannot be hid. Secret discipleship is never a permanent possibility. If Christ be "in you the hope of glory" there will inevitably be some manifestation of His presence.

2. *The dispensational lesson* (verses 26-28). Matthew tells us (xv:22) that the Gentile woman began by seeking to put herself on Jewish ground: "Have mercy on me, O Lord, thou son of David." But on that ground she had no rights (Eph. ii:11, 12), for as a Gentile she was outside the Davidic Covenant (Matt. xv:24). But when she took her place on universal ground and called Him "Lord" (Matt. xv:25) she obtained her request. On that ground "there is

no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. x:12a, 13).

3. *The sigh of Christ* (verses 31-37). (See below.)

II. The Heart of the Lesson.

That Jesus should have preserved vital dispensational distinctions, remaining silent when addressed by a Gentile as "son of David" because the Gentiles as such are "strangers" from the Davidic "covenant of promise" (Eph. ii:11, 12); that He should have responded when, taking her true Gentile position, she called upon Him as "Lord" (Rom. x:12a, 13); that He should heal the man who was deaf and dumb—these cannot be the core truths of this lesson, because they are equally taught in many lessons. He was always carefully preserving divinely made distinctions; He was always healing the sick, and restoring the infirm. But only twice is it said of Him that He sighed. Our lesson records the first instance, and again (Mark ix:12a), when the Pharisees sought of Him a sign, "He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign?"

The character, the heart, the inmost thought of Jesus—these for centuries have been the study of those who have loved Him; who have with passionate intensity desired above all other desires that they might by any means come to be like Him. They have sought to come to the knowledge of these deeper facts of His being by meditation upon His words, and His actions. And this is a true method, for with Him whatever was outward, visible, audible, was in truth the natural and unforced expression of His inner self.

But may not an even surer highway into the heart of our Lord be found through His emotions? Beyond question this is true of all other human beings—why not of Jesus, who was more truly human than we? Tell me what makes a man laugh, what makes him weep, what stirs his indignation, what arouses his wonder, what amazes him—and I shall come at no greatly inaccurate knowledge of the man himself.

Now Jesus was no stoic. He stood an unfallen man in

the midst of fallen men, but foursquare to all the winds that swept over them, and He opened His heart to all the influences, not sinful, which played in upon their hearts. He loved children and flowers and birds. What does His sigh tell us of Him?

A sigh is the natural, physical expression of the peculiar depression caused by sadness. It does not imply discouragement—still less doubt or despair. It is the expression of the soul cast down. David knew this, and when his soul was cast down he still held high his faith and hope, and manfully talked with his soul. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him."

We know oft and again the soul cast down, and the sigh upbreathed from the depths. Oppressed by the ears deaf to the message of God, and lips dumb to the praise of God; oppressed by the hardness of the Pharisee's heart; feeling the dead weight of the accumulated sin of the centuries, we sigh!

Well, our blessed Lord sighed too, and under the same burden, but he healed as before, and fought steadily on—and so, God helping, will we.

PETER CONFESSES THE CHRIST.

(April 10. Mark viii:27-38; Matt. xvi:13-21.)

I. The Lesson Analysis.

1. *The folly of human opinion about Jesus* (verses 27, 28). For more than two years our Lord had pursued a ministry of extraordinary publicity and activity in a small and densely populated land. He was the most conspicuous figure of His time. Every one had heard of Him, or at least heard about Him. His own account of Himself as the Sent One of the Father, the Messiah, the Saviour, was well known. And these were the opinions of the public concerning Him—"John the Baptist, Elias, one of the prophets." What a comment on the truth of our Lord's words in John vi:44!

2. *The great confession* (verse 29; Matt. xvi:16). "Thou art the Christ, the Son of the living God." Our Lord's

answer was two-fold. He first points out the source of Peter's faith, "flesh and blood hath not revealed it unto thee, but my Father in heaven." Flesh and blood said: "Elias, or one of the prophets"; the Father said: "This is my beloved Son." So much, and so little, is mere human opinion, however scholarly, worth in the sphere of faith. Secondly, our Lord announced the church to be built upon Himself the Rock, in His character of "the Christ the Son of the Living God."

3. *Satan rebuked through Peter* (verses 31-33). Compare Gen. iii:14, 15; Isa. xiv:4, 12. In the first instance Satan is addressed through Peter; in the second, through the serpent; in the third, through the king of Babylon. It is the way of Scripture. But the deeper lesson is that the servant of the Lord is never in greater danger of becoming the mere mouthpiece of the devil than in the moment of some peculiar spiritual revelation.

4. *The great law of the Christian life* (verses 34-38). (See below).

II. The Heart of the Lesson.

The Christian, like Peter, is a confessor—which is quite another thing from being a professor. Like Peter, he believes that Jesus is "the Christ, the Son of God," and, so believing, he "has life through his name" (John xx:31), and he confesses that faith before men. But to believe on Christ implies vastly more than to believe that He interposed between the sinner and the doom of perdition. The act of faith identifies the believer with Christ; he becomes a branch in that Vine—a member in that Body (John xv:1-4; 1 Cor. xii:12, 13), sharing His nature (2 Peter i:4), His life, His future (Col. iii:3, 4).

And because of this absolute identification of the believer with "the Christ, the Son of God," he is committed to live the Christ-life on earth. In its perfection, indeed, he may not hope to reproduce that life, but what he may do is to accept its basal principle.

When our Lord began to open that principle as applied to Himself, and "to teach them that the Son of man must suf-

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fer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed," Peter cried out (Matt. xvi:23), "Pity thyself, Lord." It was Satan's word, as our Lord declared, but, also, it was, and ever is, the word of the old self-life within.

What Peter passed over in his haste was our Lord's closing word, "and after three days rise again." Ah, that may make all the difference! Yes, it is that linking of eternal *consequences to actions done in life that does make all the* difference. Christ "endured the cross, despising the shame, and is set down at the right hand of God" (Heb. xii:2), and He endured for that "joy set before him."

That, precisely, is the principle, the philosophy, of the law of the Christian life enunciated in our lesson: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's the same shall find it." When? "When He cometh in the Glory of His Father with the holy angels."

Here, then, is the heart of this lesson. To confess Jesus as the Christ, the Son of God, is not only to find a Saviour, but to accept *the Christ theory of life. That theory takes* account of two worlds, and finds the life that now is to be incomparably the most precious and valuable thing which the believer possesses. The garmenture of life—wealth, learning, pow position—these are mere dross compared *with life itself. The believer may do two things with his* life: he may use it for self—and ose it up. So used it is gone. Or he may invest it in others for Jesus' and the Gospel's sake. So used every moment of it is transmuted into the gold of the eternal kingdom—"he shall find it again."

JESUS TRANSFIGURED.

(April 17. Mark ix:2-13.)

I. The Lesson Analysis.

1. *The fulfillment of a promise* (verses 2-7). Why, in the inscrutable wisdom of the International Lesson Committee, verse 1 was omitted no mere Bible student may ever hope to know. Certainly, heaven will afford no explanation

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for heaven made verse 1 an integral part of the story. Jesus had promised that some standing with Him should not taste death till they had seen the kingdom. Verses 2-7 record the fulfillment of that promise. The transfiguration scene was not only a prophecy of action of the kingdom in its future manifestation, but *was* the kingdom in all its essential elements. These are, first, a glorified Christ, the centre; secondly, glorified saints, represented by Moses and Elijah, one of whom entered the glory through death, the other through rapture (1 Thess. iv:14-17); and living saints in their natural bodies on the earth, represented by Peter, James and John. When all was thus arranged, the Father's voice was heard.

2. *Peter forgets the great law of the Christian life* (verses 5, 6). It was so "good" to be in that great scene that Peter quite forgot the multitude at the foot of the mountain (verse 14), and even the less privileged disciples.

3. *Jesus completes and supplants the law and the prophets* (verses 7-9). (See below).

II. The Heart of the Lesson.

Peter had fallen into a twofold error—he had put Moses and Elijah on the same plane with Jesus, and he had forgotten both the less privileged disciples and the unsaved multitudes at the foot of the mountain (verses 14-29). Down there was a powerless church and an afflicted world. Moses was, indeed, "faithful in all his house as a servant," but "Christ as a Son, over His own house." And Christ was as immeasurably out of comparison with Moses as God ever is and ever must be out of such comparison (Heb. iii:3-6). Both mistakes were quickly corrected. Moses and Elijah disappeared, and they saw "no man any more save Jesus only"; and He led them down from the mount of vision into the sore need of the earth below.

And that is the true use of vision. Moses, indeed, might have taught Peter that, for he had once been forty days in the glory studying "the patterns of the things in the heavens," only that he might come down again and reproduce them on the earth: "For see, saith he, that thou make all

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these things according to the pattern showed to thee in the mount." If the servant of God is privileged to "mount up with wings as eagles," it is only that, renewed in faith, and with vision purified, he may "run and not be weary, and walk and not faint" (Isa. xl:31).

It is interesting to note that, largely, Peter's folly was due to a supposed necessity for saying something: "For he wist not what to say." Doubtless, then, he should have said nothing. Possibly many a church service would be quite wonderfully fruitful if the minister should humbly say: "Brethren, I have no message from God this morning. Whether it be your fault or mine I know not, but this I do know, that I have no message from Him."

But these are, after all, gleanings from the surface of this lesson; the lesson of the lesson is that in Jesus is the consummation of all the counsels of God, and that neither the *church nor the world needs any "man any more save Jesus* only." In Him dwells "all the fulness of the Godhead bodily"; and in Him are "hid all the treasures of wisdom and knowledge" (Col. ii:9, 3).

It is "Jesus only" for *salvation*. There is "none other name under heaven given among men whereby we must be saved"; and upon finding the right answer to Pilate's question: "What shall I do then with Jesus who is called Christ," depends the eternal destiny of every human being to whom the offer of God's mercy in Christ Jesus is made. Even after nineteen hundred years of Gospel preaching it is still but dimly apprehended that Jesus Christ is God's only open proposition to the world. The age of law is past, and the sentence of the law rests upon every human being who is out of Christ. God is no longer saying: "If ye will enter into life, keep the commandments," but, "Believe on the Lord Jesus Christ and thou shalt be saved." And it is not only Jesus for salvation, but "Jesus *only*." Nothing, absolutely nothing but faith in Him is either required of the sinner or accepted of God.

It is "Jesus only" for sanctification. "Beholding as in a mirror the glory of the Lord, we are changed into the same image from glory to glory." True it is by "the Lord the

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Spirit," but the Spirit effects the wonderful transformation simply by showing us His glory (John xvi:14), and at last the final consummation of sanctification will be wrought by the vision of "Jesus only," when we shall "*see Him as He is*" (1 John iii:2).

It is "Jesus only" for whom we watch and wait. Having "turned to God from idols to serve the living and the true God," the believer waits, not for death, still less for judgment, but "for his Son from heaven" (1 Thess. i:9, 10).

THE MISSION OF THE SEVENTY.

(April 24. Luke x:1-16.)

I. The Lesson Analysis.

1. *The servants of the Lord, when divinely guided, will be sent only where He is also going* (verse 1). (See below).

2. *The divine rule for obtaining missionaries* (verse 2). The church, alas, has largely forsaken this direction, and has substituted for simple prayer to the Lord of the harvest the method of frantic appeal; of enthusiasm, too often of the flesh, induced by great conventions and inflammatory addresses. The lamentable consequences on the mission fields are too sadly well known.

3. *A great principle in the divine government* (verses 3-16). The preaching of the Seventy was local and Israelitish in its scope (verse 1 with Matt. xv:24), and their message was simply, "the kingdom of heaven is at hand"; "the kingdom of God is come nigh unto you." The preaching of the church age differs in scope and message. Its scope is universal; its message, "believe on the Lord Jesus Christ and thou shalt be saved."

But the principle involved is identical: the alternative to those who reject the message is judgment (Acts xvii:30, 31; Hebrews x:26, 27).

3. *The identification of Christ with His messengers* (verse 16). Surely most comforting. If we, faithfully bearing His message, are rejected, He is rejected. If He patiently bears it, surely we may.

II. The Heart of the Lesson.

The mission of the Seventy was local and transitory, and their message was simply one of warning and preparation. Into whatever city the Lord sent them, He was shortly to appear also. The kingdom was "at hand," and the King, already manifested to Israel by mighty works, would soon enter their gates. Neither mission nor message was comparable in scope or power to the mission and message of the church. The Seventy were shut up to Palestine. Not even the Jews of the dispersion were to be sought. Our mission is to "all the world." The message of the Seventy was one of warning: "The kingdom of God is come nigh unto you." Our message is one of immediate and complete salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved."

But in one important respect both missions are alike—the Lord, *in both, identifies Himself with His servants.* That is the heart of this lesson: "He that heareth you, heareth me and he that despiseth you, despiseth me."

It is beautiful to note the progress of doctrine, the enlarge*ment and unfolding of truth in the Scriptures.* The Seventy were heralds of the King. Their mission was to announce His coming. To refuse them, therefore, was equivalent to saying, "We do not want this King." The affront, the rejec*tion, were not at all personal to the Seventy as men,* but as heralds.

But when the great commission was given to the church to go to all the world and make disciples of all nations, a closer identification is indicated: "And lo, I am *with you* all the days even unto the end of the age" (Matt. xxviii:20). It is not that we are heralds going "before his face into every city and place whither he himself would come," but that He Himself marches with us. And if with us, surely in advance of us, as "princely Leader." When Joshua before Jericho saw a man over against him with a drawn sword in his hand, he demanded of him: "Art thou for us, or for our adversaries?" he answered: "Nay, but as princely captain of the host of the Lord am I now come." No wonder that Joshua "fell on his face to the earth, and did

worship, and said unto him, What saith my Lord unto his servant?"

The Christian consciousness has sadly failed to grasp the great sense in which the Lord is "with" us "all the days." We have thought of Him as helper—as a kind of reserve force for times when the battle goes hard, and seem about to be beaten back. That was Joshua's hope as he accosted the Stranger with the drawn sword; he saw in Him a possible reinforcement. Ah, no; he came to go before Captain Joshua; to lift all responsibility for plan and strategy and result from Joshua, leaving to him the simple, restful duty of obedience.

A subordinate Confederate general has recorded in his memoirs the immense sense of relief which came to him when, in one of the desperate battles of the Civil war, General Lee arrived upon the field. Much fighting was still to be done, but the responsibility for all save obedience rested now upon another.

It is a great day for any servant of the Lord when he sees that.

Question Column.

No. 42. Do you consider the Twentieth Century New Testament a correct and safe translation? What is the best translation of the New Testament?

The XXth Century New Testament is *no* translation at all. It is a poor paraphrase, *incorrect* and *unsafe*. It dishonors the person and work of Christ. Three years ago we warned against it exposing some of its misstatements. This criticism has been printed in thousands of copies.

We consider the translation of the New Testament made by J. N. Darby the best translation. So does the Oxford University.

No. 43. Can you give me some information about "the thorn in the flesh" of which Paul speaks?

We believe that it must have been some bodily weakness. The thorn in the flesh came *after* the vision and was a messenger of Satan to buffet him to keep low.

No. 44. Is there such a thing as the Baptism of the Holy Spirit, as a second blessing, separate from regeneration?

There is nothing in the Scriptures about a second blessing. We are *all baptized* with the one Spirit into the one body.

No. 45. What do the words mean, "Ye need not that any man teach you" (1 John iii:27)? If they are taken literally they would mean that we are only to be taught by the Spirit.

Every believer is indwelt by the Holy Spirit. We have, therefore, the capacity to understand spiritual things. "We have received, not the spirit of the world, but the Spirit which is of God, that we may know the things which have been freely given to us of God: which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual things by spiritual means" (1 Cor. ii. 12, 13). The words do not mean that

we should reject writings of other believers and refuse their teachings, for whatever they give is given first of Him and we have the power of discernment.

No. 46. Will there be during the millennium a literal King David ruling in Jerusalem aside from the Lord Jesus Christ, whose is the throne of His Father David?

Yes, there will be a son of David ruling as King in Jerusalem. A number of passages in the prophetic Word make this clear.

No. 47. Will all true believers be crowned in glory?

Yes. The twenty-four elders in Revelation iv. are representative of the Church and they all wear crowns. It is Grace which crowns in Glory. He giveth Grace and Glory.

Notes on Prophecy and the Jews.

The second chapter in the Book of Joel is a most interesting one. While in the first chapter we find the judgment of Israel's land by locusts in Joel's day and a description of the awful devastation which followed, we have in the second chapter events which stand in closest connection with that great coming day of Jehovah.

We read of the alarm in Zion on account of the day of the Lord. "For the day of Jehovah cometh, for it is at hand! a day of darkness and gloom, a day of clouds and of thick darkness as the dawn spread upon the mountains." Such an alarm will be given in Israel's land when part of the nation is restored. That false prophet of Chicago uses the term "Zion" for his unscriptural movement liberally and often quotes promises and predictions in the Old Testament about Zion as meaning his proud and worldly schemes. There is only one Zion and that is the Zion in the land which is Immanuel's, and to that Zion *alone* refer all the predictions in the prophetic word neither do they mean the church. When that alarm is given as we learn from Joel a hostile army will invade the land. The description is given in verses

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2-11 and it ends with the statement that the day of Jehovah is great and very terrible.

Next comes Jehovah's call to His people to turn unto Him and the promise of His graciousness and mercy (verses 12-14).

In verses 15-17 we find the record of the answer which Israel gives to this call to repentance. At last they turn unto Him in that last great affliction broken hearted and crying to Him for mercy.

In the eighteenth verse we meet with that important *little word "Then."* "*Then Jehovah will be jealous for His* land, and will have pity on His people." The promises of restoration follow. The locusts (Gentiles) had eaten up everything, but the Lord will restore it all and give the former and the latter rain. The invading army which came from the North is going to be removed and the children of Zion will be glad and will rejoice (verses 15-27).

At the close of the chapter there are still greater promises recorded. The Spirit is to be poured out upon all flesh. This will be in the day of the Lord. Such an outpouring of Spirit is repeatedly promised in connection with Israel's *restoration to the land. For instance, in Isaiah xxxii:15* and Ezekiel xxxix:29.

The last verse in Joel shows the place which Zion and Jerusalem will occupy in the millennial age and the blessings in salvation which shall flow from there to the residue of men.

"And it shall be that whosoever shall call upon the name of Jehovah shall be saved; for in Mount Zion and in Jerusalem shall be deliverance, as Jehovah hath said, and for the residue whom Jehovah shall call."

There has been of late a very strong revolt from the side of Russian Zionists against the East African colonization scheme. A meeting of leading Russian Zionists convened

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in the city of Charkoff. Certain demands have been made upon the leader, Dr. Herzl, to cut short negotiations about the East African settlement. A deputation has been sent to Vienna to have a conference with Herzl. Until the return of this committee it was agreed not to forward any more money to Vienna. This only shows how strong the Jewish national idea has taken hold upon the people. Only Palestine will satisfy them.

During the annual convention of "the Knights of Zion,' a very strong Zionistic society scattered over the entire United States, it was stated that since June, 1902, one hundred and sixty-six new Zionistic societies had been formed in America. New societies are forming every month.

The following words were the conclusion of an able address given at the convention:

On the whole we say that Zionism stands now as the only solution for the eternal Jewish problem, on a firmer ground and more potential than ever before. It has been tested by the burning acids of many a disappointment and it came out brighter and stronger. It is made up of the indestructible metal of Jewish hopes and ideals. It created a policy for the Jewish people, as one people, and erected machinery required for the purpose of giving such policy a tangible form. It elicits the approval of friends and the disapproval of enemies—an indication that we are on the right path. It teaches us the application to practice of that great lesson, that a united will and an organized effort will raise Israel to the position for which he yearned these many dark centuries, and in which we shall again be able to contribute as a people to the common treasury of human intellect and human happiness.

It is an interesting fact that Peter the Great, who died in 1725, left a political will outlining the future policy of Russia, and this policy has been steadily followed by every

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Czar up to the present time. We quote the following from the document, which is kept in St. Petersburg:

We must progress as much as possible in the direction of Constantinople and India. He who can get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf, and, if possible, re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States, or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

It is still more interesting at this time to call to mind that Napoleon I., when a captive at St. Helena, gave expression to fears concerning Russia. It is true what he expected soon has not yet come to pass fully, but the expansion of Russia has been gradually going on. The prominence of Russia in the far as well as near Eastern question makes certain the important part that country is to play in these last days. Here is Napoleon's curious and interesting statement, showing the shrewdness of the man:

"In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place; all the cajolery and flattery that Alexander practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things Turkey must fall to Russia; the Powers it would injure, and who would oppose it, are England, France, Austria, and Prussia. Now, as to Austria, it would be very easy to secure her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England will ever be allied with anything like sincerity will be to prevent this; but even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it; once mistress of Constantinople, Russia gets all the

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commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her Eastern encroachments."

Days of national upheavals, nation lifting up sword against nation are soon coming. Alliances are forming on all sides. Still He who holds all in His hands keeps back the gathering storm. The removal of the church from the earth to her heavenly home must first come to pass and then the storm will break.

The feast of Porim, which was kept this year in March by the Jews throughout the world, is a feast of joy and gladness. They make each other presents and come together in the synagogue to read the whole book of Esther. The young people especially have sticks and rattles, and whenever the name of Haman is mentioned they make such a noise that no one can hear his name at all. They believe that Purim is the feast which will be kept and remembered in the age to come. What great dispensational lessons the book of Esther teaches. Soon another Haman will be on the scene, and with satanic hatred and power will attempt once more to crush out the people, and then Israel's great deliverance and rejoicing will come.

During the first months of this year we had distributed thousands of our tracts and parts of the Scriptures on the East Side of New York City, and this literature was eagerly received by old and young. In consequence of this distribution not a few Hebrews have come to our office on Second street and asked for additional reading matter, which we gladly handed them.

The Spanish translation of Joseph has been going forth to South American and Central American states, and requests for more are reaching us, while Russian Christian friends are as zealous as ever in their desire to reach the Jews in their own land by the Gospel messages. Another box of tracts has gone to Hamburg, Germany, for use on board the different steamers which carry Jews by the thousands to all parts of the world. It is a precious seed-sowing, and we enjoy this labor of love and know it pleases our gracious Lord.

A site has been secured in the upper part of New York City for the erection of the first Buddhistic temple. A number of "Christian" (?!) ladies besides the Japanese are interested. Thus nominal believers not loving the truth are turned unto fables. We doubt not that this Buddhistic movement will get many American supporters especially with the following platform:

First.—The society is formed in the oneness of the Universal Brotherhood of Humanity under the Most Merciful Buddha, without distinction of race, sex, creed or sect.

Second.—The principal objects of the society are to glorify the essence of Buddhism, to settle each other's belief, to refine individual character and to present its influence to the world.

Third.—Each member of the society is required to make an effort to practice that code of morality generally followed by the members of the order of Buddhism—to abstain from all selfishness, to do good and to purify one's own will.

This certainly should draw thousands whose Christian profession amounts to about the same principles.

The following clipping from the *International Journal of Ethics* shows how certain predictions in the Word of God concerning the last days are being fulfilled in our times. "For the time will come when they will not endure sound

doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables" (2 Tim. iv:3, 4).

"Heresy-hunting is an out-of-fashion sport. It is only with extreme reluctance that ecclesiastical authorities interfere, even when the most heterodox opinions are uttered from the pulpit or the platform; while all that the layman asks of his spiritual pastor is that he shall have attached himself to some church, the standards of which are not in obvious and flagrant contradiction to his genuine convictions. The really important matter is felt to be the sincerity of the man himself, and his power to give moral uplifting and spiritual consolation to those for whom he labors; what is his doctrine is of trifling interest to the community compared with what his character and his work are. Dogma is indeed little heard from the pulpits of American churches, and there is often an almost apologetic air about a preacher who ventures to give arguments for or against some theological tenet."

"Human wisdom is scouted by God. Human wisdom dares try and pluck the Almighty from His throne, dares to tear to tatters the inspired Word, and juggle with the very mercy of the God of heaven. We have had a remarkable instance of it in the city of Glasgow the past week. The old city has been abuzz with an assembly of the United Free Kirk of Scotland. Behold, 'a professor' (George Adam Smith) has said that Abraham has no historical existence, but is a myth, a pious fraud, and the assembly rises and greets the speaker of that unbelief with waving of handkerchiefs and tumultuous applause. Oh, yes, brethren, the day of doubt has come upon us, and ye shall have to suffer scorn while ye keep close to the truth of God. I prefer, however, the authority of the Lord Jesus Christ, the eternal Son of the eternal Father, and I would rather, if you please, have His reception. He says: 'Your father Abraham rejoiced to see my day; and he saw it and was glad. * * * Verily, verily, I say onto you, Before Abraham was, I am. Then

took they up stones to cast at him.' " * * * (John viii:56-58).—J. Robertson.

The day shall come, the happy day,
When Israel's sons shall haste away,
And none shall be afraid:
The day of liberty shall come,
With singing shall they seek their home,
Jesus, their King and Head!

Then shall they see the promised land,
On Zion's mount again shall stand,
A house of prayer shall raise;
Their ruined city God will build,
And joyful Zion shall be filled
With her Redeemer's praise.

Daily Scripture Calendar.

APRIL, 1904.

April 1. "But thanks be to God, which gives the victory through our Lord Jesus Christ" (1 Cor. xv:57).

The Lord Jesus Christ is Victor. He has conquered and God has given us in Him a complete victory over sin, the devil, the world, the flesh, over death and over the grave. Yea, God leads us in triumph in the Christ and makes manifest the odor of His knowledge through us (2 Cor. ii:14).

April 2. "They compassed me about; yea, they compassed me about; but in the name of the Lord I will destroy them" (Psl. cxviii:11).

If God permits us to be compassed about by enemies and hindrances, let us look upon it as a gracious opportunity given to trust Him and to see His own arm in deliverance.

April 3. "My defence is of God, which saveth the upright in heart" (Psl. vii:10).

The servant of the Lord must not strive. May we ever learn whenever attacks come, whether from Satan, or the world or evil men, to hide behind Himself. He is a strong tower.

April 4. "And in the morning, rising up a great while before day, He went out into a solitary place, and there prayed" (Mark i:35).

What communion our gracious Lord must have had with His Father. We find Him alone with the Father through long nights and alone with Him long before daybreak. Have you a solitary place where you meet the Father daily?

April 5. "And He said, Come ye yourselves apart in a desert place and rest awhile" (Mark vi:31).

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How lovingly He cared for His own! He is still the same. What better rest could be found than to withdraw from the busy scenes about us and seek His fellowship.

April 6. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark ix:23).

Believe—thank God we *can* believe! If we but cast ourselves believingly upon Him, who has all power in heaven and on earth, then all is well.

April 7. "Jesus saith unto her, Said I not unto thee, that *if thou wouldest believe, thou shouldest see the glory of* God" (John xi:40).

Strive not our struggle; thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone; be still
And *trust and rest.* —A. P.

April 8. "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved" (Psl. lv:22).

Oh the needless burdens we bear! Oh the dishonor done to Him by not casting our cares and burdens, the little ones and the big ones, upon Him. Yes, all your burdens you can bring to Him. He takes an interest in all.

April 9. "Thou art all fair, my love; there is no spot in thee" (Song of Sol. iv:7).

Yes, He is *all* fair, and He has made us all fair. A spotless *bridegroom and a spotless bride.*

April 10. "To present you holy and unblamable and unreprovable in His sight" (Col. i:22).

This is our holy calling and He Himself, by His work on the cross, has made us holy, unblamable and unreprovable. As such He will present us in His sight ere long.

April 11. "Much more then, being justified by His blood, we shall be saved from wrath through Him" (Romans v:9).

Justified and saved. No more wrath for the soul who is in Christ. He hath delivered us from the wrath to come. When tribulation

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and wrath will at last be poured upon the earth we shall be hid in the Father's house.

April 12. "What shall we say then? Shall we continue in sin, that grace may abound? Far be the thought. How shall we, that are dead to sin, live any longer therein?" (Rom. vi:1, 2).

We died in Christ. We have been crucified with Him. God looks upon us as dead. We are, therefore, not to continue in sin.

April 13. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi:11).

This is the practical way how this is to be carried out. It is to be done by faith; to take it for granted that it is even so, that we are dead to sin and alive unto God. Only as we reckon thus can we have power over sin.

April 14. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi:12).

This important exhortation tells us that we may let sin reign in our mortal bodies; that we may let the accursed thing for which Christ died have control over us. Has it been so as to you? Oh stop it at once! Let not sin *therefore* reign in your mortal body.

April 15. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi:14).

This is the positive side of it. Blessed, unspeakable privilege and call that we can yield ourselves and our members to God! It must be a daily yielding, a yielding moment by moment. Let us put ourselves wholly at the disposal of God.

April 16. "If any man's work abide which he hath built thereon, he shall receive a reward" (1 Cor. iii:14).

A reward from Him who is the Lord of Lords, the first begotten, the Head of the church. What an incentive to faithful and true service. May that soon coming day of our appearing before him be daily in our minds.

April 17. "Even unto this present time we both hunger, and thirst, and are naked, and are buffeted, and have no

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certain dwelling place; and labor working with our own *hands*; *being reviled*, we *bless*; *being persecuted*, we *suffer* it. Being defamed, we entreat, we are made as the filth of the world, and are the offscouring of all things unto this day" (1 Cor. iv:11-13).

What servants these were! What privations, what troubles and perplexities! Little of all this do we know, and alas! if a little comes we so soon are downcast and disheartened, instead of rejoicing that we are counted worthy to endure something for His name's sake.

April 18. "Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. v:6).

Look out for the little leaven. It may be just a little bit of wrong teaching, just some kind of speculative theory, but it is evil. If not detected it will work on and leaven the whole lump. Purge out the old leaven.

April 19. "As for me I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness" (Psl. xvii:15).

"A little while!"—O glorious word,
Sweet solace of our sorrow;
And then "forever with the Lord,"
The never ending morrow.

April 20. "His glory is great in thy salvation; honor and majesty hast thou laid upon Him" (Psl. xxi:5).

Honor and majesty is upon Him now, who was on the cross. We see Jesus crowned with glory and honor. And soon we shall see Him as He is and be like Him.

April 21. "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when He had spoken unto me I was strengthened * * *" (Daniel x:19).

As Daniel, so are we greatly beloved, and He who spake to him speaks to us the words of cheer and comfort. And as we listen and believe our strength is renewed.

April 22. "And they that be wise shall shine as the

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brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel xii:3).

Lord Jesus! of Thine appearing
Keep me mindful every day;
Self forgetting, Thee remembering,
Till Thou callest me away.

April 23. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait I say on the Lord" (Psl. xxvii:14).

How we ever need to be reminded of the great necessity of waiting on the Lord. The flesh does not like to wait. It is always in a hurry. Faith lives to wait on Him.

April 24. "But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works" (Psl. lxxiii:28).

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

—*Stowell.*

April 25. "Ye are bought with a prize; be not ye the servants of men" (1 Cor. vii:23).

But how many are? How many acknowledge Christ as their Saviour, but not as their Lord! How few are truly "holding the Head, from which all the body by joints and bands having nourishment ministered." It is most important in these days *not* to be servants of men, but of the Lord.

April 26. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephes. v:14).

An exhortation addressed to sleeping Christians. How large is their number. Awake and seek Him who is ever ready to meet thee with His grace and mercy.

April 27. "The Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you" (John xiv:17).

Blessed indweller, God the Holy Spirit. Do we ever remember that He who is perfect in knowledge is with us?

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April 28. "*Now He which stablisheth us with you in* Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. *i:21, 22*).

We are anointed and sealed by the Spirit. The sanction of the Holy One is upon us.

April 29. "But my God shall supply all you need according to His riches in glory by Christ Jesus" (Phil. iv:19).

All your need, beloved reader, and according to His riches in glory. Take these words with you on your path through the wilderness to-day.

April 30. "Make haste, my Beloved, and be thou like to a roe, or to a young hart upon the mountains of spices" (*Sol. Song viii:14*).

Thou art coming; we are waiting
With a hope that *cannot* fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil;
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

F. R. Havergal.

Book Reviews.

Exposition of the Revelation and Prophetic Outlines. By Walter Scott. 468 pages. $2.25. Alfred Holness, London.

We have examined this new work on the last book of the Bible and take great pleasure in recommending it heartily to all our readers. Its style is simple, pointed, and the interpretation from beginning to end, Scripturally correct. We have not found anything form which we would differ. It is a much better work on the Apocalypse than Seiss's work. We are sure it will bring much blessing to the people of God everywhere.

Ecclesia. By the late George C. Needham. Published by Mrs. Elizabeth Needham. Nicely bound in cloth. 125 pages. 75 cents.

This volume contains a most helpful allegory representing the church by the voyage of a ship. Our departed brother had full grasp of church truths, and defended in an able manner the blessed Hope. He does so in this volume. It will be helpful to young believers.

Child Life in Mission Lands. By Ralph Diffendorfer. Illustrated. 180 pages. Jennings & Pye, Cincinnati, Ohio. 50 cents.

Will be helpful to young people who are interested in foreign missions.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

OUR HOPE.

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Editorial Notes.

His Strength Perfect in Weakness.

It is a most blessed Word of our risen Lord, speaking from the Glory to His tried and buffeted servant, "My Grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii:9). And the servant's faith was not slow in taking hold upon this revelation, for Paul said: "*Most gladly* therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"—"for when I am weak I am strong." Have we taken hold of this gracious Word in this way? Are we enjoying it in faith? Surely it is for us, for every believer. What does the Word "my strength (or power) is made perfect in weakness" teach us? It tells us that the manifestation of divine strength and power requires our weakness. It teaches us that the greater the acknowledged weakness from our side, the more we are conscious of our utter weakness and nothingness, the more can the power of God be displayed in us and through us. Are we weak? Of course we are, and what we need is to *realize* our weakness and nothingness increasingly and to be contented with it. He needs the very weakness which is ours to *perfect* His power; to show forth what He can do. This is why He permits trials, afflictions and sufferings to come upon us—Satan's buffetings—that we might be broken again and again, and as we are increasingly broken, His power, His strength is perfect. O, weak and suffering one, storm tossed and tested, what does this tell you? Do you not get a glimpse of the purpose of your

trials and sufferings? It is His Glory, it is His praise in the perfection of His strength which stands behind it all. Learn to praise Him for all which breaks you to pieces. Welcome every test and trial which results in the manifestation of your weakness, for surely His strength will be perfected to the Praise and Glory of His name!

To Know His Ways.

A little verse in that precious hymn of praise, the one hundred and third Psalm, arrested our attention lately, "He made known His ways unto Moses, His acts unto the children of Israel" (Ps. ciii:7). What is the greater, His acts or His ways? What is better, to see His acts or to know His ways? It does not need much investigation to say that to know His ways is greater than to behold His acts. To know His ways indicates intimacy. Even enemies can behold His acts, and they will behold them in the day of His glorious manifestation; but to know His ways means to be in the confidence of the Lord.

Why did He make known His ways to Moses and not to all Israel? Not because he was simply the leader of the people, but there was another reason. "Moses was very meek, above all the men which were upon the face of the earth" ((Num. xii:3). Connect with this statement another Word of God, "The meek He will lead His way" (Ps. xxv:9) and we have the reason why Moses knew the ways of God.

Would you know His ways and be in the secrets of the Lord, then take Mary's place at His feet and He will teach you His ways.

His Prayer.

John xvii, that wonderful prayer of our Lord Jesus Christ, is for the believer's heart the Holy of Holies of the Gospels. It is unsearchable in its depths. Have we ever noticed that all the subsequent revelations concerning the church, the be-

lievers' hope, standing, etc., as contained in the Epistles, are mentioned somewhere in this chapter? Roman, Ephesian, Colossian truths are here in germ spoken by Him who revealed them later by His Spirit. There are seven great facts mentioned by our Lord:

1. Salvation (verse 4). 2. Manifestation (verse 6). 3. Representation—(a) in Heaven by the Lord (verse 9); (b) on earth by His own (verse 18). 4. Identification (verses 11, 21, etc.). 5. Sanctification (verses 17, 19). 6. Preservation (verses 11, 15). 7. Glorification (verse 24). And these seven facts compass all what the believer has in Christ, is in Christ and will be in Him.

Blessings Received.

The Lord has been good to us during the past weeks. The meetings in the South were richly blest and owned by Him. We had better meetings during our fourth visit in Savannah than ever before. In the Southfield Bible Conference, Crescent City, Fla., the seal upon the ministry of the Word was not lacking. The meetings were well attended. We hope later, the Lord willing, to call attention to this new Bible Conference. In Orlando, Fla., the Lord gave us another open door to minister to His sheep. We thank our dear friends for their prayers. Surely they were all answered. Praise to His Holy Name.

St. Louis Bible Conference.

This Conference is to be held in St. Louis, Mo., in the Y. M. C. A. Hall, corner of Franklin and Grand avenues, during the first week of May, beginning Monday, May 2d, 3 P. M. The program includes a series of addresses by Pastor C. I. Scofield on Titus, Jude, I, II and III of John; addresses on Colossians and Prophecy by the editor of OUR HOPE. Mr. Jennings will also give a series of addresses. We do not only invite our readers in St. Louis, but all Christian friends in that

city and Missouri and Illinois. May the Lord make this Conference a Conference of great power and blessing.

From St. Louis we hope to go to Toronto to hold a similar Conference during the second week in May, from May 11-15. This Conference will be held in the Y. M. C. A. Hall, which has been rented for this purpose.

Millennial Dawn Tract.

There has been a hearty response from people everywhere ready to circulate the "Warning Against and Exposure of Millennial Dawnism." Before this reaches our readers 10,000 copies of the tract will be put into circulation and we hope to be enabled to circulate for some time at least the same number each month. This is a most important work. You will be much blessed in helping in it. Write to us for copies. We hope to get thousands out through the different Bible Conferences held this summer throughout the country.

The *Boston Monthly Meeting* will be held in the Park Street Congregational Church, Thursday, May 5. Mr. George L. Alrich, of Scranton, Pa., will address the two meetings at 2.30 and 7.30 P. M.

We have again sent out several hundred reminders of subscriptions due and will be very grateful to our readers if they will kindly attend to this little matter as soon as convenient.

The special offer of books contained in the April issue holds good as long as the supply lasts. They are excellent books to hand to your friends, whom you wish to interest in Bible study.

We wish to say again that the offer about Mr. Scofield's excellent Bible Correspondence Course, viz., to send the Course with one year's subscription to Our Hope for $5, will be withdrawn with July 1. Persons desiring to take the Course should write to us *at once.*

Fourth Sea Cliff Bible Conference.

SEA CLIFF, L. I., JULY 9-17TH, 1903.

The rich blessings received from our Lord through the ministry of His Word during the Bible Conferences held for three years in Sea Cliff, are still remembered by those who were privileged to attend.

We are glad to announce now that arrangements are being made for another Conference this summer. The dates which have been decided upon are July 9-17th.

The Conference stands and contends earnestly for the faith once and for all delivered to the saints, the verbal Inspiration of the Bible, its divinity and infallibility, the assurance of salvation, the premillennial coming of our Lord, His coming for His saints imminent, the removal of the church before the great tribulation, the manifestation of the Lord and all the saints with Him, the literal fulfillment of the promises made to Israel.

Under the distressing conditions ruling in Christendom we feel it necessary to say that this meeting for Conference over the Divine Word is in no sense an exponent of any church, denomination, party or company of professing Christians. We welcome from the heart all who—maintaining the fundamentals of our holy faith, and are walking in truth and piety—desire to grow in grace and the knowledge of our common ever beloved Lord Jesus Christ.

A full program will be ready a month before the meetings, and will be mailed in any quantities on application. Mr. Scofield expects to be with us again over the entire time of the Conference. The other speakers and topics will be announced later.

The meetings will convene morning, afternoon and evening. As last year, they will be held in a large and comfortable tent, lighted by electricity.

Sea Cliff is a beautiful spot on Long Island Sound, within an hour's ride by train from New York City, and can also be reached by steamer. The village is situated on a high cliff overlooking the Sound. The harbor affords good and safe salt water bathing.

Several hotels and many boarding houses are within short distances of the tent. However, we think it advisable, if good rooms are desired, that they be engaged some time before. By holding the Conference two weeks earlier, we avoid the crowded conditions of hotels and boarding houses.

We will be glad to answer any inquiries, send time tables of steamer and railroad, or other information in connection with the Conference.

Please address all communications to A. C. Gaebelein, 80 Second street, N. Y. City.

The Gospel of Matthew.

By A. C. G.

Chapter XVII (Continued.)

The healing of the lunatic is followed by a second announcement of His suffering, death and resurrection. "And while they abode in Galilee, Jesus said to them, The Son of Man is about to be delivered up into the hands of men, and they shall kill him; and the third day He shall be raised up. And they were greatly grieved" (verses 22, 23). This new declaration of His passion, following the transfiguration scene and the manifestation of His power over the devil, is a reminder that through the cross alone the glory seen and foreshadowed could be accomplished. In the sixteenth chapter the announcement of the fact that He would build His church is followed by the first statement of His suffering, and there the elders, chief priests and scribes are mentioned, and His glory as the Son of Man is manifested. He speaks again of His death, and the chief priests and elders are not mentioned, but He speaks of being about to be delivered into the hands of *men*. This head of the body, His church, and head of the new creation as Second Man He was to become by death and resurrection. And His disciples, in hearing these words, were greatly grieved. All these sayings of the Lord were mysterious unto them. They knew not that all the hope of glory and the kingdom could only be realized by His death and triumphant resurrection, or they would not have been grieved.

The closing paragraph of the seventeenth chapter contains *a most precious incident, which we shall find again full of* most suggestive and blessed teachings. The scene is at Capernaum, meaning village of *comfort*. Let us read the text first. "And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas? He says, Yes. And when he came to the house, Jesus anticipated him, saying, What

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dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? Peter says to Him, From strangers. Jesus said to him, Then are the sons free. But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish which comes up, and when thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee" (verses 24-27).

One is at a loss how to give out a little of the wonderful riches of grace and glory which are manifested in this little incident there by the sea of Galilee. And even if we would bring up every point and lesson the Holy Spirit has put here for us, it would all be but imperfect stammering. The grace and glory of Himself is here most wonderfully brought forth. He manifests Himself as the omnipotent Lord; His divine majesty and power is shown forth in the miracle of the fish, and in wonderful condescension this Lord is servant, a bondman, to make us sons with Himself, and as such, free. But let us point out the details.

The temple-tribute is here meant, which, according to Jewish custom, was collected at the end of the month *Adar* (March). That it was *not* the ransom money for the soul, spoken of in Exodus xxx:11-16, is obvious. The amount of tribute was in our money about sixty cents. The collector came to Peter, perhaps for the reason that the Lord was not present. *And Peter acts once more in his hasty manner.* Without thinking he answers with a ready "yes." But Peter, hast thou forgotten thy wonderful confession, "Thou art the Christ, the Son of the living God?" Is the vision from the holy mountain so quickly gone that thou canst put again thy Lord down on the level with every other Jew who is obliged to pay temple-tribute? Alas! even so it was. The dignity and glory of His Lord was quite forgotten and out of sight.

We see Peter after his hasty reply in the house surprised by the Lord. He knew his heart and the question which had been asked, as well as the answer which Peter had given. Jesus anticipated him, and addressing him as Simon, He

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asks, "the kings of the earth, from whom do they receive tribute? from their own sons or from strangers?" What a strong proof this is once more of the Divinity of the humble Jesus. He knew the thoughts of His disciple; this Jesus is the omniscient God, God manifested in the flesh. Peter now gives the correct answer, "From strangers;" to which Jesus replies, "Then are the sons free." In this declaration all His glory is once more revealed. He is *the* Son, He is Jehovah, whose glory had appeared in the temple; how could He then pay tribute to that which is His own? As Son He was free, no such obligation was upon Him. Oh, how the dignity of His Person stands before us in these simple words. He shows His place as Son, and as such He is exempt from the tribute. But while thus He shows His divine right, He does not insist upon it. "But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up; and when thou hast opened its mouth, thou wilt find a stater; take that and give it to them for me and thee."

And here still greater grace and glory is revealed for our hearts to enjoy. First notice that the Lord speaks not of Himself alone, but also of Peter. He had not said that He as the Son is free, but the "*sons* are free." In speaking of giving offence He says "we," and when the money is miraculously provided it was to be "for me and thee," for the Lord and for Peter. What precious thoughts these facts bring to us! The Lord, the Son of God, who is free, identifies Himself with His disciple, with Peter, who, as we have seen before, is the representative of the disciples. In this gracious identification of the Lord with His own, every believer is included. He is Son and we are sons with Him; He is free and He has made us free. "If therefore the Son shall set you free ye shall be really free"—He has identified Himself with us and we are sharers of His grace, His humiliation and His glory. But what an example it is which He in His gracious action puts here before us for our consideration and "to go and do likewise." He surrenders His good personal right for the sake of "not giving offence." Surely "He has left us

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an example that we should follow in His steps." It behooves us now, though we are sons of God and sons of glory, to walk in humility, without asserting our right, willing in all things which concern ourselves to suffer. Alas! how little it is done—how great the offence given again and again, by the self-assertion, the ungracious and worldly behavior of those who through the grace of God are not of the world as He is not of it. May we learn of Him in this sweet lesson. He could say, "I am meek and lowly of heart," and His humility shines forth in His action. Like He the Son becoming a servant may we as sons be servants too. And then, think of it, He provided for all which was needed. Just the amount which was needed "for me and for thee" was at His command; it was ready and prepared. All is His and unto the riches of Himself He has taken us. "For me and thee" speaks of individuality and intimacy. Faith is to take hold of it and realize even better and more fully that all need is supplied by Himself and that from Him all comes to us. And by what a mighty miracle He provides the need. Once more His glory flashes forth. Again we learn that this Jesus who speaks here is God, God the Creator; as such He manifests Himself. It is a practical illustration of Col. i:16 and Hebrews i:3. He knows the deep sea, for He made the sea. He knows the mysteries of the deep, nothing is hid from Him. He knows the piece of money in the bottom of the sea, for the silver and the gold are His. As He spoke before to the restless sea and wind and waves obeyed Him, so here, the deep obeys His voice. A creature of His is there, a fish, and He commands the fish to take up a piece of money. Then He brings the fish to Peter's hook. Omniscience and omnipotence is here which belong to God and God is present. And this Jesus is the same, yesterday, to-day and forever. He who knew the fish and commanded that fish to take the stater and guided it to Peter's hook, is our Lord, with power in heaven and on earth. In view of such gracious and wonderful demonstration of His power the heart cries out—*Oh why do we not trust Him fully* at all times and circumstances! Why do

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we not even hasten to such a Lord whose grace and power is all for us, and ever trust Him for all we want?

Perhaps here is also the thought of death in type and that through death our need is provided. Out of the water, the fish was taken and out of the deep, provision was made.

Studies in Isaiah.

XIV.

CHAPTER XII.

With the twelfth chapter we reach the end of the second division of the prophecies of Isaiah. It is a wonderful little chapter which is before us. The praise which is uttered in it is the praise of redeemed Israel, brought back to Immanuel's land, and richly blest there. The Lord will appear first and do all the wonderful things which passed before our view in the last chapter and then, when He has brought His people back the second time and they have seen their King in His Beauty and received Him at last, they will break forth in this glorious hymn of praise. Let us read the words first before we comment on it.

"And in that day thou shalt say:
Jehovah, I will praise Thee; for though Thou wast angry with me, thine anger is turned away, and thou hast comforted me.
Behold, God is my salvation; I will trust and not be afraid; for Jehovah is my strength and song, and He is become my salvation.
And with joy shall ye draw water out of the wells of salvation.
And in that day shall ye say, Give ye thanks to Jehovah, call upon His name, declare His deeds among the peoples, make mention that His name is exalted.
Sing Psalms of Jehovah, for He hath done excellent things; this is known in all the earth.
Cry aloud and shout, thou inhabitants of Zion; for great is the Holy One of Israel in the midst of thee."

When Israel passed through the Red Sea and God had overcome their enemies and led His people forth, they sang a similar song of worship and praise. That great deed of Jehovah in overcoming all their enemies and de-

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livering them is the type of other deliverances of His earthly people and the song in Exodus xv is a foreshadowing of their future singing and rejoicing. However, their song after the passage through the Red Sea soon changed into murmuring. It will not be so when they are again in the land and their backsliding is healed. The Holy One of Israel will be in their midst and the praise will continue. It will be a perfect and endless praise.

In the previous chapter we had the description of the final deliverance of His people, and now we hear that perfect praise of a delivered and richly blessed nation.

"In that day" it is to be, not now, but in the day of the Lord's glorious manifestation. The praise to Jehovah is first of all for the comfort with which He has comforted His people. The long night of suffering and of woe is over; divine anger which hung over the people is passed, and the people acknowledge their sin, "Thou wast angry with me." The comfort is forgiveness and peace for Jerusalem. How this simple praise and acknowledgment of redeemed Israel brings all the blessed promises of the prophetic Word into view. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In the outpouring of wrath have I hid my face from thee for a moment; but with everlasting loving kindness will I remember thee, saith Jehovah thy Redeemer" (Isa. liv:7, 8). "For they shall know me from the least of them unto the greatest of them, saith Jehovah; for I will pardon their iniquity, and their sin will I remember no more" (Jerem. xxxi:34). How sweet will be the rest and comfort for poor, storm-tossed Israel at last.

The second stanza of Israel's hymn of praise is what Jehovah now is for them and what they have found in Him. And who is this Jehovah? Who is He whom they worship? Who is it whom they acknowledge as their salvation? Surely no other than the Lord who, when He came the first time, was rejected by His own. Our adorable Lord Jesus Christ is this worshipped Jehovah, for He is truly Jehovah (compare Isaiah vi:1 with John xii:41). Long had Israel refused His salvation, refused Him who died

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for the nation, but now in praise they declare their perfect trust in Him and their deliverance from fear. "Jah, Jehovah is my strength and song, and He is become my salvation." He has healed His people and they acknowledge Him as their all. The word "Jah" means Jehovah, too, and yet there is a difference. "Jah" stands for Jehovah in His absolute self-existence. The third verse is the voice of the Lord calling upon His people in gracious promise: "And with joy shall ye draw water out of the wells of salvation." There will be an abundant flow of water, His Spirit and His mercy will flow forth like a river. Then surely the earth will be full of the knowledge of Jehovah, as the waters cover the sea, and streams of living waters will flow forth from a redeemed people. What precious water Israel will draw and pour out from its buckets to water the dry places of the earth! (Num. xxiv:7).

Israel's mission during the millennium is seen next. They will declare His deeds among the nations and mention His exalted name. The time of Psalm singing has begun, and like the book of Psalms which ends with "Hallelujahs," which never end, "Praise ye the Lord" will be heard from Israel's lips and the nations will learn praise and worship from His earthly people, the head of the nations. "Let this be known in all the earth."

And what is the glorious climax of Israel's happiness and blessing in that day? Why does Zion cry aloud and shout? He Himself, the Holy One of Israel, the Lord, Israel's King, the King of Kings, is in the midst of her. His glorious throne will be established in Mount Zion, and on top of that high mountain the joy of the whole earth will rest His Glory, seen by the indwellers of the earth (Psl. cxxxii:13, 14). The angels will then ascend and descend upon the Son of Man and glory cover the earth.

This ends the wonderful second section of Israel's vision. In the next section we shall hear prophecies concerning the nations and their judgments.

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Genesis—Chapter xiii.

The thirteenth chapter shows us first of all Abram's restoration. The Lord brought him graciously back from the land of Egypt, and we find him once more between Bethel and Ai, where his tent and altar had been in the beginning, and at this place he calls upon the name of the Lord (verses 1-4). This is a precious illustration of the restoration of the believer who has wandered away from his Lord. It was impossible that Abram could have remained in Egypt forever, away from the land and with no altar or communion with the Lord. He had erred, gone his own way, denied Sarai, but the Lord could *never* leave him in that position. He brought him back.

A true believer may wander away from his Lord and go down to Egypt, be out of communion with God, and yet the Lord will surely bring him from his backslidden condition and restore him. As Abram, however, turned away his foot from Egypt, as he left the territory upon which his unbelief had led him, so must the believer turn away from that which caused his failure and which severed the communion with his God. There is great comfort in the fact that the Lord brought Abram to the *identical* place from which he had gone. There he worships again and calls on the name of the Lord. There is not a word of reproof from the Lord. Thus He deals graciously with His people, those whom He foreknew and called. Abram did not enjoy true rest till he had reached the place he had left, and the Lord did not rest till He had Abram there. These experiences of wandering, restoration and bringing back have been made by all of God's children, and they will ever be made as long as His own are in the body.

And how Abram must have valued that place between Bethel and Ai, how sweet the renewed communion was to him, and what a better knowledge he had of his Lord, who had called him.

Dispensationally Abram's going down to Egypt may be

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taken as a type of all the future going down to Egypt, away from the land of the seed of Abraham. As Abram suffered there in a measure, and yet was made rich, so his natural descendants after him. And as he was brought back, so God brings back his seed to the land He hath sworn unto the Fathers. His gifts and calling are without repentance.

The second section of this chapter brings Lot before us more prominently. Lot had also acquired wealth and had flocks, herds and tents. Strife arises between the herdmen of Abram and herdmen of Lot, and this leads to separation. Abram himself suggests this and leaves the choice to Lot. "Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." "Let there be no strife, for we are brethren," was Abram's loving request. Abram's faith and the result of faith is here manifested. Faith made him secure. He knew himself, his future, his destiny in the hands of God. He knew the God who had called him from Ur, who had promised him blessing and a great name, the God who had brought him to the land would also give him his portion and that he could never lose what was divinely given to him. He rested in the promise of God. His words to Lot show that his faith looked to the Lord; whatever Lot chooses, even if he should choose the very best, he will be satisfied. He did not worry or make calculations. He is calm and restful. And we are pilgrims and strangers, this is our confession. May we ever enjoy the rest of faith and know that all is in the hands of our God and our Fathers. And Abram's faith produces love "* * * let there be no strife * * * for we are brethren." What is the source of all strife among brethren? It is unbelief, the assertion of Self. All this was a new trial for the man of faith. His faith had to be tried, and if we have faith it will have to pass through trials. Faith which is never tried is no faith. Lot was the cause of the trial. We have seen before that he had followed Abram and leaned on him. In this way he had come out of Chaldea and had come to the land. Not a word is said in the record that Lot had per-

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sonal dealings with the Lord or that the Lord had promised him something. When Abram went to Egypt Lot had followed him there.

The true character of Lot is then all at once revealed. His selfishness and self-seeking become manifested. He is self-centered, and unlike Abram looking to the things unseen, he is occupied with the things which are seen, with *the earth and earthly possession. Lot is a type of the* world-bordering, carnally minded, professing Christian. He lifts up his eyes and beholds a well-watered plain, beautiful as the garden of the Lord. He choses all the plain of Jordan and pitched his tent *toward* Sodom. That Sodom and Gomorrah were fast ripening for the day of burning and destruction, that the men in Sodom were wicked and sinners well known in the day when Lot made his choice, is not taken by him into consideration. There was no prayer, no consultation with the Lord from the side of Lot. His eyes behold *only* the beautiful well watered plain, and there must have been a feverish haste to make his decision. Nor did Lot go at once into Sodom. He nears Sodom gradually. Perhaps at first he had no thought of having fellowship with the wicked *men of Sodom, but he got there all the same. All is written* for our learning. Decline begins gradually, but always leads into the world.

Abram is satisfied. He lets Lot depart, and continues to dwell in the land of Canaan. A little while later and Abram's eyes rest once more upon the plain of Jordan, but it is no longer a beautiful scene of fruit bearing trees and fields of corn and vineyards. All is changed. "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (xix:28). Was Abram sorry then for his choice? Do not look upon the fairness of the world; remember a little while longer and wrath and judgment will be poured upon the world *now* under condemnation.

The third section of Genesis xiii (verses 14-18) shows the Lord speaking to Abram. It was *after* Lot was separated from him. How sweet it is. Faith had been tested. The

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victory was won and Abram is alone, and yet not alone. The Lord comes to comfort His friend. The Lord tells him to look in every direction of the compass and assures him that all he sees is his. It is his land and the land of his seed *forever*. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." And, no doubt, Abram did it and walked through that wonderful land. It was not his yet, but he walked through the land in faith. Surely God thus encourages and comforts every one of His own who are trusting Him. As Abram walked through the land may faith make real to us our heavenly possessions. "*Then* Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." A new altar, a new place of worship, a larger place is the result of Abram's experience.

Romans xi.

(Continued.)

The first answer to the important question "Hath God cast away His people?" is the great Apostle to the Gentiles himself. We read in the first verse, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew." The Holy Spirit points then first of all to the Apostle and puts him before us as a proof that God has not completely and finally rejected Israel. It is a significant fact that in each of the three chapters which compose the dispensational part of Romans the Apostle Paul stands in the foreground. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ, for my brethren, my kinsmen, according to flesh." Thus the ninth chapter begins and in the tenth we read of his prayer for Israel, not his prayer alone but surely the prayer of the Holy Spirit. "Brethren, the delight of my heart and my supplication which I address to

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God for them is for salvation" (x:1). In our chapter, besides mentioning himself in the beginning, he says: "For I speak to you, the nations, inasmuch as I am Apostle of nations. *I glorify my ministry; if by any means I shall* provoke to jealousy them which are my flesh and shall save some from among them" (verses 13, 14). The instrument used *to make known the mystery of God and the unsearch*able riches among the Gentiles declares his great love for his kinsmen and prays for their salvation. While Gentiles, the nations receive blessings, Israel is still "beloved for the Father's sake" and not to be forgotten.

But why is Paul personally mentioned immediately after the question concerning Israel's position? It is generally said that by referring to himself he wishes to prove that it is possible for an Israelite to accept the Lord Jesus Christ and to be saved; he, an Israelite full of hatred against the Christ, had been saved, and this proves that God has not cast away His people. However, the question before us is not whether an individual Jew can be saved or cannot be saved; it is a national question which is before us. Besides this, the possibility of the salvation of Jews had been fully demonstrated on the day of Pentecost. The three thousand who believed on that day were all Jews, as well as the thousands who believed after the memorable day of the outpouring of the Holy Spirit. We have therefore to look for a deeper meaning of Paul's prominence in this chapter.

The key to this deeper meaning is the fact that the Holy Spirit makes the conversion of Saul of Tarsus not alone *very prominent, but also speaks of that event as a pattern.* He has given us three lengthy accounts of it in the Book of Acts (chapters ix, xxii and xxvi). In First Timothy we read: "But for this reason *mercy* was shown *me*, that in me, *the first*, Jesus Christ might display the whole long suffering, for a delineation of those that should hereafter believe on Him to eternal life" (1 Tim. i:16). And again it is written: "And last of all He was seen of me also as of one born out of due time" (literally "an abortion") (1 Cor. xv:2). These are inspired statements which tell us we have to seek for a deeper significance of the conversion of him

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who calls himself "a Hebrew of the Hebrews" (Phil. iii:5). It has often been remarked that Saul's conversion is the model conversion and the different steps are reproduced in every genuine conversion. But this is far from being correct. Saul of Tarsus' conversion was an altogether unique one. There has, up to this time, never been a conversion like this one. Never again were the heavens opened and a light shone brighter than the sun; never again did a sinner, such a blind persecutor, behold Jesus in glory and hear His voice, and never again was one called in such a way "to be an elect vessel" and to bear the Name of the Lord "before both nations and kings and the sons of Israel." His conversion is certainly *not* a pattern or outline of every other conversion and yet it is a delineation, a hypotyposis.

All the great men of the Old Testament, priests, prophets and kings, were in their lives and experiences patterns, types. The great Apostle to the nations, making known the salvation to the nations, himself a Jew, is not less a type. His wonderful conversion is typical of the future conversion of the nation to whom he belonged according to the flesh. What God did in his case He can and will do for Israel in a future day. The conversion of Saul of Tarsus is the type and earnest of Israel's conversion. In this light the full meaning of the quoted passages from the first Epistle to Timothy and Corinthians can be easily understood. In Saul's conversion Christ showed mercy *"the first"* or "as a first one." There are others to whom that mercy is to be shown and to whom mercy will come under the same circumstances and by the same heavenly manifestation of the glorified Son of Man, and the people to whom this will happen is Israel. When we read of Paul that he saw the Lord as one born out of due season, it is the same thought which underlies this statement. The untimely birth, before the time, suggests another birth time as well as another birth, the birth of the nation, when Israel, the remnant of His people, will be born again by looking upon Him in glory, whom they have pierced.

The comparison of Saul's conversion with the future conversion of Israel as revealed in the prophetic Word is extremely striking. The delineation is perfect.

1. Saul of Tarsus in unbelief typifies the state of Israel as a nation throughout this present age. He was a learned Pharisee, a fierce persecutor, breathing out threatenings and slaughter against the disciples of the Lord, blind and unbelieving. Such is Israel, another unbelieving Saul, and, like him, zealous for God without knowledge.

2. The opened heavens, the vision and voice of the glorified Jesus, by which Saul of Tarsus was arrested in his career, are typical of the coming day when the heavens will be opened again and the Lord Jesus Christ will be manifested in power and in glory. At His second visible and glorious coming the remnant of Israel will behold Him and *learn by His glorious appearing that Jesus is their Messiah* and King (Zechariah xii:10-14, Matthew xxiv:29, 30, Revel. i:7). The opened heavens, the great light flashing forth, the vision and voice of Jesus, the prostrate Saul there on the road to Damascus, was but a little sample of what God will do for the remnant of His earthly people and how they shall at last know Him and receive Him.

3. Paul's service to nations and kings foreshadows Israel's coming ministry to the nations of the earth. All nations are yet to know the glory of the Lord, but world conversion is only possible after Israel is converted. Through Israel all the nations of the earth will at last be blessed.

These three great facts seen in the conversion of Saul, typifying Israel's unbelief, the manner and result of their conversion, we shall follow throughout the chapter and learn from the Scriptures some of the revealed details. We understand now why the Holy Spirit puts the Apostle Paul immediately after the question of the chapter is asked. What manifestation of the grace and wisdom of God! The instrument chosen to reveal the mysteries hidden in former ages and to complete the Word of God, the one to whom is given the full knowledge of the Gospel of Grace to be preached *among the Gentiles, while Israel is set aside for a time,* is also made a type, a pattern of what Israel is to be and to receive in the future, when God will arise and have mercy upon Zion.

(To be continued.)

The Church and the Churches.*

C. I. SCOFIELD.

I. THE CHURCH WHICH IS HIS BODY.

Whoever reads with attention the Acts and the Epistles observes the frequent occurrence of the word church, in both the plural and singular forms of that word. Indeed, so constantly does the word recur that it is evidently of most urgent importance to the student of Scripture to understand its meanings. The Epistles, especially, concern the church and the churches. Very little is said about Israel, very little about the kingdom. It is the church which is prominently in view in this large and important part of the Bible. Evidently, then, it is impossible to read those writings intelligently unless we are able to define the various senses in which the Holy Spirit uses that word.

The Greek word, *ecclesia*, translated "church," is formed from *ek*—"out" or "out of," and *kalleo*—"to call," and in itself, therefore, signifies the "outcalled." But, since the word is never used of a single individual, but always of many individuals together, it takes on the larger meaning of an "outcalled assembly." It is thus appropriately used, not only of *the* New Testament church and of the New Testament churches, but also of Israel in the wilderness (Acts vii:38), and of the town meeting of Ephesus (Acts xix:32, 39, 41, "assembly").

The word means, in itself, no more than a called out assembly. The Israelites were called out of Egypt by the words of Moses and Aaron; the town meeting of Ephesus was called out of the mass of Ephesians by the guild of silversmiths; the New Testament church is called out of the mass of the inhabitants of the earth, Jews and Gentiles, by the preaching of the Gospel of the Grace of God. In each use of the word the distinctive character, privileges, and responsibilities of the called out assembly must be deter-

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mined by the declarations of Scripture concerning each. But the mere use of the word church affords no more warrant for making the assembly of Israel in the wilderness identical with, or a part of, the New Testament *ecclesia*, than for so identifying the town meeting at Ephesus. As a matter of fact Israel in the wilderness and the New Testament church have but one thing in common—the same God.

In this, and the addresses which are to follow, we are to consider the word only as applied to the "church which is his body, the fulness of him which filleth all in all" (Eph. 1:22, 23), and to the local assemblies called churches in the Acts, Epistles, and in the Revelation; and we are first of all *to look at the Scripture teaching concerning "the church which is his body."*

THE HISTORIC BACKGROUND.

The church is first mentioned in Scripture by our Lord Himself in the words recorded in Matthew xvi:18, and that in a setting which is both interesting and illuminative.

Note, first, that our Lord does not mention the church until the rejection by Israel of the kingdom of heaven, and of Himself as King has become manifest. In Matt. xi:16-24, Jesus declares the national rejection both of John the Baptist, the herald, and of Himself, the King. For that generation there remained but judgment; and that great discourse closes with a wholly new message. It is no more "repent, for the kingdom of heaven is at hand," but: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—a very different proclamation.

In Matt. xii our Lord puts Himself morally outside of Israel, identifying Himself and His disciples with David and his followers in the time of the rejection of that king by Israel (Matt. xii:1-4; 1 Sam. xx, xxi, xxii), and again (Matt. xii:40-45) declares judgment upon that generation.

In Matt. xiii Jesus goes "out of the house" (Israel) and utters the "*mysteries* of the kingdom":—*i. e.*, those things which are to be fulfilled between His first and second advents, and which have already found their fulfillment in Christendom—the so-called "Christian world." Then, in Matthew xvi, He announces a purpose hitherto hidden in

God (Eph. iii:9, 10), and constituting something quite different from either the Old Testament foreview of the kingdom, or from "the mysteries of the kingdom" described in Matt. xiii, but which, like the mysteries of the kingdom, must be fulfilled between the first and second advents, namely, "I will build my church"—my "called out assembly."

In other words: Israel being under judicial blindness and rejection (Matt. xiii:13-15), two things are announced to us contemporaneously—the development in Christendom of the mixed condition—wheat and tares, good and bad fish—called "mysteries of the kingdom" (Matt. xiii:11); and also that other "mystery" (Rom. xvi:25; Eph. i:9; iii:4, 5), the church, which He purposed through the proclamation of Himself as "the Christ, the Son of the living God," to build upon Himself as the Rock foundation—a called out assembly, the church.

HOW THE CHURCH IS FORMED.

Closely connected with our Lord's announcement of His purpose to build the church are repeated references to the baptism with the Holy Spirit; and these promises concerning the Spirit are, in turn, intimately associated with instructions for a world-wide preaching of the Gospel. The disciples were bidden to tarry at Jerusalem until endued with power from on high, before beginning the testimony to Christ, the effect of which has been the outcalling of the church (Luke xxiv:46-49; Acts i:4, 5, 8).

These two ideas are inseparably linked in the final instructions of Christ—the world-wide ministry, and the baptism with the Spirit. And 1 Cor. xii:12, 13 supplies the fact which links the church inseparably to the baptism and the preaching:—"As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

That, then, is the church, of which Jesus Christ, crucified, risen, ascended, glorified, seated, is the Head (Eph. i:22, 23). That this is a fact of immense *positional* importance to

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the individual believer is evident. Indeed, the whole positional doctrine of the Epistles is based upon this great fact, that every believer is thus positionally identified with Christ Himself. It is a fact which explains and defines the important expression, "in Christ Jesus." Baptised into Christ by the Spirit, every believer is "in Christ," or "in Christ Jesus" (Eph. i:1, 3, 4, 6-13; ii:6, 10, etc.). This exalted position is especially the theme of Ephesians. But it is necessary to remember that our union to Christ as members of His body is effected by that same baptism with the Holy Spirit which our Lord connected with the world-wide service of preaching the Gospel.

Evidently the truth that the church which our Lord announced His intention to build would be composed of believers baptized into Himself by the Spirit, was one of the "many things" which the disciples were not "able to bear" until after they should be illuminated by the Spirit, and which were reserved for the great ministry of Paul (John xvi:12, 13; Eph. iii:3-10).

But, now that the revelation through Paul has been made, we may, nay we must, in coming to an understanding of how the church is formed, unite the three facts—the world-wide preaching, the baptism with the Spirit, and the building of the church.

In other words, Christ is building His church through the church itself, by means of the baptism with the Spirit. An illustration of this is afforded by the events of Pentecost. On that day the first event was the uniting, by the baptism with the Holy Spirit, of the gathered disciples to Christ their risen Head. But those disciples were, as we know from 1 Cor. xii:7-31, united to Christ as living members of His body in an orderly way with reference to the *activities* of that body. Some were made apostles, some prophets, some teachers, some miracle-workers, some healers, some helpers, some rulers, some speakers of tongues (1 Cor. xii: 28, etc.). And all this was done *sovereignly*, in God's own wisdom (1 Cor. xii:11, 18, 24).

Furthermore, these members, thus united to Christ and gifted by the Spirit for the various activities of the world-wide ministry were, like the members of the human body,

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subject to the will of the Head. "There are differences of administrations, but the same Lord" (1 Cor. xii:5). And, in ordering as Head and Lord the uses of His members, He distributes the gifted members, here apostles, to do apostolic work; there prophets, to minister *that* gift; in another place evangelists; and elsewhere pastors and teachers (Eph. iv: 11). But all these varied gifts, exercised here and there as the Head directs, are to one definite purpose: "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. iv:12, R. V.). And this "building up" looks toward a definite termination: "unto a full-grown man, even the measure of the stature of the fullness of Christ" (Eph. iv:13).

In other words, as the human body, having received all of its members, and having developed all of its members, becomes complete, so it will be with the church which is Christ's body. It builds itself up, through the gifts, under the Lordship of Christ the Head, until every member is there. As the Spirit farther says: "All the body, fitly framed and knit together, through that which every joint [member, gift] supplieth, according to the working in due measure of each several part, maketh the increase of the body, unto the building up of itself in love" (Eph. iv:16, R. V.).

We now have a complete account of the formation of the church which is His body, and may return to our pentecostal illustration. Baptized into one body and vitally united to Christ, every one of the disciples was definitely endued with gift for some particular service. Under the headship of Christ, Peter stood up to preach, and the effect of the preaching was that "the same day there were added to them about three thousand souls" (Acts ii:41). The body, formed by the baptism with the Spirit on the day of Pentecost, had begun the building of itself up, through the testimony that Jesus was "both Christ and Lord" (Acts ii:36).

But not all who heard the testimony were converted and joined to the body of Christ—far from it. The disciples were still an *ecclesia*—a called out assembly, the church. And so it will be until the body is complete.

The idea that in building His church Christ is converting

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the world is not only negatived by the very word *ecclesia*, since "to call out of" implies that some called du oot come out, but is also negatived by express Scripture (e. g. Acts xv:14), and by all experience. Paul found that while unto some he was the savor of life unto life, to uthers he was the savor of death unto death (2 Cor. ii:15, 16). His gospel was "hid to them that are lost" (2 Cor. iv:3); and he was made all things to all men that he "might by all means save *some*" (1 Cor. ix:22).

All Jerusalem was not converted on the day of Pentecost, neither subsequently. Nor was Antioch converted, nor Corinth, nor Rome, nor Paris, nor London, nor New York, nor, it may be added, *the smallest village in Christendom*. The church is, and will remain, an *ecclesia*. The world is to be brought back to God, but through the kingdom, not the church.

THE RELATIONSHIPS OF THE CHURCH.

The church is a part of the kingdom of God, but is not the kingdom of God—of it, but oot the whole of it, precisely as the kingdom of Saxony is in the German empire, or as Pennsylvania is in the United States. It would be inexact to speak of the kingdom of Saxony and the Germao empire as equivalent expressions, though both of those bodies politic have much in common—language, literature, laws, supreme head, etc. So the church is in the kingdom of God, but not co extensive with the kingdom. The kingdom of God includes all moral intelligences in every age and every sphere which are willingly subject to the divine authority. This appears sufficiently from Heb. aii:22, 23: "But ye are come u..to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

The "church which is His body" is oot before the mind of the Spirit in the parables and other teachings of our Lord concerning "the mysteries of the kingdom of heaven" (Matt. xiii:11). The sphere of *profession* in the widest sense, during the present age, is the subject of those parables.

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Doubtless the "children of the kingdom" (Matt. xiii:38) are the *individuals* who, by baptism with the Spirit, are formed into the body of Christ; but the body, as such, is in no way the subject of the "mysteries of the kingdom of heaven." For the body is itself a distinct "mystery" (Eph. iii:1-11), the unfolding of which was committed to the Apostle Paul. It is a striking fact that while the church is mentioned but three times in the Gospels, and but nineteen times in the Acts, the word occurs sixty-two times in Paul's Epistles.

The "church which is His body" is related to the kingdom of heaven as it will be set up at the second coming of Christ, as the present Queen of Great Britain is related to *that* kingdom, namely, as being the bride of the King (Eph. v:29-32; 2 Tim. ii:12; Rev. vi:10), and so associated with him in rule. It cannot be too clearly held that the work of God in this dispensation is not the gathering of *subjects* of the coming kingdom, but the outcalling of the *ekklesia*, the co-ruler with Christ of the coming kingdom. Individually the "many members" are by birth both royal and priestly, but the millennial authority is corporate rather than personal. Eph. v:30, 31 ("For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh") is quoted from Gen. ii:23, 24, and connects therefore with Gen. i:26-28, the central idea of which is joint dominion.

But the church is related to the coming kingdom in that "the bride, the Lamb's wife," is also the "new" or "holy" Jerusalem (Rev. xxi:2, 3, 9-27). The distinctive glory of the ancient Jerusalem was that it was "the city (or capital) of the great king" (Matt. v:35; Psa. cxxxv:21; Isa. ii:3), and that it contained the Temple (Psa. lxviii:29; cxxii:6-9). Both these distinctions meet in the church, the heavenly Jerusalem. It is "the tabernacle of God" (Rev. xxi:2, 3), and the "Lord God Almighty and the Lamb are the temple of it."

It is not at all that the earthly Jerusalem is done away during the kingdom age, but that the church, the Lamb's wife, the heavenly Jerusalem, is over it, as both the place and the means of the manifestation of God who dwells in it.

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The "church which is His body" is related to God as *temple* and *habitation* (Eph. ii:19-21; 1Pet. ii:4-7; 2 Cor. vi:16). Here we are brought into the most intimate connection with Old Testament type and prophecy concerning Christ. For, while the Old Testament vision does not see the church, it does see Christ as the fulfiller of all the great types—the association of the church with His sufferings and glories, and with the mystery of His person, being reserved for the New Testament revelation.

The Tabernacle (and afterward the Temple, which was but the Tabernacle made permanent) was primarily the place of Jehovah's *abode* among His people (Ex. xxv:8; xxix:43-46; Lev. xxvi:11, 12; 2 Kings xi:13; Eph. ii:22). *Secondly*, the Tabernacle or Temple was a house of *worship* (Eph. ii:21; 1 Pet. ii:5; Heb. xiii:15, 16). Here the figure changes. Seen as one body with Christ, the church is a habitation of God, and also His temple, or spiritual house. Seen as "many members" (1 Cor. xii:20), the church is "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii:5). In other words, the "many members" of the one body are an hierarchy of priests, of which Jesus Christ is the High Priest. The stones of the "spiritual house" are "living stones" and utter the praises of the God who abides in that house. It is as if every stone of Solomon's Temple had broken out with praise and prayer. The *manner* of God's possession of the "spiritual house," which is His temple and habitation, is "through the Spirit." The Spirit builds the house (1 Cor. xii:12, 13) and then takes up His abode in it (Eph. ii:22) as the manifestation of God. The Spirit is the holy cementer of the living stones to each other and to the "head of the corner," Christ; and the Spirit animates each stone with praise and prayer.

The relationships of the church to Christ have already, of necessity, been indicated, but may be briefly repeated.

(a) Corporately the church is "His body, the fulness of Him that filleth all in all" (Eph. i:23). A body is for *service* and for *manifestation*. Every "member" is united to the body in a specific and not in an indefinite way (1 Cor. xii:12-27). That is to say, each "member" is assigned in the divine will to the exercise of a specific function in the

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service of the Head (1 Cor. xii:4-11). These functions are called "gifts"; and with such designation to specific function goes, as part of the "gift," an enablement or "manifestation of the Spirit" (1 Cor. xii:7). In true Christian service, therefore, nothing is left to self-pleasing or self-will. We serve the Head, whose members we are, when we take joyfully the place assigned us, ministering there as He may direct. The foot must not try to do the work of the hand.

The body is also for *manifestation*. By His incarnation the Word, who had previously been invisible to men, became visible by His human body (John i:14; 1 John i:1, 2). Precisely so, in the divine will and intent, "the church which is His body" is charged with the marvelous privilege of making Him still visible to men (2 Cor. iv:10, 11; 1 Pet. ii:9, R. V.; Gal. ii:20; Phil. i:21; John ix:5, with Matt v:14).

(b) The church is the bride of Christ (Eph. v:29-32; 2 Cor. xi:2; Rev. xix:6-9). Since the divine thought of marriage is absolute identification, absolute oneness, it is obvious that the eternal position of the church is to be that of Christ Himself (Eph. v:30; i:6; John xvii:10, 16, 21-24).

Upon the relation of "the church which is His body" to the world, Scripture is absolutely silent. It may therefore be said that the church, corporately, has no relation to the world. It should be needless to add that a large and most important body of teaching has to do with the *individual Christian* and the world.

Since the gift of evangelist is one of the gifts for the upbuilding of the body of Christ, and since that body can grow only by winning "members" from the world, it may be said inferentially that the relation of "the church which is His body" to the world of mankind is a missionary relation—to save men out of the world. But this mission is, in a purely Biblical sense, the mission not of the body, corporately considered, but of each individual Christian.

The relation of "the church which is His body" to the heavenly inhabitants is, in grace, so exalted as almost to stagger faith. Not until we see that this dispensation is distinguished from all past and all future dispensations by the reign of *grace* (Rom. v:21) is it possible to receive this truth.

(a) The church is related to the Old Testament saints as

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a bride is related to the "friends" of her bridegroom. This is clearly stated by John the Baptist, the last of the Old Testament saints: "He that hath the bride is the bridegroom; but *the friend of the bridegroom, which standeth and heareth* him, rejoiceth greatly because of the bridegroom's voice: *this my joy* therefore is fulfilled" (John iii:29). Abraham was called "the friend of God" (Jas. ii:23; Isa. xli:8).

(b) No passage speaks of the relation of the church corporately to the angels, but it may be surely derived by inference from Heb. ii:12, where *ekklesio* is the inspired rendering of the Hebrew *qahal* in Psa. xxii:22. This quotation from Psa. xxii indicates how the Old Testament, while not mentioning the church, yet leaves room for it. For certainly the church, and not Israel, is meant in Psa. xxii:22, for this part of the Psalm is not only messianic, but unmistakably post-resurrectional. Furthermore, the passage is quoted in Heb. ii:12 to show Christ's oneness with the church. It follows that not only individual Christians, but the church corporately is brought into the position of the Son Himself as described in the first and second chapters of Hebrews. These chapters have been called by Dr. A. T. Pierson "the inspired philosophy of the plan of salvation." Briefly, the doctrine is that the Son of God was better than the angels" as being Himself "God" and "Lord" (i:8-10). In incarnation He entered humanity, which was "made a little lower than the angels" (ii:7), that He might save men. Having saved them, He brings them into His own primal position, "for both he that sanctifieth and they who are sanctified are all of one" (ii:11); whereupon follows His triumph "in the midst of the church" (ii:12), which is thus associated with Him above the angels.

(c). The relation of the church to future judgments is still measured by her identification with Christ. 1 Cor. vi:2, 3: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more things that pertain to this life?" So far, then, from becoming the subjects of future judgments, the "many members" of Christ's body are associated with Him in judgment.

(*To be continued.*)

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Notes on Judges.

Chapter XIX.

F. C. Jennings.

We began our meditations on this book by noting the striking antithesis between the first and last chapters. We have now traced the intervening path over hill and dale, anon on the solid, firm ground of faith, and anon through bog and marsh of unbelief; at times in the sunlight of divine approval, at times through the dark shadow of evil in the sight of the Lord. A checkered path, to which that of the church has too truly answered, to which our individual course, if one may speak for others, has not greatly differed—to our shame be it confessed.

We started from that lofty upland of faith, where we saw Caleb, Othniel, and Achsah having this testimony that their bold faith pleased God, and now we come to the "last days"—where we must look at such a slough of filth and bloodshed—of corruption and violence, that may well fill us with shame, and, if God be pleased to grant His blessing, with wholesome self-judgment.

For, my dear brother or sister, you who have walked this path with me, we need to remind each other once more that these things were not written under divine inspiration simply to give us a lesson in history. A deeper, worthier purpose may be found in their being "profitable." "The man of God may be perfect" (2 Tim. iii). Now, if the application of these scenes stops with the actors in them, or with Israel, then are we excluded from this profit; for this they must apply to *us*, "on whom the ends of the ages have come." But who is skilled to interpret them? God be thanked that the same holy Spirit who indicted them is still with us to interpret. Let us look together to God that we may discern His mind, and our hearts be open to accept all He would give us.

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The three chapters speak of the one incident and its results. It occurred when Phinehas, the son of Eleazar, the son of Aaron, stood before the ark (c. xx:28). Yet does its divinely given place at the end of the book tell us that it is the moral character that, whilst working *silently* all through this period of Judges, comes out most prominently at the end—the last days are the worst days.

It begins and closes with that strange and significant word "in those days there was no King in Israel"; that we have already looked at, but may consider a little further. The words speak of there being no recognized authority that must be submitted to: Every one is a law to themselves: they do "what is right in their own eyes." "The people" is sovereign. It is democracy among the professed people of God. *To this all things ever tend in this world, whether in* the political sphere or ecclesiastical. Daniel's Image tells the story in the one; confirmed by the manifest trend among the nations of the prophetic earth; the one word "Laodicea" may, to our opened ear, perhaps tell the same story in the other. For "Laodicea" means "the people's rights"; "the rights of the *laity*"; and in the reaction from the tyranny of Jezebel: spurious ecclesiastical assumption in Thyatira, men swing to the other extreme of denying all authority or rule in the church of God. The spirit of democracy, of insubordination and impatience with all restraint, has now surely invaded the spiritual sphere. The heart, no longer subject to Christ, no longer loves to recognize His "rulers" in the lowly ones that toil and serve the saints (1 Thess. v). What wonder if we find the same condition of things in the professing church, as is here in type plainly depicted for us in Israel. And is not *high* truth, with *low* life—of pretension with flagrant looseness, utterly repulsive to any right-thinking mind? What wonder then if in the antitype we hear such awful words of loathing as these, "I will spue thee out of my mouth" (Rev. iii).

I do not propose to go over the chapter in all its details. I must ask my readers to do this for themselves. I would simply seek to get some of the lessons God would give us from it.

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As in the previous instance the trouble begins with a Levite—with one who was intended to be a *minister* of the sanctuary—but by no means ends there. Evil is not in one spot only, but on every hand. No one is wholly sinless, or wholly sinned *against*. The man may not have gone against any divine law in taking a woman into the relationship mentioned. Abraham, Caleb, David, etc., all seem to have done so without guilt being directly attributed to them; but the general evidence of loving pleasure and carnal ease is very clearly manifested in him. He is easily persuaded to linger day after day, and hour after hour of precious time, "Comforting his heart" by eating and drinking, the low pleasures man shares equally with the brute in satisfying fleshly appetites.

Not till the afternoon of the fifth day does he start on his return, and as he comes to Jerusalem the sun is fast sinking, and night draws on. But Jerusalem is no longer known by that name; it is now Jebus, for it is in the hands of the stranger. It is its name to-day; for "Jebus" simply means "the place trodden down"; and, in a way, the Lord Jesus gave it that name when He said Jerusalem shall be trodden down (Jebus) of the gentiles, till the times of the gentiles be fulfilled.

So they turn aside to Gibeah a city of Benjamin. There are they most coldly welcomed, sitting down in the open space awaiting some hospitable invitation, which does not come; till an old man comes in from his day's labor, and opens his house to them. Alas, they find that Gibeah is but Sodom over again, nor does Israel ever change this character. Long after this the Lord cries ever of the prophets of Jerusalem, "they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." So here every shocking trait of Sodom is seen in the Israelite city of Gibeah; as Christendom (2 Tim. iii:1-5) can reproduce as we have seen, the same vile fruit as heathendom (Rom. i:29-32). At all times, in all places, man is the same man: vile, impure, burning with passions to which he is an unconscious slave; and no external form will really help him.

It is indeed by no means a pleasant theme, and one is tempted to hurry past it with little comment, yet may there be humbling, and yet blessed lessons in it all for us. Let us look at that vile crowd that beset the door of Lot in Sodom and of the old man in Gibeah. In one sense we must confess that they are not fair representatives of *all* men. Scripture plainly recognizes degrees of *intensity* of evil. There are always "certain lewd fellows of the baser sort." These moral orders, ranks and distinctions are amongst men —not as viewed in the light of God—not as seen through His eye which looks deep down into the heart—but on the surface, as external conduct permits comparison with one another.

A well known and most popular writer attempts to impugn the truth of Rom. iii:10-18, by taking one clause (v. 15), "*their feet are swift to shed blood,*" *and applying it to a* little girl. "My dear," he affects to say to the child, "go and pull your kitty's tail." "I will not," answers the little one. "Why should I hurt poor kitty?" "Ah," cries the philosopher, "then it is surely not true of man universally that "their feet are swift to shed blood."

Not is it for a moment said that they are, in this sense; but God who looks, not on the surface, but beneath it, where seeds of evil lie ready to germinate at any time under favorable conditions, tells us faithfully and truly the character of those seeds, and their *possibilities;* whilst on all sides are there sufficient evidences of these "possibilities" becoming actualities, to show that the picture is not overdrawn.

Now, in the light of this solemn truth look once more on that crowd round Lot's door, and the door in Gibeah, hearken to their shameful demand, listen to the record of the same humiliating deeds in Rom. i:21-32, and see the germination of the same seed-possibilities—possibilities that are not eliminated by the thickest veneer of civilization, as there are still humiliating evidences—in every heart of man.

But of man only. No brute—unclean, impure, and shameless as they may by nature be, in many respects—ever sinks as low as this. This is true of man, and of man only. But

what does this prove? Well, *the impossibility of any other account of the beginning of things than that found in the Scriptures.*

Evolution is the almost universally accepted theory of the day. There are few who make the slightest pretension to intelligence who do not accept, in some form or degree, this theory. Man is the highest product of a constant evolution—a law ever working upward, ever producing the nobles from the less noble, from the orginal protoplasm through mollusc and vertebrate and ape to man. But if this is true, how is it that we find in man—the noblest and highest—a loathsome vileness that is not found in any of those from whom he has been evolved? This is no remant of *past* bestiality, for it is not *there*. Where, then, did he get this awful trait? He is, at one and the same time, evidently above the brutes in some respects, and yet, as evidently, below them in others. Such plain facts are as absolutely inconsistent with the whole throry of evolution as they are perfectly harmonious with the truth of Scripture: the creation and the fall. By the Word of God we learn that man is the top stone of this old creation, its highest expression. But suppose we take a stone and let it fall from the height of one foot on to mud; it will simply lay on the surface. Now drop it from ten feet; it will naturally penetrate far deeper; whilst from a greater height, it will sink proportionately further in the filth. One may measure the height from which the stone fell, by the depth to which it has sunk.

Now, if man has morally fallen from the greater height; if he has turned away from the grace and kindness that would follow him even in his fall; is it strange if we find him sunken, in some ways, far lower than any other creature? It is exactly what might be expected, and it is exactly what is here evidenced. If Sodom and Gibeah do nothing else they at least prove the truth of Scripture.

Nor is "corruption" the only sphere in which this is evidenced. My readers will be compelled to admit, with me, that in the other evil sphere of "violence," man's cruelty equally exceeds that of any of the lower creation. It is not

the remains of the brute-nature that makes him torture—as in the days of the Inquisition, as in times of religious persecution, as in the barbarities of savage tribes, and, must *it not be confessed, as in the lawless burnings in our own* time—with terrible ingenuity his own kind. Such a suggestion demands an apology to the very brutes.

But we spoke of there being blessing even in this—is this possible? Indeed it is. For is it not good to know that God *knows the very worst of us;* and, knowing this, has so tenderly, infinitely loved us, that He has not withheld the only Remedy that could meet so desperate a case. You and I are, even yet, but little acquainted with the evil possibilities of *our own hearts or natures. From time to time we are* shocked at a further glimpse of these; but it is no surprise to God. He knew it all, knew the worst, long ago; and in view of this, note the profound depths in that word. "For He hath made Him to be *Sin* for us who knew no sin." "Made Him to be Sin"; far beyond our apprehension of the evil within us; this would be a measure as varying as the *number* of His people. *Nay, it is up to His treasure;* up to *His infinite knowledge of the latent possibilities* of the evil in man—the worst, the very worst. *He was made this!* Can you wonder that the infinitely sensitive holiness of His nature shrunk with horror, as this shadow of the great darkness began to fall upon His Spirit; till in such a prospect His sweat was, as it were, great drops of blood falling to the ground." It is holy ground we tread here, let us rather meditate in adoring silence, than multiply words.

Nor is it easy to return to our sad narrative from such a scene, but we must come down from the mount to the plain. There we find the Levite, the minister of the sanctuary, the servant of God has purchased his own honor by abandoning his weaker companion to the lusts of the mob. Truly one of our own poets has well said of such—

"His honor, rooted in dishonor, stood."

The morning light reveals the full cost of his own safety. The poor dishonored body lies at the door, with her hands

upon the violated threshold. as if in appeal for that protection every house in Israel should have afforded.

The Levite carries it to his home, cuts it in twelve pieces, and sends a portion to each of the tribes as a witness of—what? The sin of a few, or the condition of the whole? Surely not of the few only; but the universal comment "there was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day," simply means Israel had never been in the condition in which such a deed *could* have been done. The tide has been ebbing long, till the hidden vileness at the lower level is seen; and "the body" speaks this, as every similar enormity does, to all. Will the people hear that speech? Will they take it home to themselves? The next chapter answers this.

"We Have An Altar."

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii:10-13).

There is in this passage that which claims our careful attention, because of its practical import and bearing on our life and walk, and on the whole character of our Christianity. It is a notable example of "doctrine," and "manner of life" flowing from it. The doctrine being the statement of a great fact which has taken place—of that which has been done by the Lord Jesus Christ—and the manner of life being the legitimate result to be seen in the lives of those who are of the faith of Christ, and who therefore reap the benefit of His work. The manner of life is the result of the doctrine. The doctrine therefore must be apprehended in its application to us, and in its effect for us, or it cannot produce its consequent result. It is the Pauline doctrine of the cross of Christ which is here brought before us, in order that what we may call the Pauline character of Christianity may be the fruit of it in our lives.

I have no doubt that it is to this that the apostle refers when writing to Timothy. He says: "This thou knowest that all they which are in Asia be turned away from me." They had not given up Christianity, but they had turned away from Paul's doctrine—from Christianity in its Pauline character—to that which would not so entirely set aside the flesh and give man no place whatever but one of absolute nothingness, and make everything of Christ. But that is what the cross of Christ is for, not only to save us from

judgment by bearing it for us, but to produce self-judgment as we see ourselves judged in Him who was judged there for us.

This was Paul's constant theme. The cross of Christ with him was not only a means of salvation from judgment to come, blessed and sure result of it, as that is for every believer, but it was applied to himself now; it was his deliverance from himself as well as from his sins; it was the end of man in every way; of his righteousness, of his wisdom, of his power. Paul saw in the cross of Christ that which was the fulfillment of the scripture, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." The wisdom of man is all at fault here, it apprehends not the things of God. That which is the power of God and the wisdom of God is to the natural man but foolishness and wickedness. The wisdom of man and the power of man has no right, therefore, to intrude into the church of God, it has no place there; its sphere is in the world, away from God. It is because of this that God's called out ones—His "ecclesia"—does not comprise many of the world's great ones. "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Such are too wise to believe the gospel, too mighty to be saved by what seems so weak, too noble to need a Saviour in a criminal's place for them. So God has to choose, and when He does so shall He not choose to suit Himself? He will separate the precious from the vile infallibly, and find in the needy and the poor in spirit the suited objects of His grace. Salvation by the cross must have objects suitable to such a means of salvation. A means so ignoble the noble will not have; a man so weak the mighty refuse; a means so foolish the wisdom of the world rejects. Hence God chooses, and He "hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

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The cross, then, was man's judgment of Christ. It was what the world accorded to Christ, but it was really God's judgment of man, and the believer accepts it as such, and says: "I am crucified with Christ," where Christ was for me is the place that belongs to me. The place He took was only mine; He took it for me, and it is the end of me—of my wisdom, my righteousness, my strength—all are brought down to the dust by the cross of Christ; and He, the patient sufferer, the One who offered Himself, without spot, to God, whose obedience unto death was the sweet savor that went up to God in all its atoning efficacy, He alone is to be exalted. In Him, first of all, is to be exemplified the great principle on which God acts, that "he that humbleth himself shall be exalted." For, do we not read "wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal beings, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father?"

But there is another thing which the cross of Christ severs us from, and that is the religion of the flesh. This was what Judaism had come to be, and it is primarily to this that our text applies. The way of Cain—the religion of the flesh—was in full swing inside the gates of Jerusalem. Out of it Christ was turned to suffer on the cross as a criminal, outside the gate. This was man's part in it. His presence among them was intolerable; the light was too searching; their pretended zeal for the law resulted in their own conviction of sin, instead of the condemnation of the woman they accused. They came to accuse, they put Him in the place of judge, and were themselves convicted. But instead of taking their place alongside the woman as sinners, they went out one by one only to conspire against Him (John viii:37). Fleshly religion cannot subsist in the presence of Jesus; it is exposed, set aside by it, not only as valueless, but as a mere cloak to hide the corruption beneath. This it will not stand; it was religious man that laid its hand upon the Son of God, and, marvel of marvel, He before whom they went backwards and fell to the

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ground, submits to be taken by them and is crucified. While this was "the determinate counsel and foreknowledge of God," it in no way lessened their guilt in doing it; "Ye with wicked hands have crucified and slain," said Peter.

But is this all that is meant by "sufferings without the gate?" Was it only that He was rejected by man? That He was certainly; but if that were all would it ever have been allowed? He submitted to it that other scriptures, besides those which foretold man's rejection of Him, might be fulfilled. He was to be made the sin offering, and therefore must suffer without the gate. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

From this we learn that the suffering without the gate was the antitype of the burning without the camp. And as the burning of the body of the sacrifice was typical of the judgment of God against sin endured by the victim, so the suffering of the Lord without the gate was His being forsaken of God when made sin for us; when He cried, "My God, by God, why hast Thou forsaken me?" The suffering is the antitype of the burning; without the gate is the antitype of without the camp. Jesus suffered there, says the apostle, in order that He might sanctify the people with His own blood. That is, that the efficacy of His blood might reach into the holiest of all and give His people liberty to enter there; as we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x:19).

This is the Christian position in contrast to that under the law; so the apostle says, "we have an altar whereof they have no right to eat which serve the tabernacle." He here alludes to the law of the sin offering. "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile in the holy place shall be eaten; it shall be burnt in the fire" (Lev. vi:30). When the blood was not carried into the holy place the sin-offering was to be eaten by the priest (see Lev. x:17, 18), but if the blood was

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carried into the holiest they could not eat. They could not participate in it. It was but the "shadow of good things to come," and we now have the substance. This is what the apostle says "we have." He does not say "we eat of an altar whereof they have no right to eat who serve the tabernacle," but he does say we have it; that is, we have the efficacy of it. His blood gives us title to be with Him in the holy place, what place then have we inside the camp? "Let us go forth, therefore, unto Him without the camp, bearing His reproach." Precious privilege to be coveted instead of shunned. J. J.

When some years ago we gave the number of Jews living in the world as fifteen million, after a careful and prolonged investigation, quite a few critics told us that we had placed the number too high and that ten million came perhaps nearer the truth. Prof. Haman, of Basel, a brother long interested in the Jews, has of late started another investigation and now declares that the numbers of Jews living in the world should be placed at nineteen million. We doubt not that this is quite correct. Such an increase of the Jewish people, even in the countries where they are most bitterly persecuted, has never been withessed before. In New York City this increase is very marked. The number of Jews living now in Greater New York is 600,000, and will, before long, reach a million.

The increase of the seed of Abraham is a very marked prophetic sign. It indicates the nearness of tribulation and persecution, as well as divine intervention in their behalf.

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My Beloved Is Mine and I Am His.

Long did I toil and knew no rest;
Far did I rove, and found no certain home;
At last I sought them in His sheltering breast,
Who opens His arms, and bids the weary come.
With Him I found a home, a rest divine;
And since then am His, and He is mine.

Yes, He is mine! and nought of earthly things,
Not all the charms of pleasure, wealth, or power,
The fame of heroes, or the pomp of kings,
Could tempt me to forego His love an hour.
Go, worthless world, I cry, with all that's thine!
Go! I my Saviour's am and He is mine.

The good I have is from His stores supplied;
The ill is only what He deems the best;
Him for my friend, I'm rich with nought beside,
And poor without Him, though of all possessed.
Changes may come—I take, or I resign—
Content while I am His, while He is mine.

Whate'er my change, in Him no change is seen,
A glorious sun, that wanes not, nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart—I fret not, nor repine,
While I my Saviour's am, while He is mine.

He stays me falling, lifts me up when down;
Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
Who deigns to own me His, as He is mine.

While here, alas! I know but half His love,
But half discern Him, and but half adore;
But when I meet Him in the realms above,
I hope to love Him better, praise Him more,
And feel and tell, amid the choir divine,
How fully I am His and He is mine.

Question Column.

No. 48. Please give a definition of the word "dispensation."

It is a word easily understood. It means a certain stated period in which God dispenses, deals out His blessing to Jews or Gentiles. The Century Dictionary gives the following excellent definition: "The method or scheme by which God has at different times developed His purposes, and revealed Himself to man; or the body of privileges bestowed, and duties and responsibilities enjoined, in connection with that scheme or method of revelation."

No. 49. The Roman empire is to be revived according to prophecy. Now we do not see anything at all about such a revival. How then can we say that the Lord may come today for His church if there are no indications of the forming of this empire?

There is no doubt the Roman empire will be revived and will play an *important part at the end of the age. Such a revival may come* quite sudden, though it is nowhere said that it must come *immediately* after the rapture of the church. It is possible and perhaps more than that, that there will be a considerable time between the rapture of the church and the beginning of the seventieth week of Daniel. We are to wait for the coming of the Lord independently of any signs.

No. 50. When the saints die do they go right to heaven?

For the Believer absence from the body means presence with the Lord. To die is gain, which means that at the departure of the

saint from this life he is at once with Christ. "*To-day*," said our Lord to the dying thief, "thou shalt be with me in paradise." Soul sleep is an unreasonable and unscriptural doctrine.

No. 51. Is Matthew xxiv:29, 30 to be taken literally? Yes.

No. 52. What does it mean, "All Israel is to be saved"?

It means all Israel living on the earth in the day of the Return of the Lord Jesus Christ. In our Exposition of Romans xi we shall make this clear. To make "all Israel" mean every Jew who ever lived is an evil doctrine.

No. 53. In the April number Mr. Haldeman says: "I repeat that between us and the coming of the Lord *for* His church there is not a single predicted event that must be fulfilled. But in Matthew xxiv:14 we read: "And the Gospel of the Kingdom shall be preached in all the world for a witness unto *all* nations; and *then* shall the end come." Has this, then, been fulfilled?

No, it has not been fulfilled, nor will it ever be fulfilled in this church age, nor did the Lord mean that it ever should be fulfilled by the church. There is a difference between the Gospel of Grace and the Gospel of the Kingdom. The Gospel of the Kingdom was preached *before* the Gospel of Grace could be preached. When the Lord sent forth His disciples (Matt. x) He told them to preach "the Kingdom of Heaven is at hand." These are the glad tidings of the Kingdom. After the Cross and Glorification of Christ and the Gift of the Holy Spirit the Gospel of Grace is made known, that wonderful Gospel which shows what infinite Grace has done and to what believing sinners are brought in Christ Jesus. In Ephesians we have the summit and full revelation of that Gospel. The preaching of the Gospel of Grace continues till the body of the Lord Jesus Christ, the church, is complete, and as soon as this is reached and the church goes to the Father's house above to be with Him, the preaching of the Gospel of Grace ceases.

The passage in Matt. xxiv:14 refers to the preaching of the *Gospel of the Kingdom after* the church is taken up. It can therefore not be a condition to be fulfilled before the rapture of the church. The remnant of Jews will sound forth that Gospel of the nearness of the Kingdom to all nations during the great tribulation. It is in that period the above scripture will be fulfilled.

No. 54. Are we to understand by Acts xix:2 that true believers do not receive the Holy Spirit at their conversion and must seek the baptism of the Spirit as a definite experience?

Substitute the right word for "since," and you have the difficulty cleared up. The correct translation is, "Have ye received the Holy Spirit *when* you believed?" These disciples were disciples of John, ignorant of the finished work of Christ, His glorious resurrection and the Gift of the Holy Spirit. By one Spirit are we *all* baptized into one body. What we need as believers is to be filled with the Spirit.

Many questions are in our possession, and as the space is limited we must ask the patience of our readers. Some questions sent in would require pages to answer them intelligently. We shall have to lay these aside.

The Heart of the Lesson.

PRAYER AND PROMISE.

(May 1, 1904. Luke xi:1-13.)

I. LESSON ANALYSIS.

1. *The Disciples' Request* (verse 1).—Note that the disciples did not, as usually quoted, ask the Lord to teach them *how* to pray, but "to pray"—a far more vital thing. These Jews had already known how to say prayers, but they observed ("as He was praying in a certain place") that one great contrast between themselves and their Lord was that He was a man of prayer, while they were not men of prayer. That contrast exists in the church to-day. We greatly need to be taught to pray.

2. *Our Lord's Answer* (verses 2-13).—Our Lord's answer, be it remembered, is designed not so much to teach us how to pray as to make praying Christians of us. This He accomplishes by (1) laying a foundation for prayer: "When *ye* pray, say, Our Father" (See below). (2) He teaches us that all right prayer desires above all else the exaltation of God: "Hallowed be thy name." (3) Right prayer puts

the general good above personal desire: "thy kingdom come." (4) Right prayer takes before God the real need, whatever it may be: "give us day by day our daily bread," etc. (5) Right prayer is definite: "Friend, lend me three loaves." (6) It must not be thought that our Father is like an earthly friend who must be importuned before he will rise and give. On the contrary, so willing is He to give that "I say unto you, ask and it shall be given you," etc.

Nothing could more grossly misinterpret this parable than to say our Lord meant to compare our Father to the sleepy, reluctant friend. Contrast, not similitude, is before us here. (7) Prayer is an exceedingly simple thing. For these seven reasons—pray.

NOTE.—It can scarcely be necessary to remind the student that the model of prayer given here, and, in substance in Matt. vi:9-13, is of use to the Christian not as a *form* of *prayer*, but only as a *lesson* on *praying*. Suited to the then state of the disciples as being still under law, and with redemption still unaccomplished, it is wholly unsuited to the Christian. 1. It is not a prayer in Christ's name (cf. John xvi:23, 24). 2. It conditions the forgiveness of sins upon something the disciple has done, whereas the Christian is forgiven because of what Christ has done (1 John ii:12; Acts xiii:38, 39; Eph. iv:32).

It should be added that the promise concerning the gift of the Spirit has been superseded by Pentecost. The Holy Spirit *has* been given, and every believer *is* indwelt by Him (1 Cor. vi:19; Rom. viii:9; Eph. i:13; iv:30).

II. THE HEART OF THE LESSON.

When ye pray, say, "Our Father," that is Jesus Christ's philosophy of prayer. The Christian is a child, and has a Father, and that Father is on the throne of the universe, therefore it is supremely rational to pray. Goldwin Smith has said that "the worst consequence of atheism is that it leaves us orphaned and guideless in a vast vortex of blind force." Unfortunately there are many who are by no means atheists whose dismal creed would only change one word in that sentence. For "blind" they would say, "ordered." The vortex remains, and the force, only the force

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is conceived of—and rightly enough if we take only the natural into view—as governed by majestic laws.

That philosophy does not deny the existence, nor even the creatorship of God, but only that He has given nature certain laws which are irreversible and uncontrollable, even by the God who made them. He leaves volitional capacity to men and to angels, but has put volition out of His own reach. Having set the wheels to spinning, and the cogs to grinding, the mightiest force conceivable, the power of God, is bound hand and foot.

Prayer, say these men, is by no means useless, for the communion with God which it necessitates exerts an important reflex influence on him who prays. True, he does not get anything unless his prayer happens to coincide with some working of natural law, but as he prays he sees that it is really unimportant whether he gets anything or not.

Then there are those who conceive of God as a great decree-maker. Foreseeing everything, He has prearranged everything. If we seem to have an answer to prayer it is only because we happened to ask for something decreed. These, too, make much of the reflex benefit of prayer.

Now, over against these theories which inevitably discourage prayer, and logically would end all praying, Christ puts the great word Father. He is far from denying that God is a law-maker and a decree-maker, but He affirms a larger fact concerning God. He does indeed make laws for nature, and laws in the sphere of the moral being of man. He does indeed make and execute decrees. But, to Christ, what was a law of nature? His Father's usual way of doing things. Christ neither manifested nor taught the pseudo-scientific superstitious veneration for a law of nature. The general manager of a great railroad imposes upon it of necessity a minute and, to any one save himself, an inexorable system of rules. Perhaps there is no better illustration of a law-regulated universe than that afforded by a great modern railway. But the rules imposed by the general manager do not make it impossible for *him* to send out an extra. On a notable occasion the president of the Pennsylvania Railroad ordered every train between Altoona and Pittsburg sidetracked to leave the way open to him as he sped to the side of

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un injured son. His fatherhood was greater than his laws.

So much Christ affirms. Creatorship and law-making are so to speak swallowed up in the vastly greater fact of fatherhood.

The Old Testament saint grounded his prayer on the covenant; the New Testament saint grounds his prayer on relationship.

WATCHFULNESS.

(May 8. Luke xii:35-48.)

I. Lesson Analysis.

1. *The Believer's Attitude in View of the Possible Return of the Lord at Any Moment* (verses 35-40).—Doubtless, there is no especial word here for the converted Jewish remnant who will be the "servants" during the great tribulation—that period of universal woe (Jer. xxx:4-8; Joel ii:2; Matt. xxiv:15-22), which is to be terminated by our Lord's return from His wedding to the church (Rev. xix:7, 8), but this attitude is, if possible, more absolutely that of the church (Phil. iii:20, 21; 1 Thess. i:9, 10; iv:14-17; Titus ii:11-13).

2. *Service now is unto Joint Rulership with Christ in the Kingdom* (verses 41-44).—It cannot be too clearly held that (1) the church is not the kingdom. That so far from now seeking subjects for the kingdom, the Lord is calling out the co-rulers over the future kingdom (1 Pet. ii:9; Rev. i:5, 6; 2 Tim. ii:11, 12; Rev. iii:21). (2) That the church is not now reigning, but suffering and serving.

3. *Any teaching which says: "My Lord delayeth His coming" is "evil"* (Matt. xxiv:48). Verses 45, 46. The thought here evidently is that any teaching which involves such a "delay" of the Lord's return as destroys the attitude of constant "watching" and "waiting" is forbidden. How can it be possible for a servant to "watch" and "wait" for an event which cannot possibly occur till after the millennium?

4. *Penalty is in proportion to light sinned against* (verses 47, 48).

II. The Heart of the Lesson.

Presumably, the present lesson was selected as the temperance lesson for the quarter because it contains the word "drunken." It is, of course, a lesson on the second coming

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of Christ, and only by inference a temperance lesson, and yet the inference is a perfectly sound one, for the Holy Spirit elsewhere bases a direct appeal to sobriety in respect of intoxicants on the very ground of our Lord's imminent return (1 Thess. v:1-7). The cogency of that expectation as a motive to all right living is, therefore, the heart of this lesson. In considering it no attention will be given to discussions as to the nature and time of our Lord's return.

Let it suffice, then, to say, first of all, that which all agree in saying, that the fact of our Lord's return is invariably stated as an event for which all Christians are to "wait" and "watch." That appears sufficiently from our present lesson. Believers are to be "like unto men that wait for their Lord." That coming may be "in the second watch," or, "in the third watch," but whether it be soon or late, "blessed are those servants whom the Lord, when He cometh, shall find watching."

That is the parable, and the application of it (verse 40) is natural and simple: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." The coming of the Lord, an event predicted by the Lord Himself, but the time of which is nowhere revealed, gives, therefore, the characteristic attitude of the Christian. This is the uniform teaching. The Thessalonians are reminded that they "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i:9, 10). Titus is taught that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ" (Titus ii:11-13).

But this truth is not revealed as a mere curiosity of the Divine purpose, still less as a theme for theologic controversy, but is invariably charged with the highest ethical and practical bearing. The Christian is to be sober because of it (*Luke xii:45; 1 Thess. v:1-7*); patient *under wrong* (*James* v:7, 8); moderate (Phil. iv:5); charitable (1 Cor. iv:5); diligent (Luke xii:42, 43); pure (1 John iv; iii:2, 3); and always abiding in Jesus (1 John ii:28).

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One great peril besets this mighty motive, and of this peril we are warned. Men will say, "My Lord delayeth His coming." The picture is a household expecting the master's return, but in ignorance of the time. So far as they know, it may be at any time. The effect upon the servants of this combined certainty and uncertainty—the certainty that he is coming, the uncertainty of the time—is evident they must be always ready. The lights must be burning and themselves girded.

But the case is supposed that one of the servants may succeed in convincing the other servants that some delay has occurred—that the master cannot come until some other event which they may observe has transpired. Obviously the lights will go out, the servants will lay aside the girdle of service, and a servant taking the place of the absent master will begin to lord it over the other servants, and to live the mere life of the senses—"to eat and to drink, and to be drunken." It is the one peril to this mighty motive against which we are warned. It is, therefore, a grievous thing to say, "my Lord delayeth His coming." As all know, precisely this thing occurred historically. For three centuries the church was in the attitude of expectation. Then, with the rise of false priesthood heading up in the papacy, the evil servant began to say: "Thy Lord delayeth His coming," and the predicted result followed. The child of God does not need to be an expert in the prophetical casuistries; he needs only to know that any theory which destroys his watching attitude is of the evil servant.

THE PRODIGAL SON.

(May 15. Luke xv:11-24.)

I. Lesson Analysis.

1. *The father, not the sons, the primary object of the lesson* (verses 11, 12, 20-24).

2. *The essence of all sin, insubordination to the will of the Father* (verses 12, 13).—The implication here is evident. The younger son preferred independency to authority. It is the core of all sin (1 John iii:4, R. V.). The "man of sin" (2 Thess. ii:3) is, literally, "the lawless one."

3. *The universe is not arranged to make self-will result in happiness* (verses 14-16).—The father does not follow his lawless son, but leaves him to the inevitable operation of the universal *law*, which rivets together sin and suffering. It is only *grace* which rivets together suffering and glory (Rom. viii:17; Luke xxiv:26).

4. *A backslider's repentance* (verses 17-19, 21).—It should be remembered that the son here is a type of the backslider, rather than of the unrenewed sinner (2 Cor. vii:9-11).

5. *The joy of our Father God over a returning son* (verses 20-24).—What a picture! It may be commended to all backsliders for their encouragement, and to all theologians who, in a misplaced zeal for the authority of God, have defathered Him for their condemnation. What is our God and Father like? Like this father in the parable.

II. The Heart of the Lesson.

This is but a half lesson. We habitually speak of Luke xv:11-32 as "the parable of the prodigal son," but the Bible says it concerns "A certain man who had two sons." The emphasis falls neither upon the prodigal nor upon the prodigal's brother, but upon the "certain man." The two sons *in their different ways bring out what is in the father's heart.*

So considered, the heart of the lesson is the most surprising and altogether astounding revelation that Jesus Christ ever gave to humanity. It is only our familiarity in a superficial, often half sentimental, way with the *form* into which Jesus cast the revelation which blinds our minds to the wonder and unexpectedness of it. We are possessed to think *only of the boy who went away into the far country.*

Take a proof. Every one has seen either in the original or in one of the numberless reproductions the remarkable picture by Vibert of the prodigal son. It will be remembered that it is a triptich. The great central third is a picture of the prodigal wasting his substance in the far country. It is a revel. Beautifully habited, the boy, holding aloft a wine glass, is the central figure, about whom are grouped the

dancing girls and revellers. The picture at the right is still of the boy—now in his degradation and misery. Finally, at the left is a picture of the return, in which, though the father appears, the prodigal is vastly the more prominent. It illustrates the strange and all but universal misconception.

But our Lord's purpose made God the Father the subject of the parable. Let us think about this.

Remember, first of all, that the *primary* purpose of the incarnation was the revelation of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (lit. "led Him forth," John i:18). Even the cross, and the complete atonement there accomplished, is but the supreme revelation of God in His altogether infinite love (John iii:16; 1 John iii: 16). But there is something dazzling in the rays of the cross. *Such* love is too high for us; it overwhelms us. We feel as John did when he looked first at the throne. He could not describe Him who sat there. His description is like that of one who saw an insupportable radiance and who gropes for words—"like a jasper and a sard—like unto an emerald" (Rev. iv:2, 3). A poor account of the glory! It reminds one of most theories of the atonement. And so our Lord will paint one picture of the Father in such wise that we may forever know what our Father God is like. Think of it, Jesus paints a portrait of God, and we poor stupid word painters, and pigment painters, imagine He was giving us a portrait of a boy!

What, then, is the Father God like? He is "like a certain man who had two sons," one of whom in utter selfishness left the father's home and broke the father's heart in the indulgences of a base sense-life, and had to be whipped by his very vices and their inevitable results into even thinking of the home he had left. And *then* he did not think of his *father*, but only of the misery of the far country, and the abundance of the father's *house*. He was like the ass who only knew his master's crib—just a picture of every sinner who has preferred the life of the senses to the fellowship of the Father, till the life of the senses has palled and brought insupportable misery upon him.

Now the question is: What will the Father God do with

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such a sinner coming with *such* a motive? The Father God will see him a long way off, and will run to meet him and kiss him. That is one portrait of the Father. Think of the other. It concerns a son who is outwardly correct and obedient, who has

"Never strayed from the beaten path,
Nor ever squandered his portion of gold,"

but whose heart is adamant. Living in the house with the Father, he has been farther from him than the senses and passions ever carried the poor prodigal—as far from the Father's heart as hell is from heaven. There is no character so ineffably and hopelessly vile as that of a snug pharisee. What will the Father God say to him? "Son, all that I have is thine?" And the heart of the lesson is that this is *our* Father.

JESUS TEACHES HUMILITY.

(May 22. Mark x:35-45.)

I. Lesson Analysis.

1. *The underlying weakness of most prayer* (verse 35).—See below.

2. *The law of exaltation in the kingdom* (verses 36-44).—*Suffering and glory are inseparable. The highest places* in the kingdom are for those who have drunk deepest of Christ's cup of suffering for others, and have been most conformed to Christ's death (John xviii:11; 2 Cor. iv:7-18; Phil. iii:10; Col. i:24).

II. The Heart of the Lesson.

Not, if the lesson committee please, a lesson in humility, except in a very secondary sense, but, rather, a radiant light upon the pathway to the only true greatness.

A great deal of sermonic condemnation has been visited upon the sons of Zebedee because of the ambitious request: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." After all, they were only a little more outspoken than the rest of us. Before any man presumes to make a text for moralistic platitudes out of James and John let him be very sure that ambition

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and vanity and the itch for applause and greed of place are wholly cast out of his own heart.

For, first of all, the theory of prayer propounded by these brothers is an exceedingly popular one. No theory concerning prayer is more widely taught to-day than that if we can only bring enough faith to bear on God. He *must* "do for us" whatever we desire. Nay, more, we are instructed that if we cannot come by this all victorious faith, the fault, the most grievous fault, is ours. Our failure to harness omnipotence to our orphanage, or our school, or our mission, is proof positive that some secret sin is preying upon the very vitals of our spirituality—for Bildad the Shuhite is always with us. "If thou wert pure and upright, surely now he would awake for thee and make the habitation of thy righteousness prosperous" (Job viii:6).

At bottom all this may cloak a lust for spiritual eminence, the true phrasing of which would be: "Master, we would that thou shouldest do for us whatsoever *we* shall desire." The very core of true prayer is utter submission to God's better wisdom, more perfect love.

Note with care our Lord's answer. He by no means denies that there are real distinctions, veritable thrones of power in His kingdom. Rather He points out the way to them. But it is not the way of the world. The world's great ones exercise lordship over them. The whole desirableness of earthly greatness lies in the power to make others serve the possessors of that greatness. Strip a king of his authority, take from him his palaces, his armies, his servants, his pomp and state, and, except for the vanity of his empty title, he would fling away his crown. That kind of greatness Jesus neither desired nor offered to others.

And yet He, too, was on His way to a throne, and an earthly throne at that (Matt. i:1; ii:1-6; Luke i:31-33; Acts xv:16, 17); and not only so, but part of His mission to earth was to gather out from amongst the sons of men those who will sit with Him on His throne (Rev. iii:21; Luke xix:12-19). Indeed, those very men, James and John, are to have thrones of peculiar distinction (Matt. xix:27, 28).

Now, then, was their petition amiss? No doubt their thought was of an immediate setting up of the Messianic

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kingdom, and of obtaining such a place in that kingdom as would be the gratification of a mere fleshly vanity. But, deeper than their misconception of the time of the manifestation of the kingdom was their misconception of the moral conditions of that kingdom. They thought to gain its distinctions by mere royal favor; they had to learn that those distinctions are not in the *gift* of the King. His salvation is indeed a free gift, but every crown, every plaudit, must be earned. The kingdom distinctions are offered only as a reward for suffering and service (Luke xix:12-19; 1 Cor. iii:11-15; ix:19-25; 2 Tim. iv:7,8; Rev. ii:10; Rom. viii:18). This is the two-fold lesson of co-crucifixion (verses 38, 39) with Jesus, and of accepting as the only highway to the throne the path of lowly service. It was Christ's own pathway, and along that *via crucis* must all pass who would sit at His right hand.

THE PASSOVER.

(May 29. Matt. xxvi:17-30.)

I. Lesson Analysis.

1. *The guidance of Christ over our service extends to the smallest details* (verses 17-19).—We are accustomed to refer the greater decisions of our lives to the Lord's better wisdom, but we are equally accustomed to decide in our own wisdom the smaller problems of service. When we remember that the most important consequences often follow apparently unimportant actions, we should be warned to ask Him concerning even so small matters as: "Where wilt thou that we prepare for thee to eat the passover?"

2. *The latent possibilities of evil in every heart* (verses 22-24).—See below.

3. *The meaning of the Lord's supper* (verses 26-29).

II. The Heart of the Lesson.

The Passover and the Lord's Supper have very much in common; indeed, the later feast may be regarded as the continuation, with larger meanings, of the earlier. Both alike are memorial—the one perpetuating the memory of the great deliverance in Egypt; the other of the great Deliverer

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of whom the Jewish passover lamb was but a type. Both commemorate a deliverance by blood alone (Exodus xii:13; Heb. ix:13-15; x:10). Both speak of that which renders secure from judgment all, however guilty, who apply the blood by faith. Both present a lamb—the best expression in nature of innocency and non-resistance to evil.

The parallels might be farther drawn out, but these must suffice. For our concern is not so much to expound the lesson as to find in it that truth which is either uniquely taught here, no other Scripture having it; or (which is equally to the point), that truth better taught here than elsewhere. So considered, must we not say that it lies in that sudden overwhelming wave of self-knowledge which forced to all their lips the awful question concerning the betrayer, "Lord, is it I?" Mark it well—this is a final question. Just as the tremendous miracle of the resurrection of Jesus Christ makes credible all other and lesser miracles, so this question, "Lord, is it I?" if answered affirmatively render credible all the testimonies of Scripture concerning the incurable evil of the natural heart. Always, in all spheres, the greater includes the less. If we all, then, left to ourselves and to the unhindered work of our *own* hearts, are capable of the consummate infamy and crime of the betrayal of Jesus Christ, then such small matters as theft, murder, adultery, covetousness, and the like may at once be acknowledged as latent possibilities in every heart of man (Mark vi:21-23; Rom. iii:10-18; Gal. v:19-21). What is certain is that under the divine searchlight every one of the apostles saw the crowning crime to be possible to him; and they were at least as good as we.

"Lord, is it I?" It is related of a great preacher that, having to preach in the Massachusetts penitentiary, he was stricken dumb as he saw the long lines of fellow-men clad in the livery of shame, shamble, lock-step, to their places in the chapel. For he said, "How may I preach to *these* men? What know I of thieves and forgers and murderers? I have done none of these things. Between them and myself is a chasm hell deep which I can neither overpass to get to them nor they to get to me." And then God showed him his own natural heart. Down through layers of Puritan tradition, of moral habit, inherited from generations of God-

fearing ancestors, the revealing ray shot and lighted up the real heart underneath, and the man of God saw there the possibility of every crime represented in the long rows of furtive-eyed, low-browed, bestial-faced humanity before him—and then he could preach to them as a sinful man to sinful men.

"Lord, is it I?" Every one of us must ask this question. We are in nothing better than Peter and James and John. "Lord, is it I?" Is it I who am now living in thy very presence, whose fellowship is my delight, whose service is my joy, whose words are my daily food—is it I who, in some unwatchful moment, am to betray thee? "Lord, is it I" who *am reserved to the slow spiritual paralysis of going on with* the outward form of communion and service after the glowing heart of it all is dead, who am at last in some kiss of final falseness to betray thee? "Lord, is it I?"

Notes on Prophecy and the Jews.

The fifty-third chapter of Isaiah, that marvelous prophecy of the suffering Servant of Jehovah, the Lord Jesus Christ, His blessed work on the cross, His resurrection and exaltation, has a special future meaning. It is true, the sufferings predicted in it and the work accomplished by His suffering and death, all this has been blessedly fulfilled. We know He was wounded for our transgressions and bruised for our iniquities and by His stripes we are healed. "Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed" (1 Pet. ii:24). And He shall yet "see of the travail of His soul and shall be satisfied" and "divide the spoil with the strong."

We should, however, notice that the prophecy is in the form of a confession. A people are confessing their wrong attitude towards the sufferer and repent of their position, acknowledging now the truth concerning Him. This people thus confessing are not Gentiles, but it is Israel. The special future meaning of Isaiah liii is the confession which Israel will make of the fact that they knew Him not and that now

the full truth of the Personality and Work of Jesus the Christ has come to their hearts. Looked upon in this light, the chapter begins to have a new meaning for us. It is going to be fulfilled some day and we can rejoice in this fact even now. In that day the remnant of Israel will say, "We hid as it were our faces from Him; He was despised and we esteemed Him not." They will then acknowledge in that great day of repentance and looking upon Him whom they have pierced (Zech. xii:9-14). "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." What a glorious day that will be when at last Israel makes such a confession and repents as well as accepts their Messiah! What will be the results? We would ask our readers to study the fifty-fourth chapter and also the fifty-fifth. In these chapters the Holy Spirit shows us the blessings which will come to Israel and the nations after this great confession and repentance has taken place. In chapter liv we see Israel come in to receive the blessings. What a chapter it is! In the lv chapter the blessings to the Gentiles are predicted. That familiar invitation "Ho, every one that thirsteth, come ye to the waters, etc.," has a much wider application than this present age. Thus Israel will yet invite the nations of the earth to share her blessings.

And now Israel is still in unbelief. Orthodox Judaism has in rituals much which refers to these very facts. There is even a confession in one of their prayers, which acknowledges that they rejected "Messiah their righteousness, whose wounds should heal them." Still they read this prayer every year, as they read also the prophecies concerning their past and present disobedience and judgment, without seeing the true meaning. However, the day is rapidly hastening when the veil will be removed from their hearts.

OUR HOPE.

One sign of the coming change, when Israel will no longer be blinded and that great confession will come from their hearts and lips, is the increasing rejection of the Lord Jesus Christ and His finished work on the cross which is going on in Christendom. It is an awful fact that Gentile Christendom turns more and more away from the Christ of God, denying the Master who bought them. "If God spared not the natural branches"—that is Israel, for this very offence—"take heed lest He also spare not thee." The rejection of the Lord and His work on the cross, where He made purification of sins, goes on in different ways throughout the "religious world." The ethical teaching, preaching of morality, character building, the theories of evolution, so popular in our day, ignoring the total depravity of human nature, are denials of the Lord and the precious blood which was shed. Then there is an increase of Galatianism, legalism, which is another gospel and of which the Holy Spirit says that those who preach it be accursed (Gal i:6-9). But there is more than that. The work of the Lord Jesus Christ on the cross is openly denied in Evangelical, at least in creed, denominations. A year ago in Minnesota a brother called our attention to a sermon preached by a Methodist preacher in which he denied the substitutionary sacrifice of the Lord Jesus Christ. We suggested that this man, an enemy of the cross of Christ, be reported to his presiding elder, but we were informed that such a course would be insufficient, for his superior held the same "liberal views."

The following editorial note from the New York *Sun* states the case of Prof. Bowne of the Boston University in a nutshell. It is a sad fact, but only too true, which is stated in this paragraph from the side of the world:

The unanimous acquittal by the Brooklyn Methodist Conference of Dr. Bowne, a professor of philosophy in the Boston University of that religious denomination, after a trial on charges of heresy, was a result of the proceedings which might have been expected as almost a foregone conclusion. The charges against Dr. Bowne presented as specifications extracts from books written by him in which he was accused of having denied or questioned the dogmas of the Trinity,

the Atonement, miracles, future punishment and other doctrines of the Methodist Church. He spent two years in the study of theology in Germany, and evidently his mind, or at least his manner of treatment of the subjects he has discussed in the half dozen or more books on philosophy and theology published by him, was affected by the methods of the newer German theological school. But to anathematize him as a heretic would be to condemn the present teaching of our Protestant theological seminaries very generally. If he is a heretic, the prevailing tone of the teaching in those schools of divinity and in pulpits is heretical also, and heresy trials will have to go on, long and continuously, in order that all the offenders may be brought to book.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii:13. This is one of the predictions of the last days and we see enough of its fulfilment about us. The evil men and seducers are not in the world, but they are in the professing church. One of the worst delusions going on for some time is the so-called Shiloh movement in Maine, or as it is known by the blasphemous name, "Holy Ghost and Us Society." Its two leaders claim to be Moses and Elijah and they have made the most fanatical statements a human being can possibly make. The State of Maine interfered of late and arraigned the leader for manslaughter and cruelty to children. On the last charge he was convicted and on the former the jury disagreed, but it is expected that he will be tried by another jury. So far did this lying prophet go with his assumed divine authority that he imposed a fast for days upon all his deluded subjects, including the poor babies and sucklings. For several days milk and any kind of food were denied them. Their cries were pitiful, but so strong was the satanic influence of the false prophet that the parents dared not to disobey. One child died from the effects of the fast. That in such evil men and deceivers a mysterious evil power is at work, which claims to be of God, is beyond a doubt. Some analyze it as insanity, but we think demoniacal possession comes nearer the truth.

Such men will increase and become worse and worse in these perilous times.

The following incident happened not long ago in an eastern city. It could be repeated hundreds of times throughout this country. It is an *awful* state to which the professing church has fallen and it is going downward still. How true believers can support men in the ministry who do such an evil work is almost beyond our comprehension.

"One day a member of a certain church, who had listened attentively for five years to the preaching of his pastor, took to the pastor his Bible, which was truly a sight to behold, with whole books clipped out here or a passage gone there. Indeed, between the covers there was little else left but a few threds of paper. The pastor was horrified, and rebuked his parishioner for using the Bible so shockingly. The parishoner meekly replied:

"'It is all the result of your preaching. When I went home from church each Sunday I cut out of the book that which you had criticised in your sermon of that day. That verse on the Trinity was an interpolation; so out went the strong verse. Then the canonicity of this book and that was doubtful; so out went this book and that. John did not write the Gospel of John; so out went what was called the Gospel of John. This bit of history was not history, only allegory; so out went that false and deceiving thing. Positively, sir, I have been faithful with my shears, and this is all the Bible I have left—the two covers and a few tatters.'"

The outlook for Jews in Russia, especially in the southern part, continues grave. Several million of Jews live there, and their property and lives are in jeopardy. Should Russia be deeper involved in war, revolution in European Russia may be the result and that revolution would bring about the massacre of the Jews such as is unknown in their former history of blood and tears. Proclamations have recently been issued by Anti-Semites calling for the death of the Jews. Here is one which was circulated in Odessa and elsewhere:

"The Russians must aid the Government to exterminate the Jews, who drink the blood of Russian children, and spread evil doctrines to ruin the State and Church. The Emperor of Russia demands the destruction of the Jews during the sacred Easter season. The glorious anniversary of Kishineff approaches.

"All Jews must be killed pitilessly. The blood of the Jews must pay for the blood of Christian children, which they drink. Death to the Jews! God is with us. The Emperor is for us."

The Russian government is unable to control this uprising. Such persecutions will come, for the Word says so, and that Russia, the land of the North, takes the prominent lead is still more significant.

Principal Sheraton, of Wycliffe College, Toronto, in a very strong address against "Higher Criticism," makes the following excellent and pointed closing remarks:

Do Christian people realize what is at stake in the present controversy? "We are fighting for our all," said Athanasius, when, almost single-handed, he maintained against the Arians the true and real Godhead of Jesus Christ. And we, too, are fighting for our all. For consider if it be granted that the principles and methods of the Higher Critics are valid, what must follow? The principles applied to the Old Testament must logically be applied to the New. Some, like Canon Gore, would place the New Testament on a different footing from the Old. The distinctions made are not tenable, as Principal Hodgson, himself also a Higher Critic, pointed out in a startling address before the English Congregational Union. Dr. Robertson Nichol says of Dr. Cheyne, the editor of the Encyclopædia Biblica, that "a mind so eager, so acute, so versatile, *and so laborious as his, must perhaps have felt it a positive necessity* to apply to the New Testament the methods he followed in the Old." He did so logically and consistently and with what results the Encyclopædia Biblica shows. What has it left us but a wreck of the New Testament and a shadow of a Christ? Individual critics may deny this interference, but the inherent trend of their system is too strong for them. Truly, we are fighting for our all.

He has struck the right key. Higher Criticism, this most subtle of all forms of infidelity, surely robs Christianity of all. It takes away the infallible Bible and with it Christ and salvation.

The Russian government has ordered the expulsion of Jewish residents from Tomsk, Omsk, Irkutsk, and other towns along the Siberian Railway, on the pretense that they would betray military secrets. It is stated that the exiles will not be allowed to return to European Russia by the railway. Does it mean that they will be compelled to tramp on foot hundreds and thousands of miles in a tem-

perature from 40 to 50 degrees below zero? Such barbarity would seem incredible.

We have sent repeatedly Jewish and Hebrew and English literature to China, and have again forwarded several parcels. The brother who distributes this literature is a Hebrew, saved by grace. We reprint part of his last letter to us, which will interest our readers very much. Please pray for this brother and the work he does in Shanghai.

We have here several classes of Jews. First the merchant and well-to-do people, who own businesses, are brokers and agents, or, as is general throughout the East, run hotels and saloons. Some of the latter deny their association with Judaism, a fact which I realized with mixed frelings. In generol those well-to-do people are not very impressed with the Gospel story. I have visited them all around, finding that while I am generally well received and even politely listened to, interest wanes when I unfold the story of the Messiah. One, who is manager of a large Jewish commercial establishment, argued for two hours on the Old Testament teaching, and when I was leaving offered to obtain for me a good position if I would give up such a foolishness as Christianity. The work is sometimes very discouraging.

The coolness and sarcasm of the well educated and self-esteemed Jew is much more trying than the [illegible] of his humbler brother.

The flotsam and jetsam of Jewry here is made up of Russian, German, Polish, Roumanian and Arabian, and some even from the Holy Land, the Russian and Arabian Jews being in the majority. They live in little colonies and family groups all over the town. Most of them are in but struggling circumstances. Destitution and actual want are present in many cases. Some are fairly well acquainted with the Talmudical teaching. Some do not deserve the name of Jew, being absolutely ignorant of the Mosaic law or even Hebrew tongue, and one finds all grades between those extremes.

Some receive me fairly well, and others, especially the women, are by no means choice in their expressions. In general I have no great difficulties. The fact of being an American, though a Jew, is helpful to me, especially when they are beginning to know that my work is purely honorary. I am a teacher in the Japanese College, two hours daily, from 9 to 11 A. M., and I devote the remainder of the time to my brethren. While I am grateful for the association of the China Inland Mission, American Baptists, and Presbyterian and other missionary bodies, so far I work with Him alone. I do not know of any other Jewish missionary in China, and as an example of the need, there are approximately fifteen hundred Jewish people in Shanghai alone.

Daily Scripture Calendar.

MAY, 1904.

May 1. "We will rejoice in thy salvation, and in the name of our God we will set up banners; the Lord fulfil all thy petitions" (Ps. xx:5).

It is *His* salvation in which we rejoice. He is the author and finisher of it; therefore we can rejoice. Banners are the signs of victory. He giveth us the victory. He answers our prayers—saved, victors, and having access to the throne of grace.

May 2. "Then I said unto you, dread not, neither be afraid of them" (Deut. i:29).

The sons of Anakim, the giants, Israel feared. The fear was unbelief, and unbelief is fear. What have we to fear or to dread, knowing the Lord is on our side?

May 3. "Ye shall not fear them, for the Lord your God shall fight for you" (Deut. iii:22).

This is a positive command. The devil and his host hate us and are against us. The Lord fights for us. Take courage—the battle is the Lord's.

May 4. "Take ye good heed unto yourselves therefore" (Deut. ii:4).

It does need from our side watching and praying. Take heed that the enemy may not get an advantage over you. Do not put yourself back upon his territory. Resist him.

May 5. "For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mark iv:22).

A day of manifestation is not very far off. The hidden things will soon be brought to light. Oh live every minute as if the next will reveal all in the light of God.

May 6. "And he went on his way rejoicing" (Acts viii:39).

This is all the Word has to say on the life and experience of the saved eunuch. This should be the sum and substance of the believer's life and experience—"rejoicing."

May 7. "He hath done all things well" (Mark vii:37).

If the people who saw the Lord acting and working thus confessed Him, how much more should we, who are on the other side of the Cross, praise Him thus! There is a day coming when, standing in His presence, we shall say: He hath done all things well.

May 8. "Thy faith hath saved thee; go in peace" (Luke vii:50).

Yea, go in peace! Peace which cannot be taken away, for He is our peace. May His peace rule heart and mind.

May 9. "The Lord appeared unto Abram, and said unto him, I am El Shaddai; walk before Me and be thou perfect" (Gen. xvii:1).

Our God is the El Shaddai, the all-sufficient one. Some one has said El Shaddai means "The God who is enough." And so He is. Oh for a perfect walk before Him! A walk of faith.

May 10. "But the Lord was with Joseph and showed him mercy" (Gen. xxxix:21).

O never doubt, child of God, the presence of the Lord with you! It is all mercy which is from His side for you; and that which tries and seems hard will be shown by and bye to be the greatest mercy.

May 11. "Save thy people, bless thine inheritance; feed them also, and lift them up forever" (Ps. xviii:9).

It is a prayer for Israel. But in it we can read our blessing. We are a saved people, past, present and future. We are a blessed people. We are a people fed and shall be lifted up forever. All of Him.

May 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also Christ" (1 Cor. xii:12).

As the human body, so the body of Christ. Many members but one body. His own life in every member. Are you enjoying your union with Him our glorified head?

May 13. "God set the members every one of them in the body as it hath pleased Him" (1 Cor. xii:18).

Every member in the body of Christ has a special place and special service. What is your place and your service? Find it out and then in dependence on Him fill that place.

May 14. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi:13).

The evil day is upon us, and never before does it need watching and standing fast in the faith as now. May we be kept by the power of God.

May 15. "My meditation of Him shall be sweet; I will be glad in the Lord" (Ps. civ:34).

His name is sweet to our hearts. It is like an ointment poured forth. To sit before Him with His Word, which makes Him known, and meditate is indeed sweet and produces the gladness and joy in the Lord.

May 16. "And Abraham called the name of that place Jehovah-Jireh" (Gen. xxii:14).

The Lord provided another sacrifice. Full and rich, perfect and complete provision He made, and in it all our need for time and eternity is supplied.

May 17. "All that the Lord speaketh that I must do" (Numb. xxiii:26).

Thus spake wicked Balaam. He was forced to do what the Lord said. May we yield Him, in the liberty into which He has brought us, the willing and ready obedience.

May 18. "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me" (Ps. cxxxi:1).

O for the lowly mind! How easy it is to be haughty and have eyes lofty. It is the dust where we belong before Him. There He can bless and satisfy us, while the rich He sendeth away empty.

May 19. "Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power" (Ps. xxi:13).

The Lord exalted in power and glory is soon to be revealed. What a time of singing and praise will come with His glorious manifestation.

May 20. "When I see the blood I will pass over you" (Ex. xii:13).

Our Hope 10 (1903-1904)

The precious blood, it shields and covers us. We are saved by it, washed and cleansed and eternally safe.

May 21. "The Lord saved Israel that day out of the hand of the Egyptians" (Ex. xiv:30).

We are saved, not only from the judgment, but we are saved out of the hand of the enemies. The death of Christ has overthrown all our enemies.

May 22. "Jehovah-nissi" (Ex. xvii:15).

"The Lord is my banner." It speaks of victory. But the word banner means "pole" as well. It is used in the passage of the brazen serpent lifted up. The pole, the cross, is our victory.

May 23. "Bless the Lord, O my soul; and all that is within me, bless His holy name" (ciii:1).

The more we know, the more we shall praise Him. When at last we shall see Him we will render perfect praise.

May 24. "Behold I send you forth as lambs among wolves" (Luke x:1).

Lambs among wolves. May we prove to be lambs indeed, with the meekness and patience of the Lamb of God upon us.

May 25. "Be of good cheer" (John xvi:30).

Blessed words from Him who is the same yesterday, today and forever! If you are not of good cheer—downhearted and oppressed—it is because of unbelief.

May 26. "Who hath sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i:22).

Sealed, yes, forever sealed by the Spirit. He in our hearts is the earnest of an inheritance until the redemption of the purchased possession.

May 27. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v:1).

Satan is the great espturer. He never likes to see the people of God free. Hence if one realizes in faith his freedom in Christ, he even attempts to entangle him over again in bondage. Therefore, stand fast in the liberty.

May 28. "O bring Thou me out of my distresses" (Ps. xxv:17).

This is the right way how we should expect deliverance in trouble. Do not wait on man and expect the solution of your difficulties, The Lord is able and will do it and you shall praise Him.

Our Hope 10 (1903-1904)

May 29. "The word which I have spoken shall be done" (Ez. xli:28).

Even so it will be. God is not man that He should lie or a son of man that He should repent. Every word shall be done.

May 30. "And being fully persuaded that what He had promised He was able also to perform" (Rom. iv:21).

May 31. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen" (Eph. iii:20, 21).

The time is short:
If thou wouldst work for God, it must be now;
If thou wouldst win the garlands for thy brow,
Redeem the time.

—*Dr. H. Bonar.*

Book Reviews.

Northfield Hymnal. For use in evangelistic and church services. Edited by George C. Stebbios. 224 pages. The Biglow & Main Co., N. Y. City. Cloth bound; 30 cents.

We take pleasure in recommending this new hymnal. It contains many of the old familiar Gospel hymns, with a number of new songs, which, no doubt, will become as popular as those sung for a quarter of a century. The book contains 250 hymns, carefully indexed.

From Bondage to Liberty. By John Newton. Bible Truth Dep., N. Y. City. 130 pages, postpaid, 20 cents.

This is a good autobiography of John Newton, the author of "How Sweet the Name of Jesus Sounds," and others. It will be read with blessing.

The Story of Christ's Passion. By Charles H. Leeson. Jennings & Pye, Cincinnati, O. 147 pages, 50 cents.

All books mentioned here may be ordered through "Our Hope," 80 Second St., New York city.

OUR HOPE.

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Editorial Notes.

The Story of the Bride.

The second longest chapter of the Bible, Genesis xxiv., contains that most precious story of the call of the Bride for Abraham's son Isaac, who she was, how she was called, adorned and guided through the desert and how she met Isaac, whom she loved though she had never seen him, and became his wife. The type of this story is the church, the Bride of Christ. It is so well known in this typical application that it hardly needs mention here. And yet we cannot refer too much to these simple things. Not a few believers *seem* to have discovered that the church is not at all the Bride of Christ, and they labor to prove their theory. But the Scriptures are very plain in the most simple types and in the fullest revelation in the New Testament that the church is both, the Body and the Bride of Christ.

The chapter to which we call attention in this note is so full and so rich that it is inexhaustible like every other Scripture and contains in type nearly every one of the great and blessed doctrines of the Bible. The great figures in it are, The Father, The Son, The Servant and Rebekah. In Abraham we have the type of God the Father and Isaac, as it is so well known, is the type of Christ the Son of God. The finished work of Christ and His exaltation is likewise indicated. "Unto him (the Son) hath he (Abraham) given all that he hath" (verse 36). Thus spake the Servant concerning Abraham's son. How it does remind us of the fact that after Christ had died and risen from the dead, (pre-

figured in Isaac's place as sacrifice upon the altar and his being taken from the altar), He hath been appointed heir of all things, the heir of God. The Servant, unnamed, is one of the most striking types of the Holy Spirit, who has come for that great purpose of calling out the Bride for the heavenly Isaac. The application in this respect is so wonderful that one could fill page after page without ever exhausting the subject. Like this Servant of Abraham, the Holy Spirit is the Sent One. He speaks not of Himself, but of the Father and the Son. He is faithful. He has gifts and bestows them. He succeeds in the mission for which He is sent. He guides and leads through the desert and presents the Bride to the Bridegroom. All this and much else is clearly given in the chapter.

And then the Bride. She heard, believed, accepts and leaves all. She had never seen Isaac, but believes all the servant saith about him and leaving the father's house, she follows him, with that one great object before her—meeting Isaac, becoming his wife. She was adorned with the gifts given to her by the Servant. They were jewels of silver and gold and raiment. These typify the blessed gifts in salvation. They were the gifts of Isaac and as such, but the earnest of his riches and his glory, she as bride is to share with him.

The Servant guides her safely through the wilderness. Her thoughts must have been concentrated in one word "Isaac." What did the Servant speak to her on that long and tedious ride? No doubt his theme was "The Bridegroom and his Glory." At last the meeting. There at eventide they meet. Isaac *came* to meet her and she *arose*. So Christ will come, yes very soon, from the living and seeing, and *we*, His Bride, shall arise to meet Him at eventide. Oh Beloved! a little while longer and the journey will soon be ended. We are on the way to meet Him. He is on the way to meet us. Take courage! Rejoice! Have your heart and mind centered upon the Bridegroom. Behold the Bridegroom! Go ye forth "to meet *Him*."

And as Rebekah was taken into Isaac's tent before the night had come, so shall we be hid with Him. Isaac

union with Rebekah typifies that wonderful union when the Church, the Bride of Christ, will become "the Lamb's wife."

What food for meditation is here in this chapter! Will you not go over it carefully and get some of the sweet honey from it? May God the Holy Spirit make it all *very real* to our hearts.

Elsewhere in this issue we print a poem which will help you too. The one to whom it was given long ago to utter these sweet words, is now at home with the Lord.

Longing for Home.

Some one has said "Blessed are the homesick for they shall get home." It would not always be true of the place we call in the earth our home, but it is true of the heavenly home, the Father's house, the believer's home. Many can look back to the time when they left their home here below and soon after the thoughts would wander to the old homeland and a longing for home would come. Do we know much of homesickness for that better, heavenly home which the Lord Jesus Christ has opened for us, preparing it, where He is now and to which the Grace of God has brought us? If our hearts are occupied with the Lord Jesus Christ and the blessed Hope of that home, there will be a longing for that home. The heart will be loosened from earthly things and our home will become more real to us. Through meditation in the Word the Holy Spirit will soon produce that cry for home "Even so come Lord Jesus."

And what a joy it will be when at last we are going home —*to our real home. What a home coming it will be "forever* with the Lord!" *Days pass quickly* and well may we close our eyes each night with the sweet and comforting thought "one day nearer home." Soon we shall be with Him. What a privilege, what a power "longing for Home."

A Word to Our Readers.

With this issue we complete the tenth volume of Our Hope; the July number will therefore be the first issue of volume XI. We thank our Lord for His goodness to us; that He has entrusted us with this ministry and with strength and abundant grace to continue in it. We praise Him for the blessing and encouragemcot He has been pleased to give to the household of faith "for the perfecting of the saints * * * * for the edifying of the body of Christ." We thank Him and take courage. We continue with this ministry as long as He permits us and through His Grace we hope to be enabled to minister to the flock of Christ, as of the ability which God giveth.

We like to have this magazine in the hands of every child of God to enjoy the good things from the Word. Not a few have written to us that they are not able to pay for it and others could hot afford the full price. We have continued to send the magazine to them without charge. We will be only too glad to send Our Hope free to any believer who desires to read it and who cannot afford the subscription price.

We trust under God's blessing the circulation of Our Hope will be greatly increased with the new volume. Now is the time to form clubs, to which we make very low prices. Send for sample copies, which do not cost you anything. We will also be thankful for prompt renewals.

Sea Cliff Bible Conference.

We call attention to the Sea Cliff Bible Conference announcement. It is expected that the attendance this year will be much larger than the previous years. If you cannot be with us for the whole time come for a day or two. Time tables of railroad and steamer will be published in the July Hope.

The brethren who expect to take part, as far as we can announce them, will be: C. I. Scofield, of Dallas, Tex.; G. L. Alrich, of Scranton, Pa.; W. Gelesnoff, of Brooklyn; I. M. Carnie, of New York; and the editor of Our Hope. Different Old and New Testament books will be studied,

and we hope to have a full program ready the end of this month. If you desire them for yourself and friends please let us know.

St. Louis and Toronto Meetings

The St. Louis Bible Conference was held in that city from May 2 to 8, and the teaching of the Word was attended with blessing to many hearts.

From St. Louis Mr. Scofield and the Editor of OUR HOPE went to Toronto, Ontario. Here we held for one week a series of meetings, giving sixteen addresses. These meetings were very largely attended, hundreds coming out in the afternoon and evening; some of the evening meetings were very large. It pleased the Lord to give rich blessing and much encouragement to the ministering brethren and to His people in Toronto through the ministry of the Word. He spread before us a rich feast and brought the truth home to many hearts with much power. We are confident that the day of Christ will manifest much fruit from these meetings.

It has been decided to hold a similar conference for Bible study in Toronto during September. These meetings will begin, our Lord willing, on the 20th of September, and will last for one week. Programmes will soon be out and we hope many believers from the States will come to Toronto at that time and meet with us. We hope that arrangements will be completed at that time for a large Canadian Summer Bible Conference, if the Lord wills.

All informations concerning the Toronto September Conference will be gladly given by addressing Mr. Gaebelein.

Publications by Dr. Brookes.

Dr. Brookes, who was well known to us and to so many of the readers of OUR HOPE as the editor of *The Truth*, had written a number of most helpful volumes on the scriptures and scripture exposi-

tion by which he still speaks though having passed to be with the Lord. These books are solid and filled with good things from the Word. We are enabled to offer these at a very low price, much below what they are sold for by the regular publishers. We hope many of our readers will avail themselves of the offers we make and study these books and then pass them on to others. Please state what offer you wish.

Offer I. *Maranatha (cloth binding)*, $1.25; *From Death to Life* (paper), 25 cts.; The Bible Inerrant, 10 cts., and Bellet's "The Son of God," 25 cts. Pub. prices, $1.85. We send these post-paid for $1.

Offer II. *Maranatha* (paper), 50 cts.; *Outlines of the Books of the Bible*, 25 cts.; Christ and the Bible, 10 cts.; Fifty Reasons for Believing the Bible, 10 cts.; Harmony of the Prophetic Word, by A. C. G., 75 cts. Pub. prices, $1.70. We send these for $1.

Offer III. Israel and the Church (cloth), 75 cts.; Till He Come, 30 cts.; Life Received and Nourished, 10 cts.; Outline of Revelation, 5 cts.; Studies in Zechariah, A. C. S., 50 cts. Pub. prices, $1.70. Our price, $1.

Offer IV. The Christ (cloth), $1.25; Historical Evidences, 10 cts.; Kelly Exposition of Daniel, 40 cts. Pub. prices, $1.75. Our price, $1.

The articles now running in Our Hope on "The Church and Churches" and on Romans xi. will be published in the early fall, the Lord willing. They will make two nice and helpful booklets, suitable for a larger circulation.

The Boston monthly meetings, held in the Park Street Congregational Church, corner Tremont and Park streets, June 2d, will be addressed by the editor of "Our Hope." Two meetings, at 3:30 and 7:30 P. M.

A tract written by our brother, Mr. F. C. Jennings, containing a criticism of "*The Time of the End*," has been published. We send this tract free to all our readers who may be interested in it. It is a strong argument for the removal of the church before the time of the end begins.

Fourth Sea Cliff Bible Conference.

SEA CLIFF, L. I., JULY 9-17TH, 1904.

The rich blessings received from our Lord through the ministry of His Word during the Bible Conferences held for three years in Sea Cliff, are still remembered by those who were privileged to attend.

We are glad to announce now that arrangements are being made for another Conference this summer. The dates which have been decided upon are July 9-17th.

The Conference stands and contends earnestly for the faith once and for all delivered to the saints, the verbal inspiration of the Bible, its divinity and infallibility, the assurance of salvation, the premillennial coming of our Lord, His coming for His saints imminent, the removal of the church before the great tribulation, the manifestation of the Lord and all the saints with Him, the literal fulfillment of the promises made to Israel.

Under the distressing conditions ruling in Christendom we feel it necessary to say that this meeting for Conference over the Divine Word is in no sense an exponent of any church, denomination, party or company of professing Christians. We welcome from the heart all who—maintaining the fundamentals of our holy faith, and are walking in truth and piety—desire to grow in grace and the knowledge of our common ever beloved Lord Jesus Christ.

A full program will be ready a month before the meetings, and will be mailed in any quantities on application. Mr. Scofield expects to be with us again over the entire time of the Conference. The other speakers and topics will be announced later.

The meetings will convene morning, afternoon and evening. As last year, they will be held in a large and comfortable tent, lighted by electricity.

Sea Cliff is a beautiful spot on Long Island Sound, within an hour's ride by train from New York City, and can also be reached by steamer. The village is situated on a high cliff overlooking the Sound. The harbor affords good and safe salt water bathing.

Several hotels and many boarding houses are within short distances of the tent. However, we think it advisable, if good rooms are desired, that they be engaged some time before. By holding the Conference two weeks earlier, we avoid the crowded conditions of hotels and boarding houses.

We will be glad to answer any inquiries, send time tables of steamer and railroad, or other information in connection with the Conference.

Please address all communications to A. C. Gaebelein, 80 Second street, N. Y. City.

The Gospel of Matthew.

CHAPTER XVIII (Continued.)

So closely is this chapter connected with the events of the previous one that it should not be divided into a separate chapter at all. It was "in that hour" the disciples came to Him with their question. When the Lord had just uttered the great truth "the sons are free" and added His gracious Word "that we may not be an offence to them" and the disciples asked their question about being greatest in the kingdom, the great Teacher continues His teachings.

"Who then is greatest in the kingdom of the heavens? And Jesus having called a little child to Him, set it in their midst, and said, Verily I say to you, unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens. Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of the heavens" (verses 1-5). In the Gospel of Luke (chapter ix:46) we read that they were reasoning amongst themselves who should be the greatest. Perhaps the Lord's words to Peter about the keys of the kingdom produced this strife among the disciples. While the Lord had set His face like a flint to go up to Jerusalem and spoke of His coming suffering and death, they had these selfish thoughts and reasonings. And so they approach the Lord, in the hour, when He who had become poor, had manifested His divine power in bringing the fish with a piece of money from the bottom of the sea to Peter's hook. And how graciously He teaches them. He knew their hearts and read their thoughts. He knew the depths of their natures and that one of their numbers was not His own. What love that He so patiently instructs them.

The disciples meant of course the kingdom of the heavens, as they understood it, that kingdom, which was and is to be established in the earth and their selfish ambition was reaching out for a great earthly position in that kingdom. They thought of the time when service, self-denial and suffering would be rewarded by the King; who then would be

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greatest? And the Lord takes a little child and sets the little one in their midst and through this object lesson teaches them who will be the greatest in the kingdom. What the Lord tells His disciples here is practically the same which Nicodemus heard from His lips in that night visit. The kingdom must be entered in and that means conversion, to turn about in a different direction, and become as a little child, in other words, a new life is given, a new existence begins, the believer is born again and enters the kingdom as a little child, as he entered by the natural birth into the world. He gives therefore the great characteristics of those who have entered the kingdom and the great principles which are to govern them. It is lowliness, littleness and dependence. These are the characteristics of a little child. "Whoever therefore shall humble himself as this child, he is the greatest in the kingdom of the heavens." Having entered into the kingdom by being born again, we are to act practically according to these principles and he who does so is the greatest. The new life will grow and develop, but in regard of these characteristics the believer is ever to remain a child in simplicity, dependence on the Lord and in lowliness of mind as well as self-forgetfullness. It is by the constant following of these principles that growth in Grace is attained. Nothing is more detrimental to the development of spiritual life than self-consciousness, self-confidence and pride. How often the Lord has to do with His children what the earthly father has to do with his children when they are wilful. He has to discipline them, and that means to show them their true place as a little child. "Moreover, we have had the fathers of our flesh as chastenera, and we reverenced them; shall we not much rather be in subjection to the Father of spirits, and live? For they indeed chastened for a few days, as seemed good to them; but He for profit, in order to the partaking of His hollness" (Heb. xii:9, 10). Lowliness of mind, that self-forgetfullness and dependence on God, was the path of the Lord Jesus Christ in the days of His humiliation. Let this mind, therefore, be in you which was in Christ Jesus.

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"And whosoever shall receive one such little child in my name receives me. But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk into the depths of the sea. Woe to the world because of offences! For it must needs be that offences come; yet woe to that man by whom the offence comes! And if thy hand or thy foot offend thee, cut it off and cast it from thee; it is good for thee to enter into life lame or maimed, rather than having two hands or two feet to be cast into eternal fire. And if thine eye offend thee, pluck it out and cast it from thee; it is good for thee to enter into life one-eyed, rather than having two eyes to be cast into the hell of fire" (verses 5-9).

The great thought put here before us is the identification of the Lord with every little one, each who has become a little child, that is born again. He is their Father and their Lord, closely identified with them. It reminds us of that beautiful word "He that toucheth you toucheth the apple of His eye" (Zech. ii:8). It is spoken of Israel, it finds a still higher application in us. We also may think of that other statement: "In all their affliction, He was afflicted" (Is. lxii:9). And so honor done to one of the little ones is done unto Him, injury done to one of them is injury done to Him. What glory of the believer this reveals! How this fact should teach us how to behave one towards the other and not despise any one who is Christ's. How apt we are to do this. This one or that one is so little taught in the Word, *he is so ungracious—and with all our criticism we forget he* is after all one of Christ's own.

Care, however, must be taken in interpreting the passage concerning those who offend, the casting into the sea with a millstone* and into eternal fire. That this cannot mean

*Christ here speaks of a kind of death, perhaps nowhere, certainly never used among the Jews; He does it either to aggravate the thing, or in allusion to drowning in the Dead Sea, in which one cannot be drowned without something hung to him, and in which to drown anything by a common manner of speed implied rejection and execration.—*Horae Hebraicae.*

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the true believer, who gives offence is obvious. The true believer may give offence, as alas! he often does, but the fate "eternal fire" or "hell of fire" is not for him. But in the kingdom, the kingdom of the heavens as it is now, there are not alone those who are truly born again, but also many who are mere professors without possessing life. These are of course indifferent and careless about grieving Him. The "eternal fire" is surely for those who though professing, continue deliberately in sin. And yet the exhortation has a most solemn meaning for every true believer. Whatever is in your way, whatever is a stumbling block it is to be removed. If it is the hand by which we serve and act, or by the foot, the walk, or by the eye, the very best we have, put *it away* so as not to give an offence.

And our Lord continues: "See that ye do not despise one of these little ones; for I say unto you that their angels in the heavens continually behold the face of my Father who is in the heavens" (verse 10): It would take many pages to follow or state all the different interpretations of these words and the various theories and doctrines which have been built upon it. That there are difficulties here none would deny.

Much has been made of this passage in teaching that there is a "guardian angel" for every believer. That angels have ministries which we cannot fully grasp now, looking into a glass darkly, cannot be denied.

"Are they not all ministering spirits sent out for service on account of those who shall inherit salvation?" (Heb. i:14). Faith can enjoy it, child-like faith, without going into speculation. However the passage does not teach that every believer has an angel who guards and protects him and who sees the Father.

The question is, does the Lord still speak of believers or does He now refer to actual little ones? We believe the latter is the case. With the tenth verse ends properly the exhortation of the Lord in answer to the question of the disciples. The little child He had put in their midst was most likely still there, and it is now concerning little

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ones, little children, He speaks, that they should not be despised. Children are subjects of the kingdom of the heavens. How little the disciples understood their Lord and how they needed the very exhortation not to despise one of these little ones is seen in the next chapter, when they brought little children to the Lord and the disciples rebuked them. The Lord then declared: "Suffer little children, and *do not hinder them from coming to me; for the kingdom of* heaven is of such" (chapter xix:13, 14). And when the *Lord now speaks of "their angels in the heavens continually* behold the face of my Father," what does He mean by it?

All of course depends on the interpretation of "angel." At the first glance it would *seem* as if these little ones have angels in heaven. There is a passage in Acts xii. which is the key to solve the difficulty here. When Peter, rescued by an angel, led forth miraculously from the prison house knocked at the door of the praying assembly and Rhoda maintained that Peter stood outside, they said "It is his angel." They believed that Peter had suffered death and that his angel stood outside. What does "angel" mean in this passage? It must mean the departed spirit of Peter. This fact throws light on the passage before us. If these little ones, who belong to the kingdom of the heavens, depart, their disembodied spirits behold the Father's face in heaven; in other words, they are saved. Surely heaven is peopled by these little ones. What a company of them is in the presence of the Lord! The little ones perish not. The work of the Lord Jesus Christ was for them. The verses which follow and which have been said to be an interpolation, belong rightly here; indeed, they fit in most wonderfully, though in the Gospel of Luke we have the substance of these words enlarged. "For the Son of Man has come to save* that which is lost." "What think ye? If a certain man should have a hundred sheep, and one of them be

*The omission of "to seek" is significant. They (little children) are lost ones needing a Saviour, but *seeking* implies a condition of active wandering from God such as in their case is hardly begun yet. —*Num. Bible.*

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gone astray, does he not leave the ninety and nine on the mountains, go and seek the one which has gone astray? And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. So it is not the will of your Father who is in the heavens that one of these little ones should perish" (verse 11-14).

(*To be continued.*)

Studies in Isaiah.

XV.

Chapter XIII.

With the thirteenth chapter a new section of Isaiah's vision begins. It is the third great part. Here it is not so much Israel which is before us, though the people and their future are seen throughout this section also. The nations and their judgment is the great burden of chapters xiii-xxiii. Following are the different prophecies contained in these chapters:

(1) Babylon. Chapter xiii.
(2) Results of the judgment of Babylon. Israel in safety. The king of Babylon fallen and the proverb against him. His fate. Chapter xiv:1-27.
(3) Burden of Philistia. Chapter xiv:28-32.
(4) Burden of Moab. Chapters xv, xvi.
(5) Burden of Damascus. Prophecies concerning Israel. Chapter xvii.
(6) Burden of Ethiopia. Chapter xviii.
(7) Burden of Egypt and Egypt's shame. Chapters xix, xx.
(8) Burdens of Babylon, Edom and Arabia. Chapter xxi.
(9) Burden of Judah. Chapter xxii.
(10) Burden of Tyre. Chapter xxiii.

The chapter which begins this third part of Isaiah contains a prophecy concerning Babylon and the judgment of Babylon. The first verse is the superscription, "The burden of Babylon, which Isaiah the Son of Amoz saw."

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The question is, first of all; What Babylon and what judgment of that city is here predicted? It is very important to have a clear conception of what Babylon is meant here before we give an exposition of the chapter. When the prophecy was given Babylon was not yet the great mistress of the world; the Assyrian world power with Nineveh for a center was still in the lead. But Nineveh and Assyria were to give way to the Babylonian world power and Babylon was to take its place. Now it is this Babylon which first of all is meant in this prophecy and the judgment which is predicted and to be executed by the Medes, the judgment of that city. However, this is only part, and at that a small part of *the fulfillment of this prophecy. Behind the first Babylon* there looms up a second Babylon, a Babylon still future, the last Babylon, the great mistress of the ecclesiastical and commercial world. It will be soon discovered that in this chapter on Babylon we find predictions which were *never* fulfilled when the first Babylon fell. Therefore, there must be another Babylon coming up, and in the judgment of it the unfulfilled prophecies in this and the next chapter will be accomplished. The king of Babylon and he who is behind him, Lucifer, the son of the morning, that sinister being who said, "I will ascend into the heavens" (chapter xiv:12-18) *points us to the great future events connected with the* end of this present age.

What, then, is the great future Babylon, of which the first Babylon was a faint type?

The last Book of the Bible gives us the answer. In the seventeenth and eighteenth chapters of the Revelation we find the prophetic description of the last Babylon, Babylon the Great, the mother of harlots and abominations of the earth. There we learn that all nations will be under the sway of her power and there we learn of the judgment and fall of that last Babylon in the awful and dreadful day of the Lord. We cannot enter deeper into the exposition of that future Babylon. It is not yet in existence, but all is shaping itself for its formation and manifestation.

We divide the interesting chapter before us into three parts.

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I. *Jehovah's Call to the Judgment of Babylon.* Verses 2-5.

"Lift up a banner upon a bare mountain, raise the voice unto them, shake the hand, that they may enter the gates of the nobles. I have commanded my hallowed ones, I have also called my mighty men for mine anger, them that rejoice in my highness. The noise of a multitude on the mountains, as of a great people; a tumultuous noise of the kingdoms of nations assembled together: Jehovah of hosts mustereth the host of battle. They came from a far country, from the end of the heavens—Jehovah and the weapons of His indignation—to destroy the whole land."

What a wonderful description of the coming judgment this is! Israel of old sung "the Lord is a Man of War" (Ex. xv:3). And surely the King of Glory is mighty in battle (Ps. xxiv:8). He is described of mustering the host of the battle and the kingdoms of the nations are brought together to carry out His purposes in judgment. The Lord of hosts moves surely among the nations and uses them in fulfillment of His own Word and in the carrying out of His plans. And as He stirred up nations against the ancient Babylon, so will He break the last Babylon to pieces by the instruments He uses. The ten horns in Revel. xvii are ten kings and these ten kings hate Babylon the Great and shall make her desolate and naked. "*For God hath put in their hearts to fulfill His will.*" Read carefully Revelation xvii:11-18. These kings are the weapons of Jehovah's indignation, and after they did His will they, too, will be judged and broken.

II. *The Day of Jehovah in Which Babylon Falls.* Verses 6-16.

"Howl, for the day of Jehovah is at hand; it cometh as destruction from the Almighty. Therefore, shall all hands be feeble, and every heart of man shall melt, and they shall be terrified; pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth; they shall be amazed one at another, their faces shall be as flames. Behold, the day of Jehovah cometh, and both with wrath and fierce anger, to lay the earth desolate, and He will destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall

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not cause her light to shine. And I will punish the world for evil, and the wicked for their iniquity: and I will make the arrogance of the proud to cease, and will bring low the haughtiness of the violent. I will make a man more precious than fine gold, even more than the gold of Ophir. Therefore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in the day of His fierce anger. And it shall be as with a chased roe, and as with a flock that no man gathereth together; every one shall turn to his own people, and every one flee in his own land. All that are found shall be thrust through, and every one that is in league shall fall by the sword. And their infants shall be dashed to pieces before their eyes, their houses shall be rifled, and their women ravished."

It does not take much study to see that this great day of Jehovah was not when Babylon fell. That partly the judgment of that city is described is undoubtedly true. However, the prophecy waits still to be fulfilled in that coming day of the Lord, the day of His manifestation and wrath, the day which is so frequently mentioned by all of God's prophets. It is the day when sun and moon are darkened, when there will signs in the heavens and the earth be shaken, when the Son of Man will appear visibly and gloriously to execute the judgment of the nations and bless His people Israel. The passage will only then be really fulfilled, and because the overthrow of the final apocalyptic Babylon is in connection with the day of the Lord, this day is here in its solemn grandeur described. Should any doubt the correctness of this interpretation, we only need to point to the fact that the world is to be punished for evil (verse 11) and that the earth is to be moved out of her place. All this besides the darkened sun, moon and stars was not fulfilled when Babylon fell.

III. Babylon Overthrown. Verses 17-22.

"Behold, I will stir up the Medes against them, who do not regard silver, and as for gold, they have no delight in it. And their bows shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eyes shall not spare children. And Babylon, the glory of Kingdoms, the beauty of the Chaldeans pride, shall be as when God overthrew Sodom and Gomorrah. It will never be inhabited, neither shall it be dwelt

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in, even to generation to generation; nor shall the Arabian pitch tent there, nor shepherds make fold there. But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats shall dance there. And jackals shall cry to one another in their palaces, and wild dogs in the pleasant places. And her time is near to come, and her days shall not be prolonged."

The Medes, as predicted here, thus fell upon Babylon and made Babylon a desolation. Here again we have a prediction which goes to the end and tells us of an overthrow, a *complete* and total destruction of the future Babylon such as was not carried out upon the first Babylon. The prophecy of Isaiah was fulfilled in Babylon and so will be fulfilled all which the Lord makes known in Revelation xvii and xviii. Then this prophecy shall be *all* fulfilled and the Messenger of God filling the earth with Glory will declare: "Babylon the Great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

THE SEVEN MONOSYLLABLES.

1. The "*Woe*" of confession (Isa. vi:5).
2. The "*Lo*" of cleansing (Isa. vi:7).
3. The "*Go*" of command (Matt. xxviii:19).
4. The "*So*" of correspondence (Col. ii:6).
5. The "*Oh*" of compassion (Jer. ix:1).
6. The "*No*" of comfort (Ps. xci:10).
7. The "*Ho*" of calling (Isa. lv:1). —*Sel.*

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Genesis.—Chapter xiv.

How little this intensely interesting chapter of Genesis is read and studied. It is one of the richest in this first Book of the Bible, rich in dispensational foreshadowings and spiritual lessons. The key to the chapter is found in the event with which the chapter closes. "Melchizedek King of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hands. And he gave him tithes of all" (verses 18-20). The cx Psalm tells of the Christ, David's Son and David's Lord, that he is a priest forever after the order of Melchizedek, and in the Epistle to the Hebrews we read of the full meaning of this. When the Lord Jesus Christ re-entered heaven and came into the presence of His Father and our Father, He was welcomed by God as an high priest after the order of Melchizedek (Heb. v:10 literal translation). In Hebrews vii we read more of Melchizedek as a type of the Lord Jesus Christ, and there special attention is called *to the time* when he "met Abraham returning from the slaughter of the kings and blessed him."

Melchisedek was a human being. We do not believe that it was a supernatural being manifested in the form of man. He was King of Peace and King of Righteousness and Priest as well, uniting the office of Priest and King and Prophet in himself. The way he is introduced in this first book, where genealogies abound, without descent, having in this sense neither beginning of days nor end of life (Heb. vii:3), makes him a very strong type of Christ, the Son of God.

Like Melchisedek, Christ unites in His person Kingship and Priesthood. However, though Christ is a priest after the order of Melchisedek, He does not yet fully exercise His Melchisedek priesthood. As priest after the order of Melchisedek He must have His *own* throne, for which He is still waiting on the throne of His Father.

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He is as the firstbegotten from the dead to be brought into the world (Heb. 1:6), and then He will be crowned with crowns and shall sit and rule upon His throne (Zech. vi:12-14).

The fact that when Abraham returned from the slaughter of the kings, when Abraham's enemies were delivered into his hands, that it was then the Melchisedek appeared with blessing to Abraham, and Abraham bowed before him and gave him tithes, acknowledging Melchisedek's supremacy, is the key for this chapter.

Dispensationally it shows the event when, after the conflict, that future time of wars by confederacies of nations, in which the seed of Abraham will be so much concerned, the enemies of God and of Israel will be overcome, and the King of Peace, the King of Righteousness, the great Priest, the Lord Jesus Christ, will appear to bless His earthly people. Then Israel will acknowledge Him as Abram did with Melchizedek. Melchizedek uses the name as "the Most High God," which is one of God's millennial names.

This makes clear the typical meaning of the war which is recorded in the first part of the fourteenth chapter. Four kings are mentioned—Amraphel, King of Shinar; Arioch, King of Ellasar; Chedorlaomer, King of Elam; and Tidal, King of the nations. These four kings fought against five kings and they overcame them. The four kings were a strong, powerful alliance, and, as such, they are types of the confederacies of nations, which at the end of this age play such an important role. The first war mentioned in the Bible, for it is the first war on record, is the type of the last great warfare preceding the Lord's return in glory.

But here are other lessons as well. We find that Abram is not at all concerned in this great warfare. Lot is, for he is taken captive and all his goods were taken, too. He dwelt then in Sodom (verse 12). In chapter xiii:12 we read that he pitched his tent toward Sodom—It did not take him long to settle right down in Sodom. May not the experience in Sodom have been a warning to him not to return there? He does not heed it, but returns to Sodom. A little while longer and he seeth his goods, his wife, his

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sons-in-law lost in the divine judgment. Now Abram, looked upon as a type of the true believer, who realizes his heavenly calling and citizenship escapes all the turmoil and strife which is going on in which Lot, the world bordering believer, becomes involved. But Abram is victor; he overcomes. Surely separation from the world is the true way of overcoming the world, and separation from the world is the child of faith.

Another interesting fact is that as soon as he hears that his brother's son, Lot, is carried into captivity, he goes to war and in a decisive battle brings back his brother Lot, his goods, the women also, and the people. What a manifestation of true faith, "love for the brethren." The flesh might have said, "Serves Lot right!" * * * "He reaps now what he has sown." * * * "Good for him and his greediness." But Abram acts in love and delivers his brother.

In the seventeenth verse we read that the King of Sodom went out to meet Abram after the slaughter of Chedorlaomer. Melchizedek, however, reaches Abram first. The King of Sodom came to Abram with an evil purpose, a most subtle temptation. The Lord knew about the dark purpose of the King of Sodom and sent the King of Righteousness and Peace, Melchizedek, to him to refresh and strengthen him as well as to bless him. It is still so. The Lord knows all the trials and testings of His children. He knows their ways, their dangers and circumstances. Before the test comes He blesses and gives strength for it.

"And the King of Sodom said unto Abram, Give me the persons, and take the goods thyself" (verse 21). This was then the temptation, the goods of the world, the spoil of Sodom was offered to the man of faith. It looked very plausible, for had not Abram conquered? Was he not entitled to something and share in the goods? But what is his answer? "And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth; that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest that thou shouldest say, I have made Abram rich" (verse 22-23). Faith alone could speak thus.

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Melchizedek had blessed Abram and mentioned the name of the Lord as the most high God, the possessor of heaven and earth, and now Abram's faith takes that new revelation of God, who had called him, and with it frustrates the plan of the enemy. His God is the possessor of heaven and earth; he does not need the world and the riches of the world. Not even a thread or a shoe latchet would he receive from the representative of the world, Sodom's king. This is true faith. True faith does not look to the world, does not ask anything nor does it take anything of the world. True faith rests in the promises of Him who is the possessor of heaven and earth and expects all from Him. May we as pilgrims and strangers be kept through the Grace of God unspotted from the world. The next chapter will acquaint us with a vision in which the Lord came to Abram after these things.

Romans xi.

(Continued.)

The second answer to the important question and argument that God has not cast away His people Israel is continued in verses 2-6. "God has not cast away His people whom He foreknew. Know ye not what the Scripture says in the history of Elias, how he pleads with God against Israel? Lord, they have killed Thy prophets, they have dug down Thine altars; and I have been left alone and they seek my life. But what says the divine answer to him? I have left to Myself seven thousand men who have not bowed the knee to Baal. Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, no longer works; since otherwise grace is no more grace."

It is historical evidence which is placed in these words before us. The Holy Spirit reaches back into the history of the nation and calls our attention to an important episode. The prophet Elijah lived in a time when almost everything

among the professing people of God was being swept away into the apostacy. A great reformation took place; God had answered the call of Elijah on Mou.. Carmel by fire, and when the fire of the Lord coosumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench, and when all the people saw, they cried out: "Jehovah is God! Jehovah is God!" The prophets of Baal were slain there and then. The Lord also graciously opened the heavens and there was an abundance of rain. All this has a typical and dispensational meaning, which we cannot follow in detail at this time. The wonderful manifestation of the Lord out of the opened heavens, however, did not turn the people from the path of apostacy. A little while later Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time" (1 Kings xix:2). Elijah, in the weakness of the flesh, fails and flees. We find him a day's journey in the wilderness. There we see him under a juniper tree, and he requested for himself that he might die; and said; It is enough; now, O Lord, take away my life; for I am not better than my Fathers. But the Lord meets His servant. "What doest thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left; and they seek my life to take it away. Twice he repeats this wonderful tale born by a discouraged and unbelieving heart. But now comes the answer of the Lord to him. He tells him how mistaken he is about being left alone, the only Israelite who has not fallen away. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him." The Lord had a remnant, a faithful remnant, among His people even at the time of their great apostacy. This is the thought and argument here. The *apostacy of Israel is never a complete apostacy*. The Lord has always a remnant faithful to Him

and the covenants among them. In this respect the difference of the apostacy of Israel and the predicted apostacy of Gentile Christendom is very marked. One of Israel's race has expressed it very pointedly in the following words:*

"The apostacy of Israel is not as the apostacy of Christendom. The apostacy of Christendom is incurable, but the apostacy of Israel is curable. Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His holy name. They still remember the Sabbath Day to keep it holy. They still, as the Apostle Paul says, have a zeal for God, although it is not according to knowledge. The children of Israel are like the brothers of Joseph. After they had sold Joseph into Egypt, they returned to their father Jacob, and then for a number of years their conduct was less blamable than it had been before. They seemed to have been anxious to please their father Jacob, and to walk before him in the right path. Still, there was upon their hearts the blood-guiltiness, in that they had delivered their brother Joseph into the hands of their enemies. And so it is with Israel now. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of [illegible] fore their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin with that. They do not like the blood of Jesus. They like the character of Jesus very well. Then they give up Jesus too. Then they give up the Father too, and do not believe in creation. And then they become agnostics, and say they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the field, which is to-day and to-morrow is cast into the oven. This is the downward career of the Gentile apostacy. But in the Jewish apostacy

*Adolph Saphir.

there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future."

The Lord always has a remnant among His people and that remnant is the sign and evidence that He hath not cast away His people.

We shall, however, show what we have to understand by "remnant;" and the remnant that has been, and will yet be called, we hope to fully investigate in our next article.

(*To be continued.*)

Notes on Judges.

Chap. xx.

"THE LAST FIGHT."

These last two chapters give us a picture of what we may call "discipline in the last days;" discipline as carried out by *a people who are still owned of God as His; and yet who are* so out of communion with Him that they have first to be disciplined themselves, even in carrying it out.

The opening of the chapter shows us a great assembly of all the tribes—Benjamin alone excepted—to the Lord in Mizpeh. There is a solemnity and dignity in this mighty gathering that is very striking; it is called the "assembly of the people of God." We must admit, too, that they are in a good position. No one can surely say one word of criticism against being "gathered to the Lord in Mizpeh." The *position* is excellent.

And this compels me to digress for a moment, and apply to the present day the very danger that may be connected with a true position. Would that every dear reader of these lines knew and enjoyed the scriptural truth, that has been recovered for us, by God's grace, in these last days, of being gathered simply to the Name of the Lord Jesus Christ. Some of us have rejoiced greatly at finding that nothing is really lacking even to "two or three" when gathered, in simplicity

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and confessed weakness, to that holy Name. He is, according to His faithful promise, in the midst, and little need have we to trouble about anything else. We have no other attraction; *no stately building, no soul-entrancing music, no* imposing liturgy, no ordained clergy, no oratorical preaching, no intellectual essays, no large numbers; but He, our Lord and Lover Who sums all worth, is *really "in the midst,"* and all is well indeed.

Thus to know no gathering centre than His holy Name, to disavow all minor separating differences, to allow convictions on no secondary truths, to divide from other believers; but to confess—and not only theoretically to confess, but to carry it out in practice—that we are *one* with all saints;—this is a scriptural, and very precious *position*, available to the very end.

But it can only be maintained by a corresponding *condition* of lowliness and dependence. We may, alas, very easily have the external position, without the power or blessing of it, without the joyous liberty, without the genuine dependence on the Lord Jesus; and the profession of fellowship with all saints may be still retained, but the power of it, in divine love, may have gone, until the profession is but an empty word, denied constantly in practice.

So was it in Israel: her position was excellent, her condition deplorable.

The Levite gives his account of the wickedness, only with a natural care not to expose his own selfish baseness: "The men of Gibeah rose against me, thought to have slain me, and my concubine have they forced that she is dead."

It works mightily—the host is moved by one impulse; they are gathered "as one man" (v. 1); they arise "as one man" (v. 8); they act "as one man" (v. 11). What more can be desired than a *right position* and *unanimity!*

Let us look on this scene and learn that much may still be lacking even to such. Swiftly the eleven tribes leap to judgment; instantly their swords are out; loud are they in their indignant threats, which shall evidence their own superior purity and burning zeal for God. They will do as the law commanded, and "put away evil from Israel." Little do

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they realize what that means, or how near to themselves that will cut. Put away evil! Why, it is from Dan to Beersheba, in the very warp and woof of their domestic lives, as the story of Micah evidences; but they see it in Benjamin alone, and ignoring all else will deal with it there.

Ah, my dear readers, it is always easy to judge some one else. It feeds, often quite unconsciously, the natural self-complacency of the flesh in us. It takes no spirituality to "judge." "If any one be overtaken in a fault," is it written, "*judge* such an one?" Not at all; but "*restore*" such an one; and only the spiritual can do that. But how will spirituality show itself? In "considering *thyself* lest thou also be tempted." In a word, self-judgment must always precede judgment of others, and where there is self-judgment, the restoration of the offender will be sought first.

Oh, to learn to-day just where all judgment must begin: *not with any one else, but with myself.* First cast out the beam from our own eye, then shall we see clearly to pluck the mote from our brother's. Judgment must always begin in that which is closest, and radiate outwardly. The first necessity to-day is not the putting away of evil from others, but from ourselves. Nothing takes the place of this. And always, at the end of a dispensation, we may see what is evidenced in this gathering of Israel at Mizpeh. Zeal in those in a correct position in condemning others' slackness is judging themselves. Has it not been, is it not so with us in our day? It is but another evidence that we are at the *end*.

So at least was it in Israel. They take little counsel of the Lord. What need? Is not their duty clear, in view of the flagrancy of the wickedness? They simply send a hard, lofty, exasperating message to Benjamin: "What wickedness is this that is done among you?" It is only "among you;" we are quite free of evil. Is it any wonder that Benjamin would not hearken? So they go out to battle and the Lord permits the fruit—the unavoidable fruit of universal declension from Himself—to be evidenced at the very end, by *conflict between brethren!*

But they do ask counsel. There are no tears, no sorrow, no self-judgment, no just sense of the common sin, and

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shame, and humiliation of it all, no real recognition of relationship, no "Benjamin, *my brother;*" but they simply assume the place of righteous executors or judgment, and the only question is,—and this they ask of Jehovah—"Who shall go up *first* against the children of Benjamin?"

Did no memory recall, no heart feel, no eye weep over the contrast with that earlier day when they had asked, "Who shall go up first against *the Canaanite?*" There is no record to tell us this. But look around. Time was when every child of God was linked in love with every other saint, to fight only against common foes within and without. And now—*now*—what need to depict the sorrowful contrast? To dwell on it might look like accusation, but is not the contrast with those early days of Acts evident; is not the similarity with Israel at Mizpeh all too clear?

The first day's battle has a strange result. Defeat is the portion of the tribes. But it is good to see the wholesome lessons that that defeat teaches, and that are quickly learned. For now the people *weep* before the Lord. Bochim is found again, and the Angel of the Lord is still there—has never left it; and whenever we too go to Bochim we too are met in tenderest grace—whenever brethren weep together, rather than fight together, or weep at the very necessity of conflict, surely there is blessing; and fain would we hope that even with us there has been more tendency to this of late. Now, too, Israel is becoming tender of spirit, and vital unchangeable relationships are recognized (not *made,* mark, they have always been there) as they now ask if it is Jehovah's will that they again go up against "Benjamin my brother."

Yes, they must go up again. It is not the permission of complacency, but rather in the way of continued discipline; the lessons must be ploughed in deeper; they must walk the path they have chosen, to the end.

But again Israel's blood flows freely, and again are defeat and humiliation pressed upon them. Strange, perplexing enigma! They have asked "who should go up?" and then "should they go up at all?" and it is only in simple obedience that they have gone to battle, yet are they shamefully defeated!

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It was surely chastening—they had not heard the word "as many as I love I rebuke and chasten," but *we* have. And may we not see in the conflict still permitted between certain saints, in the utterly ineffectual efforts to heal breaches, the fulfilment of the same word to the very last condition of the church as a witness of God in the earth. "As many as I love I rebuke and chasten." Oh, to hear and heed that gracious word, my brethren. He loves us. Our very sorrows, our very shame, our very defeats prove that He loves us. When we are gone from the scene, the apostate mass will get together under one head quickly enough; and *then* so shall *we* with our Head, *but not here.*

One may discern the further lessons learned consequent on the second defeat, for now the people not only weep but "*fast*," and wait quietly on the Lord, sitting before Him. They begin to discover that God has a controversy with them, and they humble themselves under that mighty Hand, in repentance. This is exactly the one and alone path of safety and blessing this very hour for every one that has an ear to hear. For is it not to this same time and condition that this word is spoken, "*Be zealous, therefore, and repent*" (Rev. iii:19)?

But not only does Israel get further from the world in fasting, but closer to the Lord by offerings. It is true that there seems to be a strange defect in the omission of the sin offering; but they put themselves out of sight, as it were. They seem to say, "look on these offerings that Thou hast ordained,—remember Thy altar;—Behold, oh, God, our shield, and look upon the face of Thine anointed. Here is One worthy of Thy regard. The value of His devotion to Thy glory in the burnt offering, of His love to Thy people seen in the peace offering is as precious to Thee as ever. We have failed; we fall back on the offering."

So do *we*, beloved. We have failed; but now we may hear a clear voice filled with strong melody, "I am the Amen, the Faithful and True Witness, the beginning of the Creation of God," and this is our Comfort and Rest even to-day.

Well, victory comes on the third day: a sad, sad victory, in connection with which there is no joyful song; no Deborah

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is found to raise a pæon of triumph; there is still nothing but weeping, as much now on account of their victory, as before, for their defeat.

But are we then to gather that discipline is impossible in the last days; that, inasmuch as none can say that they are without sin, that therefore none can exercise any discipline? The conclusion is unwarranted. It goes too far. It would make us distinctly disobedient to a plain command of scripture; and no human failure, down to the very end, can weaken, far less nullify, one jot or tittle of the divine Word. Truth is always in balancing lines; any truth, if not held in proper balance with its opposite truth, but is forced to an extreme, becomes error. For example: if, in clear recognition of the truth of complete failure everywhere, it is insisted that there can now be no discipline; no admonition as a brother of him that walks disorderly, whilst shunning his companionship (2 Thess. iii:14, 15); no wholesome, severe rebuke before all, that others also may fear (1 Tim. v:20); no putting away from among ourselves of a wicked person (1 Cor. v); then is this dangerous error, dishonoring to God's Word, and destructive of the holiness that must characterize the assembly of His people.

If, on the other hand, any principle be admitted that results in the severest discipline known to the New Testament;—that found in 1 Cor. v, and there applied to the most flagrant moral depravity—being practically directed against fellow-saints; so that they are, as far as lies in us, kept away from His Table, then is the error as pernicious, serious and sad in its effects as the other.

We live in the midst of both these errors, in full fruitage on all sides. On the one hand we see almost, if not entire, indifference and carelessness as to discipline; on the other we see some subverting the very truth of the unity they profess to maintain, by separation—not from sin, that were well; not from wickedness, that were to be commended; not from the world, that were honoring to God, but from *one another*; from saints equally manifesting the holy and divinely formed membership of the One Body.

What shall we do? Where shall we turn? Shall we once

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more come out from all, and start afresh, as a few saints did in simplicity about seventy-five years ago? Let me answer by a question. Have we not learned by our meditations on this precious book that God never simply repeats? That an Othniel, an Ehud, a Barak, a Gideon, a Jephtha, a Samson, are none of them repetitions of the other? Always is there a new worker, to work a new work, to meet the new conditions.

No, we must not look back and imitate, except on the broad lines of "whose *faith* follow." We must, as individuals, wait on God, *now*, and look up. We must wait on God, and be individually obedient to His Word, as we have light on it. Let us take this as an axiom: that Word is not weakened by our failure. We are as bound to be obedient to every letter of it, as if there had been no failure at all; as bound, therefore, to be separate from evil as were the first believers; as bound to admit to closest fellowship every single clearly evidenced member of the One Body, as were the saints at Pentecost. Let my dear readers be much in prayer before God; let them, in lowly, sincere self-judgment, confess the universal sin and failure, and their own share in it; let them, in the same lowly tenderness of spirit, testify to the truth of the holiness of God's House on the one hand, and of the unity of the Body of Christ on the other, and—leave the rest with God. It will very likely be that they may find their path growing more trying, more lonely, but let them cry mightily to God lest their aims [illegible] become narrowed to fewer than all saints,—their hearts contracted to less than the whole church—their interests self-centred; for, if so, they will but form together another sect, another shame.

It may be absolutely impossible to avoid the appearance of this, and men may so call them; but they can well endure this, *if God does not call them so.*

Finally, let us ever remember that if I see a brother sin, it is a loud call indeed—but for what? For judgment on him? Not first, but first and foremost for self-judgment. Mark it well. Serious work is now before me requiring delicacy of discernment, tenderness of heart, a divine discrimination, activity of love, every effort to restore; then, and not till then,

the little company gathered to the name of the Lord Jesus Christ, and, in that holy name, must take faithful and solemn action *in putting the offender away from their company.*

Such discipline is not vain, but as weighty, as solemn, as effective as ever. Numbers never gave validity to it. Carnal ecclesiastical pretensions never were its power. The present parodies on it, in the exclusion of saints, bear no resemblance to it. It was, it is, it ever will be, the One Name of the Lord Jesus Christ, in which the power of all discipline lies; and, two or three gathered, in utter weakness and dependence, to that Name, have all the power for discipline that the Assembly of God ever had, at any time, in any place, or will have—till He Come.

F. C. J.

Rebekah.

*"And they called Rebekah, and said unto her, Will thou go with this man? And she said, I will go. * * * And Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death"* (Genesis xxiv:58, 67).

Thine the beauty and the glory,
Heir of all things, Son of God;
Shining o'er me, and before me—
Lighting all the desert road.

Thine the grace that made me ready,
Saved me, ne'er from Thee to roam;
All my heart is where Thou dwellest:
Thou my hope; Thyself my home.

Roll afar, ye many waters;
Nought can hold me from my bourne—
Where my mighty Guardian came from,
There, with me, He must return.

Buried in the world's dark city,
I had perish'd with my mate;
But the Steward, sent to save me
Met me in his Master's grace.

Ask'd me for a little water,
Let me quench his camels' thirst

Saw in me—Bethuel's daughter—
Her he pray'd for at the first.

On the "Errand" that He told me,
Of the living one who died;
Of the Father's love and counsel.
Taking unto Him a bride.

Nothing I remember—nothing
But that sacrifice and choice;
Never music fill'd my spirit
Like that penetrating voice.

Could I hear this Eldest Servant
And for Isaac not be won?
Oh, the *Father* loved and sought me,
Sent and claim'd me for His Son.

Let the token on my forehead,
Let the bracelets on my hands—
Prove me chosen—now the daughter
Of the Lord of all the lands.

I will go—how should I tarry?
He—His Father's own delight—
He was unto death obedient:
Let me walk with Him in white.

Jewels, raiment, gifts, the Servant
Brought for me from Isaac's hand,
Precious things that else had never
Shone in any foreign land.

I shall see Him in His beauty,
He Himself His bride will meet;
I shall dwell with Him forever,
In companionship complete.

Thoughts of Him are strength and gladness,
Ah! who comes? who walks this way?
"'Tis my master" see—the Bridegroom,
So she hid herself that day.

And the Servant told to Isaac
All things, all that He had done.
Comfort flows, o'erfilling Hebron—
For the Father loves the Son.

First Epistle of John.

By G. L. Alrich.

The beloved John who leaned on Jesus' bosom is the one chosen by the Holy Spirit to write this and the two following Epistles; in all of which is to be found very much of precious truth for the believers to whom they are written.

The key to the first Epistle is fellowship (i:3, 6, 7); and connecting it with the purpose of the epistle as expressed in chapter v:13 we find the whole epistle opening up to our hearts and minds. Nine times in this epistle the believers are called little children; in seven of these passages (ii:1, 12, 28; iii:7,18; iv:4; v:21) the word used is one relating to our birth, as though He would say "My little born ones." In the other two (ii:13, 18) the term is one referring rather to children in training. Gathered about these seven passages, in which we are referred to as regenerated ones, we find the whole teaching of the epistle.

First it is the fellowship of the little children (chap i:1; ii:2). As born ones in the family of God, all our fellowship is based upon and springs from our life in Christ Jesus (i:3, with Gal. iv:5, 6), and hence the first verses speak of the manifestation of that life which is in Christ, and which is ours because we are in Him. Following upon this comes the word about our fellowship as children. Four times the term is used in this first chapter, and nowhere else in the epistle (vv. 3, 6. 7). First it is fellowship with the Father (v. 3). Confining our thought to simply one line, it is our fellowship with the Father in Christ, just as typically, in the old Jewish Economy, the offerer had fellowship with God in the offering, part of which was consumed upon the altar, and a portion of which was eaten by the offerer. As a little child I stand at Calvary redeemed, having had fellowship with God in that offering of Christ upon the cross, by faith; and now with the Holy Spirit as my guide (Jno. xvi:13-15) I am to enter upon the heart study of what the Bible has to tell me about

Christ. And so by faith I am to enter ever more and more fully into fellowship with God in Christ; and to be practically obeying a Peter iii:18.

Then again my fellowship as a little child is with Jesus Christ, His Son. And here the converse of my fellowship with the Father is true: it is fellowship with the son in the Father. On Resurrection morning He sent a message through Mary Magdalene to His disciples which shows me the meaning of this: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God and to your God" (*Jno. xx:17*). As a little child I am now through the Holy Spirit, to enter into something of the meaning of that name Father (cf. Rom. viii:15; Gal. iv:6). I am to enter into the holiest by the blood of Jesus, by the new and living way which He hath consecrated for me, and in the full assurance of faith with my heart sprinkled from an evil conscience; I am to know my Father (Heb. x:19-22). I am to see Christ seated there in full acceptance by the Father, as appearing there for me; and I am to enter into the enjoyment of all that His presence there means to me. And through Him I am to have free access to my Father and my God (Eph. ii:18).

Yet again it is also fellowship with each other (v. 7). In olden times the village well was common property, and the people of the village had fellowship in its use; and many were the talks which they would have at the well's mouth. Christ, our Lord and Saviour, and God, our Father, are the common possession of all the little children, and we are all drinking of the same well of blessing and grace; and many are the sweet seasons of converse which we spend at the well's mouth; talking of Him and the marvels of His grace; the preciousness of His death and resurrection; and all the most blessed and glorious things which belong to us in Him as little children (cf. Mal. iii:16,17; Acts ii:42, 46, 47).

In connection with this fellowship with each other, we have the thought of its being the privilege of all who are walking in the Light. This, every believer is doing to a greater or less degree. The Light, which is Christ

Himself, showing us each to be in Christ, the objects of His special care; and revealing all there is of Christ in each of us, to our fellow Christians. Not the light which reveals the faults of the other little children while it hides mine own from me, but which has the very opposite effect. Light at once brings up the question of sin, for light ever reveals what is wrong in our hearts and lives; and inasmuch as all sin mars fellowship and breaks off communion with our Father and our Saviour, and also with each other, we must know whether it can be put away, and if so, how? This is what the Holy Spirit at once tells us about; the Light reveals the sin and the blood cleanses from all sin (v. 7). On our part there is to be a bringing of the sin to the Light by confessing it, that God may deal with it properly, and remove it, so that we may have the continuance of our blessed fellowship in the Lord. The Holy Spirit guards us against the error of the so-called eradication of the old nature (v. 8); and also the equally wretched error of our being without sin, so as to say that we have sinless perfection (v. 10). Claiming anything of this kind is only self-deception, and makes God a liar. The truth is that whatsoever is not of faith is sin. Our Father would have us keep clear of sin (ii:1); and for that purpose has written us all about our fellowship with Christ and Himself, and with each other, as in chapter i. But when failure comes in and sin is committed, there is an Advocate, Jesus Christ the righteous, our mercy seat, that all the sins may be put away. Remember, especially, that our failure and sin never touches or affects the question of our sonship, or our son-place, for that would at once call into question the value of the finished work of Christ; but these things do mar and interrupt our fellowship and communion with God our Father, and with Jesus Christ, as also to an extent, with each other.

We next have the walk of the little children (vv. 3-17 of chap. ii). This walk has to do first with our fellowship with the other little children in the family of our Father, and then with the world around us. In verses 3-14 we have the thought of our walk with the other little children, and in

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verses 15-17 that of our walk in the world. One word characterizes our walk in the family—love. This enters into our every relationship to them. It is possible thus to walk in love because of our having been born again, and having the love of God shed abroad in our hearts (Rom. v:5). This makes clear the meaning of the word commandments, which occurs some six times in this section; at first sight it has the semblance of legalism; but the commands of love to a loving heart are never such. Nor does the obedience to such commands savor at all of the bondage of legalism. Moreover, a walk of this character among the other little children is evidence of our being in the Light. While the absence of such love, and the presence of hatred in the heart, just as clearly tells others that we are in the darkness.

The other view of the walk of the little children is that which has to do with our relation to the world through which we are passing as a stranger pilgrim band. Remembering our position as being in it, while not of it; strangers by birth and pilgrims by character and walk, we readily understand the word, "Love not the world, neither the things that are in the world." And the Spirit makes clear to us that the love of the world, and consequent fellowship with it, is not at all consonant with the love of the Father; the two never go together. Again, we see the liberty of the little children from all legalism in this matter, for the love of the Father and fellowship with Him and Christ so fill and hold the heart and life, that there is neither room nor desire for the world in its lusts. Remember that the word for world is that which means the present outward form of things, as evidencing that underneath all there lies "the lust of the flesh, the lust of the eyes and the pride of life." Remember the word of the Holy Spirit in Colossians iii:1-4.

We next come to the Holy Spirit's warning against the Antichrist (ii:18-27; iv:1-6). The little children are told plainly of these things, that they may be guarded against the forerunners of the Antichrist, and their evil teachings, as they were then and are now abroad in the world. Six

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things are spoken of in this section as marking these forerunners of that awful personage. 1. "They went out from us"(v. 19). Not a few of the errors of the past and the present which have done so much harm, have been characterized by this origin (Acts xx:30). 2. "They were not of us" (v. 19). In the true and blessed sense of being the little children of the Father, and entering into the fellowship of the little children, the teachers of these errors were never of us, no more than their errors were of the Holy Spirit. Professors they may have been, but never possessors. Yea, they may have seemed true to human vision and judgment; and were only known by the Father. Of course this at once shows us that the Holy Spirit has not the true reformers of any age in mind; they went out from error unto God and Christ alone. 3. Their manifestation follows (v. 19). The evil within would be in close proximity to the little children, and would do more harm than if it were outside, and clearly manifested. So not being able to endure the Light or to enter into the fellowship, there was a departure, and at once they were made manifest with their erroneous teaching. 4. The Holy Spirit then characterizes them as liars (vv. 22, 23), because of their denial of Christ. That is the crucial point as we shall see in chap. iv;1-6. The denial of any revealed truth concerning Christ is a lie, and comes from the father of all lies; and lies ever mark the forerunners of the Antichrist, who is himself *THE LIE*. We need not be told how every error that has ever cursed the world with its mimic Christianity, has spoken and taught some lie about Christ. 5. They lead astray (v. 26). This needs no comment; multitudes of the mere profession and of the unregenerate world flock after these things. And alas at times some of God's own people are for a time mixed up in it, to their own detriment and heart sorrow at last. 5. In chap. iv:1-6, the Holy Spirit specially speaks of the errors of the Antichrist and his forerunners, as connected with our Lord Jesus; "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye heard that it should come; and even now is it

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already in the world" (v. 3). The name of the Lord here used—Jesus Christ—in connection with the phrase "come in the flesh," covers the whole teaching of the Word concerning Him: His eternal Divinity; Incarnation; Vicarious Death; His resurrection as the God-man, bringing his body out of the grave, and his presence as our Great High Priest *now at the right hand of the Father for us. The denial of* this in whole or in part marks the Antichrist and the spirit of Antichrist that is already in the world. So that the little children who simply accept by faith the infallible Word of God, and do not stop to argue from a human standpoint, need never be deceived; nor be in danger from the snares and wiles of the Antichristian spirit and errors of the present day. The little children need not read through all the volumes of worse than spiritual and literary trash that is put out by teachers of error; for the Holy Spirit has marked it all with the spiritual skull and cross bones, and the great red letters that say *POISON*, are clearly seen. No need to take it to know its effects.

Our infallible Guide into all truth next presents to us the Hope of the little children (ii:28-iii:24). He sets over against the Antichrist and his forerunners with all their specious errors, the blessed Hope of the Coming of our Lord Jesus Christ. And this is seen in our epistle right in the midst of the warnings against these errors. When we remember that a great number of these very errorists are *PRETENDING to teach the truth* about our Lord's Coming we see the reason for so placing this precious truth. It is as though the Spirit would say: Do not take in every thing that pretends to hold this blessed Hope; look to see whether it has the label of error upon it in the way in which it speaks of Jesus Christ. In these last days Satan is purposely trying to bring discredit upon this precious truth by using it as a sort of gilding for the sepulchres of error that are full of all spiritual death and miasma.

(To be continued.)

The Heart of the Lesson.

Interoational Sunday School Lessons for June.
By C. I. Scofield.

CHRIST'S TRIAL BEFORE PILATE.

(June 5. Mark xv:1-15).

I. Lesson Analysis.

1. *Jesus and Pilate* (verses 1-5).—See below.

2. *Jesus and Barabbas* (verses 6-15).—The foundation doctrine of redemption is vicarious sacrifice, and in all Scripture there is no better illustration of substitution. (1) Barabbas means "son of his father," and that describes us all. By nature we are all sons of our father Adam. (2) Barabbas was justly condemned to die. He was not on probation to see if he would become a good man. The law had condemned him; he was awaiting execution (Rom. iii:19; John iii:18-36). (3) He was unconditionally released simply because another was dying in his place. (4) He did nothing whatever to secure his pardon but accept it.

3. *The final testing of man under law* (verses 6-15).—For centuries man had been under the testing of the law. What was the result? The religious leaders of the nation to whom the law was given could not discern the Lord of glory, though they were expecting Him, and had a wonderful mosaic portrait of Him in the law and the prophets. Neither could they discern perfect moral loveliness, but clamored for the release of a murderer and the crucifixion of Jesus.

II. Heart of the Lesson.

It is not easy to say what is the deepest heart of things here. In a very supreme sense, of course, Jesus is the central figure, as in any scene in which He appears. But so incontestable is His prominence that often it is not the fact

to be insisted upon—it goes without saying. Often the real question is: What will this or that man or body of men do concerning Jesus who is in the midst? For the Incarnate Word, like the written Word, is a discerner of the thoughts and intents of the heart, and His very presence compels disclosures of what is passing in the inmost being of the bystander.

In this lesson the human interest centers upon Pontius Pilate.

Think of Pilate. When a famous skeptic saw Munkacsy's "Christ Before Pilate" he said with a sigh, after looking long at that great picture, "The artist has reversed the positions of these men; he has painted, not Christ before Pilate, but Pilate before Christ." And so it was. One pities Pilate while condemning him. Compelled to admit the sinlessness of Jesus, and therefore urged by the law, by his conscience, and by the importunities of his wife to deal justly, he yet dealt unjustly. Even his inclination seems to have been strongly on the side of Jesus; he "sought how he might set Him free."

Do not imagine that there has been but one Pontius Pilate in the personal history of Jesus Christ. Alas, there have been countless millions of Pilates during the nineteen centuries in which Christ has been on trial in the forum of conscience and of reason. When Pilate said: "I find no fault in Him," he acknowledged a fact unique in human history. Of no other human being could that justly be said. Jesus alone among the sons of men has been without fault. All other goodness has been flawed with badness; all other greatness has been linked with littleness; Jesus is the only sinless one. And so Pilate believed. So all men who know the story of His life have believed and do believe.

So, believing, Pilate pronounced the sentence which sent Him to the cross; so believing thousands are "crucifying to themselves the Son of God afresh." In what essential respect do they differ from the Roman governor of infamous memory?

Three possible courses were open before the first Pilate—have been and are open to all succeeding Pilates. The first

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course was the obvious one of evasion and delay. Catching at a word (Luke xxiii:6) Pilate sought to shift upon Herod the decision for or against Jesus. But no, it was Pilate's question, and he could not pass it over to another. Again Jesus stood before Pilate; evasion had failed. Two courses only remained—to act upon the logic of his own admission of the faultlessness of Jesus, or, in deliberate violation of conscience, to cast Jesus out. He chose the latter course. Why? Because it seemed to accord with his present interests. To side with Jesus might, in the then precarious favor in which he stood with Cæsar, mean the sacrifice of his worldly prospects. To incur at that time the enmity of the Jews might mean the sacrifice of his governorship, and he was not prepared to do right by Jesus at the cost of worldly prosperity. For the present prosperity of a questionable business, for a dance, or a game at cards, or a sensual play, millions are rejecting that very Jesus whom they profess to admire and to find without fault.

CHRIST CRUCIFIED.

(June 12. Mark xv:22-29.)

I. The Lesson Analysis.

1. *The sure word of prophecy fulfilled* (verses 22-29).—The twenty-second Psalm is a picture of the crucifixion painted with photographic minuteness of detail by the Spirit of God more than 1,000 years before the cross was set up.

2. *The inescapable alternative* (verses 26-32).—"Let Christ, the King of Israel, descend now from the cross." "He saved others, Himself He cannot save." Most true! that was the actual alternative. He had descended from the cross; if He had permitted His own rescue by the twelve legions of angels, not a human soul would have seen the face of God in peace.

3. *The forsaken son* (verses 33-36)—(see below).

4. *The voluntary death of Jesus* (verse 37).—Make no mistake here. Jesus, even in the agonies of the cross, did not die of necessity. He "gave up" His spirit.

5. *The rent veil* (verse 38).—Only one instructed in the tabernacle types can appreciate what that meant. Briefly, so

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long as the veil between the holy place and the holy of holies remained, the way into God's presence was impossible for all humanity save only one man, the high priest, and he could enter but once each year. The rent veil made "a new and living way" into God's presence for all men who would come by that way (John xiv:6; Heb. ix:1-12; x:19-22).

6. *A convinced spectator* (verse 39).

II. The Heart of the Lesson.

The heart of this lesson must be found in an adequate answer to Jesus' desolate cry from the cross, "My God, my God, why hast Thou forsaken Me?" The emphasis must be put on the personal pronouns "thou" and "me." "Why hast *Thou* forsaken *Me*?" The cry was appropriated by our Lord from the twenty-second Psalm, the Psalm of crucifixion (see verses 14-18), and in that Psalm the argument implied in the words of Jesus is more drawn out. "Our fathers trusted in thee; they trusted, and thou didst deliver them; *they cried unto thee and were delivered.*" Why were the fathers, though faulty and sinful men, delivered when they cried unto Jehovah, when the sinless One, whose delight had ever been the Father's will, was forsaken of Jehovah in the extremity to which perfect obedience had brought Him? The difficulty is a real one, and any adequate theodicy must meet it. God is the moral Governor of the universe, and in all the ages of His rule over men He had but One sinless and perfectly holy subject—His own incarnate Son, Jesus Christ. Why should the only human being who ever deserved the entire approval of God be abandoned to the whim of a despot, the insensate rage of a mob, the cold hatred of bigots, and, so abandoned, be forsaken of God in the extremity of a cruel death?

Let it be repeated—the difficulty is a real one. For, if mobs and despots and bigots are supreme in authority over perfect goodness, then God has resigned, or is a myth. There is no Supreme Ruler.

For all other suffering save the suffering of Jesus Christ many reasons may be found in perfect harmony with both the goodness and justice of God. It is eternally *right* that God,

In Plato's phrase, should "rivet together" sin and suffering; and furthermore, suffering is often, in the moral government of God, both purifying and remedial. Suffering is the crucible in which dross is burnt out, that the gold of God may be pure.

"'Tis suffering sublimes the soul
So perfect peace may come at last,
And I shall know God's kind intent
When these sharp pains are past."

But in Jesus Christ was no dross of Adamic nature, no sin to which suffering might justly be "rivetted." And not only so, but even those who deserved to suffer were delivered if they cried to Jehovah. Amongst all the suffering sons of men Jesus only was "forsaken." Why?

Men have thought the doom of the wicked heathen to reflect upon the moral government of God, but here, forsaken of God is no filthy heathen sinner, but the holy Son of God. Let this be accounted for.

And just here is the necessary test of any theory of the atonement—does it account for a holy Son forsaken in a cruel death? If Jesus dies only to afford such a spectacle of moral grandeur as must forever enchain the hearts of men, and so transform human character, then the forsaking of him by God meant that God disowned the act, dissociated Himself from it. If the cross meant only a supreme manifestation of divine love, then the Father could not have been absent. But if Christ were indeed the sacrifice for the guilt of the world; if, in infinite compassion toward man, and honor toward God, He was in one supreme act of suffering doing right by the moral order of the universe, and putting everlasting shame and ignominy upon sin; then indeed we may understand that God could not associate Himself with human guilt, and that the forsaken One suffered the forsaking that we might never be forsaken.

CHRIST RISEN.

(June 19. Matt. xxviii:1-15.)

I. The Lesson Analysis.

1. *The empty tomb.* Verses 1-6. From the very moment when Jesus "gave up the ghost" in expiating our sins

His triumph began. His bones were not suffered to be broken; His incorruptible body lay in a new tomb; and, when the days in the bowels of the earth were ended an angel rolled back the stone that the true Rock might come forth.

2. *The first message of the new dispensation.* Verses 7, 8. The incarnation ministry of Jesus began with an invitation, "come and see"; the resurrection began with a message, "go quickly and tell" (John i:39; Matt. xxviii:7).

3. *The reward of those who "go quickly and tell."* Verses 8-10. "As they went, Jesus met them."

4. *The impotence of hatred.* Verses 11-15. The foolish lie is repudiated to-day by all candid readers of the narrative; the resurrection is believed by millions.

II. The Heart of the Lesson.

The crucifixion of Christ has many meanings, but they all converge upon one great fact—the expiation of man's guilt. But the resurrection of Christ, which also has many meanings, cannot be interpreted by a phrase or a definition. Let us, then, gather up into one view the greater meanings of the resurrection and find in them the heart of that great event.

The resurrection of Christ *is a fact.* It has been said with truth that no event in human history is better authenticated. The evidence upon which an intelligent faith in the stupendous fact of the resurrection of Christ rests is summarized by Paul in 1 Cor. xv:4-8. (1) The Scriptures required the resurrection (Psa. xvi:8, 11; Acts ii:23-32). (2) After His resurrection He "was seen of Cephas" (Luke xxiv:33, 34). This is not only a touching illustration of the shepherd work of the risen Lord in seeking first a sheep that had strayed, but is an evidential fact of great importance. (3) "Then of the twelve." These were the men who knew Him best, whom it would have been impossible to deceive. Remember too that one of the twelve, Thomas, was utterly incredulous and was convinced only by actual evidence. (4) "After that he was seen of above five hundred brethren at once." The witnesses were not only persons who knew the

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Lord intimately, but they were also numerous, and of a character which excludes the thought of imposture. (5) "After that he was seen of James." It will be remembered that James was the Lord's brother. (6) "Then (again) of all the apostles." The fact of the resurrection does not rest upon one fleeting or phantasmal view of the risen Christ, but upon many and long continued interviews with intervals for reflection. (7) "And last of all he was seen of me also." The testimony of Paul is of *final and unanswerable weight*. He was a prejudiced and unwilling witness; he saw the risen Lord years after His ascension; he "suffered the loss of all things" because convinced that Jesus was indeed risen from the dead.

The resurrection of Jesus *affirms the truth of His claims*. If Jesus had been but a self-deceived enthusiast honestly supposing Himself to be the Son of God and the Messiah, His death would have ended His claims, for He Himself appealed beforehand to His resurrection as the one great "sign" by which His demand upon the faith and obedience of the world should rest. God could not have raised from the dead an impostor, or a mere religious enthusiast.

The resurrection of Christ *confirms our justification*. He went into death under the burden of our sins: that He rose from the dead is the evidence that His sacrifice was accepted on our behalf.

The resurrection of Christ is the *proof of the believer's resurrection*. "If Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him" (1 Thess. iv:14). This certainly it is which gives us triumph even in the grief of bereavement; because of this we "sorrow not as others, which have no hope," for "then shall be brought to pass the saying which is written, death is swallowed up in victory."

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Question Column.

No. 55. What Scripture authority have we for calling the first day of the week "the Lord's day?"

"I was in the Spirit on the Lord's day" (Rev. 1:10) is the scripture which, rightly or wrongly, has been taken to refer to the first day of the week, from the earliest time. The difference between reading it "the Lord's day" or "the day of the Lord," is the same as between "the Lord's supper" and "the supper of the Lord." Whether or not the apostle John meant that he was in the Spirit on the first day of the week, or that he was carried in spirit on to the time which Scripture speaks of as "the day of the Lord," would scarcely be decided by either rendering. In any case there can be no good reason for not calling it the Lord's day, seeing that we have the privilege of "regarding the day unto the Lord" (Rom. xiv:6), not merely because of Rev. 1:10, but because the Lord rose from the dead, and appeared in the midst of the disciples, on two occasions, on that day; the Holy Spirit came down on that day; and on that day the disciples came together to break bread (Acts xx:7).

The title the Lord's day seems, therefore, to be a very happy and appropriate one, whatever day Rev. 1:10 may refer to.

No. 56. In Rev. xx:5 the resurrection of those who had been martyred because they would not worship the beast is called the first resurrection. Did the resurrection of all the dead in Christ from the foundation of the world take place then? If so, who are those represented by the four and twenty elders sitting on thrones (Rev. iv:4) and singing the song of redemption (Rev. v:9, 10); a distinct company from the angels, who do not sing but speak with a loud voice? (Rev. v:11, 12).

The first resurrection began with the resurrection of Christ Himself. He is the "first fruits" (1 Cor. xv:20). The saints who came out of their graves and appeared unto many in the holy city,

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after His resurrection, were a part of the first resurrection. Those who will be raised when the Lord descends from heaven into the air, when all believers who are alive will be changed, and together will be caught up to meet the Lord, are another part of the first resurrection, leaving only those who are put to death during the tribulation to be raised.

The four and twenty elders, seen in heaven all through Revelation, from chapter iv to chapter xix, represent the redeemed in Christ, who have been raised or changed and translated, between the close of Rev. iii and the opening of Rev. iv.

The words, therefore, in Rev. xx:5 signify that the first resurrection will then be completed.

The coming of the Lord always refers to the same time, viz.: When He will come WITH ALL His saints (1 Thess. iii:13). That is what we read of in Rev. xix:11-14.

No. 57. What people does Rebekah represent in type?

The church, the bride of Christ. The condition that she should be of Abraham's kindred reminds us that the church is of Christ's spiritual kindred, being "quickened together with Christ." This is shown still more in the case of Eve. The only one fit to be Adam's bride was one of whom he could say, "This is now bone of my bones, and flesh of my flesh" (Eph. v:30). This has its spiritual reality in Christ and the church.

Joseph's bride being an Egyptian illustrates what the church was before being united to Christ. See Eph. ii:13.

No. 58. What is the meaning of 1 Cor. xv:29, "Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

The true meaning of baptism is given us in Rom. vi:4, explains it. Baptism of water is burial with Christ unto death, symbolical of our identification with Christ in His death, and it is with the assurance of participating in His resurrection (Rom. vi:5). But if there be no resurrection from the dead, what sense is there in being baptized? Connect verse 29 with verse 19 of 1 Cor. xv—what comes between is a parenthesis. "Baptized for the dead" means baptized as if you were a dead person. Compare Col. ii:12, 13 and iii:3.

No. 59. Do the words "daughters," "handmaidens," in Acts ii:17, 18, mean the same persons as "women" in 1 Cor. xiv:34 and 1 Tim ii:9-15?

Certainly, the word "women" includes the daughters and handmaidens. The proof of this is found in 1 Cor. xi:5. Women could

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pray or prophesy under the conditions stated in 1 Cor. xi:1-16, and the above Scriptures. It was not until Christ came that woman was reinstated in the place she was created for; she should therefore be swift to conform to the instructions of the New Testament in regard to her. A public place is not her's; nature teaches that as well as Scripture. Surely a platform or a pulpit is not the only place where praying or prophesying takes place. Much more of it should be done in private life, as in Luke 1:40-55; Luke ii:36-38; Acts xviii:26. It was remarked long ago "The Lord never sent out a woman to preach, and a man never anointed the Lord with ointment."

J. J.

Notes on Prophecy and the Jews.

The prophet Jeremiah, the sorrowful, weeping prophet, had in the midst of the ruin and apostacy of Jerusalem, which burdened his heart, a sweet sleep. "Upon this I awaked and beheld my sleep was sweet unto me" (Jerem. xxxi:26). No wonder he rested in peace, for he had heard words and seen visions which contained the precious comfort for the land of Judah and Jerusalem spoken by the God of Israel. "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Again I will built thee, and thou shalt be built, O virgin of Israel. * * * For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise, ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold, I will bring them from the North country, and gather them from the coasts of the earth, with them *the blind and the lame, the woman with child and her* that travaileth with child together; a great company shall return thither" (Jerem. xxxi:1-8). These are few of the divine promises and assurances which Jeremiah heard. Believing on and resting in the Words of the Lord, he enjoyed peace, sweet sleep, in the midst of all the trouble about him, a few hours before he was cast into a *dungeon* for his faithful witness and call to repentance. But while in prison even

greater and more precious Words were spoken by the Lord to His servant. He buys the field of Hananeel while in prison, and the evidences of the purchase were put into an earthen vessel. "For thus saith the Lord of hosts, the God of Israel; houses and fields and vineyards shall be possessed again in this land" (xxxii:15). And after his wonderful prison prayer (xxxii:17-25) the Lord said to him: "Behold, I am the Lord, the God of all flesh; is there anything too hard for me." And later, "Call unto me and I will answer thee great and mighty things, which thou knowest not" (xxxiii:3). And thus even when he was cast into a darker dungeon where he sunk into mire (Jer. xxxviii:6) he could rest, for God had spoken to him and he knew the final outcome through the Word of God. Not alone is Israel's glorious future assured, and with it the blessing of all nations of the earth, but the believer who looks to the Word of prophecy has rest and peace in the midst of confusion, apostacy and the gathering clouds of judgment and wrath. The believer is in the secrets of God and knows His plans and sees in faith the display of His power in faith and in mercy. Let us use more the lamp which shineth in a dark place, the Word of prophecy.

The work of Zionism continues, and yet how blind its leaders are, who have little use or no use at all for the Word of God, which declares the coming events. The true Zionist is the orthodox Jew whose heart burns for Zion and who reads through his tears in his own prophets the glorious destiny of Jerusalem. Zangwill gave utterance recently to the following words, which show how little he knows and believes in the Old Testament Scriptures:

> The road to Palestine is hard and long; the Jew will probably make many a detour to his goal, and is most likely to settle as a first step in some neutral territory, less beset with political and religious pitfalls, there to reorganize his scattered forces, to relearn the lessons of co-operation and self-government, to readjust the balance of the old world and the new, and to reconcile his

conceptions with the modern scientific vision of the universe and with the new historical perspectives opened up to us by archæology.

Thus tempered and prepared and reunited, he will await the opportunity of colonising the Holy Land with his overflowing population, and there reinspired and resanctified by the fulfillment of this secular dream, he will continue his work towards the creation of a model state, which, set on Zion's Hill, may be a light to the peoples.

At Wilna, Russia, recently, a laundry was started by a charitable Jew. He told me that such was the destitution of the town that whole families of Jews had not a single article of linen between them. Other families possessed one shirt. This misery is not exceptional, but typical. The Jew is not dirt loving. Misery is more acute today than in 1893. Russo-Jewish misery will be more acute in December than in July, because every baby born is another mouth to fill from a store that even to-day will not go round.

Nobody hitherto has suggested more than a palliative for the Pale. There are 600,000 artisans, and only work for half the number. The limits of the Ghetto do not stretch; but the endurance of the sufferers is nearly at cracking point, and there are more sufferers every day.

Twelve years ago Baron de Hirsch conceived the plan of relieving the pressure in the Pale by creating a new Judea in the Argentine Republic. A few thousands have emigrated there, but the plan is a failure. No private enterprise can deal with the Jewish question, and Argentine is too far away to entice a fraction of the population. The average Russian Jew loves Russia, reveres the Czar, and dreads the high seas. Hirsch's plan has not even absorbed the natural increase.—*Arnold White.*

A reader of Our Hope has sent us several clippings from *The Scotsman* which, relate to the infidelity of a certain Canon Hensley Henson, who denies the inspiration of the Bible and the resurrection of the Lord Jesus Christ as well. The following quotation is a specimen of this "Canon's" nonsense:

Canon Henson asks if it is possible that the author of 1 Cor. xv believed all he wrote about Christ's resurrection. "If," continues the

Canon, "as can hardly be the case, the answer is that he certainly did not, then it follows that to his mind resurrection was quite conceivable apart from physical resuscitation, and that so far as his doctrine goes there was no importance in the empty tomb which has figured so prominently in later Christian apologetics. Can we avoid the inference that the earliest account of the resurrection which circulated among disciples of Christ did not include the materialistic details which are so prominent in St. Luke's narrative? * * * Is it to be inferred that St. Paul believed 'in the empty tomb,' and does his mention of 'the third day' really close the discussion as to that detail? At least it must be conceded that the emptiness of the tomb does not seem to be required by his theory, and it is certain that, unlike later apologies, he gives it no place in his teaching."

Surely the apostacy of Christendom, headed by its self-appointed, man-made leaders, Pharisees and Saducees, ripens faster and faster. How long will the Lord bear with it?

Seducing spirits and doctrines of demons are frightfully increasing. Necromancy, sorcery and other evil, forbidden things with their soul and body destroying results are widely practiced in this country. Even schools to learn the arts of demoniacal influence, asking the dead and to practice witchcraft are not alone established, but also openly advertised, and find many pupils willing to pay large sums of money to come under the devil's power and dark influences. This reads almost like a fairy tale, but these are undisputable *facts*.

Some one sent us some literature from one of these schools and we were, after looking through it, convinced of the awful demon influence which is exercised upon the minds of the people who fall into the snare. The man who is at the head of this institution calls himself an "adept," teaches Hindoo magic and occultism, sorcery, witchcraft, astral influences and general demonology—doctrine concerning the demons. The circular advertising these wicked things openly contains a number of testimonials in the form of affidavits in which the poor victims testify to the truth how this adept succeeds in the development of occult powers and gives the

fullest and best instructions in witchcraft, sorcery and asking the dead. Among other things the Institute promises to teach are the following: "Invocation and conjunction of spirits and the art of necromancy (asking the dead). A number of engravings (pictures of the adept making invocations, etc.) are in these catalogues; in almost every one a *serpent* is printed. Surely these delusions, these manifestations of Satan and his dark influences, are the signs of the last days.

Daily Scripture Calendar.

JUNE, 1904.

June 1. "Comfort ye your hearts" (Genesis xviii:5).

Our God is the God of all comfort and has rich comfort for our hearts. But in the above passage Abraham speaks to his three supernatural visitors, one of them being the Lord Himself. He condescended to enter the tent of His servant and to receive comfort from him. Are you a comfort to your Lord?

June 2. "That in everything ye are enriched by Him" (1 Cor. i:5).

Enriched by Jesus Christ. All our need is supplied in Him. Every spiritual blessing is ours in Him. There is no blessing which does not belong to us. Thanks and Praise to God for His unspeakable gift, the Lord Jesus Christ.

June 3. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii:16).

What blessing; what joy, what strength and continued peace and rest would be ours if we would remember moment by moment, He who is perfect in wisdom, the Spirit of God dwelleth in me!

June 4. "Set your mind on things above, not on things on the earth" (Col. iii:2).

Far within the depths of glory,
In the Father's house above,
We have learnt His wondrous secret
We have learnt His heart of love,
Those with Christ, first fruits have shar'd
Of the joys which God prepared.

June 5. "Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord" (Ps. cxxxviii:5).

This shall yet be accomplished in the remnant of Israel returning from the dispersion. But if it is Israel's future privilege to sing in the ways of the Lord, how much more is it yours *now*. Whatever His ways are with you, go in them with singing.

June 6. "How precious also are thy thoughts unto me, O God! how great is the sum of them" (Ps. cxxxix:17).

The thoughts of God are given to us in the Words of God. He has bestowed upon us the capacity to understand His thoughts by giving us His Spirit to guide us into all truth. What neglect if we do not enter into all He has revealed!

June 7. "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries" (Ps. lxxxii:13, 14).

Israel's disobedience and unbelief made the blessing the Lord wanted them to have impossible. What a divine lament it is! All our enemies subdued if we in faith hearken and walk in His ways.

June 8. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Revel. v:12).

"Of the vast universe of bliss,
The center Thou, and Sun!
Th' eternal theme of praise is this,
To Heaven's beloved One!
Worthy, O Lamb of God, art Thou
That every knee to Thee should bow!"—*Conder.*

June 9. "For we which have believed do enter into rest" (Hebr. iv:3).

Faith brings us into rest; faith keeps us in rest, and faith ever increases rest. Oh rest in the Lord!

June 10. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:14).

See the healing fountain springing
From the Saviour on the tree,
Pardon, peace and cleansing bringing--
Lost one, loved one, 'tis for thee!

June 11. "He bringeth them unto their desired haven" (Psl. cvii:30).

Through storms and waves, through good days and evil days, through success and failure He leadeth onward to the haven, the Father's house.

June 12. "Behold, I am the Lord, the God of all flesh: is there anything too hard for me" (Jer. xxxii:27).

What a question the Almighty One here asks!

Faith answers readily to it and trusts Him who has created the heavens and the earth.

June 13. "His glory is above the earth and heaven" (Psl. cxlviii:13).

His visible glory will be on the earth in the approaching kingdom age. But above the earth and heaven is another glory. It is the glory to which we belong.

June 14. "And because ye are sons, God hath sent forth the Spirit of His Son, into your hearts, crying, Abba, Father" (Gal. iv:6).

The Spirit of Sonship is freely given unto us. No more fear and bondage, but blessed liberty and an abundant access into the presence of Him who is our God and our Father.

June 15. "And if a son, then an heir of God through Christ" (Gal. iv:7).

An heir of God, who can understand the full meaning of this word? Whenever we are able to comprehend God's infinite riches then shall we be able to comprehend our heritage.

June 16. "Let us not be desirous of vain glory" (Gal. v:26).

The Christian believer who *is* desirous of vain glory and longs for applause here in this world shows how little he has apprehended his glorious inheritance above.

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June 17. "That ye would walk worthy of God, who hath called you unto His Kingdom and glory" (1 Thess. ii:12).

Worthy of God—worthy of that kingdom and glory! Who can walk worthy of God? Only through Him, through His indwelling life and strength who is well pleasing to the Father.

June 18. "Rejoice evermore" (1 Thess. v:16).

"Eternal joy from Thee flows down,
Eternal songs e'en now are giv'n;
For long ago Thy work was done
That opened heav'n!" —*B.*

June 19. "But godliness with contentment is great gain" (1 Tim. vi:6).

Godliness is to be in Christ, to appreciend that position and walk practically in it. It is *always* followed by contentment. The murmuring, discontented Christian manifests how little he knows the Christ.

June 20. "That I may win Christ" (Phil. iii:8).

"Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ—the Christ of God!"
—*S. C.*

June 21. "God resisteth the proud, and giveth grace to the humble" (1 Peter v:5).

The child of God loves humility. It is a delight for the true believer to take the lowest place, and that place is the place of blessing and strength.

June 22. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v:11).

As the darkness and the works of darkness increase about us, we need to be on our guard lest we have share in the unfaithful works. The reproving is best done by separation.

June 23. "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand" (Ephes. vi:13).

God has supplied the armour. It is the armour of God, and by it we can stand, but never without the same.

June 24. "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psl. cvii:9).

But where does the hunger and thirst and the longing come

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from? He gives it to us first. And He who creates the longing can abundantly satisfy it. It is God which worketh in you, both to will and to do of His good pleasure.

June 25. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv:17).

May we ever think of all our afflictions as light and look at them in the light of the coming glory.

June 26. "Grace be multiplied unto you through the knowledge of Jesus our Lord" (2 Pet.

The way to peace and of the peace of God is by knowing more of our Lord Jesus Christ. As we grow in His knowledge, we grow in Grace, and great peace will be our portion.

June 27. "He giveth more grace" (James iv:6).

That fullness which is in Him can never be exhausted. Sooner could all the oceans dry up than the fullness of grace. There is always *more* grace.

June 28. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psl. v:3).

It is good to look up at all times, but especially is it good in the morning. Look up each morning in such a way that your heart and eye get filled with Himself, and the day's work will be easy.

June 29. "Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. x:18).

The man in Glory knows our weakness and has sympathy with us. He strengtheneth us because He loveth us.

June 30. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57).

"Arise, ye saints, arise,
The Lord our Leader is.
The foe before His banners flies
And victory is His."