OUR HOPE.

Edited by
ARNO C. GAEBELEIN

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OUR HOPE

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Editorial Notes.

And Gave Him Glory

"Who by Him believe in God, who raised Him from the dead and gave Him glory; that *your* faith and hope might be in God" (1 Pet. i:21). "Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. iii:22). "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 things in heaven, and things in earth, and things under the earth; and that *every tongue should confess that Jesus Christ* is Lord, to the glory of God the Father." (Phil. ii:9-11). "Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the Heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all under His feet, and gave Him to be the head over all to the church, which is His body, the fullness of Him, that filleth all in all." (Eph. i:20-23). "Whom He hath appointed heir of all things." (Heb. i:2). "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." (Heb. i:4).

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; *and the number of them was ten thousand times ten thousand*, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the thone and unto the Lamb for ever and ever. And the four living ones said, Amen. And the four and twenty elders *fell down and worshipped him that liveth for ever* and ever" (Rev. v:11-14).

All these blessed words tell us of the Glory of our adorable Lord Jesus Christ. Glory unspeakable He possessed in all eternity without a beginniog, for He is God, one with the Father. He spoke while on earth of the Glory, which He had with the Father before the world was (John xvii:5). He laid His Glory by as He came down from heaven. He emptied Himself in this sense. Then He went into the depths of sufferiog and death. He was obedient unto death, the death of the cross. He gave Himself a ransom for many and by the shedding of His precious blood made redemption. He who knew no sin was made sin for us. Gethsemane and Calvary tell us of the never to be forgotten agony of the spotless Lamb of God. All His redeemed people can never forget the price which was paid, the penalty He suffered in their stead. The Holy Spirit ever leads back to the cross to remind us how He loved and what He suffered for us. Israel in Babylon said, "If I forget thee O Jerusalem, let my right hand forget her cunning" (Ps. cxxxvii:5). A deeper loving appreciation of what He has done dwells in every heart, who knows Him and the power of His blood.

And can He ever forget the price He paid for us? "Remembering mine affliction and my misery, the worm-

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wood and the gall; my soul has them still in remembrance" (Lament. iii:19-20). These must be His words. His unfathomable love must ever with rejoicing look back to that solemn hour when He stood in the sinner's stead. With the same love He continues to love His own even unto the end.

The verses quoted from His Word tell us of the Glory He has acquired on account of His work on the cross, in which He vindicated and glorified God. God raised Him from the dead and brought Him as Man into His own presence and gave Him Glory. How great that Glory is no tongue can tell and no Saint can measure. It is a hidden Glory now as far as the earth is concerned; but in the highest heaven on the Father's throne in all His matchless beauty and worth, He is the upholder of all things.

The Glory He has received from God will some day be displayed. First His Saints will behold that Glory in the day when He calls them from the graves and from the earth to meet Him in the air. For this He prayed, "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." But more than that. Only seeing His Glory would not fully satisfy His loving heart. He will *give us the same Glory which He received of the* Father (John xvii:22). This is the marvellous climax of God's Gospel. This is the wonderful future God has for sinners redeemed by the blood of His Son.

Heaven and earth, Israel and the nations, His enemies, the angels and the demons, the whole universe will have to witness the display of His Glory. What that will be, what it will include beggars every description.

And these thoughts from His own revealed Word, old yet always new, give real power and help to us in these days of sadness and sorrow. Would to God the Glory side would be more before our souls and that through the power of the Holy Spirit we might have it brought afresh

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to our hearts that God gave Him Glary, that we might be sharers of His Glory.

How this little earth with all its pleasures, with all its glaries and riches, dwindles down to nothing; how all the ambitions of the flesh are laid low when one gazes into that light! Lord help us thy poor feeble people to see the Glory of Thy San Jesus Christ and to walk in His fellowship.

Haste the day of Thine appearing,
With Thy ransomed saints to reign,
Then shall end all days of mourning,
We shall sing with triumph then.
"Thou art worthy."
Come, Lord Jesus, come. Amen.

✠

A Closer Walk

There is in every saved soul a deep longing for a closer walk with God. It is the cry of the new nature and the groaning of the Spirit within us, who is given to us of God. This closer walk can only be realized through a constant heart occupation with our Lord. And this again can only be maintained as we feed on His Word and seek His presence in prayer. It is in these two things so many of God's people fail and the longing of their hearts are therefore but little realized. What a joy it should be to every child of God to be increasingly filled with the knowledge of His will and to find in His blessed Word new beauties of Himself. What an inestimable, holy privilege to be in His presence through the power of the Spirit, and to commune with Him and He with us! Yet days upon days pass in our lives without the reality of all this. The Lord draw us closer to Himself so that we can walk closer with Him. How soon He may call us unto His presence where all our wanderings and failures have an end! In view of His coming and the glorious destiny which is before us, may we be ambitious to please Him in all our ways.

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Family Worship

Every Christian family should have daily the reading of God's Holy Word and prayer. It is almost inconceivable how a Christian family can exist without it. Yet this blessed privilege is sadly neglected by hundreds of fathers and mothers to their own hurt, and much more to the great loss of their children. The first thing every child of a Christian family should remember is the sight of father and mother on their knees and the reading of the Holy Scriptures. It is in the home where the blessed realities of our faith and the Gospel should be manifested. Let every husband and wife read often Ephesians v:22-23. Where this Scripture is practised the Lord's blessing will abide and the children will soon learn to know the Lord.

The hurried life we all live, almost forced to live, is in good part responsible for the neglect of family worship. If some of our readers have failed in this we would advise them to begin at once and *make time* for this important exercise, and blessing upon the home will surely come.

✣

Giving Thanks

"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ" (Eph. v:20). As depending creatures it ought to be a great joy to us to thank God and the Father for temporal as well as for spiritual blessings. How little we do it!

We read recently in "China's Millions" a description of the sufferings in one province of that vast country.

"The conditions here are dreadful. There is a rice-gruel kitchen near here which is supported by foreign and native money and those who are able to go get two bowls of this rice-gruel. It is *all* that many have to live on.

"Last week there were 13,000 being supplied and the number increases daily. Many are too weak and ill to get in. The women with their tiny babies also find it difficult. (Since this was written we learn that, on account of the numbers of people, the gruel kitchen mentioned has been closed.)

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"I wish that some of our home friends could see the people on their way to the kitchen, each carrying a pail, bucket, wash-basin or oil tin; anything that will hold the gruel. It is a pitiful sight to see these thousands sitting by the roadside eating.

"Each afternoon we have a number of poor children come and sit in our street chapel. We teach them for about half an hour, texts of Scripture and hymns, then each one hands out his or her little bag and we fill it with about two pounds of coarse, uncooked rice.

"One cannot but think of his own mother and of his own little children when he sees some of these sights where family affection is exemplified. For instance, a son hardly able to walk himself, black from famine, carrying on his back his old mother, who, I feel sure, will die in spite of the relief received here. It has come too late; she looked to me too far gone to save without careful feeding and nursing, which is out of the question. The last few days I have seen so many young children and babies that I judged have gone too far to save. Poor little children! One can hardly keep the tears back as he thinks of his own dear little ones, rosy and well fed. Oh! the pinched faces, the faces showing intense and constant suffering!"

How little—oh! how little we appreciate in a land of plenty the goodness and mercy of our God and thank Him from our hearts. The awful description of the Gentile departure from God in Romans i begins with this statement: "Because that when they knew God, they glorified Him not as God, neither were *thankful*." And one of the characteristics of the apostate masses of Christendom prophetically revealed in 2 Tim. iii:1-5 is "unthankful." May we His people not be guilty of this sin but "giving thanks *always* for *all* things."

✠

Unmasked

Some time ago a volume was published entitled, *"Twice born men."* The religious press went literally wild over it and many thousands of the book were sold. However, while the book is cleverly written it is destitute of the fundamentals of the true Gospel of God concerning His Son. That is why it had such a large sale. Anyone who knows what the Gospel is has no dif-

ficulty in discovering this deficiency, though it appeared with the highest endorsement of well known teachers.

Now, the same author has written a companion volumne under the name "Souls in Action." Already it is heralded as a great book and thousands are sold everywhere. In the introduction the author denies the *immortality of the soul and teaches the annihilation of the wicked*. He quotes the French infidel Renan to support his theory. Renan's words quoted are as follows: "According to the first Christian idea, which was the true one, only those would rise again who had helped to establish the reign of God on the earth; the punishment of the wicked and frivolous would be *extinction*." He also quotes words to the same effect from the *Encyclopoedia Biblica*, in which the resurrection of the wicked dead is altogether denied. The man evidently knows nothing whatever of sound doctrine as given by revelation. He speaks of an American who closed a discussion on eternal punishment with these words: *"Well, all I can say is that our people would never stand it!"* Then he adds, "he spoke unknowingly for the healthy conscience and the clear reason of all the world." This is untrue.

But what can be expected from a man who denies the very foundation truth concerning the origin of evil. Of this Mr. Begbie saith: "The origin of evil, so far as human intelligence can comprehend it, is sufficiently explained by *evolution*. It is a phase in *progressive creation*."

And this book is highly recommended. No voice is raised against it. This book contains the most *deadly leaven* and will be mightily used by the enemy to lead forward in the present day apostasy. It becomes daily more evident that the time predicted is *fully* upon us when "they will not endure sound doctrine." There is success in sight for all the demonized systems, for all the perversions of the Gospel, Russelism, Christian Science, Annihillationism, Spiritism and all other doctrines brought in by the seducing spirits. Yes, the apostasy is a success and will be more so after the Lord has called His faithful

witnesses away (1 Thess. iv:17). Then the great apostasy will run its appointed course and terminate in the judgment of the day of the Lord.

✠

Marks of Errorists

Meddling with the simple but solemn declarations of the Word of God concerning the eternal destiny of the wicked seems to be the common goal of all errorists. One can trace certain marks in all of them. There is the claim of "new light" and "original research" independent altogether of others. They tell us that they receive it all from the Lord. *One does well to be suspicious of any teacher who* claims this. Such have often been found out reproducing the works of other men. Strange and fanciful theories about certain doctrines are invented. True there is a continued outcry against traditionalism, creedal theology, etc. The utterances and teachings of some of the greatest gifts of the Lord to His church are set aside and belittled. This *is done with an astonishing boldness, which must be the* result of a colossal pride. The impression is created by these men that till they came no one ever knew the truth of God. An intellectual superiority is likewise in evidence;—this, let us say, assumed superiority, seems almost studied. They use Greek of which they know little; they quote a few words in Hebrew, of which they know less. It is a veritable show of learning. *It takes with some people and if* the person is fascinating a following is soon assured. Then they follow the "new light" without discovering that the old prediction is anew verified "also of your ownselves shall men arise, speaking perverse things, to draw disciples after them." But somehow these men always lead on to the denial of something concerning the future state. In a monthly, published on the Pacific Coast we saw recently the following statement:

"Endless punishment is no longer accepted and proclaimed as it was; among those who resolutely adhere to the foundation truths of the Gospel, the conviction prevails, though many may

not express themselves fully, that the doctrine in its old, legal, mechanical, sensuous form of statement is not true. In its creedal form, it is not believed by the people. The impression prevails and conviction deepens that the doctrine needs revision and restatement."

In other words, the doctrine concerning the endless, conscious punishment of the lost, as revealed in the Word of God, as believed by the Apostles, as taught by the great men of God in the past, the noble men of deepest piety and the most mature and *real* scholarship, needs revision.

It is very true "endless punishment is no longer accepted *and proclaimed as it was," but this is a part of the apostasy.* Millennial Dawnism and all the other Satan cults are marked by the same denial of eternal punishment and all have "revised" the doctrine to suit themselves.

✠

Church Federation

A few weeks ago the Church Federation Council of New York City held a meeting in a large hall, which was attended by 1,000 preachers of every denomination. A *Presbyterian* preacher presided. A *Jewish Rabbi* opened with prayer, closing with the "Lord's prayer." A *Roman Catholic* priest introduced the speaker, ex-President Roosevelt. He spoke on "the Church and Righteousness."

The nations of the world are trying to come together and form a great "world empire," and there is on religious ground an effort made to have a powerful ecclesiastical combination. Both are predicted in the Word of God. The realization of these schemes seems to be almost in sight. What a blessing it is to stand aside from all these vain efforts and have no share and part in these Babylon attempts, but to go one's own little way under the Lord. Man's day draws to its close and man's dreams in opposition to God's revelation captivate the multitudes. Ere long there will be an awful awakening.

Peace and Safety

Before our Lord comes again and by that great event fulfills the predictions of His prophets as well as His own, a period of false peace must be reached by the world. This is almost upon us. Nations are coming together and are planning for universal peace. The professing church has become completely enraptured by these endeavors. Nobody seems to remember the words of our Lord that to the very end of the age nation shall arise against nation, and kingdom against kingdom. It is forgotten what He declared and which has been so abundantly proven ever since He was cast out by the world, that He did not come to bring peace, but the sword. "Think not that I am come to send peace on earth; I came *not to send peace, but a sword*" (*Matt. x:34.*) That a great tribulation should come in the progressive Twentieth Century is laughed down and thought an impossibility, though our infallible Lord spoke of it. Peace must come and will come for this poor world but not till He comes in power and glory. This is the order as revealed in the *Prophetic Word.*

What we see now is Satan's work to produce a counterfeit peace. By it this cunning being full of intelligence blinds the eyes of the world and increases its false security. Everybody seems to fall in line with it. It is not alone a political movement, backed up by the greater part of the professing church, but the satanic cults praise it highly and are as enthusiastic for it as Unitarians, Methodists and other denominations.

The Bahaistic delusion, for instance, with its astonishing growth, takes a prominent part in the peace to come. They look upon this unity movement as a harbinger of the world-wide acceptance of their Persian Imposter, Baha Ullah. A certain wealthy countess, a leader in Bahaism, gave recently expression to this:

"I found that in the revelations of Baha everything could be summed up in unity. Baha came into the world for the spiritual

unification of all people. The mission of Christ and the prophets were as preliminary steps to lead the world to this greatest of all revelations. The foundation of Baha lies in each of the religions of the world. It is constructive, not destructive. Followers of other religions, believers in other creeds, may adhere to this faith. All religions are flowers in one garden."

Annie Besant, the high priestess of Theosophy and successor to the late Madame Blavatsky, whose fraudulent practices are well known, announced recently in London *the impending reincarnation of Christ.* Said she:

"Everything tends to show that the time is at hand for the arrival of the great world teacher. Physical and social changes throughout the world tell that the age of militarism is closing and that fraternity is to be the watchword. *The Anglo-American peace treaty is one sign, but the world's peace is unachievable politically. It will result* in a vast spiritual movement unifying all warring creeds. This will be the task of the coming teacher prefigured in the Christian dogma as the second coming of Christ. It is not far distant. Then our eon will close and a new age will open."

This sounds well and is the same language one reads in the speeches of clergymen of different churches and in the religious press. And there is truth in it. One is coming who will bring all things together. He cannot be far away. But it is not our Lord Jesus Christ, but Satan's counterfeit and masterpiece, the man of sin. May our eyes be open and while we watch these startling developments and indications of the fast approaching end, may we truly "wait for His Son from heaven." For the world an awful surprise is in store for it is written: "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" (1 Thess. v:3). Present day conditions show that this time may soon be reached and therefore the coming of the Lord for His saints cannot be far off. How patiently God has waited and still waits!

An Invitation

This issue is the first number of Volume XVIII of "OUR HOPE." The evidences of God's gracious blessing which has rested upon every number of the year *just finished* have of late been very pronounced. We continually praise Him for it and we know that through His Grace these blessings will continue. We invite again all readers to have a share with us in this work and in the blessings as well. We send "OUR HOPE" free to hundreds of missionaries, Y. M. C. A. Reading Rooms and other institutions. In this work we desire to continue and to enlarge. May it be laid upon some of our readers to assist in this direction. What blessings might be had if we could issue monthly thousands of copies more than we do now!

✢

With the Lord

Our beloved brother *Dr. Arthur T. Pierson* departed from us on June 3. His work was done and the Lord, whom he had served so long and so faithfully called *him home. He was with us during our* last Sea Cliff Conference. Often during the past years the Editor was with him in different meetings and enjoyed his fellowship greatly. We shall miss him.

Dr. Pierson was one of the most noted ministers and religious authors in America. He gained an international reputation, first by filling Mr. Spurgeon's pulpit in the Baptist Temple, London, and by successive visits in that city. He was born in New York City March 6, 1837, and received his earliest education in the grammar schools of this city, going later to schools at Ossining and Tarrytown. After graduating from Hamilton College in 1857, he finished a course of theological studies, three years later, at the Union Theological Seminary.

Dr. Pierson became one of the noted lecturers of America and went repeatedly to England and Scotland to give lectures in theological seminaries and universities. He

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filled the pastorate of Bethany Church, one of the large churches of Philadelphia, in 1883-91, and resigned to preach throughout Great Britain on the subject of "Missions," desiring to arouse a world-wide interest in this cause. For a year he went through the British Isles in this service and then returned to America to become the editor of the Missionary Review of the World.

His books are numerous, for he was a tireless worker and one among the best known on biblical subjects. Among them are "Miracles of Modern Missions," "Crisis of Missions," "The Heart of the Gospel," "Bible and Spiritual Life," etc.

We have several articles he sent us some time ago, for publication in "Our Hope" which we hope to print later.

✣

The 1911 Bible Edition

We have repeatedly mentioned the Commemorative Edition of the 1911 Bible in our columns. This Bible edition is now ready. It is a corrected edition of the Authorized Version, and neither a revision nor a new version. The Oxford University Press has issued a descriptive circular with price list, which our readers may obtain by addressing us.

We see that a certain missionary paper has very foolishly and unjustly termed this new Bible edition *"The Terry Bible."*

Dr. Milton H. Terry, a higher critic, had been invited by the Oxford University Press to serve on the committee of editors and a certain work was assigned to him. However, he did not attend any of the committee meetings, but suggested certain changes of the Authorized Text. We know POSITIVELY that NOT ONE of his suggestions fell within the scope marked out for this edition, and therefore NOTHING WHATEVER of his work appears in the 1911 Bible. For this reason Prof. Terry's name does not appear in the

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final list of editors. It is only just that we make these facts known and we feel sorry that such a hasty, unfair, criticism should appear before this Bible was even published.

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Sea Cliff Conference

Once more we extend a hearty invitation to all our readers, friends and all Christians to come to Sea Cliff for the Summer Bible Conference. The Conference begins on Saturday evening, July 1, and continues till Lord's Day evening July 9th. Three meetings are held daily. Write to Dr. W. G. Carter, Sea Cliff, L. I., N. Y., and secure rooms through him. Pray with us for great blessing.

✠

Chicago

D. V. The Editor will teach in the Moody Bible Institute July 11-22. During the evenings he expects to address meetings in Austin and also in other parts of Chicago. The readers will be notified in due time.

✠

For Jews

We had recently an edition printed of a most helpful pamphlet for Jews. It is published in English and Yiddish, the English on one side and the Yiddish on the other. It is bound together. We expect to issue a very large edition. We will be glad to send a sample copy free to any of our readers who are interested in giving the Gospel to His ancient people. We will furnish them as well as our other Yiddish, Hebrew and Russian tracts at a very low price in quantities. Thousands of these could easily be used throughout this country as Hebrews are very willing *to accept and read literature of this kind.*

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Daniel

The book on Daniel was delayed, but now all orders have been filled and we can fill new orders at once. All who received them are greatly delighted with the book.

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The Bemidji Bible Conference will be in session, the Lord willing, from July 23-30th. Our readers in the Northwest received programs. We hope to meet many of them.

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The brethren in Denver, Colo., have informed us that the fourth annual Rocky Mountain Bible Conference will be held again in the 23d Ave. Presbyterian Church, P. V. Jenness, Pastor. The date is Sept. 16-24. For programs and other information our friends should address Mr. Jenness. We shall see that all our readers in Colorado, Nebraska and other far Western States shall receive programs later.

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Meetings for Bible Study and Gospel preaching were held by the Editor during May and June in Baltimore, Md., Toronto and Brantford, Ontario, Buffalo, N. Y., Jersey City, N. J., New York City in connection with the Evangelistic summer campaign in the tent Evangel and in other places. The Lord has given blessing.

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The very helpful articles on the Book of Revelation by our brother, Mr. F. C. Jennings, will be continued with the next issue. The Lord willing we expect to have those expositions as a regular feature of the magazine in every issue.

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We have a large number of Questions with their answers ready for publication. But we have not been able to find room for them in Our Hope for the last three months. We expect to resume the Question column with the August number. Other questions were answered by the Editor by personal letters.

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Concerning the Bible Study plan we desire to say that we hope to undertake something in the line we suggested D. V. during the coming fall and winter. We shall give more complete information later.

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Requests for Prayer are always welcome. We love to know something of the trials, the perplexities of the Lord's people, and it is a great joy and privilege to present all these before the throne of Grace. Let us hear from you. And do remember us and the ministry of the Word in prayer.

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The Acts of the Apostles.

Chapter xxiii.

In the last verse of the preceding chapter we read that the chief captain commanded that the chief priest and all the council should gather together. When this was accomplished Paul was brought down and set before them. We divide the chapter into four sections:

I. Paul before the Sanhedrin. Verves 1-10.
II. The vision of the Lord. Verse 11.
III. The conspiracy against Paul and its discovery.
IV. Paul taken to Caesarea. Verses 23-30.

I. Paul before the Sanhedrin.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil *in this man: but if a spirit or an angel hath spoken to him, let us* not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take *him by force from among them and to bring him into the castle.* verses 1-10.

For the last time the Jewish council is mentioned in this

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book. Three times before the Sanhedrin had been called together in connection with those who believed in the Lord Jesus (ii:5; v:21 and vi:12-15). Peter and John, the twelve Apostles and Stephen had to appear before the Sanhedrin and now Paul had to stand in the presence of the same body. Looking straight at the council Paul did not wait for the formalities connected with the proceedings, but addressed the gathered Sanhedrin as men and brethren. This action shows that he did not consider himself at all an accused criminal. And strange are the words with which he opened his defence: "I have lived in all good conscience before God until this day." In this he made a public declaration of his righteousness, which reminds us of his confession as a Pharisee (Phil. iii:4-6). This self justification shows that he was not acting under the leading of the Holy Spirit. This bold language resulted in stirring up the anger of the high priest Ananias, who commanded that the bystanders should smite the Apostle on the mouth. And Paul was not slow to reply with a harsh word, calling the high priest "a whited wall" and demanding of God to smite him. No doubt the high priest was indeed a "whited wall" and fully deserved the judgment from God. But did Paul in speaking thus show the meekness of Him, whose servant he was? If Paul had been in the power of the Spirit and in the knowledge that he was doing the Lord's will, he would not have opened his mouth, nor acted in this hasty manner. However the utterance he made was fulfilled, for some time later Ananias was assassinated. Paul recovered himself, professing that he did not know the high priest, who had commanded the smiting. The words "I knew not that it was the high priest" contain an apparent difficulty. The Apostle, so well acquainted with the customs of the council, must have known the high priest, both by the position he occupied and by the dress. Some have suggested that the Apostle was afflicted with a severe eye disease which blurred his vision. But this cannot be fully proven. The word "knew" seems to solve

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the difficulty. This word among the Jews has also the meaning "to acknowledge" or "to make recognition." For instance it has that meaning in the exhortation "to know those who labor among you." Paul did not know the high priest may therefore mean that he did not want to acknowledge Ananias as the high priest, that he refused to recognize him as such. When Paul said he knew not that it was the high priest, he acknowledged his error he had made in refusing to recognize the president of the council by ignoring him. This seems to solve the difficulty.

The next utterance of the Apostle is still more strange. Once again he addresses the council as men and brethren. Then he cried "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." This is the third claim he makes and it shows how far he had drifted. He had claimed of being a Jew, then had pleaded his Roman citizenship, and now before the council, he reminds them that he is a Pharisee and the son of a Pharisee. Later from his Roman prison he wrote to the Philippians that he counted this all as dung. He had done so before. Here no doubt is a relapse. The reason which led him to do this was his knowledge that the Sanhedrin was composed of the two warring factions of Judaism, the Sadducees and the Pharisees. With his keen vision and knowledge of the conditions he saw the possible advantage of declaring himself a Pharisee. That might bring them to his side and end the difficulty in which he had become so seriously involved. Besides the confession that he is a prominent Pharisee, he stated the articles of the creed of the Pharisees which was so vigorously opposed by the Sadducees. He mentions "the Hope" and "resurrection of the dead," which was really in question. This was a true statement. The Hope is the messianic hope of the coming of the Messiah. He had come in the person of the Lord Jesus Christ and yet He is "the Hope" for He is coming again. The resurrection of the dead is closely connected with Christ and His coming. The Sadducees

were the Rationalists and denied besides the existence of spirits, the messianic hope and the resurrection of the dead. A great discussion arose between these two parties. A big commotion followed. Some of the scribes belonging to the Pharisees cried loudly in defence of the prisoner "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God." The latter sentence was a faint echo of the advice given by Gamaliel. The scene which followed beggars discription. The shouting must heve been terrific as Paul was in danger of being pulled to pieces by the council mob. Lysias, the chief captain, was obliged to interfere. The soldiers, at his command, came down and rescued Paul and brought him into the castle. The cleverness of Paul had been the means of liberating him frum the hands uf the Sanhedrin.

II. The vision of the Lord.

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. Verse 2.

This is a most gracious and blessed fact, that now the Lord came into this scene of confusion and failure and in greatest tenderness to comfort and cheer His servant. One almost wishes it had pleased the Holy Ghost to give us a more detailed account of Paul in the castle that night and what took place. Two days had passed since the arrest of Paul and they had been eventful days. His body was bruised and full of pain. But how he must have suffered in his spirit? All the warniogs frequently uttered by the Spirit of God not to go up to Jerusalem came back to his mind. The failure of having not heeded these warnings must have weighed heavily upon him. And the disappointment he had suffered! It was burning love for his brethren which had led him to Jerusalem and now he had received the fullest evidence that they would not receive his testimony. Thinking of what he had done and failed must have greatly humbled the Apostle. And now he was a prisoner. His career in preaching the Gos-

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pel among the Gentiles and Jews had been cut short. No doubt left alone in the castle all these thoughts and others crowded in upon him. There he sought his Lord in Prayer. What a prayer it must have been Paul prayed in the castle? How the tears must have flown as he told the Lord all, confessing his failure and telling Him of his disappointment. And then, not an angel, but the Lord, stood by him that night. His loving arms were around His servant. He appeared to cheer him and assure him of His love.

There are three things especially to be noticed in the words of the Lord to Paul. He strengthened him by the encouraging word, "Be of good cheer." In the New Testament this comforting expression is exclusively used by our Lord. And what a meaning it has coming from His lips! "Be of good cheer." Disheartening were Paul's experiences, perplexing his situation, dark and mysterious his future, but the Lord bade him to be of good cheer. What strength must have filled the Apostle's heart as these words came to him. And we too can hear the words of cheer from our Lord in the midst of our difficulties and failures. He is the same to-day as he was then in that night. With such a Lord at our side we need never to despair.

Then the Lord spoke peace into his humbled breast and calmed all the feelings and questionings which had risen in Paul's mind. How little, Paul may have said to himself, I told the Jews about my Lord and the Gospel! My testimony was not as faithful as it should have been. But now the Lord tells him that he *had* testified of Him in Jerusalem. It is even stronger in the original "thou hast borne full witness." What Grace is this? The Lord told him that he had after all borne witness of Him. He did not remind him of his mistakes, his faults and how he might have avoided it, but He reminds him of his faithfulness. Such is our Lord in His gracious dealings with His servants. All his questionings were ended. He knew all was

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right between the Lord and himself and that he was under His gracious and loving care. And then the Lord assures him also of future service. He had not yet reached the end of his labors. "Thou must bear witness also at Rome." Rome then is his goal, which he has to reach as the prisoner of the Lord. How all this must have set him at rest. The Lord was with him and would bring him to Rome. And that Lord is with us and shall guide and provide for His servants. May our hearts be comforted and encouraged by Paul's experience during that night in the castle.

III. The conspiracy against Paul and its discovery.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately and asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me. Verse 12-22.

The conspiracy against Paul reveals the condition of

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the nation. Jerusalem had indeed become a city of murderers. (*Isaiah 1:21.*) More than forty had made a religious vow that they would kill Paul. The plan is laid and everything ready for its execution. But they had not reckoned with Paul's Lord. He was in His own hands and not in the hands of the Jews or the Gentiles, even as the life of all his servants rests in His omnipotent hand. The plot is discovered. A nephew of Paul was the chosen instrument. Paul's sister, of whom we have no other knowledge apart from this passage, must have been a person of influence, for the son heard of the secret council and had likewise access into the castle. The chief captain heard of the plot from the lips of the young man and was now deeply concerned about Paul and his safety. This was the result of the knowledge this chief officer had gained, that Paul was a Roman citizen. The record needs not further comment. What now follows is all under His control who had promised Paul that he would have to witness in Rome for Him.

IV. Paul taken to Caesarea.

And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore *they* accused him, I brought him forth into their council: Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they* had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle. Who, when they came to Cesarea, and delivered the epistle to the governor,

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presented Paul also before him. And when the governor had read *the letter*, he asked of *what* province he was. And when he understood that *he was* Cilicia, *I* will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall. verses 23-35.

The prisoner of the Lord is now delivered into the hands of the Gentiles. A large force of soldiers accompanied Paul for his protection, while horses were also supplied to the Apostle. The danger was great, hence, the great precaution the chief officer, whose name is now mentioned, Claudius Lysias had taken. Could we have read in Paul's own heart we would have seen there the peace of Christ; the words of His Lord still resounded in that faithful and devoted heart "Be of good cheer."

The letter of Claudius Lysias to the governor Felix is interesting. It shows how Lysias claims the full credit of having rescued Paul, because he was a Roman. He declares him innocent, yet delivers him into the hands of the governor.

One would also like to know what had become of the forty conspirators. If they were true to their vow not to eat and to drink till Paul had been killed, they must have starved to death, which, we are sure did not happen. Cæsarea is reached in safety and Paul is delivered into the hands of the governor, who promised him a hearing as soon as the accusers would arrive. Jerusalem now laid forever behind him. Rome was before him.

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Glory—Glory.

The sands of time are sinking, the dawn of Heaven breaks,
The summer morn I've sighed for, the fair sweet morn awakes;
Dark, dark hath been the midnight, but dayspring is at hand,
And glory—glory dwelleth in Immanuel's land.

The King there in His beauty, without a veil is seen;
It were a well spent journey, though seven deaths lay between:
The Lamb, with His fair army, doth on Mount Zion stand,
And glory—glory dwelleth in Immanuel's land.

Oh! Christ He is the fountain, the deep sweet well of love!
The streams on earth I've tasted, more deep I'll drink above:
There, to an ocean fulness, His mercy doth expand,
And glory—glory dwelleth in Immanuel's land.

Oft in yoo sea beat prison my Lord and I held tryst:
For Aoworth was. oot Heaven, and preaching was oot Christ;—
And aye, my murkiest storm-cloud was by a rainbow spann'd,
Caught from the glory dwelling in Immaouel's land.

Fair Aowarth, by the Solway, to me thou still art dear,
E'en from the verge of Heaven I drop for thee a tear.
Oh! if one soul from Anworth meet me at God's right hand,
My Heaven will be two Heavens, in Immanuel's land.

Deep waters cross'd life's pathway, the hedge of thorns was sharp;
Now, these lie all behind me—oh! for a well-tuned harp!
Oh! to join Hallelujah with yon triumphant band,
Who sing, where glory dwelleth in Immanuel's land.

Soon shall the cup of glory wash down earth's bitterest woes,
Soon shall the desert briar break into Eden's rose;
The curse shall change to blessing—the name on earth that's bann'd
Be graven on the white stone in Immanuel's land.

Oh! I am my Beloved's, and my Beloved is mine!
He brings a poor vile sinner into His "house of wine:"
I stand upon *His merit, I know no safer stand,*
Not e'en where glory dwelleth, in Immanuel's land.

The bride eyes not her garment, but her dear bridegroom's face;
I will not gaze at glory, but on my King of Grace—
Not at the crown He giveth, but on His pierced hand:—
The Lamb is all the glory of Immanuel's land.

I have borne scorn and hatred, I have borne wrong and shame,
Earth's proud ones have reproached me for Christ's thrice blessed name:—
Where God's seal sets the fairest they've stamped their foulest brand,
But judgment shines like noonday in Immanuel's land.

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 bright throne, my presence doth command,
Where glory—glory dwelleth in Immanuel's land.

From the last words of Samuel Rutherford.

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The Holy Scriptures and the Person of the Lord Jesus Christ are so inseparably bound together that whatever impairs the integrity and authority of the one correspondingly affects the other.

What may be predicated of the one; may be and by this rule; must be predicated of the other. "The written Word is the *Living Word Enfolded; the Living Word is the Written Word* Unfolded." "The Inspired Written Word and the Eternal Living Word are *forever inseparable. The Bible is Christ* Portrayed: Christ is the Bible Fulfilled. One is the picture, the other is the person, but the features are the same and proclaim their identity."—Dr. A. T. Pierson.

Dead to the Law.

Romans VII.

By John James.

We shall not rightly understand what is meant by being dead to sin and dead to the law unless we see that the death which we have died is the death which sin and the law entailed upon us as the consequence of sin. It is death by sin and death by the law in the first place. We are only dead to sin and dead to the law by having passed through death and being alive again beyond the reach of the law. If a criminal is condemned to death and he is executed the law can pursue him no further. If he lives again the law cannot punish him the second time. He has died by the law and is therefore dead to the law. This is exactly what all God's believing people are by possessing the life of Christ who has died for them and risen again. The moment we possess the life that is in Christ, which is the life we get when we are born again, we possess and are identified with the life which has gone through death in the death of Christ for us. Consequently we are dead to sin and alive to God in Christ Jesus. Before going further read and meditate on Rom. vi:10, 11 in the Rev. Ver., then we shall be ready for Rom. vii.

"Are ye ignorant, brethren, for to those knowing law I speak, that the law rules over a man for as long time as he may live". (verse 1).

The apostle addresses himself now to those who know the law. That is, not to the Jew only, who was definitely put under the law; but to anyone who having come to know the law, realizes that it is his responsiblity to meet its holy requirements. It is not true that the sixth chapter is for Gentiles and the seventh for Jews. The sixth is the standing of every saved sinner, whether Jew or Gentile; and he requires to learn it there as it is so revealed nowhere else in scripture. Then, after being saved and indwelt by the Holy Spirit, as in Rom. v:5, we have, in Ch. VII, the conclusions we are to draw from our experiences, when, through the conscience having been awakened to the claims of God's holy law, we try to meet them in our own strength. This is an experience not confined to Jewish be-

lievers. If any man knows the law, Jew or Gentile, it rules over him as long as he lives. Because he is a sinner it holds its condemnation over him until its penalty has been paid by his death. Then it can go no further, and as he lives by another life, in resurrection out of death, he is beyond its condemnation. The condemnation of the broken law is not set aside, but executed and passed through in the death of Christ; so that having Christ for his life there is now no condemnation for him. The law is not made void but established by its penalty having been executed upon the Lord Jesus Christ, who was "lifted up" upon the cross to bear it for us. That penalty was not what man inflicted upon Him. It was God's judgment upon sin and the curse of the broken law which came upon Him from God during the three hours of darkness upon the cross; at the end of which He cried, "My God, my God, why hast thou forsaken me?" Then the darkness passed, the forsaking was over, His cry is heard because of His personal sinlessness (Heb. v:7 margin), and the perfection of His obedience, not only in His holy life, but unto death, when "He who knew no sin was made sin for us." (Compare 2 Cor. v:21, and Gal. iii:13). The Father's presence is restored to Him, and He completes His work of atonement by laying down His life of Himself. He who had been forsaken for us now cries with a loud voice, "Father into thy hands I commend my spirit" (Luke xxiii:46). Thus His work was finished. This is the death that avails for us as our death. It is because of His death for us that He is able righteously to be our life. We live by His life beyond death. This explains "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v:10). It is not here saved by His living for us—His high priestly intercessions—that is the subject of Heb. vii:25, but by the fact that the eternal life which is given to us at new birth is "His life." "God hath given to us eternal life, and this life is in His Son" (1 John v:11). It is life in resurrection, so that every believer who possesses that life is both dead and risen with Christ. No other life could save us.

"For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband; so then, the husband being alive, she shall be called an adultress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adultress though she be to another man. So that, my brethren, ye also have been made dead to the law by the body

of Christ, to be to another, who has been raised up from among the dead, in order that we might bear fruit to God (verses 2-4).

As is often the case with a type, it is only a shadow not the very image of the antitype (Heb. x:1); for it is impossible to find in natural things that which shall be the exact counterpart of the spiritual. So is it here. The dissolving of the tie between the wife and the husband is by the death of the husband; but our obligation to the law is not dissolved by the death of the law, but by our own death. The object the apostle has in view is simply to show that as the marriage relationship can only rightly be dissolved by death, so we can never escape from the dominion of the law and its condemnation except by death. But if the law had executed its sentence upon us it would have been eternal condemnation; but it was executed upon Christ; He died for us, but He also rose again: and we live by His life in resurrection: we are therefore dead to the law by His death for us. That is how we are "dead to the law by the body of Christ." Christ in His body died for us. Therefore we read "If Christ be in you the body is dead because of sin" (Rom viii:10). The sentence of death because of sin is on the body; but if Christ is our life, if He lives in us, His death in the body is our death, so that it can be written of our body that it is dead because of sin, which occasitated His death for us. It is only death that can dissolve the claim of the law upon us and leave us free to be united to Christ in order to bear fruit to God.

Under the law there is no fruit for God; the effort to meet its claims, and that has self in view, not God. "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. xix:16). The result of the trial under the law is that we can never meet its claims but only earn its condemnation. But when we are married to Christ, we do not need to ask what we shall do to get eternal life, for He has given it to us; and we bear fruit to God, not by our own efforts but by abiding in Him, and He in us. Just as when the branch abides in the vine, the sap flows into the branch, and fruit is brought forth for the owner of the vineyard. Abiding in Him means to be dependent upon Him. To take the physical body as a type of the spiritual, the nerve connection between the head and the members of the body must be maintained unimpaired in order to health. So is it in the body of Christ. Every member must receive its power from the Head of the body the church, in order to fulfil its functions in the place God has set in the body

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(1 Cor. xii:18). If we have grieved the Holy Spirit there is no power, nor can there be any fruit until there is restoration to *communion.*

For when we were in the flesh, the passions of sins, which were through the law, wrought in our members to the bringing forth fruit to death; but now we are cleared from the law, having died in that in which we were held, so that we should serve *in newness of spirit, and not in oldness of letter (verses 5, 6).*

The first thing to note in this important passage is that "in the flesh" is spoken of as a past thing. "When we were in the flesh." The explanation of it is given us by the Lord when He said "That which is born of the flesh is flesh" (John iii:6). *It is what we were as born of Adam.* "When we were *in the* flesh" looks back therefore at our condition before we were born of God. We are not now "in the flesh"—we are not identified with it. In Rom viii:9 it is contrasted with being in the Spirit;—"But ye are not in the flesh, but in the Spirit"—just as being in Adam is contrasted with being in Christ. "In Adam" is the standing, "in the flesh," is the state, of the natural man. "In Christ" is the standing, and "in the Spirit" the state of those born of God and indwelt by the Holy Spirit. So verse 5 speaks of the effect of the law on the unconverted man. It does not change the flesh; the good which the law demands it *does not find in the flesh; while the evil which it prohibits* is excited into activity by the prohibition. The only fruit therefore which the law produces from the natural man is "fruit unto death." The law is the demand on God's part that we should be what He created us to be. The demand is made to give us the knowledge of what we really are. "By the law is the knowledge of sin." Its use is to give us to see that there is no hope in ourselves, and that our refuge must be in Christ. We cannot do without Christ. The law finding us to be what we are condemns us to death; but that very death is our deliverance from it; for the law cannot pursue us beyond death, and we live *beyond it by the life of Christ in us.* So that we should now serve in newness of spirit, and not in the oldness of the letter. The "letter" is the law written and engraven on stones (see 2 Cor. iii:3-6). It is the law that kills, not the letter of God's word. *The Spirit uses the word of God to give life by the new* birth. "Being born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God" (1 Peter i:23). Verses 4 and 6 show us very clearly the true principle of Christain service, *and where the power comes from for bringing forth*

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fruit for God. The blood of Christ has purged the conscience *from dead works to serve the living God* (*Heb. ix:14*). Our own need as sinners having been met fully by Christ and His work for us, we have nothing more to seek for ourselves, except the grace that is needed for the daily duty. We are free for the service of God. This bondage to God is the only true freedom, and is the only right place for men to be in.

"What shall we say then? Is the law sin? [illegible] it not be! But I had not known sin unless by law: for also lust I had not been conscious of unless the law had said, Thou shalt not lust: but sin taking occasion by the commandment wrought in me *every lust; for apart from law sin was dead*" (*verses 7, 8*).

The statement in verse 5, that the sin in us is awakened by *the law, raises the question* "Is the law sin"? No, for the law does not create the sin, it is already in us; but it does bring *it to our knowledge*. The command "Thou shalt not lust" is not only a prohibition of sensual lust, but of all covetousness. It is a command also that not only prohibits outward acts of sin, but an inward state. It requires us to be different sort of men inwardly from what we are as born of Adam. When the fruit of the tree of the knowledge of good and evil was taken, *in defiance of God's commandment*, covetousness had already been introduced into the previously innocent nature by Satan's words to the woman. That nature we inherit, and since then "every one is tempted, drawn away, and enticed by his own lust: then lust having conceived, gives birth to sin: but sin fully completed brings forth death" (James i:14, 15). The use of the law is not only to convict of the guilt of sins committed, but to give us the knowledge of the sinful nature in us; a nature so ineradicable that the effect of the commandment upon it prohibiting covetousness, only awakens it into activity. The statement "for apart from law sin was dead" would seem to show that while deeds of sin might be known as such by the voice of conscience, if not deadened (Rom. ii:14, 15), yet that sin in the nature we do not become conscious of apart from law. The law therefore has a most important ministry, for both Jew and Gentile. Have we used it for the purpose for which God gave it, to convict ourselves of both sins and sin?

"But I was alive without law once; but the commandment having come, sin revived, but I died." And the commandment, which was for life, was formed, as to me, itself to be unto death: for sin taking occasion by the commandment, deceived me, and by it slew me" (verses 9-11).

When he says "I was alive without law once" does he refer to the time of which he writes in Phil. iii:6, "as to righteousness which is in the law, found blameless"? He was very much alive at that time, persecuting the church; but was he not "without law" really, when he could boast of being "found blameless," and at the same time be consenting to the death of Stephen? Afterwards, when he looked back upon it, he said he was the chief of sinners. But the commandment, by which he thought to inherit life, at length came upon his conscience. Then he found it to be unto death instead of life: for sin, that is the evil nature within, used the commandment prohibiting lust, to awaken lust, and then slew him because of it. The prohibition of the law does not stop the evil nature from acting; on the contrary, the prohibition of any sin, is, to it, actually a suggestion to commit that sin. When we discover that, the law, to us, is death, not life.

"So that the law indeed is holy, and the commandment holy, and just, and good. Did then that which was good become death to me? May it not be. But sin, that it might appear sin, working death to me by that which is good; in order that sin by the commandment might become exceedingly sinful (verses 12, 13).

Although the law prohibiting lust awakens it to activity, the law is not sin, but is holy, just and good. It is the sin in us, brought to light by the law, that brings the sentence of death upon us, in order that we may see the exceeding sinfulness of sin. Salutary lesson! A true deepening of spiritual life, by deepening self-judgment.

The experience here, and to the end of the chapter, is not that of an unregenerate man. Neither is it one who is seeking justification and peace with God. Nor who, though born of God, is not sealed with the Holy Spirit; for such a condition only existed during the transition period in the Acts. The doctrine of the epistles shows that we receive the spirit by the same "hearing of faith" as that by which we are born again and have eternal life. The experience depicted is that of one seeking to bring forth fruit under the law; not the actual experience of anyone, for no believer does no good and only evil; while many of us have to confess that we do much evil and little good; so our experience is mixed; but in Rom. vii the good and evil are kept apart for our instruction as to the true source of each. The instruction is intended for those who though born of God and sealed with the Holy Spirit, yet have

not learned the truth that sets free. "Ye shall know the truth, and the truth shall make you free" (John viii:32). But we do not get the Spirit as a consequnce of having learned this truth. He is given to us when we believe, in order that we may be able to learn it from the written word. Without the Spirit we could not learn it, and could never therefore be made free. It were well if the wrong teaching, developed out of the wrong doctrine, of souls being quickened but not sealed, and of being born again but not having eternal life, were entirely given up. It is legal in its character and pharisaical in its effects on those who hold it; creating a class who imagine that they alone have the Spirit and eternal life; others are only born again or quickened! Such are usually found in entire separation, not only from the world and from those who hold fundamental error, but from all other believers however sound in the faith they may be. They also appear to be gradually giving up the evangelistic zeal by which they were once characterized. The truth does not produce these, nor other results which have been reached.

"For we know that the law is spiritual."

"*We know*" *denotes true christain knowledge. Its occurrence* in Paul's and John's epistles indicates some great doctrines of our faith which we should know. With the aid of a concordance (Strong's is the best) make a list of them and study them until you "know" them.

But is there such a thing as christian knowledge of the law? Is it not Jewish? It is chistrian knowledge that knows the law to be spiritual, and not merely external. The law comes from God, who is a Spirit (John iv:24), and appeals to man as a spiritual being that looks up to God. As we go through the excreises of this chapter we get to know the law in its deeper character, as holy, just and good, and as spiritual. How important then, for us to "know the law"! How shallow and superficial is our experience, how one-sided and defective, how unbalanced our christian character, if its "holy, just and good" demands have never been felt in the conscience! The law is never set aside, but fulfilled (Matt. v:17-20). Its spirituality is maintained by the Lord Himself (Matt. v:21-32). The only way of deliverance from its inexorable curse is by the faith of Christ, who was made a curse for us. And deliverance from it is in order that its righteous requirements may "be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii:2). But there are experiences for us to go through before we come to that.

"But I am carnal, sold under sin." This is the point at which this experience begins. There are many who never reach this point of self-confessed carnality. The Corinthians were carnal, but they were far from confessing it themselves. They had to be convicted of it by the apostle (1 Cor. iii:1-4). They were even eating and drinking the Lord's Supper unworthily; that is without self-judgment; and the Lord's chastening hand was laid upon them. "For this cause many are weak and sickly, among you, and many sleep" (1 Cor. xi:30). They neglected self-judgment, and brought themselves under the Lord's judgment. *It is not such who have the experience of Rom. vii.* They have not attained to the condition of soul that begins it. The bondage of their carnal state is not felt by them. They *are carelessly carnal, and have no realization of the fact that* they are in bondage to sin. But the man in Rom vii is chafing under it; he sees the spirituality of the law's requirements, but *that only makes him feel the more keenly that he is a slave* sold to sin as his master.

"For that which I do, I do not own: for not what I will, this I do; but what I hate this I practise. But if what I do not *will, this I practise, I consent to the law that it is right.* Now then it is no longer I that do it, but the sin that dwells in me" (verses 15-17).

He finds himself, as thus sold under sin, doing that which he *himself disallows; in fact he hates it. This is proof of being a* believer. The unregenerate do not hate sin; they may regret some of its consequences, but to them sin is a pleasure. But if he does that which he hates then he takes sides with the law, the law hates it too; he thus consents to the law that it is right. But hating sin and doing it, consenting to the law and doing what the law condemns, cannot both originate in one source. The new "I," the man born of God, begin to appear, distinct from the sin that dwells in him. He takes the first step to deliverance; he separates himself from sin in him. It is not I that do it, but sin that dwells in me.

"For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right I find not (verse 18).

The mark of being a believer is that the will is changed. The will is there to do good; but the power to do it he does not find in himself. This discovers to him what the flesh really is. The flesh is what he is as born of Adam. In that good does not dwell; for if it did, the will *to do good would find in the*

flesh the power to do it. In the new nature there is the will to do good, but not the power; and his entire lack of power shows that there is no good in the flesh. The tree is now judged as evil, and not only the fruit. This is the second step towards deliverance.

"For I do not practise the good that I will; but the evil I do not will, that I do. But if what I do not will, this I practise, it is no longer I that do it, but the sin that dwells in me. I find then the law upon me who wills to practice what is right, that with me evil is there" (verses 19-21).

To be born of God and thus to have a will to do good, but to find that not only is there no power to do the good, but that the evil that he does not will is what he does, is a sad enough experience; but it has its use and purpose as the end will show. In the meantime it confirms the conclusion previously reached in the first stage, that it cannot be himself that does the evil, but sin in him. He separates himself more and more from his sinful self, as not being himself any more, and identifies himself with the new "I," born of God, that wills to do right. But his want of power discovers to him that the evil in him is a law of sin upon him. It is not an occasional lapse, but a law always in operation. These are things that can only be learned by experiencing their working. But without this scripture we would not be able to say "it is no longer I, but sin that dwelleth in me."

"For I delight in the law of God according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members" (verses 22, 23).

Here the new man appears still more distinctly, not only as hating sin, but as delighting in the law of God; and that as always characteristic of it. It is the law of his mind. It is the *new man that cannot sin, because he is born of God* (1 John iii:9). It is the inward man, the true "I." While the sinful nature is no longer himself, but a law of sin in his members. Two laws are now seen to be in operation in him. The law *of his mind, and the law of sin.* The term "law" is here used in the sense in which we speak of a law of nature, or the law of gravitation. It is always in operation and cannot be changed. *The new nature has its delight in the things of God,* that is its law; as the old has its law of sin. But the law of sin wars against the law of the mind, and, brings it into cap-

tivity. That is, the law of sin gets possession of the faculties and, perhaps, the members of the body, to use them for sin; the law of the mind being powerless against it. The law of the mind is to love holiness and hate sin. It always does that in every converted man; but it has no strength. Conflict with indwelling sin always issues in capitivity to it. It is too strong for us. This is the third step to deliverance, and causes the cry to Another for it.

"O wretched man that I am! who shall deliver me out of this body of death? I thank God through Jesus Christ our Lord" (verse 24).

A characteristic of the new man is dependance. Sin is independance of God. In that path we have wandered far away. We must retrace every step of the way back to depend upon the grace that is sufficient for us, and the strength that is perfected in our weakness (2 Cor. xii:9). Is that the reason that sin is left in us after we are born of God, that when we have learned the lesson of our utter weakness, so as to cease from the attempt to battle with the law of sin within, knowing from experience how ineffective such a conflict is, we may look up to Him who ever lives to make intercession for us?

He does not even ask for strength to be given him to enable him to get the victory over the law of sin, but to be delivered by another out of the body of death. It is the first breath of prayer that has come into the conflict, and the conflict ceases at once. Deliverance is realised: and thanksgiving tells how the wretched man has become a dependant and a happy man. This body of sin, our own human body with its members, in which the law of sin works, becomes, on that account, "this body of death." Deliverance can only be through One who has gone through death for us.

So far, then, we have learned that:—

1. In the flesh is no good thing.
2. That *the flesh is not me, but sin in me.*
3. But it is too strong for me.
4. Deliverance from the power of sin, as well as from the guilt of sin, is only through our Lord Jesus Christ.

Chapter viii shows us how the deliverance is accomplished, and the state of the delivered man. We have yet to consider this, as well as the last verse of Chapter vii.

Life or the Holy Ghost: Which?

JOHN XX:22.

It is a recognised canon in the interpretation of Holy Scripture that *the context of the passage under consideration must* be carefuly examined, and, in fact, is a determining factor in the solution of the text in question.

It has been taught, we think mistakenly, that John xx:22 refers to the inbreathing of life in resurrection. On the contrary we are satisfied that a special endowment of the Holy Spirit was imparted to *the disciples. We quote the passage in full with its immediate* context: "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them and saith unto them, Rece.. ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

It is held that the life "*more* abundantly," spoken of by our Lord in John x:10, is that which "the Second Man" breathed into His disciples on the evening of His resurrection. We may remark, however, that the word "more" is not in the text. (See R. V. and New Translation.) There is no thought in the words of our Lord of any future impartation of life. "I am come that they might have life, and that they might have it abundantly." Life in its fulness or *abundance was bestowed by the Lord to every one believing on* His name. "I am come," that is in His Incarnation, "that they," the sheep, may have life abundantly. If the Lord was giving life *abundantly, there could be neither room nor need for an additional* bestowal of the same. Resurrection is not in the passage at all. We fail to see any possible connection between John x:10 and *xx:22.*

It will help us further to note, that the word for spirit is *pneuma*, for life, *Zoe*. Now it is *pneuma* that is used in John xx:22. The word *Zoe*, or life, is not in the passage at all, and should not be imparted into it. It was [the] Holy Spirit that was breathed into the disciples, not life which they already possessed in *abundance. In the original of John xx:22 the article the* before Holy Ghost is omitted. The result is, that in this case and elsewhere as in Rom. viii:4, 5, etc., it is not so much the presentation of the Holy Spirit to the mind, but rather His action—not just the *Person of the Holy Spirit as such, but rather what He was given* for, as the power and guide to the disciples in the mission entrusted to them.

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It is said that Genesis ii:7 and John xx:22 show a striking correspondence. This is true as to the *manner* of communication, but not as to *what* was communicated. In the earlier Scripture we read, "And the LORD God . . . breathed into his nostrils the breath of life." In the later Scripture it is, "He breathed on (rather *into*) *them* and saith unto them, Receive ye [the] Holy Spirit"—life in the one, the Holy Spirit in the other, and as we have seen from John x:10 there could not be an *additional* impartation of life for Christ gave *when on earth, life abundantly.*

The inbreathing of [the] Holy Spirit in John xx is thought by some to conflict with the promised gift of the Spirit in John i:33; vii:39; xiv:16-17, 26; xv:26; xvi:7-13; Acts i:5, and fulfilled in Acts ii. The Holy Spirit as a Divine Person came down from heaven to form a divine unity on the earth and to permanently indwell the church and each individual believer, and to this the foregoing texts refer. We know of no previous reference to the inbreathing of [the] Holy Spirit as in John xx:22. *That* was an action of an entirely unique character; an independent work of the Lord risen—50 days before the formal descent of the Holy Spirit at Pentecost. Would the disciples be left for those 50 days, or 54 weeks, without guidance? No. Their mission in the administrative forgiveness of sins or retaining them as the case might be, was to commence at once. Believers added to the Lord was one thing—a divine work, of course. But what about those who desired to be *recognized by the disciples as of their company?* For this they needed the Holy Ghost. There are at least three commissions: (1) In Matt. xxviii:19, which was for the discipling of the nations. (2) *In Mark xvi:15, to preach the Gospel to every creature.* (3) In John xx, the disciples were empowered as a whole—as a collective company—to receive or reject pet[illegible] the absence of Christ. That commission took effect then, as a principle it remains to be carried out to-day. It will be observed that in Matt. xviii:18, the *binding and loosing there referred to, is administrative action* connected with discipline in an assembly. But the persons are there to be disciplined. Whereas in John xx:23 it is a question of receiving from the world—pagan or Jewish—into the company already formed. Hence in the Matt. Scripture *binding* the sin upon the transgressor is first named. In John xx, it is just the other way, *remitting* sins is first mentioned. In Matthew xviii, the question is how to act towards those WITHIN: whereas in John xx, it is as *to the acceptance or rejection of persons* WITHOUT, and for this Holy Ghost was needed. The action in Matt. xviii supposes the formation of the church, and hence has its application from Acts ii, when *the church began to exist. But the commission of John xx:* 21-23 necessitated the power and guidance of the Holy Ghost and of such sort as Acts ii does not contemplate.

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In closing these remarks we would again press upon our readers that it was neither life, nor the Holy Ghost as the power of life, which was breathed into the disciples on the first Lord's day, but [the] Holy Ghost for administrative action toward those who would join the company of the disciples—in forgiving or retaining sins. In connection with the subject matter of our chapter, we have frequently come across the expression "Resurrection Life." It is a faulty and misleading one. Life is the same—ever the same. Life now, life in resurrection, life in glory, is ever and necessarily the same. It is hindered now in its outflow to others (John vii), and in its personal enjoyment (John iv). It is also viewed in many and diversified connections, but life—Eternal Life—is ever and essentially the same.

WALTER SCOTT.

"The world is very evil,
The times are waxing late!
Be sober and keep vigil,
The Judge is at the gate—
The Judge Who comes in mercy,
The Judge Who comes in might,
To terminate the evil,
To diadem the right."

✠

Lord, our longing hearts grow weary,
Waiting for our soul's loved choice;
Every hour seems sad and dreary,
Till we hear Thy welcome voice:
Come, Lord Jesus!
Come, and bid our hearts rejoice!

Lo! Thy members, Lord, oft languish
Midst the world's cold heartless throng;
Some there are in very anguish,
Crying, Lord, "How long? how long?"
Come, Lord Jesus!
Quickly raise the joyful song!

Thou hast promised Thou wouldst take us
To Thy everlasting home;
Greater still, that Thou wouldst make us
Sit with Thee upon Thy throne.
Come, Lord Jesus!
Come, and claim us as Thine own.

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Blessed Lord, behold Thy promise,
See, we hang upon Thy word;
Thou hast spoken, "I come quickly;"
Thou hast spoken, we have heard.
Come, Lord Jesus!
Come, our own, our faithful Lord!

Current Events and Signs of the Times In the Light of the Word of God.

The Third National Peace Congress. A few weeks ago the Third National Peace Congress was held in the City of Baltimore. President Taft opened the congress and Cardinal Gibbons, the head of the Roman Catholic church of America, took a leading part in the convention. Among other things he said:

"If England and America were to enter into an alliance of permanent arbitration with each other, such a bond of friendship and unity would be a blessing not only to these two great powers but to all the nations of the civilized world.

"Let Britannia and Columbia join hands across the Atlantic and their outstretched arms will form a sacred arch of peace, a rainbow which will excite the admiration of nations and will proclaim to the world that with God's help the earth shall never more be deluged with bloodshed in fratricidal war."

Other speakers and well known persons were equally optimistic. One spoke of the possibility of the whole world becoming one great nation, not by one of the larger absorbing the rest through conquest, but by a gradual wiping out of boundary lines and the moulding of all nations into one, *with one head* and one legislative body to formulate laws for all.

This program was outlined by a woman member of the congress. A leading publisher of Boston enthusiastically

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endorsed this plan. He was delighted to know that some one had the courage to put the thought of *many of the foremost thinkers* of the day in words. This man thinks that the coming world empire of the future would be similar in form to the government of the United States, each state conducting its home affairs as the states of the Union now conducts theirs, but all subordinate to the one great assembly of representatives from all parts of the world. He added, "It's coming just so sure as to-morrow's sun is going to rise."

A wave of enthusiasm seems to sweep through the civilized world in favor of universal peace. The religious press has fallen in line. Here is one editorial paragraph from a N. Y. religious weekly:

He is indeed a skeptic who to-day declares international peace an idle dream. The feeble voice of the peace worker is swelled by the official voice of President Taft and Sir Edward Grey; the unnoticed declaration of the peace society is given life by a joint resolution of Congress authorizing a commission to study international peace; a form of international court, the dream of past generations, is settling three cases a year at The Hague, and a better court is in prospect; those who a few years ago were petitioning for *arbitration treaties of any kind now see negotiations* for an Anglo-American treaty of unlimited scope; the approaching centenary of the close of a war brings not jubilation in either country, but a cordial union of the two peoples in plans for celebrating peace; a hitherto "visionary" movement is stimulated by a $10,000,000 gift from a practical business man—in short, were it not for armaments, a casual observer might well believe the end of war in sight.

At the same time the International and World's Committees of the S. S. Lessons suggested that, in view of the tremendous interest in the subject on both sides of the Atlantic because of the negotiations now in process between the governments of Great Britain and the United States, that a certain Sunday should be made a Peace-day in Sunday schools and churches.

But what about the Word of God? Does the Bible teach that universal peace can be produced by legislation? Can

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a world under condemnation, ripe for judgment, be brought together for peace? Alas! the infallible record of God's Word giving the purposes of God are unknown to these men and women with their optimistic dreams and schemes for a world federation. Sad it is to see the professing church ignorant of God's plans. The whole peace movement is a clever attempt of the god of this age to produce a *false peace, an imitation of the peace on earth, which* the Coming Prince of Peace alone can establish. And before He comes to claim the nations for His own and rule over them as the King of Kings, the judgments of God will fall upon ungodly nations and God will reckon with a civilization which has dishonored and rejected His Son. May all God's people hold closer than ever to the Word of God, *rightly dividing the Word of Truth*, as well as look to the lamp, which shineth in a dark place, the Word of Prophecy. This through God's Grace will keep us in these days when the eyes of thousands are blinded.

The Revolution of Civilization. An eminent Egyptologist, Dr. Flinders Petrie, has recently published a book on "the Revolution of Civilization." In this volume he *places the art of our times on a much lower level than* the Egyptian art of 4000 years B. C. and observes that present day art is moving downward in a cycle of decay. The enormous accumulation of capital and wealth, which is a feature of our age, is in itself, according to Dr. Petrie, one of the causes of decay. Thus here and there voices among scientific men are raised sounding a warning that the civilization of the Twentieth Century is not so glorious and stable as pictured.

The Tercentenary Celebration of the Authorized Version. The 300th anniversary of the first printing of *the authorized version has brought the Book of books* once more to the attention of the whole world. Eulogies of the blessed book have been heard on all sides. Its power, authority and blessing have been extolled everywhere. The critics and their infidel associates may well hang their heads

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in shame and confusion. Their shame will be greater in that day when the written Word will be completely vindicated by the visible manifestation of the living Word, the Lord Jesus Christ. One of the best testimonies to the Bible we saw recently was from an educated Chinaman. He said, "Whoever made that book made me. It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made this book made me."

It is encouraging that larger efforts than ever before in the history of the Christian church are made to disseminate the Word of God. The year 1911 will go down in history as the great year for Bible distribution. The Gideon Society has undertaken the noble task to put a Bible in every hotel room in the country. Large numbers are placed already and numerous instances of great blessings through reading the Word have come to light.

The New York Bible Society does the same for the many thousands of hotel rooms in the great Metropolis. Our friend, Dr. S. W. Carter, the General Secretary of the Society told us recently that over 10,000 Bibles have been placed so far. There are hundreds of lodging houses into which Bibles are being constantly placed by this Society. During the past year Bibles were distributed in our great city in thirty-six languages. Every immigrant receives through the N. Y. Bible Society a copy of the Scriptures in his mother tongue. Bibles are also furnished to sailors and vessels of all kinds in the Harbor. The tenement houses and the prisons are visited systematically and whoever wants a Bible may have one gratis. The blind are not forgotten for the Society publishes the raised type Scriptures. All this work is carried on by voluntary donations.

Nor would we forget the excellent work done on the Pacific Coast through the Los Angeles Bible House. This Bible House circulates Gospels and other portions of the Bible in the Spanish language among the people in Mexico, Central and South America. Since its formation ten years

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ago 1,575,285 New Testaments and Scripture portions and 3,681,900 booklets and tracts were circulated.

The circulation of the Bible in hundreds of languages, throughout the world, is one of the bright sides of our times.

The Crimes of New York. Now and then the Police officials in New York City, speak of crime waves, by which is meant an overwhelming increase of all kinds of wickedness. What wickedness and vice cities like New York, Chicago and others contain is beyond description. They are sinks of iniquity. The conditions in New York are grave. Recently the authorities gave out the following facts:

Growing danger to the city from gangs and hoodlums.

Tramps and panhandlers operate in large numbers and are responsible for much crime.

There are a great many hold-ups and robberies, with assaults. In many sections of the city there is not adequate police protection. Sailors and immigrants are victimized, assaulted and robbed to a large extent.

Policemen are unfairly punished by their superiors, brave and good policemen fear vengeance of criminals, and consequently roughs are almost unrestrained.

The property stolen in the first quarter of 1911 amounts to $922,431.21, of which $240,407.91 was recovered.

Total number of complaints of larcenies in first quarter of 1911 were 5,199, as compared with 3,945 in last quarter of 1910.

But all this is but a small percentage of what is going on. Still in spite of these conditions there are scores of preachers and reformers, who make themselves believe, that New York is improving wonderfully in a moral way and *that it is an excellent "Christian city."*

One shudders at the thought what it will be when the lawless element gets the upper hand to satisfy its lusts.

The Coronation. The coronation of King George of England and the festivities connected with it is the theme *throughout the English speaking world. The splendour* and earthly glory connected with it is indescribable. Anoth-

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er coming day is coming. In that day all the earthly glory of kings and potentates will pale in the presence of the King of kings and Lord of lords. When He comes again in great power and glory all the vain pride of man will cease and His own redeemed people who were faithful to Him will share His Glory.

Years ago when the present ruler of Russia was to be crowned the writer stood in Moscow on one of the towers of the Kremlin. The great semi-oriental city laid at our feet. In every direction one could see a busy activity. Roofs and towers were painted and arches erected. The city was preparing to welcome the coming King.

The world has no welcome for Him whom it cast out. The world does not want Him to come back. The world church does not want Him to come back. May we, His people, speak the Word concerning the bringing back of the King and be ready for His coming for us. Even so; come, Lord Jesus.

A Catholic, Jewish, Protestant Celebration. Such took place in Baltimore last month when Cardinal Gibbons had reached the 50th year of his ordination as priest and his 25th of being a Cardinal. All "Protestant" (?) denominations did honor to the head of the Romish church in America and their leading preachers gave utterance to their appreciation of the Cardinal and his work. We qunte from the Baltimore "*Sun*" what a Presbyterian D. D. had to say:

"I have a nephew who married a Catholic girl—and a splendid girl she was—without letting me know of it until all was over. I visited them in St. Paul, Minn., after the wedding. I was so pleased with my nephew's choice that I came back to Baltimore and bought the handsomest prayer book I could find in a Catholic book store. Then I visited the Cardinal and requested him to write a blessing on the flyleaf for my new niece. He courteously consented and wrote the blessing *in his own handwriting and signed* it. That prayer book made my niece's home a mecca for Catholic brothers, priests and laymen, many of the visitors kissing the page which the Cardinal's hand had hallowed. You may be sure that that prayer book is guarded as a great treasure."

And the Jews were quite as evident in this celebration. Rabbis and businessmen did him honor. When a meeting was held to decide upon a memorial present for the Cardinal, a Mr. Jacob Epstein, a Hebrew, suggested that it should be a magnificant *cross studded with diamonds.* Comment on all this is unnecessary. It shows the drift of the times.

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"A Great Unknown—Jesus Christ." This was the subject of a lecture delivered by M. Peyric, an evangelist of the McAll Mission, to a congregation of French workingmen, who, for the most part, had hitherto resisted all appeals to consider the claims of the Saviour. An assemblage of 30 men, of mixed opinions and generally hostile, listened while the evangelist spoke of the wonderful power of the Saviour. Says the *McAll Mission Record*:—"It was touching to see the deep attention with which they listened, in a dead silence, as the speaker unfolded his theme. And yet all who were present—glass-workers and miners, French Beligian, and Italian revolutionaries—are the very men who, a few years ago, greeted the appearance of a pastor, who rose to speak in a discussion, with hooting and jeering, and one man exclaimed: 'If you are going to speak about Him, give Him some other name!' Seated in a corner of the hall, was a burly glass-worker, who only a few months go said in a Socialist meeting, after a pastor had spoken to refute some statements made against Christianity: "They bother us to death with their Christ! We come here to discuss Socialism, and it is always the Christ here, the Christ there! I say, sweep Christianity on to the rubbish-heap!' (This is a very mild translation of the words actually used!) M. Peyric came from the platform cheered to the echo. And to-day not a word is spoken in defence of their cause!"

The Heart of the Lesson.

The International Sunday School Lessons for July.

ISAIAH'S PROPHECY CONCERNING SENNACHERIB.

(July 2. Isa. xxxvii:21-36.)

Golden Text: Psa. xlvi:1.

I. Lesson Outline.

1. Prayer and Its Answer (verses 21, 22). 2. The Boast of the Foe (verses 23-25). 3. The Strength of Jehovah (verses 26-29). 4. The Promise to His People (verses 30-32). 5. The Defeat of the Enemy (verses 33-36).

II. The Heart of the Lesson.

We shall find our golden text giving to us the heart of the lesson at this time; revealing how fully God meets the pressing need of His people whenever they are under pressure in any way A time of great need had come in the history of God's people as is so frequently the case now. In all their helplessness and dependence they turn to Him, spreading before Him the threatening letter of the heathen oppressor. Never mother responded more quickly to the cry of her child in distress than did the Lord God through Isaiah to this cry of Hezekiah and the people. And He is the same God to-day, whose ear is open to our cry, and whose power stands ready to come forth on our behalf in every hour of need and distress.

Our portion opens with the assurance of an answer to the cry. God sets forth before the contrast between the strength of the world and the might of Jehovah. On the one hand is the might and power of Assyria's King with his embattled hosts: to the human eye this represents might and power that could not be met in any way. On the other hand was the virgin—the young maid Israel; and this could be weakness personified in the matter of warfare. But Jehovah was there, and well could faith laugh the foe to scorn.

The boastful pride of the foe comes out in the reproaches he

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heaped, not merely upon the people of God, hut upon Jehovah Himself; snd now the Lord will answer them all. All the success of this mighty king thus far has only been because the Lord has permitted it. But now he has gone beyond the limit of forebearance in his pride, and Jehovah is roused up in His might. His rage against God was his undoing, and the Almighty turns him back by the way that he came. So is it ever with the foe; and this is the doom of all who oppose God (Psa. ii;).

Ere bringing vengeance upon the foe God reassures His people to comfort them and to strengthen their faith; and He opens up a glorious future for His oppressed ones. How God ever speaks first to our hearts ere He comes forth in mighty delivering power. The day of this message of comfort to the people is the day of defeat for the foe. The Lord who gave life took life away that night; and the might and power of the foe melted away at the presence of the angel of the Lord. The army is slain, and the king returns to his own land to die by the hands of his own sons (verses 37, 38). What an end to the proud boastful one!

THE SUFFERING SERVANT OF JEHOVAH.

(July 9. Isa. lii:13; liii:12.)

Golden Text, Isa. liii:6.

I. Lesson Outline.

1. Jehovah's Marred Servant (verses lii:13-15). 2. Jehovah's Despised One (verses liii:1-3). 3. Jehovah's Slain Lamb (verses 4-9). 4. Jehovah's Mighty Saviour (verses 10-12).

II. The Heart of the Lesson.

Again our golden text stands central to our lesson as the divine heart of the portion assigned us; presenting to us the suffering Saviour in His atoning work of the cross. Only a hint can be given here and there of the meaning of the verses, for the portion is so full. The marred visage and form of lii:14 is that of the cross; and it is the marring of One who was without sin—who ever dealt prudently; and who is now exalted and extolled and made higher than the heavens. But it was through *the marring* that the ultimate blessing of verse 15 was made sure to us by grace. How marvellous it is that the grace of God thus operates through the cross!

But the Spirit of God through His messenger concerning this Servant, is not believed by the majority; in Him they see nothing whatever to attract their attention or to challenge their love in

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any way. On the contrary, they despise the One who came thus in weakness; for their thought of a saviour is ever linked up with *human might, power and wisdom.*

Yet it is here that the very secret of saving power lies. Salvation has to meet and deal with the sin question first; and that righteously. To do this requires the cross with its slain Lamb; who though Himself without sin, was made sin for us: every word of this section is therefore deeply suggestive. It was the Lord laying on Him the iniquity of us all; bruising Him; chastising Him *unto death, even that of the cross that has wrought out the full* and blessed and glorious salvation for us. Moreover, all this wondrous grace and mercy was extended to us when we were yet sinners, despising even the work of the cross; and counting Him as no Saviour at all. Yet God asserts in a peculiar way the absolute innocence of Christ in verse 9 which should read: "And THEY made His grave with the wicked;" e. g., by condemning *Him as a criminal.* "But it was with *the rich in His death, because* He had done no violence, neither was any deceit in His mouth." God ordered it thus that He might be seen to be a perfect Saviour.

Our closing verses might well be compared with the words of our Risen Lord (Matt. xxviii:18). The Crucified Risen Christ is able to save to the uttermost. Myriads of redeemed ones bear witness to the truth of this precious fact to-day. And through all eternity will praise and thanks go up to Jehovah for all His great mercy and grace in salvation through the shed blood of the cross. *Moreover He is to have great joy; for He is to see of the travail* of His soul and to be satisfied. True this is in part fulfilled whenever any soul is now saved: but its fulness awaits the day of His own glorious coming; when all the redeemed will be with Him; and He shall be enabled to rejoice over them forever. O, what a day will it be for us also!

MANASSEH'S WICKEDNESS AND PENITENCE.

(July 16. 2 Chron. xxxiii:1-20.)

Golden Text, Isa. i:16, 17.

I. Lesson Outline.

1. The Evil Way of the Wicked Heart (verses 1-9). 2. Reproof and Chastening (verses 10, 11). 3. God's Answer to the Penitent's Cry (verses 12, 13). 4. An After Life of Righteousness (verses 14-20).

II. The Heart of the Lesson.

The suggestive truths of the portion given for our lesson gather about our golden text with its divine command which through

grace becomes an *enabling*. The lesson opens with the dark background of wickedness in the life of Manasseh the king. What is astounding is that such an one should be the son of so good a man as King Hezekiah. But this line of things is repeating itself to-day in very many instances. Still it is full of comfort and solace to note how the early training, and perhaps the prayers of a father were answered at last in the return of this royal prodigal to his God; even as is the case now.

Manasseh seems to have gone beyond the wickedness of the preceding evil kings of the land; and to have undone as far as possible all the good accomplished by Hezekiah. May it not have been that all the while his conscience was reproving him; and that like Saul of Tarsus he was kicking against the pricks? The desperate wickedness suggests a heart almost wholly given to evil and callous in wickedness as against God; for he even imitated the awful evil of the end time in putting an idol in the very temple of God (cf. verse 8 with 2 Thess. ii:). But what capped the climax of wickedness was his leadership in evil and sin; for the people eagerly followed him. Our influence for evil is beyond our thought at times too. With what sadness of heart and grief must Jehovah have beheld this departure of His people as they followed their king into the mire of apostasy to heathen evil of all kinds. It is ever the case that those who are highest go to the greatest depths whenever they do fall.

God in His faithfulness must needs reprove the king and the people. Never does God smite until He has first warned. No doubt Hezekiah's prayers for this son and his people had much to do with the Lord's mercy and grace and warning. So steeped were they in sin, so hard hearted and rebellious that they would not listen to any word from Jehovah at first. Even now this condition of things is becoming more and more pronounced throughout the world on the part of the unsaved men and women: and even God's own people are at times deaf to all the warnings of God; and then must come the rod with its chastening force and power. The very foe whom God had overthrown in the days of Hezekiah is now made the means of chastening this rebellious, sinning, wayward people.

Out of the prison-house in Babylon comes the penitent cry of the now humbled king; and the God of all grace hears and answers that cry. A marvellous restoration follows, and Manasseh who had been made to know the Lord walks in humbleness of life and trustfulness of heart before the Lord all his days. This is a matter of experience on the part of very many of the Lord's

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people to-day; and serves all the more to show forth His loving *kindness and tender mercy toward us.*

JOSIAH'S DEVOTION TO GOD.

(July 23. 2 Chron. xxxiv:1-13.)

Golden Text, Eccl. xii:1.

I. Lesson Outline.

1. Early Faith in God (verses 1, 2). 2. Evil Put Away (verses 3-7). 3. God's House and Service Honored (verses 8-13).

II. The Heart of the Lesson.

Again our golden text gives us that truth which is the heart of our lesson. The heart and life which is early given to God by a living faith and love can be greatly blessed and used to the blessing of others. With all the evil trend of the preceding reign of his wicked father the danger would be that a boy of eight would yield to the influence of that reign and to that of the courtiers that were about him. But that young heart given to God was sustained and strengthened by Jehovah: and spite of environment and heredity and all attendant evils, God's grace and power worked mightily to the glory of His Name.

The evil was so great that a thorough purging was necessary. But strong in the Lord and the power of His might the lad king was equal to the task. But note the four years of earnest eager seeking of God before anything was done. This tarrying in God's presence was not wasted time, it was the wise thing to do. But our modern hurry and rush leaves so little time for tarrying there; and yet this is absolutely necessary. The purging begins at home and then reaches the confines of the kingdom; even going over the border into the adjacent ten-tribed kingdom of Israel. All evil is absolutely crushed; and all the semblance of it ground to powder and the dust strewed in condemnation on the burial places of the apostates. What a home coming verse seven pictures to us. May we remember that all our attempts at puting away evil must ever be in the grace and power of God; and always begin with our own hearts and lives.

All this, however good, is only negative after all. Jehovah's house is in spiritual ruins and desolation; and His service sadly neglected. He whose heart God had thus greatly stirred to do this necessary thing is still further helped and strengthened, even for the greater work of restoring the house of God and the worship of God. With what gladness must the youthful king and the godly remnant have seen the good work of restoration going on. And with what delight must Jehovah have looked upon the recovery of

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His people to their place of blessing and privilege and worship. We need to-day more than an empty house, however, diligently swept; and however beautifully garnished it may be. Such an heart is really a standing invitation to the enemy of souls to enter and occupy it to our undoing. We need to have Christ indwelling by faith. And then the Lord can have His true worship and praise and thanks; and the worshipper his protection from all foes by the Stronger One who indwells. Only in this way can the soul be safe and be blest and made a real blessing to others day by day.

THE FINDING OF THE BOOK OF THE LAW.

(July 30. II Chron. xxxiv:14-33.)

Golden Text Psa. cxix:11.

I. Lesson Outline.

1. The Recovered Word (verses 14-18). 2. Enquiring of the Lord (verses 19-22). 3. A Message of Judgment (verses 23-28). 4. The Woe Proclaimed (verses 29-33).

II. The Heart of the Lesson.

The golden text again presents us with the thought that stands appropriately central to our lesson. The recovered word of God operating with power and blessing upon the heart of king and people alike, as well as upon their lives also. While the king and his people were busy doing the work of the Lord this precious treasure of the word of the Lord was recovered by them. It is usually in the path of duty that we obtain any precious thing out of the word of the Lord. The precious book which had been hidden away all these years, and unthought of as well as unheeded, suddenly comes to light in God's time and way. The word of God is living and active; and it must accomplish that which God pleases, and prosper in the thing whereto He sends it.

It speaks here as ever with authority; and the king whose ear and heart are prepared to hear and receive it, trembles at the things proclaimed; for he believes what it says. Would not men tremble to-day if they really believed the word of God? Deep interest is aroused, and a search is made for fuller knowledge that hea.. and life may bow in obedient trust to the will and way of the Lord. But in the fallen apostate state of the nation the king finds the prophetic office significantly resident in a woman.

The prophetess can only reiterate the denunciation of wrath and judgment which the king has found in the word; with the mitigating mercy toward the king that God will take him to Himself ere the judgment fall upon the land. How suggestive this is of the

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present aspect of things! Judgment is just ahead of this world in the worst form and to the greatest extent it has ever yet been meted out by the Lord. But ere it bursts upon the scene God will remove the church of Christ out of the scene to be forever with the Lord in glory. Remember too the aspect of verse 27 toward this mercy and grace from God. So now it is to the humbled heart and tender trustful soul that this word comes.

But this man of God is deeply stirred by the message from the Lord through the prophetess. He is not simply content with his own escape from the coming wrath; he would have the people know about what is just to transpire and make that word sound forth its trumpet call to penitence and faith. All Israel is called together to hear what the recovered word of God has to say to them. Surely we may not miss the analogy here. Should not all the people [illegible] from our lips concerning what is coming upon the [illegible] who know the truth of the nearing advent of Ch[illegible] its comfort as to us, and its aspect to the world at la[illegible] not proclaim aloud what God has told us? And t[illegible] warn [illegible] of the coming day of judgment and wrath? While [illegible] is [illegible] purely love; He is also infinitely holy and just; and H[illegible] *can by no means clear any guilty soul who fails to put their* whole trust in Him the crucified risen Christ who is able to save to the uttermost all that come unto God by Him.

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"WE SHALL SEE HIM."

(I John iii:2.)

Yes, we shall see Him then, just as He is,
Not crucified, but cr[illegible]ied;
No jeering mob, bu[illegible] pure and bright
Assembled roun[illegible]

No mocking purple robe, but [illegible] Light,
Brighter by far than day;
A beaming diadem upon His brow,
Love in each ray.

And wh[illegible] we then shall see Him as He is,
And view Him face to face,
We shall be like Him—pure and holy then,
Of sin no trace! E. R. G.

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Notes on Prophecy and the Jews.

Beginning with the Twenty-fourth chapter in Isaiah a series of great visions are recorded, which have been termed "Isaiah's little Apocalypse." It begins with a vision of a great judgment, which will fall upon the world and its wicked inhabitants (chapter xxiv). In chapter xxv the singing of the escaped remnant of Israel is recorded as well as the blessings which will characterize the Kingdom age. In chapter xxvi another hymn of praise is found and it is sung to celebrate God's mercies, which have come at last upon His people. We give a brief analysis of this interesting chapter.

I. Praise for the Mercies of Jehovah (2-6).

"We have a strong city; salvation doth He appoint for walls and bulwarks. Open ye the gates and the righteous nation which keepeth faithfulness may enter in. Thou wilt keep in perfect peace the mind stayed on Thee, for he confideth in Thee. Confide ye in Jehovah forever; for in Jah, Jehovah is the rock of ages. For He bringeth down them that dwell on high, the lofty city, He layeth it low, He layeth it low to the ground, He bringeth it even with the dust. The foot shall tread it down—the feet of the afflicted, the steps of the poor."

The strong city is Jerusalem. It becomes in that day the city of a great King. Later in this prophet we read, "thou shalt call thy walls salvation and thy gates praise" (lx:18). And in chapter liv:11, 12, it is written concerning the millennial Jerusalem, "O thou afflicted, tossed with tempest, not comforted, Behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." What a glorious city it will be! But for more glorious will be the heavenly Jerusalem, the abode of the Saints in Glory. The third

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verse, the call to the righteous nation to enter in, is also found in Psalm cxviii. The righteous nation is the faithful remnant of His people; the wicked part of the nation will be cut off during the great tribulation.

Beautiful is the assurance uttered in this inspired song, "*Thou wilt keep in perfect peace, the mind stayed on thee.*" If this will be the experience of the remnant of Israël, how *much more should it be ours! The Lord keeps indeed His* own in perfect peace; and when He giveth quietness *who* shall make afraid? Oh! that we may put all our confidence in Him.

II. Their Experience in Waiting for Him During the Night. The Judgments in the Earth. Verses 7-11.

"The way of the just is uprightness; thou, the Upright, dost make the path of the just even. Yea, in the way of Thy judgments, O Jehovah, have we waited for Thee; *the desire of our souls is to* Thy name and to Thy memorial. With my soul have I desired Thee in the night; yea, with my spirit within me I seek Thee early; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness. If favor be shown to the wicked, he doth not learn righteousness; in the land of uprightness he dealeth unjustly, and beholdeth not the majesty of Jehovah, Thy hand is lifted up but they do not see; yet they shall see Thy jealousy for the people, and be ashamed; *yea the fire which is for their adversaries* shall devour them."

The Upright One, that is the Lord Himself, had made the path of the remnant straight. Judgments fell upon the earth, but they had waited throughout the night for Him and He came and delivered them. The entire period of the millennium will be one of righteous judgment.

"Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment" (Ps. lxxii:1, 2). "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall he slay the wicked" (Is. xi:4).

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These judgments will teach the inhabitants in the earth righteousness. They will be obliged to leave every evil way.

The wicked will be devoured by the fire which is for the adversaries. At last, as we know from the New Testament, at the end of the thousand years there will be a great revolt against the Lord under the leadership of Satan who is loosed out of the prison. They come up against the beloved city, which is Jerusalem, but the Heavens open and fire comes down from God and devours them (Rev. xx:7-10).

III. The Assurance of Peace and the Deliverance. Verses 12-18.

"Jehovah, Thou wilt ordain peace for us; for Thou also hast wrought all our works for us. Jehovah our God, other lords than Thee have had dominion over us; by Thee only will we make mention of Thy name. They are dead, they shall not live; deceased, they shall not rise; for thou hast visited them and destroyed them, and made all memory of them to perish. Thou hast increased the nation, Jehovah, Thou hast increased the nation; Thou are glorified. Thou hast extended all the boundaries of the land. Jehovah, in trouble they sought Thee, they poured out their secret prayer, when Thy chastening was upon them. As a woman with child, that draweth near her delivery, is in travail and crieth out in her pangs; so have we been before Thee, Jehovah. We have been with child, we have been in travail, we have, as it were, brought forth wind, we have not wrought the deliverance of the land, neither have the inhabitants of the world fallen."

Blessed words are these coming from the lips of His earthly people. They acknowledge then, what every true believer acknowledges now, that our peace and all our works are wrought for us by Jehovah. The Lord Jesus Christ has wrought all for us and what Glory will He receive at last, when the beloved remnant of His people will joyfully confess this. Jehovah will then and ever afterwards be the Lord over His people. All their enemies are gone out of existence.

But does the passage not teach that the wicked are to be destroyed and not raised from the dead? It is a fact that

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the evil doctrine, the annihilation of the wicked has been and is being taught from these words about the former lords of Israel. If this were the case the Word of God would contradict itself, for the New Testament teaches the resurrection of the wicked dead. The fact is that verses 13 and 14 have *absolutely nothing to do with the resurrection* of the body. The teaching is that as far as the lordship of others over Israel is concerned, that this is past, out of existence forever. No other lords will ever arise again to have dominion over His people. The Lord delivers His people out of the travail-pangs and blesses them at last with perfect rest in the land, whose boundaries have been extended.

IV. Assurance of Restoration and Preservation. Verses 19-21.

"Thy dead shall live, my dead bodies shall arise. Awake and sing in triumph, ye that dwell in dust; for the dew is the dew of the morning, and the land shall cast forth the dead. Come, my people, enter into thy chambers, and shut thy doors about three; hide thyself just for a little moment, until the indignation be past. For, behold, Jehovah cometh out of His place to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more cover her slain."

It is no doubt national and spiritual revival out of death, which is here meant. To apply, whenever we read of death and resurrection to physical resurrection, is incorrect and leads on to that modern error "restitution by resurrection." Hosea vi:2; Hez. xxxvii; Daniel xii:2 are similar passages where physical resurrection *must not* be read into the text. In neither of these passages does it mean the resurrection of dead bodies out of a literal grave. The words, "Come, my people, enter into thy chambers, etc," has often been applied by well meaning persons to the rapture of the church, that the church will be safely hidden during the great tribulation. The passage has absolutely nothing to do with the church. The Blessed Hope of the coming of the Lord *before the great tribulation to gather* His church is altogether a New Testament revelation. The

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above passage teaches the fact that the faithful part of Israel will be kept in the time of indignation, in the day of wrath, as Noah was kept and hid in the ark.

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Isaiah liii is by modern Jews interpreted as having nothing whatever to do with Messiah, but that the suffering servant of God is the Jewish nation. This is likewise the view higher criticism takes. A number of years ago a candidate appeared for examination before the N. Y. Presbytery. He had received his training in the Union Theological Seminary and boldly denied that a person like Adam ever lived. When questioned on Isaiah liii, he declared that the prophetic saying referred to the "Hebrew people, not to Christ." He did not retract one word. There was at least one voice in that ecclesiastical council which declared "it would be an outright sin to send a man with such heretical views out into the world to teach the people." Others defended him, among them a well-known preacher who thought "the Presbytery ought to be charitable, as the dissenting views of the young candidate were not such as to impair his usefulness."

But neither the Jews nor those higher critics reckon with the fact that the most ancient interpreters among the Jews and Christians have taught that Isaiah liii means Christ.

We give some of the Jewish teaching on this chapter, which will be of help to those who try to reach the Jews with the Gospel. In the prayers of the day of atonement orthodox Jews read the following ancient prayer:

"Messiah, our righteousness is departed from us, horror has seized us and we have none to justify us. He hath borne the yoke of iniquities and our transgressions and is wounded because of our transgressions. He beareth our sins on His shoulders, that He may find pardon for our iniquities. We shall be healed by his wounds—" It is clearly seen that this ancient prayer is founded upon Isaiah liii.

Rabbi Moses Alshech, who lived in the 16th century,

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declares in one of his commentaries: "Our Rabbis with one mouth have confirmed and received by tradition, that King Messiah is here (Is. liii) spoken of. A century before him lived the celebrated Hebrew scholar Abarbanel. In his commentary on Isaiah, the fifty-third chapter, he makes the following confession:

"The first question is to know concerning whom this propbecy is spoken, for behold the wise men of the Nazarenes have explained it of that man whom they banged in Jerusalem towards the end of the secood temple, who was, according to their opinion, the Son of the blessed God, and became incarnate in the womb of the virgin, as is declared in their words. And truly Jonathan Ben Uzziel bas interpreted this chapter of the Messiah to come. *And this is also the opinion of our wise men of blessed memory, in many of their commentaries.*"

Three centuries before Abarbanel lived another great rabbi, Aben Ezra. He wrote in the 12th century that many interpret the fifty-third chapter of Isaiah as referring to the Messiah.

Five hundred years before Aben Ezra, the Babylonian Talmund was compiled and then the traditional views were fully accepted that the chapter refers to a suffering Messiah. The Mechilta, a book which undoubtedly originated in the third century, has the following passage:

Rabbi Huna, in the name of Rabbi Acha, says, the afflictions are divided into three parts, one part of David and the fathers, one part on our generation, and one part on the Messiah, as it is for our iniquities."

Still more ancient is the Targum of Jonathan, which voices the opinion of the Jews before the birth of our Lord. This Chaldee paraphrase says that "my servant" is the Messiah.

Many other similar quotations might be given showing that the ancient synagogue looked upon the chapter as being a Messianic prophecy. The claim of higher criticism that it is the nation which is the suffering servant, and that this view is backed up by rabbinic tradition is incorrect

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The orthodox Jew knows, at least in part, the sublime

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mission and future of Israel. The reformed Jew has also a conception of a mission, but it is unscriptural. It is a most interesting study to peruse the rabbinical prayer books of orthodox Judaism and see what parts of the Law and the Prophets have been selected for public reading on the feastdays, commanded in the Law. These selections were made many, many centuries ago and they are in fullest harmony with the dispensational meaning of the different feasts, foreshadowing Israel's salvation, deliverance, comfort and glory. The New Year day, or feast of trumpets is a rabbinical institution. It is the beginning of the year according to rabbinical reckonings; scripturally their year should begin with Passover. On the two New Year's days the account of the birth of Isaac and the binding of Isaac upon the altar are read from the book of Genesis and from the historiral and prophetic books the first chapter of Samuel is selected as well as the first eleven verses of the second chapter, containing Hannah's prophetic prayer. On the second day Jeremiah xxxi:1-20 is the portion from the prophets. The reader, in looking it up will find that it treats of Israel's restoration. The Day of Atonement, which of course, cannot be kept at all any more in the way as it was once kept, is a day of fasting and prayer. The Hebrew prayers for the day of atonement are mostly in scriptural language and speak of penitence, humiliation and imploring God for forgiveness. Alas! it is but lip worship with poor Israel with the heart of stone. We have seen Jews in the City of Kishineff on the Day of Atonement walking about in stockings, attired in their burial robe, smiting their breasts and bowing low, and when a pause was made they stood together in groups and discussed their business affairs. Now, it is both strange and significant that the whole *book of Jonah* should then be read. When we discovered this some ten years ago and thought over it, we received the key for this sublime book—Jonah the type of Israel. Thus in the disobedience of Jonah the punishment of Jonah, the prayer and repentance

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of Jonah and in the restoration and successful mission of Jonah, they read their own history, past, present and future and *do not know it.*

Passover, *the feast of unleavened bread, is still kept.* The story of the deliverance out of Egypt (Exodus xii to xv), ending with the destruction of their enemies in the Red Sea, is read. It is but a type of that greater bringing forth out of captivity back to the land and the destruction of the nations, the modern Egyptians. Then they read the eighteenth Psalm and the eleventh chapter of Isaiah. The eighteenth Psalm is a Psalm descriptive of Jehovah's coming and the deliverance of His people. The well-known eleventh chapter in Isaiah is the prophecy concerning the second coming of our Lord, the deliverance of groaning creation, *the coming in of peace and the promise that a second* time His people is gathered and brought back. And all this is read, in part understood, hoped and looked for by devout, orthodox Jews.

The Feast of Firstfruits (Pentecost) commemorating also the giving of the Law, when Jehovah appeared on Mount Sinai, is as much kept as Passover. The Scripture lessons are: Exodus xx and Leviticus xxv, from the Pentateuch and Ezekiel i and Hab. iii. Read the two chapters in these prophets and you find that they speak of another manifestation of Jehovah. In the closing verses of the first chapter of Ezekiel the prophet sees the glory of one who has the appearance of a Son of Man and in the last chapter of Habakkuk it is the description of Him coming in His chariots to execute wrath and to bring mercy to His people Israel. What blindness that they can read all this and see not to what is all refers!

The Feast of Tabernacles is the third of the great feasts. The Scripture record of the feast is read from the book of Leviticus. Even in the back yards of the great tenement houses of New York City the Jews build their huts covered with green branches and carry a waving palm in their hands. "Hosanna! Blessed is He who cometh in

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the name of the Lord." 1 Kings viii:1-20 and Zechariah xiv are read also. In this last chapter of the Prophet of Glory, the final great and real keeping of the Feast of Tabernacles is foretold, and in the beginning of the chapter we read of the Lord, who comes with all His Saints. His feet will then stand on the Mount of Olives. That they are the feet of Him, who walked in humiliation through the earth, the believer knows from the New Testament. Every year this grand chapter is read by the Jews and some day it will be all fulfilled. What a testimony the Jew is and the Jew gives through these three great feasts he still keeps and the Scriptures he has connected with it!

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A celebrated Austrian Egyptologist, Professor Ernst Sellin, reports the discovery of an ancient palace of Herod the Great on the plain of the lower Jordan, near the road from Jerusalem to Jericho. The foundations are in a complete state of preservation, and Professor Sellin says the palace might easily be reconstructed after the original plans. The readers of the Bible know that Herod the Great, who was King of Judea from the year 40 to 4 B. C., was very cruel, but history shows that he also had a great love of building cities, temples and palaces. This is probably one of the first he built.

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For many centuries, hardly a year has passed without, in some centre or other of Jewish population, foolish or wicked men putting forward a "blood accusation"—charging the Jews with having murdered some Christian child with the object of securing his blood for "sacrificial" purposes. Once again at Kieff, in Russia, the same wild statement has obtained currency, and as a result the fires of persecution have been stirred afresh. By such cruel measures, so sad in their reflection upon the Christian conscience, from generation to generation the people of Israel have been reminded of their hapless condition as from morning till night "their lives have been made to hang in doubt." It verily appears that these and other sorrows have conspired to fulfill the old-time prediction concerning the children of Israel—in their dispersion, they should be "an astonishment, a proverb, and a byword," and should have "none assurance of their life" (Deut. xviii:37, 64-66).

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Daily Scripture Calendar.

JULY, 1911

July 1. "Jesus Christ, the SAME yesterday, today, and forever" (Heb. xiii:8).

The *eternity* of Christ is a fountain of never failing refreshment. *All the prophets have passed away. He remaineth.* What was He yesterday? The compassionate Man, healing, loving, saving. What is He today? The glorified Man, living to intercede. What shall He be forever? The Kingly Man, sharing His honors and Kingdom with the Saints He has redeemed.

July 2. "He whom thou LOVEST is sick" (Jno. xi:3).

What a peculiar honor to be so conspicuously loved of Christ, that the man was known for this *friendship*, without mention of His name. Has the intimacy between you and Christ put a *seal* upon you? And does the world say of you "they are men of this way"? but, like of Peter and John, "they have been with Jesus?"

July 3. "Put off the OLD MAN with his deeds" (Col. iii:9).

This means more than putting away your evil habits. You are not only to cut off the *hands* of the old man; you are to pluck out his *heart*, and *bury* him. Test this divine surgery, and see what a difference it will make in your business, your fellowships, and your interest in the world. The ungodly will let you alone as they would avoid a corpse.

July 4. "We shall REIGN on the earth" (Rev. v:10).

You are a very humble person. You will never be a Czar or Emperor; or have the fame of a Washington. But you have a hope and a promise that is of more value than pedigree or kingly succes-

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sion. When every knee bows to Christ, you shall be the partner of His glory. It shall surely be your lot for He says, "they shall not be ashamed that wait for me" (Isa. xlix:23).

July 5. "Even Christ PLEASED not Himself" (Rom. xv:3).

Blessed words to think on when you have to do things you do not want to do. Yours is often a submission of *necessity*. His was sublimely *voluntary*. He who made worlds, who commanded the sea, and drove men backward at will, *allowed Himself* to be burdened and humiliated. Do you not wish to imitate Him, and "not please yourselves"?

July 6. "He giveth more GRACE" (Jas. iv:6).

What is grace? I do not know, any more than I know what air and water are. I know I live by the one; and the other refreshes me. So I know when a believer thinks he is staggering under all the burdens he can carry, and there falls on him another and heavier load, there comes also a mysterious power which holds him up. The Bible does not call this psychic force, but GRACE.

July 7. "In the year that King Uzziah died, I saw also the LORD" (Isa. vi:1).

The association of contrasting ideas is very instructive. In our Lord's dealings with us, it often occurs that where we see those things we trusted in laid low as corpses, at the same time He gives us visions of Himself, "high and lifted up." But for the *sorrow* we would not have had the grand *joy*. So our tears become lenses to magnify the Lord.

July 8. "That in all things He might have the PRE-EMINENCE" (Col. i:18).

How can you explain it, that since One came into this world called Jesus of Nazareth, that the soberest, the brightest, and most scholarly minds among men have found constant *delight* in making Him *pre-eminent* in their thoughts, in their plans, and in their doings? Surely such an One must be more than *human*, thus to control men's destinies.

July 9. "He stretcheth out the north over the EMPTY place" (Job xxvi:7).

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How did Job know this, when only recently astronomers by *powerful lenses have discovered there is a place void of stars in* the northern skies. Surely inspiration is a divine fact: and the Bible is a book to be held in awe, since it long ago revealed things that only now, men with all their boasted wisdom, are beginning to find out.

July 10. "When they knew God, they GLORIFIED Him not as God, neither were THANKFUL" (Rom. i:21).

This is the present paramount sin of Christendom. In the day of judgment it shall be more tolerable for the heathen, who in simple ignorance daily offers *libation* to his idols, than for the civilized ungodly, who eat their food, wear their clothes, and enjoy their comforts without ever one thought of *thankfulness* to the Giver of all their blessings.

July 11. "Christ is the HEAD of the church" (Eph. v:23).

The love of a husband is the keynote of this whole passage (verses 22-33). We are instructed to turn away from *active service, and rest in that tender love and attention, such as a man* bestows upon his best beloved. Zeal and activity is consuming *the members of the church to-day. Do take time to turn away* from *work*, and let the Bridegroom put his "left hand under thy *head" for comfort.*

July 12. "He that shall come WILL COME" (Heb. x:37).

"The Coming One!" Can you measure all this title of Messiah means? It is King for Israel, and Bridegroom for the church (Lu. vii:19, 20; Rev. iv:8). The Coming One shall break the sleep of *death*. He shall dry all *tears*. He shall end your pilgrimage in *home*. He shall reward your *sowing*. He shall humble the *proud;* bless the *poor;* and gather oppressed Israel. "Return, return, that we may look upon thee."

July 13. "The Lord is able to give thee MUCH MORE than this" (2 Chron. xxv:9).

Like Amaziah, you have done what you thought was right, but have made a losing financial investment. If your *faith* is all right, let the money go. Silver and gold is nothing with the Lord. By and by you will walk on it in the streets of New Jerusalem. But

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do believe you can have much more for the asking; and the proving of *your faith is much more precious than gold.*

July 14. "If God clothe the grass of the field * * * shall HE not MUCH MORE clothe you" (Matt. vi:30)?

This is one of the passages where the value of our bodies is emphasized. It is the dwelling place of the believer's soul. It has become the Lord's. This truth has two sides. We are to trust our Father as regards its needs in cold and best. Remember, only those are truly *poor* who have not faith.

July 15. "The FELLOWSHIP of His sufferings" (Phil. iii:10).

How are you taking your trials? "Trying to be *patient* under them," you reply. *Very good; but there is something better. Paul* and James reached a height in experience where they counted their sorrows the highest joys (Rom. v:3; Jas. i:2). Our Lord's whole life was one of depression. When you enter into partnership with this, you will know this mysterious "fellowship."

July 16. "HE shall bring it to pass" (Psa. xxxvii:5).

What shall He bring to pass? A happy issue to that trouble which burdens you so much. God has for a long time been managing the universe. He *never lets a star fall, or a season fail to* return. Surely He is able to fix up your little affair. But on two conditions. *You must first "commit," then "trust" the whole* matter to Him.

July 17. "He shall give thee the DESIRES of thine heart" (Psa. xxxvii:4).

Primarily they must be right desires, regulated by the Word of God. James tells us of the kind of prayers which will never be answered (Jas. i:7; iv:3). The chief thing is to "delight ourselves in the Lord." Then we shall become as royal favorites who get anything they ask for from their Sovereign (1 Kings iii:5; 2 Kings ii:9).

July 18. "Our God is a consuming FIRE" (Heb. xii:29).

Put with this two other statements: "I am the *Light* of the world:" "the Spirit is *Life.*" Science recognizes three great sources

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of force in the universe: Heat, or fire; Light and Electricity; which is air, ether, life. Thus the Godhead of Scripture is made simple for our comprehension, and Father, Son, and Holy Ghost, One triune God reveal themselves through the likenesses "of things which do appear."

July 19. "Blessed us with all SPIRITUAL blessings" (Eph. i:3).

The peculiarity of these blessings is that they are *invisible*. Most persons prefer to have actual good things *now*, and take their chances about a life to come. With the Christian it is quite different. He knows nothing is guaranteed now, but the same humiliations his Master knew; but for the joy *set before* him, he endures the cross, despising the shame."

July 20. "Look not every man on his OWN things" (Phil. ii:4).

Put over against this another Scripture—"I *die* daily." Self effacement should rule the Christian life. We are to harden ourselves with the cares, the needs, and sorrows of others. This is impossible to the Natural Man, *alive* unto himself. But if we are *dead*, we have no self-desires; but become as passive lamp stands, to bear light for other's joy.

July 21. "For Me and THEE" (Matt. xvii:27).

Very sweet is the juxtaposition of words, "Me and thee." As He was in the world, so are we; free men, yet obedient citizens; poor, yet abundantly supplied. Peter had *enough*, but no more for the present need. Will you doubt any more His power to satisfy your wants? The ungodly may make unlawful demand, but He will command even the brutes to serve you.

July 22. "They REST not day and night, saying, Holy, holy, holy" (Rev. iv:8).

Yonder is the ocean. For ages its mighty tides have never ceased to beat upon the shore. You believe that. Try to-day to realize there is another world where angels and perfected spirits never cease to swell a song of praise to God Almighty. Let the thought calm and strengthen you amid the babble and confusion of earth. Some day your worries will be exchanged for heavenly activities.

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July 23. "Hezekiah RENDERED not again according to the benefit done unto him" (2 chron. xxxii:25).

There is no sadder thing on earth than for a child of God, who has walked in the power of the Spirit, to be seen turning back to the beggarly elements of the world. But it is the natural course of the human heart. Many a worthy, far advanced in spiritual life fell into sin. May the Lord keep up from falling; and grant amid all our failures, that as we grow in grace, we may grow in *loathing* of our own sins.

July 24. "Let us not be WEARY in well doing" (Gal vi:9).

"In due season we shall reap, if we *faint not.*" Two things are here taught. "Weariness" refers to the *will*. "Fainting" refers to the *flesh*. Thus, inward reluctance, and physical weakness, the old pair that made the Law inoperative (Rom. viii:3), conspire to cheat the Christian of future reward. Keep the *will* keyed up, and it will compel the *flesh* to holy deeds.

July 25. "Be filled with the SPIRIT" (Ep. v:18).

And what will this *filling* do; but drive out other things. There will be no room for selfishness or unbelief in the Spirit-filled heart. Men use dynamite to blast out stubborn rock. Do not try by gentle *means to mould yourself into godly emotions; but let the force of* God, His dynamic, enter your soul; and it will drive out the evil, and pervade you with the good.

July 26. "God LEFT *him to try him*" (2 Chron. xxxii:31).

You are perhaps in such difficulty. Earnest prayer for light has been unanswered. You are wondering; and more agonized over the Lord's seeming *withdrawal*, than over the trouble itself. Read this story of Hezekiah. Compare it with James v:10, 11; Deu. viii:3. Especially consider the words *"He suffered thee to hunger."* So understanding God's way, 1 Pet. i:6, 7, will be fulfilled in you.

July 27. "God was INTREATED of him" (2 Chron. xxxiii:19).

It was a wicked King that prayed. He deserved wrath; but for

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the sake of the *oath* unto David he was blessed. So for the *covenant's* sake was the "dead dog" Mephibotheth made a King's son. If such things were done *before* the cross was revealed what may not we expect who now have a great High Priest, who maketh continual intercession for us?

July 28. "Who for the joy that was set before Him, endured" (Heb. xii:2).

The same was true of Moses. He endured the present, because of the *future* recompense. As a saint, *you* are not appointed to *enjoy* this life; but to *endure* it. It was Canaan that cheered Moses. It was the glory of the kingdom that encouraged the Son of Man. It was the coming again of this Lord that gave Paul his joy and hope (1 Thess. ii:19).

July 29. "UNTIL the appearing of our Lord Jesus Christ" (1 Tim. vi:14).

Until is the great touch-stone of all Scripture. You are very busy, working amid crowds, and confusion, maybe. You have little time for meditation. Say this one word over in your heart continually. It will brighten everything. Your trials are only "*until* He come." The Jews will be downtrodden only "*until* He come." All mortal woes will last only "*until* He come."

July 30. "Why is thy countenance FALLEN?" (Gen. iv:6).

Upward gazing should be your normal attitude. Your *all* is in heaven, *from whence* also He shall come, who is your Saviour. The earliest disciples were upward gazers. Very strangely, your anchor is cast *upward*, not *downward*. Every change for duty, experience, or patience is rung upon the command, "Look up, for your redemption draweth nigh."

July 31. "The world KNOWETH us not" (1 Jno. iii:1).

There is something very quaint about these sayings of John. It is as if he said, we are a very strange people. We have different manners, and different language to those about us. We bless *when they curse*. We *sing praises when they weep and complain*. We look up for glory, when they look down for death. We are as non-understandable as was the God-Man we follow.

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OUR HOPE

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Editorial Notes.

Thou art the Same

"*Of old hast Thou laid the foundation* of the earth, and the heavens are the *work of Thy hands. They shall perish,* but Thou shalt endure, yea, all of them *shall wax old like a garment*; as a *vesture shalt Thou change* them, and they shall be changed. But Thou are THE SAME, and Thy years shall have no end" (Psalm cii:27). No human mind could have ever discovered that these words apply to our Lord Jesus Christ. This fact is made known in the first chapter of the Epistle to the Hebrews, where we are told that God addressed His Son, our Lord, in these words (Heb. i:10-12). In the Psalm in which they appear, we read of an afflicted One. The words of sorrow belong to Him, who was the man of sorrows on earth in the days of His humiliation.

Jehovah, hear my prayer;
And let my cry come unto Thee,
Hide not Thy face from me
In the day of my trouble;
Incline Thine ear to me;
In the day when I call hasten to answer me.
For my days are consumed like smoke
And my bones are burned like an hearth.
My heart is smitten and withered like grass,
So that I forget to eat my bread.
Because of the voice of my groaning
My bones cleave to my flesh.
I am like a pelican of the wilderness;
I am like an owl of the desert.

These words give us a glimpse into His heart and tell us of His sufferings when He ate "ashes like bread" and mingled His tears with His drink. He also had to complain of indignation and wrath (verse 10). We hear Him say "He weakened my strength in the way; He shortened my days; I said, O my God, take me not away in the midst of my days." This must have been the cry of His heart when He was troubled in His spirit; when He looked forward to the cross, when in deepest sorrow and submission He offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him from death (Heb. v:7). And then it must have been that God, His Father, gave Him the comfort of this Psalm addressing Him in these words, "Thou, O Lord, in the beginning hast laid the foundation of the earth and the heavens are the work of Thy hands. They shall perish, but Thou remainest; and they shall all wax old as doth a garment. And as a vesture Thou shalt fold them up and they shall be changed, but Thou art the same and thy years shall not fail." As one *has said, "The Messiah receives here the mighty answer* of God. It is impossible for Thee to succumb; for Thou art the living One with me from all eternity." Christ is here presented as Creator; He is Jehovah; the earth is His and the fulness thereof. Such is our Lord, He who laid the foundation of the earth and whose hands fashioned the heavens, the One who died for us.

Without following this blessed revelation more fully, we call attention to the words "Thou art the same." As Jehovah He changeth not; He cannot change. How this should strengthen our faith and confidence and draw out our hearts' devotion! He is the same. Take the Word of God, child of the living God, washed in His blood and saved by His Grace. Read all the marvelous doings of Him, who is so fully revealed in every portion of the Bible; read His intimacy with His chosen ones; read of His mighty power, of His intervention, His love, His promises and then put over against each these four words "Thou art the same."

Have you ever read your Bible in this way? Has it ever

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been a reality in your soul that He who spoke, who acted, who promised in the Old Testament is the same to-day? How little we know of this reality and of a faith which wholly depends on Him who never changeth. Yet it is so blessedly true He is the Same and will always love and keep His own.

In the Gospels we find the records of Jehovah's path down here when He had taken the creature's place in humiliation. We have before called attention to the fact that what He did on earth in the form of man fully corresponds to His manifestation as Jehovah in the Old Testament. We can read His loving words, we can ever gaze afresh into this heart of deepest sympathy, compassion and love. We can behold anew His power as He manifested it on the earth. And as we meditate on His love and tenderness, remember His power, we can say in faith, "Thou art the Same." Nor has this great love wherewith He has loved us, when He bore our sins in His own body on the tree, undergone a change. Our love changes; our hearts grow cold. His love never changeth. He cannot change, for He is Jehovah. It is not our love for Him upon which all depends, but His unchanging love for us. How miserable we would be if it were otherwise. We would know nothing of perfect peace. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" (John iv:18). But the perfect love, which casteth out fear, which gives confidence and rest is not the little, imperfect and everchanging love of our hearts, but it is His own unchanging love. If we rest on that, fear cannot exist. We have nothing to fear for He loveth us and has washed us in His own blood from our sins and made us priests and kings unto God His Father. And then to know that He is the omnipotent Lord. "Thou are the same;" never changing; all power in heaven and on earth rests in His hands. And that power is on the side of His people.

When Moses had ended His prophetic song and pronounced the prophetic blessing upon God's people and be-

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fore he went to the top of Pisgah, he spoke of Israel's happiness. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" (Deut. xxxiii:29.) But how much greater is our blessedness revealed to our hearts through Him and in Him who died for us and who liveth for us in mighty power. How happy we can be if we live in faith trusting in Him, who is the Same. Take these words with you and daily remember on your way to meet Him, "Thou art the Same."

In heavenly love abiding,
No change my heart shall fear,
And safe in 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?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,—
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen,
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And He will walk with me.

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Burdens

God's people are often overwhelmed with all sorts of burdens and difficulties. They do not decrease at this time but rather seem to increase. We speak of those

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who live in faith and walk with God. There are many Christians whose path seems to be comparatively easy, which is often the result and the evidence of spiritual decline. If we have burdens; if you, dear reader, find that they increase, then learn to look upon them as being put upon you by Himself. If you live near to Him then you will take every burden, every difficulty from His own loving hands. And why does He put burdens upon us? *That we might put them back upon Himself.* He wants us to learn through these burdens the greatness of His love and the greatness of His power. "Casting all your care upon Him; for He careth for you." If we do that then the burdens are no longer ours, but they are upon Him. We must leave them there and stop worrying. Then He will undertake for us and all will be well, for "He doeth all things well."

"Child of My love, Lean Hard,
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it;
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength:
For even as I laid it on, I said,
'I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of My own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou are not near enough: I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then:
But, trusting Me, Lean Hard."

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The Day is at Hand

"The night is far spent, the day it at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." (Rom.

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xiii:11-14.) "Knowing the time," writes the Apostle in the preceding verse; and "now is our salvation nearer than when we believed." All these words have a solemn meaning for God's people, who wait for the Lord. As we look about us we behold on all sides signs that the predicted great apostasy has begun. It is not yet total; nor can it be so as long as the salt is in the earth, the true church. The increased darkness, the rejection of the truth of God and the astonishing spread of all kinds of heresies tell us that *for His waiting people* the night is far spent and the day is at hand; the day of Christ when we shall meet Him at last in the appointed place; when we shall see Him as He is. For the poor world and for the mass of apostates, who obey not the Gospel of Christ, the darkest night, the most awful judgments are at hand. For those who are saved by Grace and belong to Christ the dawn of Glory is imminent. How it ought to sound constantly in our hearts, "The day is at hand!" Ah! that these words might be before us daily. Let us use the little time at our disposal to walk as the children of the day. Reader! do you belong to the large class of Christians who are drifting and have become ensnared by this present evil age? Have you gone back in your Christian life and lost your enjoyment of the things of God? Here is the message for you: "It is high time to awake out of sleep." The day is at hand; cast off the works of darkness! What a comfort it is to know that the Lord is ever ready to restore us; He will restore us whenever with a contrite heart and self-judgment we turn to Him. "The day is at hand." May all His people carry out the exhortations of these words and live in separation from all which rushes into darkness and judgment. If we knew that tomorrow the Lord Jesus Christ would come, what lives we would live, what earnestness would characterise for the few remaining hours our conversation, what eagerness we would manifest to glorify the Coming One and render some service to Him! Let us remember that He *may* come before another day passes. If this fact is a reality in our hearts our walk and service will certainly be shaped by it. What

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a happy moment it will be when He calls us to meet Himself! "The Day is at hand."

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A Significant Fact

The denials of the future state of the wicked, their conscious and eternal punishment, are becoming more popular. As we stated in the July issue all errorists meddle with the declarations of the Word of God concerning the lost and substitute their inventions and theories for the solemn revelations as given by the Lord Jesus Christ and His apostles. And these men who reject this doctrine are hopelessly divided amongst themselves. Some believe they have discovered the truth in annihilation, that the wicked die like the beast and that there is no immortality of the soul. Others claim that the truth consists in a second chance. These are again divided into different schools of restitutionists. Others are out and out Universalists, claiming all the punishment for sins is in this world. Then there is another class which believes in *eonic* punishment, i. e., that it may last during ages, but that eventually everybody will get out of it.

And it is often said that the Scripture doctrine as believed by evangelical Christians is a horrible, God and Christ-dishonoring belief. It is branded by all these errorists as being untrue and unbiblical. It has even been stated that the doctrine of the eternal, conscious punishment of the wicked is the work of Satan himself. If it were not true then it would be quite correct to charge Satan with inventing this teaching.

But here is a *significant fact*. Spiritualism, or as it is called nowadays, Psychical Research, claims to communicate with departed spirits. That this is possible is a demonstrated fact. However, it is also true that the supposed spirits of the departed are demons, which as lying spirits deceive the living. This reaching in by demons into the human sphere and human beings intruding into a territory forbidden by God, is one of the most sinister signs of the

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times. These supposed communications through W. T. Stead's "Other World Bureau," through the many demon-possessed mediums sound all alike. All "departed spirits" independent of how they lived in the body, speak of extreme happiness, joy and peace in the disembodied state. W. T. Stead declares that through these occult forces he can prove "that the loved ones, who some imagine are in Hell, are in the all-embracing arms of the love of God!" It is a significant fact that the demons try to hide the fact that there is any such thing as punishment and judgment after death. They all repeat the Devil's lie from the beginning, "Ye shall not surely die." Yet they know better, for they said in the presence of the Son of God, "Art thou come hither to torment us before the time?" (Matt. viii:29).

The truth is Satan, through the demons, who are legion, tries to hide this solemn truth. The wicked spirits try to make it appear that there is no punishment for sins after death. All the delusive systems like Christian Science, Millenial Dawnism, Theosophy and the New Theology promulgate this lie of him, who is a murderer from the beginning. Now if eternal punishment were a lie, then the demons would speak the truth and were not lying spirits; then these systems mentioned above dishonoring the Person and Word of the Son of God would be far from delusive.

We warn our friends to beware of any of the modern day theories of restitution, Universalism, annihilationism or any other, which deny the solemn truth of eternal and conscious punishment of all who die in their sins.

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Fidelity to Christ

In an excellent editorial the Editor of an official organ of Methodism, the *N. Y. Christian Advocate,* exhorts to loyalty to our Lord. We quote the following:

"The American Unitarian Association sends forth attacks upon the belief of Evangelical Christians in its various publications:

We believe Jesus to have been divine, but not Deity—as we believe

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that humanity in the degree of its perfection is everywhere divine. * * * But we do not worship Him. * * * "Coming to Jesus" is used among large classes of religious people in a sense which has in it *no sense*, but is mere sentimentalism and cant. * * * The whole idea in all its forms of God, before He can or will pardon men's sins, must have some third party to make Him willing, or some sort of plan or scheme whereby He becomes able to pardon, we utterly reject.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrie of Christ, he hath both the Father and the Son.

If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that biddeth him God speed is partaker of his evil deeds (2 John 9-11).

Yet some Methodist preachers will invite into their pulpits those who reject these truths and descant against them. This cannot be fidelity to Christ.

Neither can it be fidelity to the churches with which such pastors are intrusted."

We endorse every word of it. *But*—what about the Methodist preachers and professors who not only invite these anti-Christs to preach and are in fellowship with them, but who are permeated by the same Unitarian leaven?

The denial of the Word of God is widespread among Methodists; indeed the departure from the faith is nowhere so evident as it is in Methodism. Here are two utterances of well-known Methodist preachers. Dr. Luther Freeman, Pastor of the Independence Boulevard M. E. Church, Kansas City, made the following statement:

I have never preached the entire acceptance of the Bible. I never have preached the heaven and hell of the Bible, and I do not know of any Methodist preacher who does. I have studied the Bible thoroughly and love it. It contains many great truths, many great philosophies, and as literature it has not been excelled. But the word of God—no. If that kind of preaching is heresy, I have been a heretic a long time.

This is a bold statement. We can bear witness to the truthfulness of this statement, for we had, some five years

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ago, a talk with this gentleman in which he said about the same to us.

Some one sent us a clipping of the *St. Louis Democrat*. The Pastor of the Maple Ave. M. E. Church is reported to have said:

The Bible is a collection of myths, legends, folk-lore and anonymously written documents by many authors. It should not be taken literally in all its points. It should be revised and edited and brought down to the viewpoint of the people of the twentieth century.

Such men, who sail under the flag of an evangelical denomination, are not honest. Rejection of the Bible is equivalent to a rejection of Christ.

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The Big Movement

In our June issue we quoted from the program of the "*Men and Religion*" movement, and called attention to the fact that the real Gospel of God concerning His ever blessed Son, the Lord Jesus Christ, is eliminated in this big movement. Banquets since then have been held in New York City and other places. Big men with big speeches were there and big newspaper reports followed. In fact the word "big" is used lavishly in the program of this movement which is to sweep everything. We quote again from the celebrated program. (*Italics ours.*)

The very *bigness* of this program appeals to me. We have usually been satisfied with programs an inch long. The Christian Church has now and then been satisfied with infinitesimals—a little betterment here, a little improvement there, a little pruning yonder, a little readjustment of machinery. The very *bigness* of the program challenges the reddest-blooded man that lives; the very *bigness* of it will challenge multitudes of men the country over. Rightly interpreted, the gospel of Jesus Christ is literally the *biggest* thing that can occupy the mind of the race. It is far *bigger* than all political problems put together, *bigger* than all educational interests, *bigger* than any other consideration men agree to call great. The program of Jesus Christ, rightly interpreted, is the *biggest* thing in the ages, because politics, education and all these other items are included in it. It is all that these are, and then infinitely more. Let us put before this *big* age a program *big* enough, masterful enough, stal-

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wart enough, comprehensive enough, far-reaching enough, to fit into the superb greatness of Jesus Christ, to fit into the marvelous wonders of this century, to appeal to the *biggest* man alive in this age of intellectual and commercial giants. The *bigness* of it challenges us.

All this sounds big—but extremely hollow. We have written to some, who know the Gospel and are believers in dispensational truths, but who have gone into this big thing. One brother quite agreed that our criticism is justified but he felt not called upon to hamper the movement by stepping out. If the movement is not according to the true Gospel and the Word of God, then it *ought to be hampered*. No man who knows better has any business to remain in it.

Several brethren, among them leading Y. M. C. A. men, have written us indorsing our remarks. One brother, whose name is one of the best known to-day among all Christian believers throughout the world, writes:

In regard to the MEN AND RELIGION movement, I have known little about it, though I have regarded it with grave suspicion from the outset. My attention was first called to it in a city where it was being boomed by a minister who was one of the most unspiritual men in the town and I could not help the feeling that it was being boomed as an excuse not to go into a work that was really evangelistic and evangelical. This first awakened my suspicion regarding the movement but I had not read their literature. From what little I had heard it seemed to me it was on altogether too broad a platform and trying to get everybody in. Then I did not like the name MEN AND *RELIGION* MOVEMENT. If it had been Men and Salvation or even Men and Christianity, it would have been more interesting to me. I don't think we need any more religion. I think we have got too much. Religion never saved anybody, but the common thought to-day is that all men need is religion and it does not make a particle of difference what kind of religion it is as long as he has some kind of religion and is sincere in it. I think religion is sending more men to hell than drink. Your article in "Our Hope" has confirmed the feeling I had already entertained regarding this movement. I wish I could see a copy of the pamphlet from which your extracts were taken. I have never seen it. I do not see how any intelligent Christian can co-operate in a movement on such a basis as I judge this to be from the extracts that you give in your article.

We shall follow the future developments of "Men and

Religion" and keep our readers informed of its progress and the work it does.

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Sea Cliff Conference Number

The September issue of "Our Hope" will contain a number of the Sea Cliff Conference addresses. We do not know yet how large the special issue will be as our subscription list has fallen off on account of the non-payment of many of our readers. These special issues during the past 10 years have brought large blessings to hundreds of people, and we hope and pray that this will be the case with this year's number. It will be a good way to interest other Christians in the truth.

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Denver Bible Conference

The Fourth Annual Rocky Mt. Bible Conference will be held, D. V., in Denver, Colo., September 16-23. The Conference will convene in the spacious 23 Ave. Presbyterian Church, P. V. Jenness, Pastor. The speakers are Dr. James M. Gray, of Chicago, and A. C. Gaebelein, of New York. Programs and other information may be obtained by addressing Pastor P. V. Jenness, 2330 Downing Ave., Denver, Colo. We invite all our readers living in Colorado and adjoining states to meet with this Conference. Please make the meetings widely known.

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We have reminded our readers so often about expired subscriptions that it is a real burden for us to do so again. However, we are obliged to do so, for many of our subscribers have neglected to pay attention to our request. We believe it is neglect in most cases. The labels on your magazine tell you of the date of expiration. If it says "July, 1911," it means your subscription was due last month. If you receive the magazine no longer it is evidence that several months have gone by for which you have not paid. What a help it would be to us if our readers were *prompt*.

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During September the Editor expects to visit different Colorado points. He hopes to be in Colorado Springs Sept. 9-35. Meetings are planned for Flagstaff, Ariz., for the last week in September and the first week in October meetings are arranged for him in the Y. M. C. A., of Phoenix, Ariz. We request the earnest prayers of our friends for these services.

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The Acts of the Apostles.

Chapter xxiv.

The account of the trial of the Apostle Paul before the Governor Felix and how this trial terminated is reported to us in this chapter.

I. The indictment of Paul. Verses 1-9.
II. The defence of the Apostle. Verses 10-21.
III. *How Felix disposed of the case.* Verses 22-23.
IV. Paul addresses Felix. Verses 24-27.

I. The indictment of Paul.

And after five days Ananias the high priest descended with the elders and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence. We accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we *have found this man a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a *ringleader of the sect of the Nazarenes*. Who also hath gone about to profane the temple: whom we took and would have judged according to our law. But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands. Commanding his accusers to come unto thee; by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Verses 1-9.

If the Jews, after Paul's removal from Jerusalem, had not pressed the case against him, he would have been liberated. As he had gone years ago to Damascus to persecute the Christians there, so now the Jews follow him to Caesarea to accuse him before the Roman governor. They

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evidently did not lose any time. Only a few days had elapsed when a strong deputation from Jerusalem appeared in Caesarea. The high priest filled with much hatred against Paul had taken it upon himself to come in person. This must have been an unusual occurrence for a person of Ananias' standing to leave Jerusalem. He came not alone but brought with him the elders and a professional Roman lawyer Tertullus. No doubt the scheme of indictment was cleverly laid and the high priest must have counted much on his personal presence and on the eloquence of the hired lawyer. God was left out completely.

The address of Tertullus is characteristically Roman. He pays a flattering tribute to Felix, which however fell on barren ground. That official knew well the hollowness of these compliments. The words Tertullus used against the great man of God are extremely vile and manifest the hiss of the serpent. He calls him "a pestilent fellow," a person of whom society may well be rid off. The indictment contains three counts. First stands a political accusation. This, in presence of the high Roman officer, was of the greatest importance. Any coospiracy against the Roman government was a capital offence. The charge of seditioo or treason was thus at once laid at the door of the Apostle. The second offence Tertullus brought against Paul was of a religious nature. As ringleader of the Nazarenes, presented by him as a sect of the Jews, he had abetted that which was against the peace of Judaism and introduced not alone a disturbiog element, but had transgressed another Roman law, which forbade the introduction of unrecognized religious sects. The third charge was the profanation of the temple. If this last charge could have been proven against Paul the sentence of death would have fallen against him.

The address of Tertullus is most likely not reported in full. There is a difficulty about the words "and would have judged according to our law, but the chief captain Lysias, came upon us and with great violence took him away

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out of our hands, commanding his accusers to come unto thee." In some of the oldest manuscripts these words are not found; in the manuscripts in which they are found variations occur. The critical school has ruled them out. The chief reason given besides the textual difficulty is because the Jews would not have accused Lysias. We believe the words are genuine and that they belong in the text. If they are omitted the words "by examining of whom thyself mayest take knowledge of all these things whereof we accuse him" must be applied to Paul. But that was against Roman customs that the judge should be referred to the prisoner. If they are not omitted then Tertullus meant that Lysias should himself be examined. Verse 22 settles the difficulty. Felix said that he would delay his decision till Lysias would arrive.

When Tertullus had completed his speech, the Jews, Ananias and his elders fully endorsed the statements of their lawyer.

II. The defence of the Apostle.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I *exercise myself, to have always a conscience void of* offense toward God, and *toward* men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me.

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Or else let these same *here* say, if they have found any evil doing in me while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. Verses 10-21.

For the third time in the history of this book Paul addresses a Roman officer of high rank, Gallio and Sergius Paulus were the others. His defence is masterly. The Spirit of God helped him now as he faced his cunning accusers and his judge. No flattery is used by him. Any kind of flattery is unworthy of a Christian. The flattering tongue is the serpent's tongue. "A flattering mouth worketh ruin" (Prov. xxvi:28). "A man that flattereth with his tongue spreadeth a net for his feet" (Prov. xxix:5). "The Lord shall cut off all flattering lips" (Psalm xii:3). Paul only refers to the fact that Felix was a judge appointed over the nation for many years. His innocence is apparent in the cheerful manner in which he begins his defence. His *address contains a denial of the first charge; a confession* and admission concerning the second and a complete vindication of the accusation of the temple profanation.

He points first of all to the fact that only 12 days had elapsed since his arrival in Jerusalem and that he did not go there to cause an insurrection against the Roman authorities, but to worship. He did not congregate a crowd. He did not dispute openly (as Stephen did) nor did he incite the Jews in the synagogues or in the city to rebellion. Boldly he asserts that they have no proof whatever against him as a political offender.

But it was different with the second count of Tertullus' indictment. Here he admits the fact that "the way" which they call heresy, faith in Christ, is his way of worshipping the God of his fathers. But this way did not change his belief in the law and the prophets, as the accusation might have implied. Then he speaks of *hope toward God*, the resurrection of the dead, both the just and the unjust. He also testifies of his own life and walk as a believer in the way in which he served God. He had used self-discipline

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to have a conscience void of offence toward God and men. The great truth he held and for which he had been imprisoned resulted in a righteous life. In a brief word he speaks of his own love for the nation and states one of the purposes of his visit to Jerusalem to bring alms and offerings to *his nation*. *How simple yet maserly all this was put.*

But the last charge had to be refuted. The falsity of what Tertullus had accused him he proves in a few well chosen words. He had been in the temple, but not to profane it. There was no multitude; there was no tumult from his side. No witnesses were present to substantiate the charge of the profanation of the temple. He even appealed to Ananias and the elders to speak if any evil had been found in him when he had appeared before the Council. He readily owns the statement he had made touching resurrection, the words which precipitated the riot. He had proven the injustice of the charges and by his honest admissions demonstrated his innocence.

III. How Felix disposed of the case.

And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. Verses. 22-23.

Felix had had more perfect knowledge of the way. He was acquainted with the truths concerning Christ and with Christianity, though he himself was not walking in the way. He knew that the accusations were not true. He refuses a decision. Justice demanded that Paul should be set at liberty. However Felix defers it all to the time when Lysias, the chief captain came to Caesarea. But Lysias *never showed up. Paul was kept a prisoner.* A second hearing before Felix he never received; but Felix heard Paul as we read in the concluding paragraph of this chapter.

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IV. Paul addresses Felix.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But, after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. Verses 24-27.

Felix was married three times. His wife Drusilla mentioned here was a daughter of Herod, that is Agrippa I, who slew James. Drusilla's brother was the Agrippa mentioned in the twenty-sixth chapter of our book. Drusilla had been married to the King of Emesa. She had abandoned him for Felix and was at that time not yet 20 years old. According to some authorities it was she who expressed the desire to hear the Apostle speak concerning the faith of Christ. No doubt it was mere curiosity, if not to ridicule the servant of the Lord. Where the audience took place is not stated.

Paul knew undoubtedly Felix and Drusilla's history. The prisoner becomes judge. Instead of satisfying their curiosity he speaks boldly truths concerning righteousness, temperance and judgment to come which uncovered the wicked doings of the pair and touched the conscience of Felix. He trembled as he saw his heart laid bare and got a glimpse of judgment to come. He refused the solemn message and therefore Paul could not present to him the blessed Gospel.

The address of Paul was not completed. Felix broke it off and dismissed the preacher with that familiar excuse, which has led countless souls to eternal ruin, "when I have a convenient season, I will call for thee." He did send often for him and communed with him, but it was not to learn the way of life. He expected a bribe from Paul so that he might purchase his liberty. The Apostle

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remained a prisooer in Caesarea for two years. No doubt during this time he enjoyed the fellowship of the saints. Besides Luke, Aristarchus, a Macedonian of Thessalonica was with Paul. We doubt not with the liberty granted unto the Apostle he had many opportunities to minister the Word. Perhaps it was during these two years that Luke, the beloved physician was moved to write the Gospel record which bears his name and which was addressed to *Theophilus.*

Felix left Paul behind as prisoner thinking to show the Jews a favor. Porcius Festus became goveroor in the place of Felix.

May God increase the faith of all His beloved people, in separating from this dark and evil world, through which *we are passing, of which Satan is the god. Satan's great* effort, where be cannot destroy, is to seduce, and lead God's saints icto unicn with the unbeliever, knowing only too well how this will hinder their progress, and bring them under the discipline of their Father in beaven. May God keep the feet of all His saints in these difficult times; they will soon be over, aod faith will be consummated in sight.

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Revelation.

Chapter XIII.

The Two Beasts.

We have now come to a profoundly interesting chapter; and one that is of incalculable value as linking together other scriptures giving to and receiving from them such light as confirms their unity and consequently the divine Authorship nf the whole.

Before considering it, I would ask the heart-supplications of my readers that we may be kept from any mere carnal curiosity, or desire further knnwledge that puffeth up; hut that these wonderful revelations of future events, towards which the world is hastening, may have the sanctifying effect upon us that they were intended to have, in separating us in spirit and heart from this present evil age; and make us more heavenly in our affections and desires.

We shall seek to test afresh all that we have hitherto held as being the interpretatioo, and give patient consideration to any differing views that appear worthy of it.

And I stood upon the sand of the sea; and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.*

This chapter is a direct continuation of its predecessor, in telling us the forms that the Devil's malignity and rage take when he is confined to the earth. He acts, not independently, but, as the Holy Spirit now, through his people, and particularly through two men who are pictured as wild

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*Or "he" the dragon: authorities seem to be about equally divided. The oldest rather favor "he," the greater number "I." It is not of great importance in the interpretation: if "*he*," it would suggest that the Dragon exorcised the beast out of the sea and is thus perhaps so far preferable.

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beasts: the one having his origin from the *sea*, the other from the *land*. And this antithesis of sea and land is the first point that will help us to a correct understanding of the whole vision; we must therefore consider it.

The sea is, as everything else in this old creation, a figure of some profound spiritual verity; and we have in our hands the only key whereby we may confidently interpret all these figures, the word of God. His word thus throws its holy light on His works, and we can interpret "the Sea" by it.

At one time, as "the deep," it covered our whole globe, so that no dry land was visible, but waters swathed it about on every side. There was naught but Sea; and with the thick darkness that enwrapped the waters, it made the chaos, or "without form and void" condition of Gen. i:2.

Then the Spirit broods over those waters, and God's voice is heard: Light shines, and the darkness flees from it. Now the power and attractions of heaven are felt, and pure waters are drawn up to float in the upper chambers of the air; leaving, in strong contrast to them, the unchanged mass of restless barren waters still below. Then, on the third day, the dry land arises from those tossing waters; and each is named: Earth and Sea.

From this earliest record, we get one uniform consistent idea of evil, connected with the sea: no do later Scriptures shrink from taking it, in its restless tossings, ever chafing against its bound: the sand, that He has so placed by a perpetual decree (Jer. v:22), as a figure of the wicked, or lawless amongst men, who are themselves "like the troubled sea" for they too "cannot rest" (Is. lvii:20). One, and only One, can say to that ma[illegible] chafing waters "*Hitherto shall thou come and no further: and here shall thy proud waves be stayed*" (Job xxxviii:11).

We shall yet see that this idea of rebellious *evil* is consistently connected with the sea in the Word: for in the eternal scene, when the Tabernacle of God is with men, and everything in heaven and earth is in perfect, and willing subjection to His government; then there is "*no more sea*" no

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more lawless ways, nor restless tossing: all is at rest forever, the very Rest of God, the eternal Sabbath shall then have come, and the sea would not be in harmony with the perfect spiritual conditions that will then prevail, as alas, it is with the mixed ones of today, in which there is both sea and land, and still more so with that awful time when Lucifer's rebellion left *nothing* but Sea.

The Land on the other hand, came out of the waters at the call of God, on the third, or resurrection day, to be cultivated, cared for, and to yield under heaven's blessing, fruit in grass, herb and tree.

As another has shown us, these days are foreshadowing of dispensations, and as the first day speaks of Light shining over this dark world, revealing the evil there, as from Adam to Noah; and as the second speaks of government given to man's hand, from Noah to Abraham, for the heavens are the sphere of rule; so the third figures the call of Abraham, and the Jewish nation emerging from the nations of the earth.

Thus the conclusion would appear inevitable that the "*sea*" is a figure of the Gentile mass of mankind—lawless and without law—whilst the land is a figure of the Jew, cultivated, as it were, by law and prophets.

The *beast* then coming up from the sea, would tell us of something, or someone, who is *Gentile, not Jewish.*

Nor is this the first time in Holy Writ that we have the same figure. In Dan. vii we have four beasts also coming up from the sea, and these are very clearly the four great Gentile world-empires that have followed each other, during the Times of the Gentiles; so that we may further justly deduce that in Revelation we have, in some way or other, one of those great Gentile *Empires* figured.

But there is another feature that enables us to discern which of those four it is. The Beast in Revelation has "ten *horns,*" exactly as the *fourth* beast in Daniel: hence we gather that it is the fourth or *Roman World-Empire.*

But, further, as these "ten horns" are divinely interpreted

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as "ten kings" (Dan. vii:24), and as these "ten kings" are found at the very last days of the fourth empire, when the Lord comes, at the time, for its judgment and destruction (Dan. ii:44), we gather that we have in our Scripture a picture of the *Roman Empire in its final form of ten kingdoms federated under one head*, that is, we are looking at it as it appears at the close of its existence, with diademed horns, or kings exercising their royal powers.

But in Revelation the beast has "seven heads;" and here the fourth beast of the O. T. prophet fails us, for it has but *one* (Daniel vii:20); so that we must look the more closely at the later Scripture.

The heads bear upon them their character in "names of blasphemy"; a bold open defiance of God. *All* the heads are alike in this; there may be other divergencies, but this is a character common to them all. It is, we may say a defiant expression of that carnal mind which is "enmity with God." here seen with all disguise thrown off.

This Beast, too, seems to have assimilated the character of all its predecessors, as pictured in Daniel. Its general form is "like a leopard": adapted for the same swift bounding motion that gave character to the third or Grecian, Empire under Alexander the Great. Daniel's leopard too had "four heads:" and as these speak clearly the fourfold division of the Grecian Empire under four different governments after Alexander's decease, it is not without its value in helping us to interpret these seven heads of the New Testament apocalypse. Indeed, if we could imagine a *composite* beast, made up of all the four in Daniel, one would have a beast, with seven heads; four contributed by the third, or Grecian Empire and one each by the other three. The heads would then be the *governments at the head of the empire.*

Our beast has the feet of the (Persian) bear; which, may speak of its stealthy cunning, as the mouth of the (Babylonian) lion may speak of its ferocity. Further it now owes its power, throne, and authority directly to the Dragon.

We may infer from this that the casting out of Satan

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from heaven and his fall to earth had coincided with some great political upheaval that had subverted all government, and that this Empire, seen in and identified with its head, was *gone;* cast down and that apparently *irrevocably*, "to death." At all events such an inference would be justified from our previous consideration of the 4th and 5th trumpets, and indeed from the very words that now follow for one of the heads was "as if slain to death," and the wound of its death was healed.

Let us pause a little to get quite clear as to the moment at which we have now arrived, and what other prophetic Scriptures speak of that moment.

Satan is now cast out of heaven, and all his baneful activities are confined to the earth, where his short time is distinctly said to be the 1,260 days in which he persecutes the Jewish remnant: that is, it is the *midst of Daniel's last prophetic Week* (Dan. ix:27).

But the Roman Empire must have been *already* revived not in the *midst*, but at, or before, the beginning of that week of seven years, or its prince could not make a covenant for the seven years with the Jews, returned to their land, and organized there as a nation. For it is written "he shall make a covenant with the many for one week," and this surely necessitates both parties to the covenant existing at this time.

Hence the revival of that Empire will be before the casting out of Satan from heaven, and therefore *not* directly through Satan's agency; nor will it evidence extreme Satanic opposition to all that is of God. On the contrary the very terms of its covenant indicate its moderation, for they provide for the free exercise of the temple services at Jerusalem (Dan. ix:27). It is comparatively and outwardly friendly towards Jehovah's worship, and his people the Jews.

But even in our own day there are threatening rumblings in the body politic, that it requires but little discernment to

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foretell these will not cease till they have come to their head in some tremendous social political convulsion.

For no one can deny that whatever may be the material benefits attached to the so-called progress of the civilized world, they have not resulted in greater contentment, or in more respect for old age, or greater reverence for authority, *or a more submissive spirit to the governments of* earth, whatever form they may take.

Even the government "of the people, by the people, for the people" that is having so fair a testing on our side of the water, has not eliminated discontent, or silenced those threatening rumblings of the discontented of which we speak, as my readers well know.

No, nor shall these smouldering fires be extinguished, till they have broken out in open conflagration, just prior to "the midst of the week"; and in that explosion, or (to use the more scriptural figure), upheaval, every authority shall be overturned; and, in the words of our Scripture, one of the heads of the beast *"shall be as if it were slain to death."*

So thorough, so apparently irrecoverable is the overthrow *of the Roman Prince and his government, that he is said to* have received a "wound of death."

Thus it would follow that the "head" that is "wounded to death" must be distinguished from the present condition of the Empire as non-existent. This head was not wounded to death when the barbaric hordes broke up the Roman Empire: *that* affected the beast itself, not simply *one of its heads. But this "wounding to death" only takes place after* the revival of the Empire; and the head that is thus sore wounded is, as we shall see when we consider Chap. xvii, necessarily the seventh.

From this point onward we shall find the beast to be fully indentified with this head; and what the head does is attributed to the beast.

This is exactly in line with Chapter xvii, where the beast is expressly said to be one of its own heads *"and the beast that was, and is not, even he is the eighth."* It is true that

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the head is "the *eighth*"; but we shall see that this eighth is still "one of the seven," and as such can only be the *seventh*, in another character, and so they are identical. This, however, we shall hope to consider more particularly when we come to that Chapter xvii.

Upon the restoration of the government by Satan's power "all the world wonders after the beast;" and easily can we assume the intense excitement that would prevail, all through the so-called civilized world, at such a counter-stroke to a revolution that had thrown down all governments. In an hour the news is winged by those modern expedients for annihilating space, by telephone, by telegraph, by cables under the sea, by wireless through the air, that the Empire is re-established, and the Emperor more firmly seated on his throne than ever.

That this restoration is by some supernatural power is certain; so now, for the first time *openly*, Satan *as the dragon* becomes the object of human worship. We say "for the first time openly" and "as the dragon"; for as an "angel of light" he has been worshipped by mankind whenever the grace of God has not intervened to rescue men from this degradation. The vast masses of mankind have always been, what the Scriptures call, "the heathen" or "the nations;" and their sacrifices have ever been sacrificed at least from the introduction of idolatry to demons and not to God (1 Cor. x:20); and, today, even so called Christendom, whenever the gospel of God is not truly received it is because of the opposing power of "the *God* of this world" who so arranges the religion, pleasures, policies and providences (in large measure) as to form a thick veil, which "hides the glory of God in the face of Christ Jesus" (2 Cor. iv).

Here is another evidence that our great enemy is now casting aside the veils he has worn so long; he is now plainly "the dragon," inflamed with violent hatred of all that is of God in the earth, and, as such, is worshipped "because he gave authority to the beast."

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At last then the Devil has found a man willing to receive "the kiogdoms of the world and the glory of them" from bis hand and under his conditiuns. Can we help our thoughts going back to that other Man to whom the same offer was made if He would but worship him? Then he was veiled as an angel of light; and, consisteotly with this, there was much that was plausihle in his proposal. No one could deny that God Himself has committed to him the government of this earth. Was he not there in the place of God as His representative? Did not the word of God actually call (as the Lord Jesus afterwards insists) the judges of Israel "gods" as beiog in this place? Why then should this not be acknowledged in his case, by worship?

The Lord's Eye pierced through the veil, and saw not a dependent representative, but a proud rival of God, and answered him accordingly.

But there is no pretence, at the time at which we are looking, on either side: the devil gets the worship he craves, and gives to the lately fallen monarch the crown of the world that *he* craves.

But the beast too is worshipped with the words "Who is like unto the beast, and who is able to make war with him?"

The seventh chapter of Daniel again throws its light on this and gives us, I conceive, the ground or basis for these words "Who is able to make war with him." For does not Daniel tell us that he has come up as a *little* horo; an insignificant power amid the great powers of Europe; and has he not, in three successful campaigns, rooted up "three of the ten horns;" that is three of the great powers? Assume some king of some pretty territory (shall we say Sardinia from its proximity and link with Rome?) defeating successively, France, Germany, and Great Britain, or the three Latin powers, France, Italy and Spain. We can at least see how natural would be the admiring challenge. "Who is able to make war with him?"

But inasmuch as we always find *ten* kings down to the

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end, it would appear to follow necessarily that this victorious prince set up other kings over the conquered realms, who, as creatures of his own, would strengthen still further his supremacy.

Nor is this series of victories necessarily *after* the political upheaval referred to. On the contrary one would say positively that they must be the only road that would lead him to his place of supremacy; and the last week of seven years of Dan. ix:27, for at the very commencement of that week the Prince would appear to be in that place of supremacy.

This too brings to mind that rider on the white horse who responded to the call at the opening of the first seal; for he too "went forth conquering and to conquer"; words that indicate just such a series of victories as those over the three heads.

How greatly this admiration would be enhanced by his recovery even as from the dead it is needless to say. It is a kind of Satanic resurrection; although we must not for a moment admit the actual communication of life to a literally *dead man as some assert; for this would usurp the peculiar prerogative of God Himself*, that which has ever marked Him as without rival and exposed the vanity of all pretenders. Never through all Scriptures is *life* ever in the power of any creature, be he Satan himself, to give.

(To be continued.)

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The Aftermath of a Revival.

BY W. HOSTE.

A Study in the Prophecy of Malachi.

The return from Babylon was no less a Divine work than the Exodus, but the points of contrast between them are striking. The Exodus was in spite of the opposition of Pharaoh. The Return with the hearty co-operation of Cyrus. The former was with mighty signs, wonders, the latter without miraculous intervention. That included every Israelite in Egypt, this only a minority of the exiles in Babylon (both however were for the fulfilment of the word of the Lord to the former, to Abraham, the latter to Jeremiah, the Exodus was so to speak the birth of a nation; the Return was *the revival of a remnant*). It was indeed true revival—the people restored to their true place (may we not say to their first love?) the Word of God once more their rule of life and their final appeal and the altar temple set up according to the commandment of Jehovah to Moses. The movement was all headed up under Nehemiah by a solemn renewal of the legal covenant between the people and Jehovah. The object of this paper is to consider the condition into which the returned remnant had fallen in the closing days of Old Testament history, as shown in the testimony of Malachi. His was a hidden prophecy like those of Nahum and Habakkuk, therefore one of peculiar weight and solemnity. The condition of Israel called for this. The "older brethren" of the "return" had long since passed away; their children had been born in a position for which they had not paid the price. The state of things was much like that described in the Message to Laodicea—lukewarmness—spiritual poverty, self-contentment. I would divide the consideration of the prophecy under seven heads.

I. The Love of Jehovah Doubted (Chap. i:2).

The first word of the Lord to His backsliding people was not "Ye ought to love me" that would have been law, nor "Ye have not loved me," that would have been truth, but "I have loved you," that was grace. "Grace and truth" came by Jesus Christ the order is significant. "I have loved you" is grace. The people had not lost the fact of His love, but they had lost the sense of it, nay more, the faith of it. "Wherein hast thou loved us?" and Jehovah condescends to reason with them "Was not

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Esau Jacob's brother, yet I loved Jacob and I hated Esau" (words quoted in Rom. ix alongside those other "The elder shall serve the younger," yet divided from them by the whole Old Testament and by even a greater distance in principle). The special proof of love quoted is noticeable—the restoration of Israel from Babylon to their land a mighty blessing not sufficiently appreciated to-day. In Edom there was no restriction, for Edom stands for apostasy—and for such neither individual nor collective is their any return.

II. His Altar Defiled (Chap. i:7).

Relationship involves responsibility. "A son honoreth his father and a servant his master, if then I be a father where is mine honor, if I be a master where is my fear?" The double reproach addressed to the priests corresponds to these two relationships. The table speaks of the provision of the Father's house, the altar of His sovereign claims. The burnt offering offered on the prayer altar was wholly for Jehovah. No priest partook of it. It was entirely consumed upon the altar. It spake of Christ in the Godward aspect of His work. How important that the offering should be unblemished (Lev. ii:19). The priests had lost their sense of the Divine requirements. They offered "the lame, the torn, and the blind," and men to-day have their "Carpenter of Nazareth," their "ethical Jesus," their human Christ, fallible and peccable. We would know Him "whose goings forth were from eternity," and confess Him to God as the Eternal Word Incarnate—Perfect God and Perfect Man—the Spotless Victim of Calvary—Raised, Ascended, Glorified.

III. His Table Despised (Chap. i:7).

This is the Father's table for His priests, but they had lost their taste for it. "Ye have profaned it, in that ye say the table of the Lord is polluted and * * * His meat contemptible." The twelve loaves upon the table before the Lord tell of the perfection of Christ in connection with the twelve tribes. To eat these loaves in the holy place was one of the highest priestly privileges. But alas in those dark days the priests were saying "Behold what a weariness is it!" All this called for solemn warning. Let them see light lest these very blessings become curses, and this brings us to the fourth point of controversy between Jehovah and His people.

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IV. His Holiness Denied (Chap. ii:17).

Their moral standard was as low as their condition and they would "make Jehovah even such a one as themselves." They wearied Him with their words, "Everyone that doeth evil is good in the sight of the Lord and He delighteth in them." "Where is the God of judgment?" What can be said of Christian homes where the women rule, if not the children or of professing believers whose standard of honorable dealing for financial integrity would make upright worldlings blush, but that correct position and ecclesiastical exactness may co-exist with low practical godliness. Israel had returned from Babylon, but they had in heart gone back to Egypt. The next chapter foretells the coming of the Lord to His people as "a refiner's fire." If loving kindness failed, judgment must do her work. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old." The fire would not destroy but purify, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

V. The Store-house Depleted (Chap. iii:8).

Still Jehovah would spare them the chastening, if they would even then return to Him. But wherein should they return "Bring ye all the tithes into the store-house * * * and prove me now herewith *saith the Lord of Hosts if I will not open you the windows of* heaven and pour you out a blessing, that there shall not be room enough to receive it." The Lord had been reproaching his Levites but He would not have His people neglect their needs. The word has never been recalled. They shall have "all the tenth in Israel for an inheritance." *In addition to this the Israelite was to pay* a tithe for the great feasts and also every three years a further tithe for the feast to the poor and the stranger (see Num. XVIII), from which it would appear that each Israelite contributed nearly a quarter of his income to the work of God. The Christian is not under the law of tithes and of course is not limited to this. "There is that scattereth and yet increaseth and there is that withholdeth more than is meet but it tendeth to poverty."

VI. The Service of the Lord Disliked (Chap. iii:10).

The last reproach that Jehovah had against his people was that they despised His service, which they had once delighted in and envied the proud and the evil doer and the froward, once the objects of their pity and dismay. One day they would know the difference that God makes "between him that serveth God and *him that serveth Him not.*"

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VII. The Ear of the Lord Delighted (Chap. iii:16).

We may close this sad book with a happy contrast. There was amid the discord one bright note of cheer. "There"—at the very time that the stouthearted ones were replying against God, there was another company very otherwise employed—"*Then* they that feared the Lord spake with one another." They were a remnant amidst the remnant. No doubt they realized the low state of the people of God and took their share in it, but they also took sides with God and justified Him in His words and ways. "And the Lord hearkened and heard," and their words so delighted His ear that "a book of remembrance was written before him for them that feared the Lord and that thought upon His name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

✠

"Ruth Gleaning."

To Judah's light she comes, and to repose
'Neath the safe shelter
Of Jehovah's wings;
Her own dear hands to glean the daily food
While to herself she sings.

Sweet Ruth! she was content to toil and glean—
Meanly obscure,—
She could not wholly hide
That gentle grace the Prince of Israel saw,
While standing by her side.

"Whose is the damsel?" oh, no more gleaning now!
—Boaz has helped her
To such high renown;—
And o'er that humble head and happy face
The glory of a Throne!

—Mary M. Shaw.

Note.—The glory over Roth was that she was ancestress of David, and of the Lord Jesus Christ, through David's line.

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Current Events and Signs of the Times
In the Light of the Word of God.

The Coronation of King George V. This event it has been claimed was the most gorgeous of all the coronations of English kings. The display of wealth must have been almost marvelous. The gold plate alone used, it is estimated, presented a value of 15 million dollars. In reading the accounts of untold riches lavishly shown forth, the great processions, banquets and merrymaking affairs, one could not help but think of the many thousands, in that great city, who live in the most abject poverty. Yet what is all this glory and royal splendor? John Wesley over 150 years ago wrote in his journal, "I was in the robe chamber, adjoining to the House of Lords, when the King put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a king, all the grandeur it can afford? A blanket of ermine round his shoulders, so heavy and cumbersome he can scarce move under it! An huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness!"

What is all this glory and splendor in comparison with the glory to be revealed in the coronation day of the King of kings? When He comes forth He will appear covered with many crowns. What a startling display will follow His Coming out of the opened heavens. His Saints will be revealed with Him in that day and all will share His Glory. There is a significance in the fact that the coronation of King George has been the grandest ever held and that witnesses declared it could never be surpassed. The age in

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every way has reached its limits. The Coming of our Lord cannot be far off. May His people not be attracted by the tinsel and earthly playthings of the ending age, but may we have our eye upon "the Glory that shall be revealed."

Russia's Threatening Attitude Toward Turkey. The leading Russian papers have of late assumed a very hostile attitude. The government organ, *Novoye Vremya*, made *recently the significant statement "that Turkey must be* wiped off the map of Europe."

For nearly a year past the belief has been held among usually well-informed statesmen that Russia and England have come to an understanding hostile to Turkey. They have adopted the policy which they agreed on in the sum*mer of 1908 when King Edward met the Czar* at Reval, a policy that was the immediate cause of the Turkish revolution in that its interference in the internal affairs of the Ottoman Empire offended enough politico-military sentiment in Turkey to enable the committee to overthrow Abdul Hamid.

That policy was left in abeyance until time should show whether the Young Turks and their constitutional parliamentary system could produce a decent administration. The verdict of the Russian and apparently of the British Government is hostile.

England has completely reversed her old time policy toward the Turkish Empire. Toward the end of his career. the late Lord Salisbury said that in the Russo-Turkish problem England bad put her money on the wrong horse. Now she has stopped even hedging on her stake and gone over to the Russian and the original Gladstonian policy that a Turk as a political administrator must get out of Europe bag and baggage. How soon, how easily and by what steps can this end be reached?

Presented graphically, the process now being applied resembles the upper and nether millstone at work and Constantinople being ground between them. Russia in the Macedonian north and England in the Arabian south are regarded as engaged deliberately in destroying the author-

ity of the Turkish central Government at Constantinople.

The motive for the present inflexible hostility of the two Governments to the new Turkish régime is by no means based on altruistic sympathy with oppressed Christian nationalities nor even on treaty rights. It springs from the conviction held by Russia and England that Turkey is not to be trusted. Moreover they think that she is not to be feared.

Her sole strength in the way of prestige is the German organization of her army, and since the present year began this newly modelled army has been subjected north and south to continuous humiliation. Many Russians go so far as to hold that the present movement will finish the Ottoman Empire and the Sublime Porte, that the Turkish administrative system as it exists at present will be relegated to Asia Minor with its capital at Bagdad, and that it will rank approximately with Persia among the political powers.

The student of Prophecy concerning the time of the end will discover in these political manœuvrings and the soon coming collapse of the Turkish power in Europe a possible preparation for that end. Russia must ere long assume the leadership in the Eastern question.

The International Club for Psychical Research. The Society for Psychical Research has a rival organization in the International Club for Psychical Research, which has been founded by Mrs. Annie Besant. The headquarters of the new society are in Piccadilly Circus, London.

Arrangements have been made for the development of promising mediums and there are appliances and apparatus "for the study of the physical effects of mediumship and other kindred subjects." Here also are special rooms for rapping manifestations with tables so constructed that even the youngest and most inexperienced spook could rap lightly upon them with every prospect of receiving immediate attention.

The club membership represents almost all classes of advanced thought. Esoteric Buddhists, theosophists of both the Besant and the Tingley type, adherents of W. T. Stead

and his schemes for the encouragement of bureaus of communication between the spirit world and London, A. D., 1911, people who believe that there are more things in heaven and earth than are dreamed of in their philosophy and are willing to devote time and money to searching them out, and young men and women brought up in the faddist atmosphere which permeates London to-day, are all represented in the organization.

Mrs. Annie Besant is the head of the society and she opened the building dedicated to its use on Monday with a speech urging the necessity of avoiding superstition and narrowness in all intercourse with the unseen world. The research work begins next week.

Among the foundation members who have helped to set this organization on foot are: Robert Colgate of New York, Lyman J. Gage, Secretary of the Treasury in Mr. McKinley's Cabinet; Col. Count Gleichen, D. S. O., a cousin of the late King Edward; Sir Francis Younghusband, British Resident in Kashmir, and Major-Gen. Sir Alfred Turner, K. C. B.—*N. Y. Sun.*

The same story, "Turning their ears away from the Truth they are turned unto fables."

Christian Endeavorers' Convention. Thousands of Endeavorers gathered in Atlantic City, N. J., during July. President Taft was there and was introduced by Dr. Clark. Of course Mr. Taft's address was greeted with tremendous enthusiasm. That Mr. Taft is an outspoken Unitarian, who denies the Lord of Glory, is too well known to need restatement. The Endeavor movement is evidently corrupted into a semi-political organization and must be looked upon as siding with the apostacy.

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The Divine Idea of Dress.

*Frank S. Weston.**

Looking out upon the panoramic field of God's works, and observing all the beauty and variety to be seen in this universe, we cannot but feel that God is a lover of dress. He has put robes of beauty and of glory upon all His works. Flower, field and bird are each clothed in habitments of the most exquisite taste. No two are dressed exactly alike, for the Creator delights in variety. Of the living creatures not one is left in an unclothed condition. Many are naked when ushered into existence, but it is not long until the bird is covered with feathers and the beast with hair or wool. Man alone of all God's creatures is left without clothing. Man alone is compelled to have recourse to artificial clothing. Why is this?

To answer this question it is necessary to go back to the beginning of human history and understand something of the primitive condition of mankind.

The Creator gave to the first man and woman a wonderful nature. Not only this, but while they remained in *their right relation to God the Spirit breathed into them* his power and vigor. The first pair wore no clothing, nor did they need to, for the Spirit's power not only defended their being from the inroads of death, but at the same time shinning through the covering of flesh shed a halo about them. So the elements of their nature were concealed within a veil of radiant glory.

The fall of Adam wrought a great change. The spirit was overborne, the light faded and the body became naked. *There are no naked creatures who have retained* their natural state. The fact that mankind is in such a state proclaims his fall.

*Pastor of Immanoel Baptist Church, Toronto, Canada.

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When sin blighted Adam's nature and corrupted his character it also took away his clothing.

We are told immediately after their transgression, "And they knew they were naked" (Gen. iii:7).

No sooner did the transgressors realize that they had become unclothed than they hastened to make clothes for themselves. "They sewed fig leaves together and made themselves aprons." This was the beginning of dress. Time has changed and improved both the materials and the art of dressing; but every kind of clothing, however rich and costly, is only an artificial covering like the fig leaves.

Dr. Joseph Parker says: "They sewed fig leaves, and this we have been doing ever since. We try to replace nature by art. When we have lost the garment sent from heaven, we try to replace it with one woven from earth. But our deformities show through the fairest robe. Clothes are the trappings of guilt." Joseph Parker is right. The dress worn by fallen humanity is unnatural. Adam appropriated a dress never intended for man.

We are now, I think, in a position to see the divine idea of dress. It is this—that every living object and creature should be clothed from within. This law is operative throughout the whole realm of nature. There are no creatures clothed from without. Plants, trees, beasts, all are clothed from within. We see in this why our Lord preferred the robe of the lily to all the magnificence of Solomon. The clothing of the king was put on from without, whereas the beauty of the lily was developed from within and therefore an expression of its life.

Sin having destroyed man's appropriate dress, God gave a substitute. "Unto Adam and to his wife did the Lord God make coats of skin and clothed them" (Gen. iii:21). Not long were Adam and Eve allowed to wear the artificial dress they had adopted. The Creator

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pitied them, and became a very present help in time of trouble. He took away their self-devised clothing and gave them dresses of His own providing. There were "coats of skin." Why He did not provide a more refined and beautiful dress than skin? For the reason that dress was divinely intended to be a revelation of character. When Adam sinned he became animalized. Skins were therefore the most suitable dress he could wear. After the Creator had clothed the first transgressors He left humanity to follow their own devices in the matter of dress. The result has been an endless variety and a never ceasing change.

We who live in civilized lands lay the whole world under tribute to provide materials wherewithal to be clothed. *India, Japan, France and Germany* are *sources* of materials for a single suit.

The changes in dress are often ridiculous. Each generation laughs at the styles of its forefathers. This fact alone shows how unnatural is our clothing. Dr. Watts wrote:

"How proud we are, how fond to show
Our clothes and call them rich and new,
When some poor sheep and silk worm wore
That very clothing long before."

Carlyle says: "The horse I ride is his own weaver and spinner—nay his own bootmaker and milliner. While I thatch myself over with the dead fleeces of sheep, the bark of vegetables, the entails of worms, the hides of oxen, the felt of furred beasts—and walk about a moving rag-screen."

And yet how much sin there is in dress (Isa. iii:16-24).

While the foolish worldlings follow the fashions of the day the children of God should dress becomingly. This body is now the temple of the Holy Spirit and as such should have a good but simple covering. This unnatural dress will one day come off. Every night as

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we unclothe to go to rest may well remind us of that solemn day to come when we shall be unrobed.

Has God's idea then failed? By no means. The fall was man's unclothing. Man's restoration will be his re-clothing.

The divine idea is to clothe man from within, therefore he must be restored to God first.

In the Divine purpose clothing is a revelation of what *is within. Every creature unfallen is clothed differently* and we know them by their clothing.

Will man's outer covering be a revelation of what is within? So I read.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear" (Matt. xiii:43). The righteous are to be arrayed in garments of light (Dan. xii:3; Rev. iii:5).

The resurrection body will be a radiant body. This is not a new idea. An old author, Corndale, says: "Wherefore the glorified bodies shall be clear, bright and shining bodies, even as the body of Christ was in His transfiguration upon the mount, of whom it is specified that His face was bright as the sun and His clothes did shine as the light."

From Dan. xii:2, 3, and other passages we learn that the visible brightness admits of degrees. As the sun and stars differ, so among the saints. (I Cor. xv:41, 22).

What will cause these differences? The sovereign will of God? It might. But we have learned that dress is in God's idea a revelation of character. In resurrection therefore the differenees will tell the person's qualities.

Dress in heaven will be the outshining of holy character. What a person is will clothe him. The thoughts and feelings will tint and mould his apparel. (They do this in a manner now.)

Our life here is making a robe which will be visible in the eternal world. The soul now manifests its emo-

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tions through the body. Saints and martyrs have had a face that looked at times like porcelain with a light behind it (Acts vi:15).

The time will come when that within will be our dress. If this is so, it becomes us to see what is within (Col. iii:12-17).

"Till He Come!"

"Yet a little while, and He that shall come will come, and will not tarry."

Only a few more burdens must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry,
Only a little longer, "till He come."

Only a little more of life's long journey,
Through the world's desert, till the day is done;
Only a few more desert scenes of conflict;
Only a few more Marahs, "till He come."

Only a little longer, thinking gladly
Of the uprising of the brighter sun;
Only a little longer, waiting sadly,
In the fast falling twilight, "till He come."

Only a few more billows, wildly tossing,
Beating us backward from the longed-for shore;
Only a few more snares our pathway crossing,—
Then will the trials of the way be o'er.

So let our eyes be on Him in His absence,
Seeking to serve Him in this day of grace,
While the thought cheers us in our constant sadness:
Soon He will come, and meet us face to face!

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The Heart of the Lesson.

The International Sunday School Lessons for August.

JEREMIAH TRIED AND ACQUITTED.

(August 6. Jer. xxvi:7-19.)

Golden Text Psa. xxvii:1.

I. Lesson Outline.

1. God's Message to Israel (verse 7). 2. Its Reception by the People (verses 8-11). 3. The Messenger's Call to Penitence (verses 12-15). 4. Hearts Turned to God (verses 16-19).

II. The Heart of the Lesson.

Jeremiah's days were trying and difficult times for him as the messenger of the Lord. Yet God enabled him to be faithful to Him in his work of telling the people the truth. This was not an easy thing to do; but we must remember how very far God's people had wandered away from Him, and they needed some one to come to them from God to tell them just the truth they were in need of. And if possible to bring them back to the Lord God of their fathers. To some extent this is the work that God desires done to-day; His people are forgetting very much of the truth that He would have them know. And some of them are wandering away from Him into many evils. Jeremiah had to suffer for his testimony to the truth; even so to be tried for his witness to it. While we may not be made to suffer as he did, yet if we are true to God and His word we shall surely suffer for it.

The Lord's message through Jeremiah was not a pleasing one to the people at all, and they found fault with him. Sometimes when people do not like the truth they find fault with the messenger rather than with the message and the sender; although covertly the fault is found by them with God Himself. In all their departure from God they were still very religious, and held tenaciously to their ceremonialism at Jerusalem, and thought that nothing could possibly happen to their holy city. But when the heart has gotten

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away from God, our holy things soon go to ruin, and God will no longer bless them to our souls.

The verdict of the people, as led on by their priests, was against Jeremiah and they would have hauled him to prison had it been in their power. It is ever thus with the religious element in the world; it would persecute to the death every faithful servant, even as it did the Lord and Master Himself. But God was watching over His faithful servant and would not permit them to send him to prison at that time. He had the princes of the people overrule the popular verdict; and Jeremiah was saved from forther persecution. In verse 16 we see how easily the people were swayed by their leaders.

The faithful witness defended himself with God given grace, but not so much himself as God and the word of God. They might do unto him what they pleaded even to putting him to death, but they would not by this in any sense change one word of the Lord. It would the rather add to their guilt and condemnatioo in the sight of the Lord. Remember that upon this world there lies the sin of rejecting His word and message, and the added guilt of persecuting even to death many of His messengers, and above all the guilt pre-eminent of crucifying His well beloved Son Jesus Christ. Yet spite of all must we be true to the Lord and His word and be true to the people of God and to the unsaved also.

JEHOIAKIM BURNS THE PROPHET'S BOOK.

(August 13. Jer. xxxvi:20-32.)

Golden Text Isa. xl:8.

I. Lesson Outline.

1. God's Word to the King (verses 20, 21). 2. The Burnt Roll (verses 22-26). 3. The Renewed Message of Judgment (verses 27-32).

II. The Heart of the Lesson.

Our golden text is central here. All attempts against God's Word are futile and recoil only with terrific force upon the head of the would-be destroyer of it. This is the truth which runs all through our passage to-day. The scenery of that king's court of more than twenty-five centuries ago has been modernized and intensified to-day. Not now so much in the king's palace, or the infidel's club house, but we shall find this scene re-enacted in the colleges, seminaries, and many of the churches to-day. The Word of the Lord is very unsavory to the natural man, and his heart ever rebels against it upon every occasion. This enmity is seen in the way in which he seeks to modify it, and even wresting it to meet his peculiar views, as also destroying faith in its inspiration whenever

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he can *do* so. These attempts have reached a climax *in our day*, and we wonder at the mercy and the grace of God forbearing so long with the natural man.

Again God's messenger has to be hidden away from the wrath of the king. The man who would destroy the Word would be only too glad to murder the messenger of the Lord himself. And that same spirit dominates men to-day. Only the law holds it in check; or rather the Lord will not permit the wrath of man to go as far as that to-day. Later on Jeremiah's trials grow harder.

Even among the courtiers of the wicked king there were some who trembled at the action of the king, and who uttered a mild protest, yet, like many of their present day kind, were too fearful of consequences to stand out altogether for the Lord. God asks of us more than a faint-hearted protest in these days. He wants an out and out stand against evil for Christ and the cause of Christ. There were only two consistent stands to take at that time as now. Either outright for the truth as with Jeremiah, or outright against the truth as with King Jehoiakim.

The roll of God's Word survives the knife and the fire; it is indestructible, and comes back with increased force and power against the would-be destroyer of it. With what fearful impact will judgment finally fall upon all who in anywise tamper with the Word of the Lord to the people! The very Word which men seek to undermine and overthrow to-day is the Word that is to judge them in the last day. When truly received in the heart this Word becomes as a light to our feet and a lamp to our path, and when hidden in the heart it keeps the one who holds it from sinning against the Lord and from dishonoring Him in any way. Let it have its way with us in heart and life to God's glory.

JEREMIAH CAST INTO PRISON.

(August 20. Jer. xxxvii:4-21.)

Golden Text Matt. v:11.

I. Lesson Outline.

1. The *Certainty of Judgment* (verses 4-10). 2. The *Imprisoned* Prophet (verses 11-15). 3. The Inquiring King (verses 16-19). 4. Deliverance from the Dungeon (verses 20, 21).

II. The Heart of the Lesson.

Our golden text sets before us a truth that is surely the heart truth of this lesson. Uttered by our Master to the disciples of yore it is finding fulfilment to-day in the experience of very many. It is not pleasant to the flesh to have to suffer for the truth; but the grace of God is sufficient to enable us to endure for His sake whatever He may see fit to send or permit to come. And all the

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sufferings like those of other men of God, only fit us for better and further service for the Lord and to the Lord.

To a disobedient gainsaying doomed people, Jeremiah could go with no other message than that of judgment absolute and certain as from the presence of the Lord. The day of grace was about run out and God's time of waiting all but ended, much as the messenger would like to have proclaimed further mercy and blessing, but he has no choice in the matter. And his message is most unwelcome. Even so to-day with the coming judgment of God impending upon a doomed world, men do not want to hear what they are pleased to term the fantastic musings of wretched pessimism. And men who stand to minister to the people are yielding to the stress and pressure of the day in preaching the mercy and the grace of God to the exclusion of the truth concerning His justice and righteousness and judgment. And the coming wrath of God is relegated to the future in such a way, and so indefinitely as to amount to nothing whatever. Yet the truth must be told out now although it may be unpleasant for us to do so.

The jealous eye of the enemies of the prophet misinterpret his action; and upon the basis of their misinterpretation commit him to prison. And every act and word of the child of God is most eagerly watched by the enemy to find some ground upon which to charge us with evil in some form or other. We surely need wisdom and grace to walk circumspectly before men at such times, lest in some way we may give them ground of offense and bring discredit in some way upon the name of our Lord and Saviour Jesus Christ. And His grace is sufficient for us.

At heart the king believes the Word of the Lord; but the fear of man brings a snare forbidding his outright acknowledgment of the truth. A secret conference with the prophet brings nothing reassuring; nothing but the certainty of coming judgment. Not even the prison with all its horrors could change the message of this man of God. It takes grace to be true under such trying circumstances. Yet so far was the king influenced by the Word that he had some mercy upon the messenger of God, although he must needs do this quietly and underhanded for fear of the courtiers who were haters of Jeremiah.

JUDAH CARRIED CAPTIVE TO BABYLON.

(August 27. Jer. xxxix:1-10.)

Golden Text Numbers xxxii:23.

Lesson Outline.

1. The Judgment upon the City (verses 1-3). 2. The Judgment upon the King (verses 4-7). 3. The Judgment upon the People (verses 8-10).

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II. The Heart of the Lesson.

Again our golden text is very suggestive. The portion shows us very clearly and definitely how the sin of this people really found them out; and how God's judgment came upon them. There is only one place where sin will not find us; and that is in Christ Jesus the Lord because sin, our sin has been laid upon Him by God; and it has found its judgment there to the fullest extent. And the one who believes in Christ is thus free. But it is only when men are penitent that God can possibly accept of them in Christ. Apart from that finished work of the Lord Jesus upon the cross God is still a consuming fire and sinners will be punished most absolutely and positively. Sin here led to captivity, and it is ever thus with sin: the sinner becomes the servant of sin or the slave of sin as it were.

The record of Judgment begins with the City, the God given place of their rest and of His worship: its misuse was now to be answered by its being taken away from them as a blessing. So our blessings at times are removed in judgment because of our failure to rightly use them for the purpose that God has bestowed them upon us.

Next follows God's dealings with the King and the leaders of the people who had been more or less responsible for the wrong and evil all through the land. Their attempt to escape was utterly futile; and when overtaken in their flight it was only to bring a more severe judgment upon him. The last thing Zedekiah beheld was the murder of his sons; and then total blindness was his for the rest of his life. How like the outer darkness that is awaiting the poor sinner at last who refuses to accept of salvation in Christ Jesus.

Still further does the judgment of the Lord reach. The people have been guilty too and captivity in a foreign land, the land of their conquerors, is the punishment that God metes out to them for their sin. Sin persisted in ever brings sad and dire consequences. But alas how careless and thoughtless and reckless people are about this matter of evil. Only the very poor escape the hand of the conquerors; and these are left in the land to make use of what they may; but even this is in judgment; for without their former associates, and lacking the very things and the funds that they had need of, they were more or less helpless and open to the attack and oppression of every foe that might come. Remember that there is no safe refuge from sin anywhere except in the cross of the Lord Jesus Christ where God has met and settled the sin question forever.

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Question Column.

By John James

No. 467. If God tempts no man, as stated by James, why was Jeremiah sent to test the Rechabites in Jer. xxxv:2?

If James states, as he does, that "God cannot be tempted with evil, neither tempteth He any Man" (James i:13), then we may be perfectly certain that God did not tell Jeremiah to tempt the Rechabites to do what is, in itself, evil. It is not wrong to drink wine. It is wrong to take it, or anything else, to excess (1 Tim. v:23). Surely no one that reads Jer. xxxv would seriously take it to be in opposition to James i:13, 15!

No. 468. Will you expound the use of the word "generation" in Matt. xxiv:34?

"This generation" is Israel. It means that Israel will not pass away until the things stated in the chapter are all fulfilled. Accordingly Israel exists as a separate people to this very day, although scattered among the other nations of the world. The passage is one of the proofs that Matt. xxiv:1-44 applies to Israel and not to the church.

No. 469. Please explain 1 John iii:15. Does the word "brother" refer to a brother in the flesh or in the Lord?

In verse 14 it is the divine relationship of the family of God, into which we enter by new birth. But hatred is a work of the flesh, and is the germ of murder, and any one allowing it to go on unjudged, proves, by that, that he has not been born again, and that therefore he has not eternal life abiding in him. He may profess to be a brother, and therefore to own believers as his brethren; but the absence of love to them proves that he is not a brother. "We know that we have passed from death unto life, because we love the brethren." Love is the proof of it. But

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"he that loveth not his brother (that is the one he professes to be his brother) abideth in death. It is simply testing the reality of the profession made by the presence or absence of love of the brethren.

No. 470. What is meant by the "last trump" of 1 Cor. xv:52?

It is a trumpet of grace, not of judgment. It is not therefore one of the seven trumpets of Rev. viii:2. It is a trumpet that has to do with the resurrection, not of the lost, but of the saved. Those who have heard and obeyed the first call of the gospel trumpet, will also hear the last, or resurrection trumpet, when the Lord comes.

No. 471. What is meant by "some" in 1 Cor. xii:28? In verse 18 we read "God hath set the members every one of them in the body, as it hath pleased Him." But in verse 28, it appears to be only "some" of these members that are set in the church.

The word "some" is simply that some are apostles, some are prophets. All are not apostles, all are not prophets. There is diversity. See verse 30. Eph. i:22, 23, states plainly that the church is the body of Christ. Col. i:18, states the same. "He is the Head of the body the church." And Paul filled up that which was left to him to suffer of the afflictions of Christ for "his body's sake, which is the church" (Col. i:24); proving their complete identity. All the members of the body are in the church, but the members are not all the same, "some" have one gift, some another.

The church is the body of Christ because each individual believer is a member of Christ. "Know ye not that your bodies are the members of Christ" (1 Cor. vi:15). They are made this by the indwelling of the Holy Spirit; and it is because the one Holy Spirit dwells in each, uniting them to Christ the Head, and members one of another. It is by one Spirit we are all immersed *into one body. It is the same Spirit in every member of the body*; not a different spirit in each, as in the case of demon possession. Every believer has the Holy Spirit and is in this membership. It is the unity of the Spirit we are told, not to make, but to keep (Eph. iv:3, R. V.).

No. 472. Please explain 1 Cor. xv:29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

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"Baptized for the dead" means baptized as being dead. Just as we say of a person who has been apparently killed by an accident, "he was picked up for dead;" that is as being dead. So we are baptized as being dead: Not as being dead in trespasses and sins, which every unconverted man is, but as being dead with Christ, which every converted man is.

Baptism is the burial of those who are dead with Christ, into the death of Christ; that is into the grave (in figure); where He lay in death in order to be united with Him in His death, so as to come forth with Him in His resurrection. "For if we have become conjoined [with Him] in the likeness [or figure] of His death, so also we shall be of His resurrection" (Rom. vi:5).

Baptism signifies identification with Christ in His death; it is the likeness or representation of that great truth. But not to stay in death, but to be also identified with Christ in His resurrection, and that in two ways. First, by the possession of spiritual life in resurrection now, so that we may "walk in newness of life," as in Romans vi. Second, the resurrection of the body from the dead, as in 1 Cor. xv.

But if Christ is not risen from the dead, there would be no object whatever in being baptized into His death. So the apostle asks if there is no resurrection why are they then baptized? There is no use in being buried (in figure) into the place where Christ lay in death, in order to become conjoined with Him there, so that we may also come forth with Him in His resurrection, if He did not rise from the dead.

Baptism does not figure our death with Christ, but our burial with Him. It means therefore that we are dead with Him, for we do not bury living persons. But we are dead with Christ by being crucified with Him (Rom. vi:6; Gal. ii:20).

Our identification with Christ begins at the cross where He was made sin for us.

1. We are crucified with Christ.
2. We are dead with Him.
3. We are buried with Him.
4. We are quickened (made alive) together with Him (Eph. ii:5).
5. We are risen with Him (Col. ii:12; iii:1).

We are never said to be risen *in* Christ, but risen *with* Christ. This shows that the word "wherein," in Col. ii:12, refers to baptism; proving that baptism is a figure of both burial and resurrection with Christ. Baptism is not a figure of death, but of burial; nor of life, but of resurrection. Why then be baptized if there is no resurrection?

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No. 473. Does the parable of the ten virgins apply to the present time, to those who are waiting for the Morning Star to rise; or to the remnant of Israel, to whom the Sun of Righteousness will arise with healing in its beams (Mal. iv. 2 R. V.)

Whenever the Lord speaks of the kingdom of heaven in a parable He speaks of the present time between Pentecost and the rapture. The parables reveal MYSTERIES of the kingdom; that is secret things not hitherto made known; and now only revealed in parables, and which have their fulfilment in the time of the mysteries; that is the time not revealed in the O. T. Read Matt. xiii:10-17, 34. 35, 51, 52, R. V.

In Matthew, up to chapter xii, the kingdom had been presented to Israel, by both John the Baptist and the Lord and His disciples, as "at hand." But they would not receive the King, so the kingdom in that character is put off until Israel shall repent and say "Blessed is He that cometh in the Name of the Lord" (Matt. xxiii:37-39).

Then, in Matthew xiii, the Lord begins to speak in parables, for the reason that unto disciples only was it given to know the *mysteries* of the kingdom. That is the kingdom in the character in which it now exists while the King is in heaven.

Some say "the kingdom is now in abeyance." I am very thankful to say that is not the case. It would be a sad thing for us if it were. It has changed its character; that change is indicated in the parables. They reveal it to those who have ears to hear (Matt. xiii:9-43). But Israel's heart had waxed gross, and their ears were dull of hearing (v. 15). It is the same in the messages to the seven churches; it is only he that hath an ear that hears what the Spirit says to the churches. Both the parables of the kingdom of heaven, and the seven letters in Rev. ii, iii, apply to the same time and to the same people, viz., the present time. This is proved by the parable of the wheat and tares. It is historical and extends from the time when the gospel began to be preached on the day of Pentecost, until the rapture, when the wheat is gathered into the barn. The wheat are the true children of the kingdom. They become such by new birth. The same are, by the baptism of the Holy Spirit, members of the body of Christ. The tares are the false profession, *who profess to be what the true are. There is no sphere of profession apart from reality for them to occupy.* They profess to be real. And while the real and the false grow together in the field until harvest, when it comes to be a question of Christian fellowship, the fishermen, not the angels, but the evangelists who cast the net, gather the good into vessels, and cast away the bad. The fishermen have to do with the good; but in the end of the age, the angels will deal with the wicked.

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Notes on Prophecy and the Jews.

We omit our usual notes and insert in their place an interesting study on the dispensational foreshadowings of the life of David. It is written by Mr. J. Mackie Nevin, of Manitoba, and we are sure will be of help to our readers. The September number of "Our Hope" will contain interesting notes on the progress of Zionism..

SAUL AND DAVID.

Saul, the son of Kish, of whom it is said there was not among the children of Israel a goodlier person and who from his shoulders upward was higher than any of the people, was a king after the people's own heart. He was outwardly attractive and looked every inch a king; and at first gave great promise.

David, the son of Jesse, on the other hand was a disappointment, even to Samuel, on the occasion of his being anointed. Samuel would have chosen Jesse's eldest son Eliab for the same reasons as Saul was chosen. He was tall, stalwart, soldier-like; and in the fulness of his manhood.

Probably Jesse and his older sons did not apprehend the real nature of Samuel's visit to their home, yet they had not thought it either necessary or desirable to have David present, for he was a mere boy minding the sheep out in the field, or on the hillside amusing himself; sometimes practising throwing stones with his sling, and at other times playing on his musical instrument. But this time it was to be God's choice—not man's. And "man looketh on the outward appearance, but God looketh on the heart."

Just at the outset it may seem far-fetched to say that in these two interesting Old Testament figures there is portrayed to us in type the prince of this world on the one hand, and, on the other hand, Messiah the prince, of whose kingdom there shall be no end. Yet so many points in the narrative bear such interpretation that to so contend is not without justification.

SAUL AND SATAN.

Saul was *lifted up to the summit of worldly grandeur, and here* he soon cast off the fear of God; and in consequence was rejected. David, by God's own choice, was elected to succeed him; and Saul made it the business of his life from that time to pursue, with intent to destroy, God's chosen one.

Now turn to the Scriptures for language descriptive of Satan and the relationship between "the prince of this world" and "Messiah

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the prince." It is our aim to show this and the relationship between Saul and David to be parallel.

"The god of this world" and the "prince of this world" are among the names by which Satan is designated, and the great descriptive passage concerning him is in Ezekiel, twenty-eighth chapter, the ultimate reference of which appears to be to this supernatural being. In this Ezekiel passage we read of "the anointed cherub"; "thou "hast been in Eden"; "thou wast upon the holy mountain of God, "thou hast walked up and down in the midst of the stones of fire." "Thou wast perfect in thy ways from the day that thou wast "created till iniquity was found in thee. . . . Thine heart was "lifted up because of thy beauty. Thou hast corrupted thy wisdom "by reason of thy brightness." By collecting the Scripture passages referring to Satan we find him to be not a fallen angel; or a demon, or evil spirit merely; but *the* devil; diabolus: the *leader* of the fallen angels: the *prince* of the power of the air. We find that he was cast out from a high and important position because of pride and rebellion (equally true of Saul) and that apparently his supreme aim in the world in this age (as was Saul's aim when David appeared) is to pursue, and attack, and misrepresent, and seek to destroy, the man of God's choice. God's purposes concerning the Divine anti-type of David, as revealed in Scripture, are, that He is to have "gathered together in Him in the dispensation of the "fulness of times all things, both which are in heaven and which "are on earth"; and, "to whom God hath given a name which is "above every name, that at the name of Jesus every knee should "bow"; and, "in whom it hath pleased the Father that all fulness "should dwell"; "who is the image of the invisible God, the first-"born of every creature. . . . that in all things He might have "the pre-eminence." Perhaps it was in a past eternity when God made this known that this prince among the angels allowed envy and jealousy (the parents of murder) to enter his heart and thus he became a murderer from the beginning of such revelation and sought, and has been ever since seeking by a *lie*, to thwart the design of God. "He is a liar and the father of it (the lie)."*

Now let us return to the narrative of Saul and David. Saul did not vacate the throne when he was rejected. He continued to reign till God's time came to take away the kingdom. David did not begin to reign immediately he was anointed. He was elected and anointed king, but he whose right it was to reign became a despised and hunted fugitive and outlaw from the country he was to rule. Can anyone read this contrast and meditate upon this mystery without

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[*I am indebted for this interesting and suggestive interpretation of John viii:14 to "THE WAY," by Sir Robt. Anderson.]

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noticing that exactly the same can be said of Satan, who though rejected and destined to be bound in chains, still is in power; while Christ, the anti-type of the anointed but outlawed David, has not yet come into His Kingdom?

Some will say Saul was God's choice, and so he was. But God was giving the people *their* way, and so He gave them a king after their own ideas of outward attractiveness. At that juncture the people would never have been pleased with David. They would have rejected a mere lad. They wanted one who *appeared* a king. So the world prefers at first the subtle, promising, attractive being who says, "Ye shall be as gods, knowing good and evil:" ye shall have enjoyment and power and satisfaction. And it is not till they find by bitter experience that the choice was unwise, and that God's wisdom is best, that they eventually give their allegiance to Him of God's Choice, the greater son of Jesse, provided from out of *Bethlehem (1 Sam. xvi:1; Micah v:2). The Jews still despise and* reject the son of David; first, for this very reason that they are looking rather for a Messiah after their own imaginings of outward splendour and soldierly bearing and when they look on Jesus they see no beauty that they should desire Him.

*DAVID AND GOLIATH.**

When in the fulness of time Christ came: when He had first emerged from the silence and obscurity of the first thirty years of His life, and had been attested at His baptism by the Voice from heaven, He was led by the Spirit into the wilderness for conflict with and victory over the great giant: our adversary, Satan. And Jesus came back victorious from that conflict; and the victory was for us; for now we know that in our Lord Jesus Christ we have an ally stronger than any giant or adversary who can come against us. And so it was immediately after the election and anointing of David to be king of Israel that the great adversary appeared, ranged against God's people. And David was led by a guiding Providence down into the valley into close combat with the giant. And David gained the victory. And it, too, was a victory rather for God's people than for Himself.

SAUL'S JEALOUSY OF DAVID. SATAN'S WARFARE WITH CHRIST.

And the parallel is continued in the sequel as well. When the singing and dancing women of Israel sang responsively, "Saul hath slain his thousand," "and David his ten thousands," Saul was filled

[*It is Saul whom we are dealing with as type of Satan, but no one type is exhaustive, so some added teaching is derived at this point from the narrative of Goliath.]

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with envy and hatred and he determined upon the death of David. "What can he have more than the kingdom?" was Saul's comment; hence David was viewed as his rival. This was the attitude of the Jewish rulers against Christ when they found all the people shouting His praise. It was for this reason that they sought how they might destroy Him. The chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him."

And Satan, the prince of this world, himself, directly, as well as by stirring up the antipathy of the official Jews, viewing "the seed of the woman" as his rival at last arrived upon earth, seeks to accomplish the destruction of that rival.

Satan seems to have thought Adam to have been created to take his place and so he accomplished the downfall of Adam. It was to our first parents after the fall that the promise was made, "the seed of the woman shall bruise the serpent's head"; and perhaps when Cain and Abel were born he had the same thought and so he brought about the death of the one brother and the corruption of the other. But when at length the promise manifestly was fulfilled in the birth of the babe in Bethlehem Satan knew that this was He. It may be mere speculation to say that this had anything to do with the slaughter by Herod of all the infants in Bethlehem, because he was determined to slay the Child of whom the wise men told him. Be that as it may, at any rate when this second Adam was grown to manhood, Satan met Him in conflict, tempting Him with subtle temptations as he had long ago tempted the first Adam in Eden. And Jesus came off the victor. Saul determined to slay David. Satan determined to accomplish the destruction of David's greater son.

In the crucifixion we again see Satan seeking to accomplish the destruction of Jesus, and doubtless he thought he had succeeded. He is still (like Saul hunting David) pursuing the same purpose; but in our day his method is by bringing about every variety of apostasy. All sorts of strange doctrines are being brought into opposition to the truth, to win away, if it were possible, even the very elect from their allegiance to the Lord.

DAVID TEMPTED TO TAKE THE KINGDOM PREMATURELY.

On two occasions David had Saul in his power and could easily have slain him and occupied the throne. When David, in his hiding from Saul, who was pursuing him for his life, was encamped in the wilderness of Engedi, Saul learned of his whereabouts and went after him. Saul encamped near where David was. The men who

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were with David *advised* him to attack Saul; and David had him so completely in his power that he cut off the skirt of Saul's robe. But he restrained his men from doing any bodily hurt to the king (1 Sam. xxiv:6). Some little time after this (1 Sam. xxvi:7, 8) Saul was again in David's power. David came upon the place where Saul lay encamped over night in the wilderness of Ziph, and easily distinguishing Saul's tent by his tall spear stuck upright in the ground in front of it he removed the spear and also took away the cruise of water from near Saul's pillow—Saul himself and Abner, his general, both being fast asleep. The narrative states that David recognised that he had Saul in his power and might have slain him. He must have recognized that here was his opportunity to come into immediate occupancy of the throne; that Saul was proving himself more and more unfit for his position; and for the country's good should be superseded. Here was the opportunity placed in his hands to accomplish that for which he had been anointed. But David resisted the temptation. He gained great victory over himself: for humanly speaking there was much he had right to revenge himself for: for Saul hunting him "like a partridge in the mountains." But he had the wisdom to await *God's* time to remove Saul and give the throne and kingdom to him. "As the Lord liveth the Lord shall smite "him; or his day shall come to die; or he shall descend into battle "and perish. The Lord forbid that I should stretch forth my hand "against the Lord's anointed."

One, at least, of the temptations to which Satan subjected our Lord in the wilderness (though in a subtle way each of the three contained the same thing) was foreshadowed by these events in the relationship of Saul and David. After two temptations, both of which were resisted, the culminating temptation by Satan was this: he took Jesus up into an exceedingly high mountain and showeth Him all the kingdoms of the world and the glory of them; and saith unto Him, "all these things will I give Thee if Thou wilt fall down "and worship me." Now our Lord was the destined ruler of all these kingdoms. Satan's rule was unfaithful and Satan was the rejected ruler. This was Christ's opportunity to come into His power and reign. He had but to comply with the conditions and accept the offer of the kingdoms over which He was the elected, anointed and rightful ruler. But like David David's greatest son prefers to await God's time and so He resisted and came forth from the test a victor, if not yet a reigning king.

Some people lose the point here and eliminate all the element of temptation by saying that Satan had not those kingdoms to give. Satan did have, and even now still has, the kingdoms of the world, over all of which he is the prince and ruler.

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THE CAVE OF ADULLAM.

In the meantime David, still hunted, rejected and unacknowledged, lives in the Cave of Adullam and other strongholds, away out of sight of the kingdom of which he is the rightful and destined ruler. And during the interval until he should at length come into his power and reign, he was a beautiful type of Him who, while still despised and unacknowledged, said, "Come unto Me all ye that "labour and are heavy laden and I will give you rest." For there came to David during the period of his waiting for the coming of his kingdom, "everyone that was in distress, and everyone that was in debt, and everyone that was discontended. These 'gathered themselves unto him and he became a captain over them'" (1 Sam. xxii:2). And when at length David found himself king those who had believed in him and thrown in their allegiance with him in the days of his rejection were placed by him when his kingdom had come in positions of trust with him in his kingdom. So in this gospel dispensation, many from out of every nation are throwing in their allegiance with Him; believing in Him; owning Him as Lord; and looking forward praying "Thy kingdom come!"

Rightly to regard the teachings obviously intended by those Old Testament narratives, would clear away the difficulties which many have respecting the period in which we find ourselves living. Does He reign? is a question hotly debated sometimes even between Christians. Some see in the sad and terrible condition of the world no sign of divine and righteous rule; while some declare it to be treason to hold the view that the Kingdom of Christ is still future.

It is indeed difficult to understand the attitude of those who regard Christ as reigning. One would think that loyalty to Him would forbid the thought that *He* is ruling the world. Christ's rule will mean universal righteousness. Whereas the condition of the world to-day would be not inaptly described as universal unrighteousness. The cup of the iniquity of the world is rapidly being filled and then judgment will fall on the earth. It is provided for the safety of the Lord's own people during the time of that judgment that they be caught up along with the dead in Christ, who will be raised at the first resurrection (cf. Rev. xx:4, 5; 1 Thess. iv:17; Phil. iii:11). And when that judgment, for which the world is fast ripening (2 Tim. iii:1-5, 13) has taken place, then Christ's kingdom shall come, and He shall take His power and reign.

DAVID'S SUCCESSOR, SOLOMON.

We know that it takes a great many types to represent Christ, the anti-type; and we believe our subject is not exhausted until we glance at David's immediate successor, Solomon. David was a

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men of war. The peace towards which his reign tended c[illegible] Solomon. And thus the order is Saul's reign; Saul's [illegible]ion; Saul's continuing to rule, although rejected; gre[illegible] battle and slaughter and Saul slain; David's reign and warfare; Solomon's reign of peace—the two latter items together being typical of Christ's coming, coosuming His enemies with its brightness; and His kingdom; for when He comes He will make war with Anti-Christ—will consume him with His breath and with the brightness of His coming (2 Thess. ii:8); and then peace will follow and "*they* shall not hurt nor destroy," and swords shall be beaten into plowshares and spears into pruning hooks.

But that is oot yet. David is still in the hold. The people of Christ are a feeble folk; and the truth of Christ is flouted. The enemies of Christ are mocking Him by calling themselves by His name, while all the time they are caricaturing His truth. Those who are loyal and who defend "sound doc[illegible]e" find that they in very truth are "bearing His reproach." "Bl[illegible] are they," said Mr. Spurgeon in a sermon once, "who, like those men of Benjamin and "Judah, are willing to go to the king in the hold (1 Chron. xii:16-"18), and take up His cause though it be at a low ebb, and stand "up for Him when the many are ready to trample Him down." Those who masquerade in a Christian dress are so many and so popular that when some who spiritually discern and deplore the disregard for truth which accompanies it all, speak of the characteristic of the times as "having a form of godliness, but denying the power thereof," they have to run the gauntlet of scoffers and be *willing to be called fools for His name's sake.*

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Daily Scripture Calendar.

AUGUST, 1911

August 1. "Remember all the WAY which the Lord thy God led thee" (Deu. viii:2).

Do not misquote the passage. You are not to recall the way, but the *manner* of the way He led. The way itself was often dark, thorny, mysterious. But the deliverance was marvellous. All your Christian life long, what help and blessing has come at the moment of need. Let Editor and reader both praise the Lord together, and press on.

August 2. "WHATSOEVER ye do, in word or deed, do all in the Name of the Lord Jesus" (Col. iii:17).

Words and *deeds* include all parts of life. The rule is very short, but very hard. "Name" stands for authority. So we are to curb every impulse, even what seems good, till the Spirit bids us let them loose. How blessed and peaceful life will be when we habituate ourselves to forget *ambition* or *success*, and only aim to work or speak for Christ's approval.

August 3. "Before I was AFFLICTED I went astray" (Psa. cxix:67).

We can never fully know what it cost the psalmist to write these words. Every psalm of comfort that has cheered the saints through the ages has been born of prayers and tears. Yea, go further, the agonies of our Lord have purchased our joys. His nights of prayer secured our days of blessing. Had there been no furnace there would not have been "the form of the Fourth;" no den, no prison, then no angel for Daniel and Peter.

August 4. "And Hezekiah * * * SHOWED them all the house of his precious things" (2 Ki. xx:13).

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When that *unbelieving* neighbor visited you, you showed him your new furniture and your new dresses. You say there was nothing wrong in that; it was just a bit of pleasant entertaining. When you have learned that your smallest affairs are God's *special* gifts to you, His child, you will understand why Hezekiah was disapproved of, for trespassing the rules of *separation* (Exo. xi:7, etc).

August 5. "It is vain for you * * * to eat the bread of SORROWS" (Psa. cxxvii:2).

More literally "the bread of carefulness." That is what some of us do; we worry while we trust. So Jacob arranged his droves after he had prayed. Notice the beautiful argument. You are to commit your matter to the Lord. *Then go to sleep;* and while you sleep He will send the desired help. So He builds the house; keeps the city; gives you bread.

August 6. "DENYING the Lord that brought them (2 Pet. 2:1).

This is a fearful crime. Are you in any degree tempted to it? Beyond doubt these persons are such as knew and owned Christ in *intellect*, even if they were not renewed in heart. God alone can decide that. They represent present apostates, who in nearly every case have once been *professing* Christians. The Lord save you and me from such blasphemy.

August 7. "OCCUPY till I come" (Lu. xix:13).

This Scripture furnishes no *details* about the Lord's return. It does not show when He will come. But it does teach we are to do all our work with the Second Advent constantly before us as the finishing climax of all our aims. If the *fact* dominates us, toleration of view will bind all watchers together.

August 8. "I will curse your BLESSINGS" (Mal. II:2).

It cannot be gainsaid that even now these fearful words are being fulfilled. Children that once were a comfort in the home, have become a source of sorrow and anxiety. Riches that once gave wings to delightsome possibilities, have entailed the keenest miseries. So in everything. The roses of life all bear *thorns;* and *worms* eat the roses.

August 9. "We also JOY in God through our Lord Jesus Christ" (Rom. v:11).

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The word expresses *boasting* rather than happiness (Rom. ii:17, 23). What sinner can do this? Outward conditions may be as bad as they were to Habakkuk (Hab. iii:17, 18). Inward conflicts may rend us (2 Cor. iv:8). Back of all is a source of satisfaction no sinner can understand. Our sins are *forgiven;* if our goods be *spoiled,* we have in heaven "an enduring substance."

August 10. "I will see you again, and your heart shall REJOICE" (Jno. xv:22).

The language shows plainly that during the Lord's absence His followers should have sorrow; and His *absence* should be the chief cause of it. All saints have sufferings "common to man;" but how *few* really are mourners because Jesus is absent; and they long for His return, to abolish the painful conditions that oppress earth, and man, and beast.

August 11. "The COATS and GARMENTS which Dorcas made" (Acts ix:39).

Are you a tired woman, a mother, or a missionary? Does it seem as if you never could rise higher than handling *garments* for poor *bodies,* when you aspire to deal with *souls?* Think on Dorcas. No other woman has been so honored as she, with resurrection. Think how Jesus Christ helped *bodies.* So if you do it unto Him, He will memorialise the commonest deed.

August 12. "Thy KINGDOM come" (Matt. vi:10).

This is the widest of all prayers. We are commanded to pray for *ourselves,* for the *saints,* for our *enemies.* In all these there may be an element of selfishness. But to pray for the kingdom immediately touches the glory of *Christ.* It lifts the desires far above all carnal interests and reflexively guarantees to us the very blessings we are seeking to hasten for others.

August 13. "Created in Christ Jesus unto GOOD WORKS" (Ep. ii:10).

Everybody works, saint and sinner. The wind that howls through a broken casement is the same wind that sweetly plays upon a Greek harp. Because you are "chosen," "created," "ordained" unto good works, your life is to produce love, joy, peace. The sinner, left to himself, untuned by the Spirit, naturally works out envyings, wrath, seditions, heresies.

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August 14. "Fervent prayer of a righteous man availeth MUCH" (Jos. v:16).

How much none can know till the Day of the Lord. You may be a *helpless* invalid confined to your room, with *only* the faculty of prayer left you. You can be a hundred times more useful than the one who runs about a great deal, but prays little. Do not pine over your inability. Make prayer your *ministry*, and see what God will do.

August 15. "The THINGS which God hath prepared for them that love Him" (1 Cor. ii:9).

Try and dwell on these things. The finest picture you ever saw is not equal to them. The grandest chorus you ever heard is but discord to their music. The highest imaginations your fancy ever took fall far short of the reality. And this beauty, this harmony and this moral perfection is to be your environment and your portion eternally.

August 16. "FAITH and that not of yourselves" (Ep. ii:8).

Plainly *faith* is a *gift*. It would be meaningless to repeat, "grace was a gift." There is then imparted to the believer a faculty to discern spiritual matters, which the unbeliever lacks. Without this gift even the Scriptures are a closed book. But blest with both *grace and faith the Holy Spirit leads the soul into light.*

August 17. "Do I not HATE them, O Lord, that hate Thee" (Psa. cxxxix:21).

In the growing Christian there is an involuntary development of *separation* from the world. As we love God we hate evil. We particularly *endure* things we cannot *tolerate*. Test it in yourself. Just in proportion as your heart beats towards heaven, your hold on earth will slacken. There will be no formal act of *consecration*, but an easy dying to the carnal.

August 18. "Was not FOUND because God had translated him" (Heb. xi:5).

Some day there will be a cry like the cry of Egypt (Exo. xii:30, 33); where is husband, wife, child, mother? There was a thunder storm, a wind, perhaps; the world thought it natural. Now here are

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clothes and belongings, but empty chambers. Up and down the street it is the same. Those known as "believers" *gone*. Will you be among the missing?

August 19. "O, that God would grant me the thing that I LONG for" (Job vi:8).

It is the cry of expectation rather than complaint. How continually are such prayers going up. No believer can find rest here. One longs for the glory of the kingdom. Another for release from pain. But one and all know that man's puny hand can never rectify what sin has wrought. Thrice happy those who long for the King who alone can bring deliverance.

August 20. "A GREAT King, above all gods" (Psa. xcv:3).

These are ponderous words. Earth needs a *great* king. We have seen how all earthly rulers have proved incompetent to unify the jarring factors of wickedness. Only one, almighty and all-wise, can effect universal righteousness. He, the Messiah, *shall* do it. But He will rule with a rod of iron, and break the nations as sherds of pottery.

August 21. "I never knew you" (Matt. vii:23).

There are no saddder words in the Bible. Once we should have thought such a class would have been *very few*. Alas, we now see many, who *profess one name*, but follow the wiles of *another*. Examine your foundations, brethren, sisters. Are you quite sure your whole, unreserved heart responds to Acts iv:12? Does your *service* for Christ grow out of true *faith* in Him?

August 22. "When he saw the waggons * * * the spirit of Jacob REVIVED" (Gen. xlv:27).

For near twenty years his had been as a dead spirit to joys about him. "All things were against him." Now come evidences beyond the power of imagination. So it shall some day be to you. You will revive. Your long-drawn agonies will turn to rejoicing. Our great Joseph shall reign. And you will enter upon the glories He has won.

August 23. "Receiving a kingdom which cannot be MOVED" (Heb. xi:28).

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Never did things change faster than to-day. We are no sooner adjusted to a condition than it is altered. The beauty of our coming inheritance is its permanence. Our circumstances will be so perfect as to need no reconstruction. How blessed to advance without hurry; to grow without setback; to have time to enjoy the pleasures given us.

August 24. "Thine eyes shall SEE the King in His beauty" (Isa. xxxiii:17).

How few ever see the person of royalty. How great the effort to get audience. Things impossible here will be perfectly easy in the world to come. Gold we have so little of shall be the pavement of our feet. Jewels and raiment will be instead of rags. Oh, beloved! cheer up; when the proud worldling will be crying to Father Abraham, you will be gazing on your Saviour-King.

August 25. "I have GRAVEN thee upon the palms of my hands" (Isa. xlix:16).

What was true of the old Zion is more true of the saints of the heavenly Sion (Heb. xii:22). Our High Priest bears His people on His *heart* as jewels; on His *shoulders* as ornaments, having one common resting place; and on His *hands* where the double memorial of their needs and weakness is ever before His eyes to incite His tender memory.

August 26. "The MORNING cometh, and also the NIGHT" (Isa. xxi:12).

Every day these enigmatical words are being fulfilled. Some tell us the world is progressing in *light*. So it is. *Others* tell us the world is getting *darker* with sin. So it is. The Bible everywhere shows the age shall end under *mixed* conditions (Zec. xiv:6, 7). A fair *morning* awaits the Church. A dark *night* awaits Israel and the Nations (Jer. xxx:7).

August 27. "The Angel of the Lord ENCAMPETH round about them that fear Him" (Psa. xxxiv:7).

Connect this promise with Hebrews i:14. He who saw Hagar in the desert is near to whisper "Fear not" when you cry to Him. He who trod the furnace with Shadrach will fold helping hands around you. He who went with Daniel into the den will champion your distress. O, believe it. Legions of angels are ready to serve you at the Lord's bidding.

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August 28. "One shall be TAKEN, and the other left" (Matt. xxiv:40).

These are awful prophetic words concerning Israel. But they have a meaning for you individually. Some day you shall be taken to be with Him, transfigured like the sun. And when you are taken some will be left who have spurned the offers of grace. Let these two words, "taken," "left," burden your soul to-day and sanctify all your conduct.

August 29. "Not as the world giveth, give I unto you" (Jno. xiv:27).

The world giveth promises that prove ropes of sand. It gives you *fame* at the price of broken health. It gives you *riches*, but the honor is a crown spiked with thorns. Christ's gifts do not increase our earthly store, or prolong earthly life; but they credit to our account a treasure in heaven, and secure us the promise of the life that never dies.

August 30. "The word of the Lord ABIDETH forever" (1 Pet. 1:25, R. V.).

That is the reason why the fourteenth chapter of John gives you the same comfort that your grandmother found in it. That is the reason why nothing better than the fifteenth chapter of 1st Corinthians has ever been found for a burial-service. That is the reason why old Job and Jeremiah and you and I eat the same words and live by the same manna.

August 31. "Remember ye the words which were SPOKEN BEFORE" (Jude 17).

Don't forget we are told the last days shall be perilous and scornful. The whole tendency of Christendom is to dilute the harsh threatenings of prophecy and adapt them to modern civilization. Be firm, brethren; reject religious *ethics* that will land you in fog and wait for the coming of that King who alone can bring about "world betterment."

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Editorial Notes.

"All the Glorious Things"

There is a blessed little statement in the Gospel of Luke, which recently arrested our attention: "And all the people rejoiced for all the glorious things that were done by Him" (Luke xiii:17). And it must have been glorious when His blessed feet walked on this earth and when in that little land, called by Isaiah "Immanuel's land," He manifested His works of Grace and Power. In His unostentatious way, He who had humbled Himself and stooped so low, went about doing good. Garbed as a servant, yea, the servant of all, He was none the less the mighty Jehovah. He had veiled Himself; but behind that veil there was the Glory of the Only Begotten of the Father. In the glorious things He did, His Glory was revealed. What a glorious manifestation was the deliverance of the daughter of Abraham, whom Satan had bound for eighteen years! What glorious things the raising up of Jairus' daughter, the bringing back to life of the widow's only son at Nain, the feeding of the five thousand, the cleansing of the lepers, the casting out of demons, the calming of the troubled sea! Well did all the people rejoice for all the glorious things that were done by Him, the evidences that God had visited His people and that Jehovah had appeared in their midst. And yet though they saw these glorious things, such as the eyes of men had never seen before, nor seen again, they be-

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lieved not on Him. He had to upbraid the cities wherein most of His mighty works were done, because they repented not. "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. xi:23).

Then He who had done all these glorious things was rejected by His own, delivered into the hands of the Gentiles and crucified. And now He is the risen and glorified One, at the right hand of the Majesty on high. He sat down, because His work He came to do is finished. He is waiting on the Father's throne, because His work as King is unfinished. When the appointed time comes in the purpose of the Father, He will send Him again into this world (Hebr. i:6). With His personal manifestation in power and great glory He will do greater and even more glorious things than the glorious things He did while on earth. His glory then will cover the heavens and angels will attend His return to the place where He once was rejected and cast out. He will also bring with Him all His saints in unspeakable splendor and glory, for it is written, "When Christ our life shall appear, then shall ye also appear with Him in Glory" (Col. iii:4): He will then make known through the redeemed and glorified hosts the excellency of His own work. He will be admired in that day in all them that believed, for each will reflect His own image and glory. He will also present them faultless before the presence of His glory with exceeding joy (Jude 24). His own prayer will be fully answered, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory" (John xvii:24). *Then* it shall be known what glorious things He has done by His blessed work on the cross.

And the earth will behold His glory and He will do glorious things once more. It is true, wrath will be poured out from above. He must judge and deal in judgment with

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this earth. This too belongs to His glory. The world is to be judged in righteousness by that man, whom God hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead (Acts xvii:31). The ever multiplying enemies of the cross of Christ, the evil teachers, who deny the Lord, who bought them, will find their miserable end, when He is manifested in glory (Phil. iii:18, 19). He comes in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (2 Thess. i:9-10). These are solemn statements, which are much forgotten in the days of a false security and false peace. May we remember constantly that all Christ rejectors are facing a certain doom, when He is revealed in glory. But in wrath He will remember mercy and when all things which offend and them that do iniquity (Matthew xiii:41) are dealt with, He will begin to do His glorious things for the earth.

He will do glorious things for Jerusalem and for the remnant of His earthly people. He will make Jerusalem a praise in the earth. There He will once more establish His dwelling place of Glory and shine forth in Beauty and Holiness (Isaiah iv, Psalm cxxxii:13, 14). "And they shall call thee, The City of the Lord, The Zion of the holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isaiah lx:15). What glorious things are predicted by the Spirit of God yet in store for that city, for the land and for the people. He will do all these glorious things.

Then He will wipe away all tears, sighing and sorrow will flee away. The eyes of the blind will be opened; the ears of the deaf unstopped; the tongue of the dumb unloosened and the lame man will leap as an hart. Demons will have to cease their fearful work and Satan's power will be completely checked. The wilderness will blossom and waters

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change the deserts into fruitful places. He will do glorious things among the nations so that all wars will cease and righteousness will be practiced, while the fruit of righteousness, blessed peace, will be in the earth. What glorious things He will do in blessing all creation. No human tongue or pen can describe the glories He will bring to this earth, when the glories not only of Himself, but of the now unseen world of spirits will be visibly seen. The angels of God will ascend and descend upon the Son of Man (John i:51).

Then all the people will indeed rejoice and shout for joy. The heavens will rejoice. The saints of God in the New Jerusalem will rejoice and sing the Glory song; the earth will answer. Israel will rejoice and the nations of the earth, then worshipping Jehovah, will rejoice with His people for all the glorious things He has done (Deut. xxxii:43).

How little we His people think of the glorious things to come, all the glorious things He will do. It seems strange that so many of God's people are so indifferent to these future glories. Alas! it is the work of the god of this age, who not only blinds the eyes of them that believe not, the unsaved, but who in his masterly way, obscures the visions of glory and makes this passing age with all its vanities so attractive to the heirs of glory. It needs a constant reading of the Word of God, it needs a constant occupation with the glorious things to come, to be kept from the snares and to be saved from the great prevailing indifference. Only as we remember "all the glorious things" and look upon them as coming realities, can we serve with joy and gladness. It is the joy set before us. May we daily remember that He who was here and did all these glorious things will come again and do greater things so that the earth will be filled with rejoicing. How soon, dear reader, all the glorious things, the fulness of our redemption may be upon us? Only He knows it. Then we shall see Him as He is.

"Face to Face with Christ our Saviour,
Face to Face what will it be."

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To Know Him

"That I may know Him." This was the burning heart desire of the great apostle. And how well he did know Him. On the road to Damascus he had seen the Lord in the heavenly vision. He heard His voice speaking to him. From that moment the Lord became the all-absorbing object of his life. To know Him and to know Him in all His fulness was his passion. The Lord often spoke to him; he lived in the closest fellowship with Him. He appeared to this servant to cheer and comfort and to sustain him in his path down here. "Not I but Christ" was the rule of his life. In the prison he wrote of rejoicing in the Lord and "for me to live in Christ." Yet after all this blessed knowledge, after he had seen Him, after being caught up into the third heaven, after all these great experiences he still desires "that I may know Him."

And this is the experience of every heart which enjoys His presence. We constantly find out with all our knowledge of Him, how little we do know Him in His matchless beauty and inexhaustible fulness. Those who know Him always crave for a better acquaintance, for a deeper fellowship with Him. It is in the Word we learn more of Him and discover new glories of the One altogether lovely. But above all the heart longs to know Him and see Him face to face; to be with the Lord which is far better. Such was Paul's desire.

It is a good test of spirituality. Do you appreciate Him more than ever before in your life? Do you welcome anything which reveals Him more to your soul? Is it daily your wish "that I may know Him?"

✠

A Forgotten Word

"But godliness with contentment is great gain. For we brought nothing in this world, and it is certain we can bring nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in

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destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows" (1 Tim. vi:6-10). Never has this important word been so forgotten as now and never was it more true. How few of God's people in these days of rushing and grasping after the things that perish know anything of contentment. It is a testimony of how little godliness there is. Godliness, enjoying the things of God in the heart, delivers from that evil desire of "getting rich." Godliness produces contentment. It is happiness to be content; but only true Godliness can give it and sustain it. If children of God are covetous, try to get rich, they will discover the great truth of the words quoted. And many find it out. The more riches the more discontentment, worry, anxiety, temptations and snares. The greatest inconsistency is manifested by those who make a confession that they are waiting for the Lord and who are discontented and reach out after earthly things and earthly glories. May the God of all Grace keep us in the real path of godliness and contentment. "Seeketh thou great things"? Seek them not. (Jeremiah xlv.)

✝

Chautauqua Gone

Two clippings were recently sent to us taken from the official organ of the Chautauqua assembly. They tell their own story.

The ideals of religious freedom have, especially since the support of the great thinkers of the last century, spread to such an extent that creeds and opinions which were unsafe to proclaim publicly fifty years ago are to-day taught as axiomatic truth from every "respectable" pulpit. That the stand of the church must be with the depressed in the social strife if it desires to live at all, is becoming more and more evident. *The war cry is Life and Action instead of Faith and Conversion.* And while a quiet but steady resolution is taking place within the walls of the church itself, educators and thinkers are fighting outside against mysticism and implicit faith in authority, teaching the supremacy of the freely thinking human soul, and the great and difficult art of living. The

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fact that a lecture series on "Personal Ethics," such as that which was given to thousands of listeners by Edward Howard Griggs, one of America's most prominent thinkers in Moral Philosophy, even could be given inside the "orthodox" Chautauqua, is certainly as surprising as it is promising.

This shows that the Chautauqua movement is right in with the popular current of apostasy. Faith and conversion and with it the fundamentals of the Gospel are forced out and ethical and social instructions take their place.

It is a curious fact that this awakening to free thought and criticism also applies to religion at this institution. * * * To understand this rightly one must have witnessed how little merely "orthodox" Christianity prevails here. * * * One studies here life and not creed. * * * *This explains the fact that one may hear from the same platform at Chautauqua on the same day a missionary, an ethicist, and a scientist give their respective explanations of life. This also explains how we here have so-called devotional meetings which are led by a minister or a professor and which often take the character of social discussions about the problems of industry and labor and their probable future solution, discussions which in a smaller state would be considered socially dangerous.*

This is still stronger. It is a kind of a triumphant boast. Orthodoxy, that is the belief in the Gospel, the *absolute corruption of the nature of man, the Deity of* our Lord, the inspiration of the Bible, the vicarious sufferings of Christ, His physical resurrection and His second personal Coming, must give way to free thought; little of orthodoxy is left. Scientists and Ethicists, such who do not believe in the revelation of God, are welcomed to give their explanations of life. That means teachings of evolution and other silly stuff. Devotional meetings are changed into social debating clubs, etc., Chautauqua is gone too.

Yet thousands of Christians who believe in an infallible Bible and an infallible Christ can go to this apostate institution and support it. May God in His mercy open their eyes that they may see and repent of this evil association. Come ye out from among them.

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How Long oh Lord

Dishonor to that ever blessed and worthy Name, which is above every other Name, is constantly increasing The heart which knows and adores Him is deeply grieved by it; indeed it is one of the great sorrows which rests upon those who are devoted to the Lord Jesus Christ. A law was recently passed in New York forbidding the production of plays which in any way bring in the Lord Jesus Christ. Many protests have been heard against this law. Here is one from the pen of a well-known author:

> We are just at this period free from mediæval mysticism about Him, the mystery, the awe, with which mediævals regarded His person; and we are also free from Puritanism, with its cold, austere conception of Christ's character and work. This is the age when we regard Christ as His disciples did. They walked with Him, talked with Him, ate with Him, knew Him as a man. To us He is now the human Christ, our brother. But if we do not use the figure of Christ now in our plays, He will slip back from us into the shadows of mythology. He will become so unreal a conception to us that He will be like Buddha or any of those other divine personages that are mere figureheads in their religions. Like them Christ will become to us a mere symbol of a religious idea, a remote myth, if we keep Him off our stage for ten years.

These words tell plainly the awful story of His present rejection.

A preacher of Philadelphia told us that a "great Baptist divine" (so called by the blind world) after he had been absent from his church preached on "What Christ would do if he came to Philadelphia." His answer was that He would go into a business where He could make a million dollars in the quickest possible way. What blasphemy! How long will God tolerate such dishonor?

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Science

Astronomy looks like a great progressive science, but it is mostly guesswork and in opposition to what God has revealed in His Word. The late R. A.

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Proctor, a leading scientist, stated that there are four bodies which represent four stages of progression in the universe.

1. The moon was once inhabited, but is now a chaotic mass.
2. The earth is inhabited. It was once like the planet Jupiter. Earlier still it was like the sun, and will become like the moon now is.
3. Jupiter was once like the sun. It is being prepared for inhabitants. When inhabited it will be like the earth. When its race as an inhabited world has been run, it will become like the moon.
4. *The sun will become like Jupiter, and another sun will have* taken its place. Later it will become like the earth, and will then be inhabited. Later still it will become chaotic like the moon; and so on for countless ages, in fact for ever.

Beautiful prospect! And where, Mr. Scientist, did the earth come from? Answer: It is an offshoot from the sun, a piece of molten rock which became larger. It took some 350,000,000 years to cool off. Then protoplasm created itself and a few hundred million years more and the ape gradually evolved itself; many millions of years more and primeval man came upon the scene. Such is the poor invention of men who reject God's unerring revelation.

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Nebuchadnezzar's Palace

In the Book of Daniel, Chapter iv:29 we read from the inspired pen of the Prophet Daniel that the great King Nebuchadnezzar walked in the palace of his kingdom and uttered the words of boasting which led to his deep degradation.

Exploration in the ancient city of Babylon is proceeding and the last report of the German Oriental Society gives interesting particulars of it. The palace of Nebuchadnezzar is being laid bare in all its vastness and the line of fortification of the heights on which the palace stood is now almost completely traced.

The streets and private dwellings lying round the foot of the hill are being cleared. Among other finds is a

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small temple, the work of Nebuchadnezzar, beautifully built, in apparently perfect preservation and still showing the black and white color scheme characteristic of the Assyrians.

Operations on the thick stone wall 30 feet high, connecting Palace Hill and the so-called Hill of Amran led to the discovery of a magnificent gate, which Prof. Koldewey identifies with the Gate of Urasch, often referred to in terms of admiration by old Greek writers.

We believe most interesting things will yet be brought to light out of these old ruins of ancient Babylon. We may look for still greater confirmations of the history of that empire as given in the Book of Daniel. Will the destructive criticism give up its position that Daniel, the eye witness of the Glory and the Fall of the Babylonian Empire did not write the Book which bears his name? We think not. It would mean the complete collapse of their theory. God gives them space to repent, but they repent not. How awful will be the fate of the enemies of the Bible when at last God enacts the predicted judgments of His Word!

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Where is it?

Where is the much heralded "church millennium?" When will it come? It is an impossible proposition when one looks at the following figures:

The annual expenditures in the U. S. during 1910 for some of the necessities of life were as follows:

For public education,	$175,000,000.
For woolen goods,	250,000,000.
For boots and shoes,	335,000,000.
For Bread,	600,000,000.
	$1,360,000,000.

During the same year this Christian (?) nation expended $1,400,000,000 for liquor. That is $40,000,000 more were expended for liquor than for education, woolen

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goods, shoes and bread. Awful! If Reform and religious work are to bring in the millennium the case is hopeless. But we know the millennium comes in a different way. When our Lord returns then the time of righteousness and peace arrives.

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Requests for Prayer

We mentioned a few months ago that we will be glad to remember those in prayer, who are in special need. We are thankful for the letters received telling us of the difficulties, trials and burdens some of our readers have. The Lord, of course, knows about all these. As stated recently in "OUR HOPE," He puts burdens upon us that we might put them back upon Himself.

To the editor it is a great privilege to know of some of the trials and perplexing circumstances in which some of our beloved readers and friends are. It is a great privilege to be permitted to feel with those who are thus burdened and to remember them before the throne of Grace. We will be glad to hear from others at any time. And you will not forget us in these perilous times. It is blessed that our Lord has given us the privilege of praying with Him for all His Saints.

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Appreciated

It is now over a year since we placed the names of several hundred foreign missionaries on our mail list. We have received from time to time grateful letters of appreciation. From Shansi, China, we received recently the following:

For going on for a year now, I have received monthly a copy of your magazine, "Our Hope," and I went to thank you very heartily for the treat you have thus afforded us in our station. It always does us good to read through the magazine, and there are many parts that we can pass on to our native brethren. I generally take a copy on our itinerating trips, and our band of helpers greatly appreciate any items I translate for them.

I would like to thank the friends who have made it possible for

the papers to be sent to us missionaries. I have before wished to see a copy now and again—having seen it at neighboring stations. But we cannot buy all the publications we would like. So we are very grateful to friends who so kindly send us these copies.

We are thankful that in this way we can put a little of the truth to our brethren saved from heathendom. We shall continue sending the magazine to others. And you, dear reader, can help in this work.

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Moody Bible Institute

We spent recently two weeks in this good institution. We were delighted with the excellent order which prevails and the good work which is done there. Never before in the history of the Institute so many young men and women attended the special summer course as this year. It was a great delight to speak to them; indeed a most helpful spiritual atmosphere was noticeable in each service. The Institute stands firm for the faith delivered unto the saints. We can heartily recommend it to our readers for support. A great deal of practical Gospel work is done in connection with the Institute. Shop meetings, Gospel wagon work, street preaching, etc., reaches hundreds every day in that great city.

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Good Books

We desire to recommend to our readers two excellent books which we have read with deep interest.

Salvation from Start to Finish by Dr. James M. Gray. It is a most helpful presentation of the Gospel and will be of great benefit to young believers as well as to others. Printed on fine paper with artistic paper covers. 25 cents, postpaid.

God's Oath by Dr. Ford C. Ottman. This book contains an unusual unfolding of the Davidic Covenant and its coming glorious ratification in our Lord Jesus Christ. It will stimulate the study of Prophecy. We would like to see it out in large numbers. Price, postpaid, $1.25. Order both books from us.

Prophet Daniel

This volume has been welcomed as very *timely. It answers the vagaries and evil* contortions of the Scriptures found in Seventh *Day Adventism, Millennial Dawnism* and other systems. It is helpful in every other way. The largest circulation should be secured for it during this fall and winter. We cordially ask all our friends to read the article which follows the Editorial Notes. We hope hundreds of our readers will fall in line with it.

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Blessed Meetings

The Lord has been pleased to give us much blessing in meetings during the summer. Both His people were edified and souls were saved through the preaching of the Gospel. The Editor spent two weeks in Chicago speaking to hundreds of deeply interested young people in the Moody Bible Institute. We had also a good day in the Moody Church. In Bemidji and Winnipeg God also gave much help and blessing. During September the Editor holds meetings in Colorado and in *Flagstaff, Arizona. During the first week in October he expects* to be in Phoenix, Arizona. Pray, and continue in prayer, for *these efforts to make known His Gospel and His Truth.*

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Omitted in this issue are "Current Events," "Question Column" and the studies in Revelation and Romans and Acts. We mention this for the information of those who receive a sample copy of the magazine.

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Now is the time to interest others in "Our Hope." We *gladly send free sample copies to your friends. If you wish* to subscribe for them we will put their names on the list for 75 cents. Foreign, Canadian and N. Y. City subscriptions need 15 cents extra for postage.

Next to God we are dependent upon our readers in the increased circulation.

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Meetings in Texas. D. V. Dr. C. I. Scofield and A. C. Gaebelein will visit Texas during November. Announcements will be made in October Hope.

Concerning Bible Study Revival.

A Word to all Christians.

We stated several months ago that a revival in Bible study is greatly needed. We also suggested that we would undertake this fall and winter a movement which would help those who desire a better knowledge of the Word of God. The response to the brief remarks and suggestions we made has convinced us that hundreds, if not thousands, of Christians long for a deeper insight into God's revelation. After months of meditation and prayer we decided to go ahead with the plan. Personal observation throughout this country has convinced us that a Bible study revival is greatly needed. Thousands are tired of a certain wild-fire evangelism, which aims at big gatherings, big collections, and which, in many cases, advocates a perverted Gospel. There is a hunger for a more thorough knowledge of the Bible. The great delusive movements which deny the fundamentals of the faith, especially Millennial Dawnism, prosper because so many Christians are ignorant of sound doctrine. "My people are destroyed for lack of knowledge" (Hosea iv:6). The publication of pamphlets exposing errors is not sufficient. What is needed is positive teaching; a better acquaintance with the whole Bible. If all true Christians were to turn to their neglected Bibles and daily take time to study systematically a book, what blessed results in life and in service would follow. A Bible study revival will mean greater knowledge of the truth of God, a better service for God, a more faithful and constant effort in the Gospel, a more separated life. It will mean untold blessing. Oh! how it is needed. And now as to our plan.

1. We shall publish as long as God permits us, pamphlets on the different books of the Bible. These pam-

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phlets will all appear in uniform size, printed on the same quality of paper so that later they can be bound together in a volume. Each pamphlet will cover a book of the Bible. Each will contain a complete division and analysis of the book. Important hints and brief expositions of certain parts of the book will be given; likewise chronological information. The objections and arguments of higher criticism will be also considered and answered. Suggestions how to proceed in the study will accompany each pamphlet. We request our friends to carefully read through the three studies on Isaiah, which appear in this issue of "Our Hope." You will notice at once the helpful suggestions you find in these sudies. The first pamphlet will be "The Book of Isaiah" and these three studies will give a little glimpse of what we mean. But the analysis of the book itself will be of even greater help.

2. The first pamphlet for Bible Study Revival will be out in a short time. It will be issued in thousands of copies. We recommend that all who are interested form everywhere, if possible, weekly classes for "Bible study" and begin at once. If this is not practical let a few come together and study. The price of the pamphlets will be according to the quantity taken. If ordered in lots of one hundred, they will be very low. Single copies will not be expensive, so that they will be in reach of everybody. The first one on Isaiah will be one of the larger ones and we have made the price for a single copy ten cents, postpaid. To make the plan known, we shall send out large quantities free, especially to those who are going to start classes.

3. The next pamphlet will cover the principal book from which the Sunday School lessons are taken during 1912. This will be a great help to all Sunday School teachers and the pamphlet No. 2 will be of value throughout the entire year. It will be a sound and spiritual lesson help for all who do Sunday School work.

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4. Later we hope to open in "Our Hope" a special "Bible Study Department" in which we shall answer questions concerning the books studied and give additional help and information.

5. Furthermore to awaken an interest in Bible Study, we are now preparing a 5,000 copy edition of our latest book on "Daniel." We shall reduce the price from $1.00 to 60c., postpaid. It will be bound in a less expensive way than the first edition. We sacrifice the larger profit of such an edition for the benefit of those who want to circulate the book. It is calculated to interest every Christian. Many who have read the book tell us of the great help and blessing they received, and all who want to see a revival such as is needed should help us in putting this second edition into circulation. Other good books will soon be offered in very cheap editions.

6. That considerable money is needed to carry out all this work, besides a larger circulation of "Our Hope," is obvious. Several thousand dollars can be easily expended in this direction at once. We are convinced that this is of the Lord and therefore we go ahead and do it. We do not wait first for a response and for financial help, but we assume the responsibility and know that our Lord will make all the necessary provision. And yet we feel that we must invite our dear readers to have fellowship with us in this work and share the burden with us. What a privilege it is to help by prayer and by our means in a work, which will surely be blessed by our Lord. It will greatly encourage and help us if we hear at once from all our readers.

A. C. G.

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Sea Cliff Bible Conference Addresses.

The Prophet Isaiah.

It is a great book which bears the name of Isaiah. The scope of the book and the contents are of indescribable grandeur. The more it is read, the more its majestic greatness takes hold of the heart and mind of the reader. The revelations and predictions it contains are the foundations of our faith. *They unfold the future of Israel, describe the glories* of the kingdom to come and the blessings in store for this earth. *Isaiah is the Prophet of the future. The supernatural origin of* the writings of this noble Prophet is in evidence throughout the entire book.

The Work of the Critics. Perhaps no other book has been of late years so much attacked by the destructive critics as the book of Isaiah. This in itself is an evidence of its genuineness and inspiration. Satan through his instruments attacks especially those parts of God's Word in which the Holy Spirit has revealed the Person of our Lord, His work and His coming Kingdom. It is the first move towards the rejection of the Person of Christ. In reading some of the critical works on Isaiah one is reminded of a dissecting room. These critics follow the tactics of the Jewish King Jehoiakim. He took the penknife and cut the scroll upon which God's message through Jeremiah was written. I wonder if archaeologists will find some day that penknife. If so it ought to be presented as a precious relic to the school of the destructive critics, who might build *a shrine for it to be erected in some* of their institutions.

It would be interesting to follow the history of this criticism. we fear, however, it would not be very edifying to us who *are believers in the inspiration of this book.* What the critics have especially attacked is the authorship. They tell *us that the book of Isaiah is of a composite origin.* Isaiah did not write the entire book, which bears his name. For about 2500 years no one ever thought of even suggesting that Isaiah did not write the book. Then they invented an unknown person who is called the Deutero-Isaiah, i. e., a second Isaiah, who should have written the sublime chapters 40-66.

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With this they did not stop. They found out that this Deutro-Isaiah only wrote chapters 40-55 and a Trito-Isaiah wrote the greater part of chapters 55-66. With their supposed learning they discovered that some of these chapters were written in Babylon and others in Palestine. Some of the most radical critics have even gone beyond this.

To give the result of the work of the critics, men like George Adams Smith, Canon Driver and A. B. Davidson, declare that out of the 66 chapters, which compose the book of Isaiah forty-four were not written by Isaiah. Others cut out more than that so that actually they claim out of the 1292 verses found in the book of Isaiah only 260 were penned by the Prophet.

But what does all this mean? It is a denial of what is written in the first verse of this book. "The vision of Isaiah, the son of Amoz which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz and Hezekiah." And if several men wrote this book, if part was written during the Babylonian captivity and other parts added after the captivity, then this statement with which the book begins is untrue. This first verse assures us that the book is a whole, that all we find in it is the vision of one man. To deny this breaks down the truthfulness of the book and reduces it to the level of common literature. This is what the critics have done. But the book of Isaiah is quoted in the New Testament. The Jews always believed this book to have been written by Isaiah. They held this belief when our Lord was on the earth. He Himself read in the synagogue of Nazareth from chapter 61, which the critics deny to be the writing of Isaiah. Quotations from Isaiah are frequently found in different parts of the New Testament. Twenty-one times we read of Isaiah and his words in the New Testament. The phrases used are the following: "Spoken by the Prophet Esaias"; "Fulfilled which was spoken by Esaias;"; "Well did Esaias Prophesy"; "In the Book of the Words of Esaias"; "As said the Prophet Esaias"; "The saying of Esaias the Prophet"; "These things said Esaias"; "Well spake the Holy Spirit by Esaias"; "Esaias also saith"; "Esaias saith." This is evidence enough that the Lord and the Holy Spirit through the Evangelists and the Apostle Paul set their seal to this uncontradicted and unanimous belief that Isaiah wrote this book. The critics by their methods impeach the testimony of the Lord Himself or charge the infallible Lord of Glory to have been limited in His knowledge and that He acquiesced in the current traditional belief of the Jewish people, knowing better Himself.

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All the arguments of the critics are disproven by the book itself. One only needs to study this book and the careful study will bring out the unanswerable fact of the unity of the Book of Isaiah. Only one person could have written such a book and that person did not write it by himself, but was the mouthpiece of Jehovah. This is the conclusion of an intelligent and spiritual study of the book itself. The silly and arbitrary restrictions the critics make, that Isaiah could not have written certain passages, because it was beyond his horizon, or that he could not have mentioned Cyrus, the Persian king, by name, *over 150 years before he was born, springs from the subtle* infidelity which is at the bottom of the destructive criticism, which denies the supernatural altogether.

The Scope of Isaiah. Turning to the book we find that there are two great parts:

1. Chapters I-XXXIX. The earlier Prophecies.
2. Chapters XL-LXVI. The later Prophecies.

In the first part we find that Isaiah witnessed against the moral and religious conditions of the people. Judgments are announced upon Jerusalem, Judah and upon the nations. Judgments to come are the leading features in the first 35 chapters. The blessings of the future after the execution of these judgments are also revealed, but they take a secondary place. We see in the first part the gathering of the stormclouds, we hear the rolling thunders of divine judgment, and in the distance the calm and sunshine after the storm. The second part is introduced with the words of comfort, "Comfort ye, comfort ye, my people." While we read also of judgments in this part the great revelation of the later prophecies of Isaiah is the restoration which is in store for Jerusalem and the great blessings which the nations and the earth will receive when Jerusalem has been restored and her people redeemed.

In the first part the Assyrian is announced to come against Jerusalem. The Assyrian invasion stands in the foreground. This Assyrian enemy however is the prophetic type of another external foe, who appears in the endtime. Then the deliverance of Jerusalem is announced and the Assyrian completely overthrown. In the second part the Assyrian enemy is no longer mentioned. From this we conclude that these chapters were written after the Assyrian period. Israel's restoration from Babylon and from the greater dispersion which has lasted so long is predicted in the second part. The wonderful

results of this restoration are here revealed. These two parts are therefore inseparable. The Isaiah who wrote of judgments is the Isaiah who makes known the blessings. The entire book gives the history of Israel, past, present and future. Both parts reveal Him who is the Holy One of Israel, the Redeemer. His incarnation, His obedience as God's servant, His rejection, His suffering and death, His second coming and Kingdom rule are progressively revealed from Chapters i-lxvi.

The Division of the First Part. If we omit Chapters xxxvi-xxxix, which are historical, we find that the main divisions of the first part are three.

First Division, Chapters I-XII. In this division we find first Israel's sin and apostacy; their hardening; God's judgment upon them. This is followed by a vision concerning the future, ii:1-5. Six woes are pronounced in Chapter V upon the apostate nation. We find the birth of the Redeemer announced. His Person, His work and His future glory are indicated. The Assyrian is mentioned for the first time; his pride and overthrow are pictured. The section closes with a vision of the future. The second coming of Christ, the restoration of the people Israel and what will come in blessing to the Gentiles and to creation is predicted. It closes with a beautiful song of praise, which redeemed Israel will sing in that day. Attention has often been called to the fact that the opening verses and chapters of a book give the key for the whole book. The first twelve chapters of Isaiah contain the whole book of Isaiah in embryo.

Second Division, Chapters XIII-XXVII. Here we find first the judgments upon different nations announced. Babylon's judgment stands in the foreground. When that final judgment falls upon Babylon and its king, Israel will find mercy and in a triumphant utterance celebrate the fall of the King of Babylon. All this has a meaning for the future. Then judgments are announced against other nations. Palestina, Moab, Damascus, Ethiopia, Egypt, Elam, Arabia and Tyre are mentioned. Eleven chapters, xiii-xxiii, are taken up with those judgments, *which were only partially fulfilled in the past.*

With the twenty-fourth chapter the subject of judgment is continued. Chapters xxiv-xxvii contain a great prophecy. The judgment announced is the coming judgment for this world when the Lord Jesus Christ appears the second time. All classes are affected by it and the high ones that are on high (Satan and his angels) and the kings on earth are involved in

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it. This portion ends with several songs of praise. The remnant *of Israel praises Jehovah for deliverance and for His* mercy to Jerusalem. Then there is a prophecy concerning the blessings of the future, when the Lord in connection with the blessing bestowed upon Israel will make a feast of fat things for all people. The last verse of this section announces once more the regathering of His scattered people to bring them back to Jerusalem. The great trumpet mentioned in xxvii:13 is the same of which the Lord speaks in Matthew xxiv:31, only our Lord tells us additionally that the angels will be used *in this service.*

Third Division, Chapters XXVIII-XXXV. In this section we find *first six woes. The first section also contained six* woes. The first woe is against Ephraim. Then follows the woe against Ariel (Jerusalem) that distress is to come upon this city. Blessing is promised after this visitation. Then there is a third woe against those who seek to hide their counsel from the Lord and their works are in the dark. The fourth woe is upon those who enter into an unholy alliance with Egypt, seek help there instead of the Lord. The fifth woe is directed against those who trust in the arm of flesh, in horses and chariots. The sixth woe is against the Assyrian destroyer. But alongside of these woes we find the *promises of blessing to Israel in the future. A king is to reign* in righteousness. The work of righteousness is to be peace. Jerusalem and Israel's land is to be desolate till the Spirit be poured out from on high, then the wilderness shall be a fruitful field (xxxii:13-20). The 34th chapter is a great prophecy of the future day of the Lord when His indignation will be upon all nations and when His fury will be poured out upon all their armies. It is the day of the Lord's vengeance and the year of recompences for the controversy of Zion (verse 8). The last chapter in this section, chapter xxxv, shows again the future blessings for Israel and for the earth and the return of *His people to Zion. And they come with singing.* "*And the* ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We call attention to the fact that these three great sections follow the same course and end in the same way. The ending of each section reveals the restoration of Israel, the singing of the redeemed people and the blessing which will result from a restored and blest Israel for the nations and for the earth.

In dividing the earlier prophecies of Isaiah into three sections

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we have not considered Chapters xxxvi-xxxix. These chapters are of a historical character. Hezekiah's experience with the Assyrian invasion, Hezekiah's prayer, the Prophet's message to the King, the destruction of the Assyrian army, the King's sickness and recovery and his fall into pride, are the contents of these four chapters. They may be looked upon as an appendix to the first part of Isaish's vision and the preface to the second part. The Assyrian and his destruction is the culmination of the first part; the prediction of Isaiah concerning the Babylonian captivity (Chapter xxxix:6-7) opens the way for the later prophecies.

The Division of the Second Part. In these later prophecies we find likewise three great sections. However the character of the predictions found in the second part differs much from the earlier prophecies. The historical settings so prominent in the first part are entirely absent in the second. We briefly hint at the structure and contents of these three divisions.

The First Division, Chapters XL-XLVIII. This section begins with the message of comfort to Jerusalem. The first two verses of the fortieth chapter are the keynotes of the great symphony of Israel's future blessing and glory, which gradually breaks forth in this part, swelling higher and higher. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem (literally: to the heart of Jerusalem) and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Throughout these later prophecies we find the comfort in store for His people, that their wanderings will end in restoration, their enemies will be conquered and their sins pardoned. Should it surprise anyone that the language employed in these great messages differs very much from the language of the first and earlier prophecies?

We find in this opening section a great deal of the majesty and glory of the God of Israel. A contrast is made between Israel's God and the idols of the nations. The one great proof brought forward is that the God of Israel has the power to predict future events. Read Chapter xli:21-25. All this is spoken to encourage the faithful remnant of Israel to trust in Jehovah. In view of the Babylonian captivity, which Isaiah had announced this is of special meaning. Again and again Jehovah speaks in these chapters of Himself and His power to forgive, to save and to deliver. "I am He—the first and the last—I even I am the Lord; and besides me there is no saviour—I am the Lord your Holy One, the creator of Israel your king—

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there is no God beside me—a just God and a Saviour"; these are a few of the direct utterances of Jehovah through Isaiah in this section. Jehovah has the power to save and to deliver His people.

Here we read of "the servant of Jehovah." It has a twofold meaning. The redeemed remnant of Israel is spoken of as the servant of the Lord. This is what Israel will be in the future. But this title as used in the opening verses of Chapter xlii refers to Christ.

The people of Israel are prophetically seen in this section in Babylon but about to be delivered from Babylon. The great deliverer Cyrus, whom God called, is named in this portion of the book. The Lord who speaks of His power to tell the future things manifests this power in naming an unborn being and telling before hand what his work was to be. Cyrus and his mission are recorded over 150 years before this Persian king was born and the record is found in Chapter xliv:24—xlv:25. Cyrus is called "the Anointed"—"my shepherd"—whose right hand Jehovah upholdeth"—"who performs all Jehovah's pleasure." He is likewise called "a raveonus bird from the east" (xlvi:11). The return from Babylon is predicted to take place *through the instrumentality of this king.* But a *greater* restoration through a greater anointed One, the Redeemer of Israel, is promised in these chapters. The end of the section looks forward to that great coming restoration. The last verse declares "there is no peace, saith the Lord, unto the wicked."

The Second Division, Chapters XLIX-LVII. This section brings the servant of Jehovah prominently before us. It is no longer the redeemed Israel, nor Cyrus, but the Lord Jesus Christ comes fully into view. The opening verses of Chapter xlix with which this division begins are again the keynote to the entire section. The Servant of the Lord is here called Israel, for He is the true Israel. In Him God is glorified. He Himself breaks out in the mournful complaint. "I have laboured in vain, I have spent my strength for nought." He is called to bring Jacob to God, yet Israel is not gathered. But the Gentiles hear of Him, whom Israel refuses. "I will also give thee for a light to the Gentiles, that thou mayest be *my salvation unto the end of the earth.*" *All is indicated in* these verses what the Servant of the Lord would do. His people, the nation, would despise Him and Israel would not be regathered at once but the Gentiles were to hear of Him. In chapter l:4-11 we read again of Him. Here His suffering is mentioned more fully. "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face

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from shame and spitting" (l:6). The last time this Servant, the Christ, is mentioned by Isaiah is in Chapter liii. Here we find the marvelous portrait of Him who suffered, died as the sinbearer and of His exaltation. After the sublime Fifty-third Chapter the Servant of the Lord is not mentioned again.

This section also speaks of what is in store for Israel when at last they believe in Him whom they once despised. The most glorious promises follow the Fifty-third Chapter. The Fifty-fourth Chapter has never yet seen its fulfillment and can only be fulfilled when the remnant of Israel bows before the One, whom they once despised. These chapters of this section look forward to their future blessing. The last verse of the second division is the same as the last verse of the first division, "There is no peace, saith my God, to the wicked."

The Third Division, Chapters LVIII-LXVI. This is the great Finale of Isaiah's symphony of Israel's coming restoration and redemption. It is the most majestic and sublime portion of the book. Here the remnant of Israel takes a more leading part. While in the previous chapters of these prophecies we hear promises of restoration in this concluding division we see a small and feeble remnant actually back in the land. It has nothing to do with the small remnant which returned from Babylon. It is a remnant of believing Jews brought back to the land and suffering in the midst of the great tribulation which precedes the glorious manifestation of the Lord and the literal fulfilment of the promises of blessing for Jerusalem. We have a record of their soul exercise, their troubles and their prayers in Chapter lxiii:7—lxiv:12. In Chapter lxiv:1 they pray for the coming of the Lord. And that coming in great power and glory is described in this division. The Redeemer comes to Zion and He comes bringing the day of vengeance for all His enemies (Chapter lix:20; lxiii:1-6). But who is able to expound the glorious things which are spoken of Jerusalem and the future of His redeemed people? Beginning with the Sixtieth Chapter we find an almost unbroken prediction of what is to be in the day when the Redeemer comes to Zion, what it will mean for His earthly people, for Jerusalem, for the nations and for all creation. This section is closely linked with certain predictions in the earlier prophecies; in fact, these closing chapters are expansions of the former vision of Isaiah as found in Chapters ii:1-5; xi-xii, and others. The last chapter is a résumé of the great events predicted before. Here once more we read of the sudden manifestation of the Lord from heaven, the deliverance of the remnant of His people, the peace like a river for Jerusalem, the bringing back of the scattered

sheep of Israel, the fiery judgments of the Lord and the conversion of the Gentiles. The last verse reveals the judgment upon the wicked. Their worm shall not die; their fire shall not be quenched. This fully corresponds with the ending of the two previous divisions, when the Lord saith, "there is no peace for the wicked."

The same order of revelation prevails in the second part of Isaiah as in the first. We have seen how every division in the first part closed with predictions of blessing for Israel, their restoration and the glory of Jerusalem as well as the blessings which the whole earth will receive when that has come to pass. The same revelation is contained on a larger scale in the second part. The same order of events is maintained. And how solemn it is that each division of the later prophecies of Isaiah in the second part of his book closes with the declaration of the punishment, yea, the eternal punishment of the wicked. There is no peace for the wicked. Their worm dies not; their fire is not quenched. Evil teachers claim there is a restitution of all things including the wicked dead. Isaiah in his vision makes known what that promised restitution of all things is. The restoration of Israel; the restoration of Israel's land; the restoration of Jerusalem; peace for this earth; deliverance for groaning creation—all these he reveals. But solemnly God has said, "There is no peace for the wicked."

The great unity of the book of Isaiah proves that he wrote the entire book. The arrangement and contents tell us that it is not the work of man, but of the Spirit of God.

Messianic Predictions in Isaiah.

It would be of much interest and profit if we could take up each division of this great prophetic book and study some of its revelations. This we cannot do. But we shall point out two great topics which are progressively revealed in the vision of Isaiah. We shall study first the messianic unfoldings in this book, and then the great coming events, such as Israel's future blessings in the earth and the blessings of the Kingdom to come.

Of all the Prophets Isaiah saw the most about Christ. Only the Book of Psalms contains a larger number of messianic predictions. Every glory of our Lord and every phase of His life on earth was beheld by this great man of God. His incarnation, His growing up in Nazareth, His public ministry, His message to the people, His rejection by the nation, His sufferings, the

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shame and the cross, His death with its meaning, His resurrection, His ascension, His glorious exaltation and future manifestation as well as His work as Prophet, Priest and King, are all found in this book. We shall point out some of these great predictions and the connection in which we find them.

The Redeemer promised is Jehovah Himself. That the Messiah is Jehovah Himself, who appears on earth in the midst of His people, God manifested in the flesh, is seen in this entire book. The call of Isaiah to the prophetic office was in a great vision in which he saw Jehovah and His glory (Chapter vi). Whom he beheld is explained in the Gospel of John, the Gospel which tells us so fully of the essential Deity of the Lord Jesus. "These things said Esaias when he saw His glory and spake of Him" (John xii:41). He who was on the earth and whom His own received not is the One whose glory Isaiah saw in the Temple vision.

He is called throughout Isaiah "the Holy One of Israel." Twenty-five times this title of the Lord, who deals in judgment and in mercy with His people, is found in Isaiah. Read v:4; v:19-24; x:20; xii:6; xvii:7; xxix:19; xxx:11, 12, 15; xxxi:1; xxxvii:23; xli:14, 16, 20; xliii:3, 14; xlv:11; xlvii:4; xlviii:17; xlix:7; liv:5; lv:5; lx:9, 14. This phrase is found in only six other passages in the Old Testament. The Holy One of Israel is Jehovah; He is the Redeemer of His people. "Our Redeemer, Jehovah of hosts is his name, the Holy One of Israel" (xlvii:4). "Thus saith Jehovah, thy Redeemer, the Holy One of Israel" (xlviii:17). This Holy One is the Creator. "The Holy One hath created it" (xli:20). He hath stretched the heavens and laid the foundations of the earth (li:13). He appeared as the Holy One in their midst and they knew Him not but despised Him. In chapter l:2-9 He is beheld as the One who clothes the heavens and who gives His back to the smiters. In chapter xlix:7 the Redeemer, Jehovah, the Holy One, is seen as despised and abhorred by the nation. At his Second Coming Isaiah predicts Israel shall discover that the rejected and despised One is Jehovah. "Therefore my people shall know my Name, therefore they shall know that I am He" (lii:6). The words "I am He" (Ani Hu) is a Divine Name and our Lord used it when he said to the woman at the well "I am" and to the company in the garden Gethsemane.

In chapter vii and viii His name is revealed as "Immanuel," God with us. Throughout Isaiah's vision the Redeemer, the Anointed One who is rejected by the nation, who suffers and dies, who comes again to dwell in the midst of His people, is Jehovah.

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His Incarnation. The first messianic prediction in Isaiah relates to the incarnation of the Son of God. We find it in chapter vii:14. As it is well known its messianic character is denied by Jews and by the higher critics. The virgin birth is clearly predicted in these familiar words by Isaiah and the Holy Spirit in the first chapter of the New Testament tells us of the fulfilment of the words spoken by the Lord through Isaiah. In the first chapter of Luke the full announcement of the birth of Immanuel by the virgin is made by Gabriel to Mary. The rejection of this first great prophecy of the incarnation means the rejection of *the incarnation itself.*

Such alas! has been the case. We do not attempt to enter into the objections which are made against Isaiah vii:14. Not one of them has any foundation. The authority of the New Testament is sufficient to any believer.

The historic setting, however, is interesting and solves the problem why Isaiah received just this message at that time. Ahaz was threatened by King Pekah of Israel and by Rezin of Damascus, because he refused to make commoo cause with *them against Assyria. He preferred the friendship of Assyria.* When it became known that these two kings were planning an attack upon Jerusalem, Ahaz and the whole city were terror stricken. He decided at once to send to Assyria for help. How he sent messengers with valuable gifts to Tiglath-Pileser and called himself his servant and bis son, is written in 2 Kings xvi:7-8.

Isaiah was then told by God to meet Ahaz at the waterworks of Jerusalem and to take his son Shear-Jashub along. The meaning of this name is "the remnant shall return." In his interview with the King the Propbet exhorts him to be true to Jehovah and that the house of David has nothing to fear. If he accepted the divinely given message he would be quiet and delivered of his fear and faint-heartedness. Then God offers Ahaz a sign, either in the depth or in the heights above. But the unbelieving King refused the offer. His wicked heart dreaded the consequences of such a sign. He does not want to be near to God and get a sign tbat God was near to him. He felt that in such a case he would have to abandon what God condemns and give up the alliance with the Assyrian. Then God gives the sign. It is the sign of the birth of the Messiah. The Deliverer is first announced in the Bible as being the seed of the woman; then as coming of the seed of Abraham from Isaac and Jacob; then of Judah and finally that He should be of the house of David. Here the prediction is narrowed down to the

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fact that He should be borne of a virgin, necessarily of the house of David. Ahaz the King of Judah feared for Jerusalem and the royal line. He had no cause to fear for God promised David a son to come from his loins, He whom King David addressed as his Lord, the root and offspring of David. The house of David was perfectly secure. Thus the unbelief of Ahaz was made the occasion for this great prediction. Christ to be born of the virgin and yet "God manifested in the flesh."

In chapter ix:6 the incarnation is announced once more and in the prophetic vision it is seen as already accomplished, "For unto us a child is born, unto us a son is given." The child is the Son of the virgin and He is God's unspeakable gift, the Son. As Man born of the woman He will have the government upon His shoulder and possess the throne of David. This looks forward to His Second Coming. The Son given is the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. His Humanity and Deity are here blended together.

His Life and Ministry on Earth. The leading features of this blessed life and service on earth are revealed in Isaiah. We call attention to a few of the more prominent predictions.

His lowliness. He who was rich became poor for our sake. This poverty seems to be indicated in Isaiah vii:15, "butter and honey shall he eat." His lowliness is more fully predicted in liii:2, "For He shall grow up before Him as a tender plant, and as a root out of the dry ground; He hath no form and comeliness; and when we shall see Him, there is no beauty that we should desire Him."

The Servant of the Lord. As such He is filled with the Spirit. "And the Spirit of the Lord is upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (xi:2). "Behold my servant, whom I uphold mine elect in whom my soul delighteth; I have put my Spirit upon Him" (xlii:1). His method is seen; He is unostentatious in His service. "He shall not cry, nor lift up, nor cause His voice to be heard in the street" (xlii:2-3). His loving tenderness. "A bruised reed shall He not break and the smoking flax shall He not quench; He shall bring forth judgment unto truth" (xlii:4). These words are applied to Him in the New Testament (Matthew xii:18-20). His obedience we find predicted in chapter l:5: "The Lord hath opened mine ear, and I was not rebellious, neither turned away back. His message is given likewise. "The Spirit of the Lord

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God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord" (lxi:1-2). It is a well known fact that our Lord read these words in the synagogue of Nazareth and pronounced them *fulfilled*. He also gives us a very important hint in reading this prediction. He stopped short in *reading this passage. The rest belongs to His Second Coming.* The First and Second Coming of Christ are repeatedly blended together.

As servant of the Lord He brings light. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined" (Matthew iv:15-16).

His miracles are also touched upon. In chapter xxxv we read: "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then *shall the lame man leap as* an hart, and the tongue of the dumb sing." When He appeared *in the midst of His people* He did these *miracles to prove* to the nation that He had the power of the Kingdom in His hands; however, Isaiah xxxv looks forward to the Kingdom, which is yet to come.

His rejection by the people Israel. This rejection was predicted by Isaiah. As already quoted in chapter xlix:7, He is seen as despised and abhorred by the nation, so that He mournfully complains, "I have labored in vain, I have spent my strength for nought." On account of this rejection "Israel is not gathered" (verse 5). More fully is this rejection of the Servant of the Lord seen in the great liii chapter. "He is *despised and rejected of men; a man of sorrows and acquainted* with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not."

His Mission to the Gentiles. While Israel is predicted to reject this servant, the Gentiles are to see His light and rejoice in His salvation. It is true most of these predictions await His future work, when He comes again and the Gentiles will be given to Him for an inheritance, but they also imply what is now in force. "I the Lord have called thee in righteousness, and will hold thine hand and keep thee, and give thee for a covenant of the people, for a light of the Gentiles' (xlii:6-7). "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the desolations of Israel *that thou mayest be my salvation to the end of the earth*"

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(xlix:6). Through Him Gentiles are saved now and when He comes again even the ends of the earth will know Him and He will reign over the Gentiles. Unto Him every knee must bow and every tongue shall swear (xlv:23).

The Sufferings of Christ. It was given to Isaiah to behold 700 years before the Son of God appeared on earth an almost complete picture of the sufferings of Christ and their vicarious character. How the obedient servant was to be treated by men is for the first time mentioned in chapter l:7: "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." But the great revelation of the sufferings of Christ are found in the famous fifty-third chapter. It is the culmination of the second part of Isaiah. The center of the chapter is "brought as a Lamb to the slaughter." The most ancient as well as reliable Jewish expositors apply the chapter to Messiah. The great expositors of the church in the past have all read the story of the Cross of Christ in this chapter. The New Testament repeatedly quotes Isaiah liii and knows no other fulfilment than in Him, who was the man of sorrows.

The Spirit-filled Evangelist Philip heard the Eunuch reading from this chapter and then opened his mouth and preached Jesus unto him. The infidel Jews have invented a theory which teaches that the nation's sufferings are described and not the Messiah's. This wicked denial the destructive critics have fully indorsed.

The last three verses of chapter lii belong to the liii chapter. If we count them to the great chapter we find five progressive parts: 1. The Servant—His suffering and His exaltation, so that nations are astonished at him and Kings shut their mouths. It is the keynote of the prediction that follows (lii:13-15). 2. His life and His rejection by the nation (lii:1-3). 3. His sufferings; smitten, afflicted, wounded and bruised (verses 4-6). 4. His submission and His deliverance (verses 7-9). 5. His glorious Reward (verses 10-12).

But what is all contained in this matchless chapter! We have in it a description of the Servant, the vicarious sufferer, the triumphant victor as nowhere else. Twelve great statements are made concerning His work on the Cross: 1. He hath borne our griefs. 2. Carried our sorrows. 3. He was wounded for our transgressions. 4. Bruised for our iniquities. 5. The chastisement of our peace was upon Him. 6. With His stripes we are healed. 7. The Lord has laid on Him the iniquity of us all. 8. For the transgression of my people was He smitten. 9. Made

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His soul an offering for sin. 10. He shall bear their iniquities. 11. He bears the sins of many. 12. Made intercession for the transgressors.

His holy, spotless character is revealed. As a lamb He suffered in patience. He had done no violence nor was deceit in His mouth. He suffered and died for others. He suffered for His people (John xi:50-51). It was God who smote Him, the Lord who bruised Him, who put Him to grief. There is in the whole Bible no grander unfolding of John iii:16 than this great chapter. Whoever rejects Isaiah's vision of the Sinbearer, rejects the Gospel and denies the atoning work of the cross.

We also behold His Grave, we see Him risen in this chapter, exalted, interceding, justifying many, having a seed, an offspring as the last Adam, securing the travail of His soul and dividing the spoil with the great. Ah! who can tell out the majestic grandeur of this great peak in God's revelation! After this great vision, the Servant of the Lord is not mentioned again, nor His sufferings. The Glory side comes more fully in view in chapters 54-66. And it will be fully realized when Israel has confessed Him, whom they once rejected.

The Predictions of Glory. The Second Coming of Christ. More numerous and richer are the messianic predictions, which reveal His exaltation and the fact of His glorious Second coming.

Isaiah beheld His personal, visible and glorious coming, not as the sufferer but as the King. He saw Him coming in majesty and Glory. His Glory is seen in these visions as covering Jerusalem and the land and eventually the whole earth. He comes to Zion to redeem His people and deliver them out of the hands of their enemies. He comes to overthrow the wicked one and to execute the judgments of God on the earth. He comes to establish peace and dwell in the midst of His people and rule as King over the nations. We can call attention to a very few of the many predictions from different chapters; our remaining study will bring this great theme more fully to our view.

"He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (ii:4). This is the program of God. Peace on earth will thus be accomplished. It follows His visible manifestation. He appears in the Glory of His majesty and will alone be exalted in that day (ii:10, 11). His Glory will cover Jerusalem (iv:5). "With Right-

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eousness shall He judge the poor and reprove with equity for the meek in 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" (xi:4). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (verse 9). "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee" (xii:6). "I will punish the world for their evil and the wicked for their iniquity" (xiii:11). "Therefore I will shake the heavens and the earth shall remove out of her place in the wrath of the Lord of Hosts, and in the day of His fierce anger" (xiii:13). "The Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously" (xxiv:23). "And it shall be said in that day, so this is our God, we have waited for Him and He will save us; this is the Lord we have waited for Him, we will be glad and rejoice in His salvation" (xxv:9). "The Lord cometh out of His place to punish the inhabitants of earth for their iniquity" (xxvi:21). "Behold a King shall reign in righteousness" (xxxii:1). "And the Glory of the Lord shall be revealed and all flesh shall see it together" (xl:5). "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (lix:20). "Arise, shine for thy light is come and the glory of the Lord is risen upon thee" (lx:1).

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drink in my fury, and I will bring down their strength to the earth" (lxiii:1-6).

"For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many. For I know their works and their thoughts; it shall come,

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that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (lxvi:15-16; 18-19).

These are a few of Isaiah's predictions concerning the future Glory of our Lord and the work of judgment and mercy He will execute. May it be our delight to meditate on these great prophetic unfoldings of the Person and the glorious work of our Lord, till some day we shall be face to face with Himself and through Grace become partakers of His Glory.

Future Glories and Blessings.

The Book of Isaiah abounds in great predictions of Glories and Blessings in store for this earth and its inhabitants. Not one of these have been fulfilled in the past, nor are they now in process of fulfillment. They must therefore be fulfilled in the future. To this we might add that not one of these great predictions can be fulfilled till the predicted judgments have taken place.

Isaiah uses some 45 times the phrase "in that day." He uses these words almost exclusively in the earlier prophecies contained in chapters i-xxxv. This day is the day when Jehovah is manifested and when He deals in judgment with the earth. We give a few of the more prominent passages in which that day is mentioned (Chapter ii:10-22). Here the day is described as bringing the exaltation of the Lord and the utter casting down of all that is lofty and high (Chapter xiii:9-13). These words tell us that it is the day in which the world will be punished for its wickedness and that heaven and earth will be shaken (Chapter xxiv). In this great judgment chapter we read that all classes will be affected by it, the earth will reel to and fro like a drunkard and be removed like a cottage. Then the Kings on earth will be punished. The high ones on high, the wicked spirits in the heavenlies, will be shut up in prison. This great day Isaiah beheld is the day "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Such a day has not yet been. It will surely come. Never before have things been so ripe for that day as they are now.

Whatever we find in future Glories and Blessings in Isaiah is al-

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ways in connection with that day. The Glories and Blessings do not precede that day, but the day precedes the Glories and Blessings promised. Therefore we say the fulfillment of these great predictions have not been in the past, they are not now being fulfilled and they cannot be fulfilled till the storm clouds of Divine judgment have swept over this earth and the Lord has been manifested.

The great majority of Christians hold the unscriptural view that in the church and through the church the visions of Isaiah are fulfilled in a spiritual way. But they forget the great day in Isaiah and the fact stated that the Glories and Blessings predicted follow that day.

What then are these predicted Glories and Blessings? We find that the larger number of them belong to the people Israel. We look at these first.

The Future Blessings of Israel. This wonderful people has a wonderful future. God has not cast them away and to them still belong the promises and the Glory. Israel is set aside throughout this present age and judicially blinded. Isaiah had to announce this fact. We find that in the vision which called him into the prophetic office the message was given to him that the nation should not hear and that their eyes should be blinded. The consummation of this predicted blindness came after they had rejected Christ. We find these words of Isaiah (vi:10) quoted three times in the New Testament. In Matthew xxiii:13-15. Israel had then rejected Him and He began to teach the mysteries of the kingdom of heaven in parables. In John xii:40 when the Lord was about to suffer and to die. In Acts xxviii:27 at the close of the Book of Acts after the Gospel had been preached to them by the Holy Spirit come down from heaven. They rejected it and the last statement the Apostle of the Gentiles, who loved his people so well, is a significant one, "the salvation of God is sent unto the Gentiles and they will hear it." Since then the message Isaiah received has been fully carried out. They are judicially blinded and scattered among the nations. Their land is desolate. Their city is trodden down by the Gentiles. Their sufferings and woes have been indescribable. God has hidden His face from them and in His wrath He has forsaken them.

But Isaiah's vision tells us likewise that this condition is not to be permanent. The curse will be changed into blessing and they will receive double for all their sin.

Their Restoration to the Land. They will be brought back to the land. In Chapter xi:10-12 we find one of these unfulfilled predictions of Israel's restoration. It has been taught that these words were fulfilled in the return of the remnant from Babylon. Notice, however, that it saith "and gather together the dispersed

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of Judah from the four corners of the earth." It speaks of a gathering from a world-wide dispersion, not from the Babylonian captivity. It includes the islands of the sea and it is distinctly stated that the Lord shall set His hand again the *second* time to recover the remnant of His people. The entire chapter shows that it is a future thing.

In Chapter xiv:1-2 is another unfulfilled prediction. "For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land." The nations are mentioned as helping them to return. This fact is indicated elsewhere in Isaiah (Chapters xviii:2, lxvi:20). This regathering is stated in xxvii:13. "And it shall come to pass in that day, that the great trumpet shall be blown and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt and shall worship the Lord in the holy mount of Jerusalem." Also read xxxv;10; xliii:5-6; xlix:10-12. All the great predictions in the later prophecies concerning Israel's glorious state in the land make such a regathering necessary.

The Spiritual Blessings. The calling of Israel as a nation is stated in Exodus xix:5-6. "Now therefore if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people, for all the earth is mine. And ye shall he unto me a kingdom of priests and a holy nation." Up to now this has never been; yet God's gifts and calling are without repentance. The day is coming when the Lord in His infinite Grace will bestow upon the remnant of His people such spiritual blessings, that they will be healed of all their backslidings and become a holy nation and a kingdom of priests in the earth.

This is beautifully revealed in that first song of redemption in Chapter xii. Closely connected with their regathering predicted in the preceding chapter is their grateful expression for the spiritual blessings they received. His anger is turned away, comfort has come at last. They sing and praise for Jehovah has done excellent things. Then the Lord gives them rest from their sorrows, fear and hard bondage (xiv:3). The songs of redemption in Chapters xxv-xxvi celebrate the same blessings. The forgiveness of their sins is promised in Chapter xxxiii:24, "the people that dwell therein shall be forgiven their iniquity." "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (xliii:25). "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins return unto me, for I have redeemed thee" (xliv:22). This is followed by a song. "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry and I will place salvation for Israel my glory"

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(xlvi:13). Read also liv:6-10. Then the Spirit of God will be poured out upon them. This is promised in Chapter xxxii:15. The promise is connected with their restoration to the land. The same promise is found in Chapter lix:20-21. First the Redeemer comes to Zion and the Spirit is promised unto Israel and Israel's seed. These great future blessings are especially revealed in Chapters lxi and lxii. "But ye shall be named the Priests of the Lord, men shall call you the ministers of our God." Thus their priestly calling among the nations will be realized. But when? After the day of vengeance, the second coming of the Lord (verse 2). The same blessings are stated in verses 7 and 11. Then they shall be called "the holy people," "the redeemed of the Lord" (lxii:12). In one day the new birth of the nation will take place (lxvi:8).

But let us understand that these blessings are not for the apostate portion of the nation. Millennial Dawnism, as well as others, claim that all Israel will receive these blessings, not alone the wicked element which sides with the man of sin and worships him, but also all the passed generations who died in their sins will be raised up and brought back to the land and possess these things. No such teaching is found in the Word. Ezekiel xxxvii, the vision of the raising up of the dry bones, has nothing to do with a physical resurrection; it is a type of their national restoration. Ezekiel xx:38 makes it clear that the rebels, the apostates, will have no share in these blessings. These will not enter into the land saith the Lord. Two parts of the people will be cut off and die and the third part only shall be brought through the fire.

The Blessings for Israel's Land. The land of Israel, Palestine, is called by Isaiah "Imanuel's land" (viii:). Desolation has come upon it on account of the transgressions of the people. It is now an unfruitful land, a land of wastes and ruins. But there is a glorious future for Imanuel's land and He who lived His blessed life in that land, where He shed His blood and died, will also make it a glorious land. We can only link a few passages together where this is promised. Read xxx:23-26; lx:17-22; lxi:4; lxii: 4-5; lxiv:21-24.

The Future of Jerusalem. Jerusalem, now still trodden down by the Gentiles, has a *glorious future*. It will become the great capital of the Kingdom, which will cover the whole earth. In Chapter i Isaiah speaks of Jerusalem as a harlot and that murderers dwell in it. This is true now and blood guiltiness rests upon it. But *afterward*, Isaiah announces, "thou shalt be called the City of Righteousness, the faithful city." That will be after the Lord has come. Then "out of Zion shall go forth the law and the Word of the Lord from Jerusalem" (ii:3). The Holy One of Israel will make His dwelling

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place there and cover it with His Glory (lv:2-6; xl:9-10; xii:6; xxiv:23). Then they will rejoice on account of it. "In that day shall *this song be sung in the land of Judah; we have a strong city;* salvation will God appoint for walls and bulwarks" (xxvi:1). xxxiii:20-21 shows another picture of Zion and Jerusalem. Also liv:11-14; Jerusalem will be a praise in the earth (lxii:7). "But be glad and rejoice forever in that which I create; for, behold I create Jerusalem a rejoicing, *and her people a joy. And I will rejoice in Jerusalem and joy in* my people, and the voice of weeping shall no more be heard in her, nor the voice of crying" (lxv:18-19). What a beautiful word this is! His people rejoice in Him and He rejoices in them. Jerusalem has become at last the place of joy and peace and Jerusalem is His *joy. Then He will fully have the travail of His soul and be* satisfied. Once more Jerusalem is mentioned in the last chapter. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her, rejoice for joy with her, all ye that mourn for her" (lxvi:10). The nations redeemed will rejoice. But we may well think of the joy *of the glorified Saints, including all the Saints, both the Old Testa*ment and New Testament Saints. They all loved Jerusalem. We love Jerusalem and when He rejoices in the accomplishment of His purposes, we shall rejoice with Him. His joy will be our joy in Glory.

The Future Blessing of the Nations. Closely linked with these great future blessings and glories for Israel His people are the blessings of the Gentiles. The many predictions which concern the Gentiles cannot be fulfilled till Israel and Jerusalem have entered into their blessing. The conversion of the world is nowhere taught to take place in this present age through the church, but it is always found in connection with converted Israel. This is an important principle. The day of the Lord will bring great judgments for the Gentile world. When these judgments are in the earth the inhabitants of the world will learn righteousness (Chapter xxvi:9). The Lord will deal in great and world-wide judgments with the Gentiles, especially with those which had the light and turned from the light. But there will be Gentiles who turn to God during these great judgments and believe the testimony, the Gospel of the Kingdom, preached at that time (Matthew xxiv:14). What are the blessings promised to these nations? We touch upon a few. In Chapter ii:2-4 *we find one of the most comprehensive. The nations will go up to* that house of the Lord, which is yet to be built and which will be, according to another prophecy, a house of prayer for all nations. This great prediction is sadly spiritualized. It is applied to the church; and the fulfillment was, it is claimed, when the Lord selected the twelve Apostles on a mountain. *It has nothing whatever to do*

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with the church nor with the church age. When Jerusalem has been restored, the nations which are left will go there to worship. Then war will end and not before. This is God's peace program. In xi:9-10 we read that the earth will be filled with the knowledge of the Lord and the Gentiles will seek Him. The great things, which He hath done, will be known in all the earth (xii:5). Greater still is the vision of Chapter xxv:6-8. A feast of fat things will be made. Now God has spread the Gospel feast and invites all to come. "Come, for all things are now ready." But the invitation to this feast will soon end. Then comes "the supper of the great God," a fearful judgment to which the fowls of heaven are invited (Rev. xix:16-18). This is followed by the feast of all peoples. The veil which is now over the heathen nations will be destroyed and all tears will be wiped away; the tears of sickness, the tears of want, the tears of affliction, the tears of sorrow. The gathering of the nations will be to Israel; they will be joined to them and thus the Kingdom will extend over the whole earth. "Lift up thine eyes round about and behold, all these gather themselves together and come to thee" (xlix:18). World conversion, the multitude of nations brought to the Knowledge of God (not into the church) is beautifully predicted in Chapter lx. First we see the Glory of the Lord shining forth; this is His Second Coming. But in what state does He find the earth? "Behold, darkness shall cover the earth and gross darkness the people." This is the apostasy, the moral and spiritual darkness the Lord will find on the earth. It will soon be changed by His glorious appearing. The Gentiles will then be brought to that light.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall

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build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted" (lx:3-12).

This is the vision of the Kingdom to come. That coming age, introduced by the visible and glorious Coming of Christ, will mean the end of idolatry and the worshipping of the Lord. "All flesh shall come to worship before me, saith Jehovah" (lxvi:23).

The Blessings for all Creation. In Romans viii we read of the future and complete deliverance of groaning creation. It will come with the manifestation of the sons of God. That manifestation takes place when the Lord Jesus Christ comes again. He who created all things and whose creation was marred by sin; He who came into His creation and died for the creature's sin, will in that coming day deliver creation from its curse. The blessings of a delivered creation were beheld by Isaiah.

"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 fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (xi:6-8).

Also read Chapter lxv:25. Only the serpent will continue to crawl in the dust as an abiding witness of Satan and sin; also as a warning, for after the Kingdom age Satan will be loosed for a little season (Rev. xx:7).

All waits for the coming of these great blessings and glories. We insist again that they cannot come till "that day" of Isaiah's vision has appeared. It will surely come, though it has tarried long. Judgment ends the present age and Blessings for Israel, the nations and all creation are the characteristics of the age to come. The church and her heavenly destiny was not seen by Isaiah. In the New Testament we read exclusively of the church, how it began and how it will suddenly end. When the predicted judgments smite the earth the true church is gathered home and is in His presence. Her destiny is not in an earthly Kingdom, an earthly Jerusalem, but with the King, the Lord of Glory in the heavenly Jerusalem. The destiny of the church is not to be ruled over in the Kingdom, but to rule over the Kingdom. May God's Spirit give unto us the power to enjoy these great revelations and rejoice in them even before they are accomplished.

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The King.

By Ford C. Ottman.

Inspiration lapsed with Malachi, and no prophet's voice was heard in Israel for more than four hundred years, when the long silence was broken by the angel Gabriel, who appeared to Zacharias the priest while ministering in the temple, and predictd the birth of a son who was to be the "voice in the wilderness" foretold by Isaiah the prophet.

Six months later Gabriel appears again, but this time to Mary, a virgin of Nazareth, and he tells her that she is to have a son, and that his name is to be called Jesus.

The angel's announcement confirms the covenant that God made with David; for, concerning the Son to be born, he says, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Dr. Schaff, the distinguished Church historian, says: "The idea of a spiritual Messiah who should crush the serpent's head and redeem Israel from the bondage of sin, was changed into the conception of a political deliverer who should reëstablish the throne of David in Jerusalem, and from that center rule over the Gentiles to the ends of the earth. The Jews of that time could not separate David's Son, as they called the Messiah, from David's sword, scepter and crown. Even the apostles were affected by this false notion."

This grave charge against the apostles applies with equal force to Gabriel and to the long line of prophets.

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"The idea of a spiritual Messiah" was never entertained by them nor by any others until conceived by those who were too easily convinced by human history that the covenant was past redemption.

The rejection and death of the Messiah ended forever, in the minds of many in Israel, all expectation of the restoration of the throne of David. But it did not altogether extinguish the hope that had been cherished for centuries. The clouds that gathered round the disciples at the cross vanished in the light of the resurrection morning. Their own hope was revived and they believed, and proclaimed their belief, that the hope of Israel had not perished in the cross of Jesus. They found no difficulty in a literal construction of Gabriel's message, and there is no difficulty, except to those who are obsessed by the "false notion," that the second advent of Christ is coterminous with the end of the world. The fiction of a "spiritual Messiah," displacing the national hope of Israel, is extra-biblical and irreconcilable to sacred prophecy.

Gabriel's testimony is not to be set aside by any method of interpretation that permits history to interpret prophecy. Prophecy interprets history; and not the reverse: and all future history is governed by prophecy yet to be fulfilled.

Gabriel's words are of unmistakable meaning, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." A literal acceptance of these words is without shock to faith or reason.

Matthew and Luke alone give an account of our Lord's coming into the world. They relate no incident in common. Each one confines himself to what is in harmony with the distinctive character of his Gospel.

In Matthew it is the birth of "The King of the Jews." That, surely, is in line with Gabriel and the prophets.

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In Luke it is the birth of "a Saviour"; and yet—as if mindful of the covenant—the angel announces that "in the c[illegible] of David" the Saviour is born.

Prophecy had marked out the place of his birth. "And thou, Bethlehem, [in the] land of Juda, art in no wise least among the princes of Juda; for out of thee shall come forth a Ruler who shall be a shepherd to my people Israel." So the chief priests and scribes quoted Micah the prophet in answer to the question of the Magi. Yet the words are not found in Micah exactly as they quote them. "Hebrew," says Grant,* "was not any more the language of Israel as a whole; and it was quite the custom to paraphrase, rather than quote literally a Scripture appealed to. The Hebrew, besides smaller differences, does not give 'shepherd' in this passage, but simply 'Ruler.' The Greek of the Septuagint follows the Hebrew: so the variation is their own. And yet who can deny that the one word is God's thought as to the other? He who had sent Moses to the sheepfolds to learn how to guide his people in the wilderness—He who in the land had chosen David and 'taken him from following the ewes great with young' (demanding therefore, the tenderest care) to feed and guide with no less tenderness the flock of his pasture—He had indeed consecrated the 'shepherd' as the picture of the Ruler whom He had appointed and would raise up. There is but One who has outdone this picture."

Mary is at Nazareth, but her child, in fulfillment of promise, must be born in Bethlehem. To accomplish this, God sets the whole Roman world in motion. Caesar Augustus, in his palace on the Tiber, though he be lord of the world, is troubled about his revenue. He writes a decree that all the world shall be taxed. He is but the unconscious instrument of a higher power. His decree brings a woman from Nazareth to Bethlehem: that accomplished, the whole scheme is abandoned

*F. W. Grant in Numerical Bible.

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and nothing more heard of it for some years afterward. This measured conformity with prophecy, so repeatedly and so strikingly set before us in Matthew's Gospel, should warn us against the spiritual application to which so many, in order to escape from presumed difficulties have fled for refuge.

Matthew gives us the Gospel of the kingdom. Jesus is the Son of David, and Heir of the covenant that God made with David. Matthew never loses sight of this fact. The Gospel opens with "the genealogy of Jesus Christ," who as "son of David" is the King of Israel: as the "son of Abraham" He is not necessarily a King, but is Heir of the covenant that God made with Abraham.

As the Son of David he has legal title to the throne of Israel. The genealogical table of Matthew must be studied in connection with that of Luke in order to see how that title became his exclusive possession. In Matthew's table we have David's line through Solomon: the legal title to the throne of Israel being handed down from son to son until it is vested in Joseph, the last of the royal line before Jesus.

"The genealogy," says Grant, "shows the ruin hopeless but to God, in that Joseph, the last of the line here before Christ, is shown by it to be Jeconiah's son; and against Jeconiah prophecy had denounced that he should be (as to the throne) childless: for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah (Jer. 22:30). The consequence was pressed, as far back as Irenaeus, that here the direct line of descent is smitten with a curse, while yet it was not deprived of the legal title: it could hand on to another, therefore, that which could be of no advantage to itself." The empty title had been handed down from Jeconiah to Joseph. Promise and prophecy are here in a conflict that nothing short of divine wisdom can reconcile. How simply but how wonderfully divine wisdom effects this!

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In the genealogy of Luke we have given to us the descent of David's line through Nathan. The genealogy in Matthew being that of Joseph through Solomon, the one in Luke must of necessity be that of Mary through Nathan. The coincidence of similar names in the two tables presents no serious difficulty: such a thing is of common occurrence in any long line of descent.

Jesus, being the Son of Mary, was of the house of David, and inherited whatever shadow of claim there may have been to the throne by virtue of the primogeniture right of Nathan. The marriage of Joseph and Mary made Jesus the adopted Son and legal Heir of Joseph. The title, unaffected by the curse pronounced upon Jeconiah, is thus conveyed to Jesus in whom there centers, through both Nathan and Solomon, exclusive right to the throne of Israel. "Who shall declare his generation?" ask the prophet, "for he was cut off out of the land of the living: for the transgression of my people was he stricken." Dying thus "without generation" He carried the title away with Him.

But who shall venture to declare that title worthless? Its value must be determined by Scripture and by no preconception of our own. The throne of the Father upon which He is now seated is not the throne of David, and only by perversion and sophistry may a specious identity be established.

Joseph's hesitation in taking Mary is ended by a dream in which the angel of the Lord appeared unto him, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Joseph is addressed as "the son of David" and is here —what the genealogy declares him to be—the legal heir of David's line. And again we are reminded of how all this was marked out by prophecy. The superhuman birth and the name given were in answer to

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what had been spoken of the Lord by the prophet, saying, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Thus Jesus —"Jehovah the Saviour"—is identical with Emmanuel —"God with us." But Emmanuel, in prophecy, was distinctively the King of David's line, upon whose shoulder the government was to be. These closely interwoven links cannot be broken without destroying the whole chain of sacred prophecy.

Thus, with clear title to the throne certified, Jesus, the Son of David and Heir of the covenant, is born unto the world. The magi, coming from the East, own Him to be the King of the Jews, but in recognition of His greater glory fall down and worship Him.

Herod, the Edomite usurper, who fills the throne, seeks the life of the new-born King. The flight into Egypt and the return to Nazareth are alike governed by prophecy. It is deeply significant that the voices of all the prophets unite in the testimony that he was to be called "a Nazarene."

"This," says Grant, "was a name actually given to the Lord, and generally in scorn, from the place to which in general His birth was accredited, and in which so large a portion of His life on earth was spent. Nazareth was, it seems, nowhere in very good repute, but especially among the Pharisees and traditionalists. It had no history, no memories, was consecrated by no great names; and its own name, which seems to have been but a feminine form of netzer, a 'sprout' or 'shoot,' may even refer to this. It was thus expressive of lowliness, if yet of life, and identical with the word in Isaiah xi:1, where Messiah is spoken of as the 'rod' or 'shoot out of the stem of Jesse;' and here His greatness and His lowliness are seen together. The stem has been cut down; it is better characterized as that of Jesse than of David for royalty no more attaches to it: and thus the Son of

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David comes into no outward state or glory, but the opposite. And yet Jesse bears witness to his name also that 'Jehovah exists;' and He is God of resurrection. The Sprout, if lowly, has yet the energy of life in it. In Him the cut down tree is to revive, and to eclipse all its former glories. He is the 'righteous branch' of Jeremiah; and Zecharish's Branch, Jehovah's Servant, who is to build the temple of Jehovah, and bear the glory. His lowliness is but the stooping of strength in love and to service—even to death, because His work is resurrection. How great and wonderful is this lowliness, when once we penetrate its real character! how necessary, when once we have understood the need which He came to relieve! Here then is the key to His position; and it is manifestly the one in which we find Him throughout Matthew's Gospel. For this Branch is to reign, and be a Priest upon His throne."

Prophecy, so definite in its application to the birth and infancy of Jesus, was no less definite in its application to His later years. His whole public ministry was governed by it.

In John the Baptist the spirit of the Old Testament prophets became again incarnate. He announced the kingdom of heaven to be at hand. There was no misapprehension of the meaning of the expression on the part of those who flocked to hear him. They were looking for the restoration of David's kingdom with a son of David reigning on his throne; and their prophets without exception had by their testimony justified that expectation. That kingdom, and no other, was announced by John the Baptist to be at hand. No wonder the multitudes came into the wilderness to hear this strange prophet, with his raiment of camel's hair, and a leathern girdle about his loins! Was he a fanatic? There had been many such before. In answer to their question concerning him he declared himself to be a voice, long foretold in prophecy, crying in the wilderness. Would

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they listen to it—they who had been so deaf to the voices sounding in the ages past? They might reject *him, and the King whose forerunner he was,* but that could not affect the setting up of the kingdom: it might delay its setting up, it might affect the form it would take, it might open the way for the accomplishment of other purposes; it could do no more.

John, having announced the kingdom, completes his mission by the presentation of the King.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so now: for thus it becometh us to fulfil all* righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *And I saw, and bare record that this is the Son* of God."

The King of the Jews is the Son of God! This amazing truth should have confirmed the faith of them to whom He came. The voices of their prophets had all united in proclaiming the unique glory of His person. But the spirit of unbelief had sealed their eyes. The light shone in the darkness; and the darkness comprehended it not. There were individual exceptions as rare as they were beautiful. Nathanael saw His glory when he owned Him, saying, Rabbi, thou art the Son

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of God; thou art the King of Israel. But the mass of the nation remained stone blind. As the Son of God He was condemned at the court of Caiaphas: as the King of Israel He was rejected at the bar of Pontius Pilate.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The King, having been anointed and proclaimed from heaven, was proved in the wilderness, and then presented Himself for acceptance to the nation. He declares Himself—nay, more, He proves Himself—to be The Son of God and The King of Israel; and as such, He is disowned, rejected and put to death.

After John was cast into prison Jesus departed into Galilee: and leaving Nazareth, he came and dwelt in Capernaum: prophecy directing Him in this, as in all else.

And from that time He began to preach, and to say, "Repent: for the kingdom of heaven is at hand." Jesus reiterates, but with greater emphasis and fulness, the message that had been proclaimed by John. The kingdom was at hand in the person of the King who had come to introduce it. There was no perplexity of thought in this announcement: the kingdom that was declared to be at hand was the kingdom predicted by the prophets of old. Had the nation received their King the kingdom would have been established in power and glory. In their blind unbelief they discrowned Him who alone could bring in the blessing for which they had so long waited. He furnished every possible proof to establish His identity. The Old Testament had prepared them to expect signs and wonders that would accredit Him. These credentials were offered. He healed all manner of disease, and all manner of sick-

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ness among the people. They brought unto Him all that were sick, holden with various diseases and torments, demoniacs and lunatics and paralytics, and He healed them all. He declared, in the sermon on the mount, the principles according to which His kingdom was to be governed. More signs followed: lepers were cleansed, the lame walked, the deaf heard, the dead were raised, all nature obeyed Him; and demons, quailing, owned Him to be the Son of God.

But by no evidence was He able to win their acceptance of His claims. Nevertheless He went on to His formal presentation at Jerusalem as their King. At Jericho He proclaimed His royalty in giving sight to the blind men that had appealed to Him as the Son of David. The so called "triumphal entry" into the city was a hollow mockery, and no ritualistic Palm-Sunday service, however elaborate, can wash the deadly stain from the pages of human history.

From the fountain of the human heart spring waters both sweet and bitter. The same voices that unite in the cry, "Hosanna to the Son of David," are easily persuaded by the priests at the bar of Pilate to cry, "Let him be crucified."

And they crucified Him, and parted His garments, casting lots; this even, as all else concerning His blessed person, being marked out by prophecy.

And sitting down they watched Him there! and Pilate wrote a title, and put it on the cross, and the writing was:

This is Jesus of Nazareth the King of the Jews.

He had proved His title, but He could not take the throne.

The Church rising over the ruins of the House of David is not the kingdom: it is only the proof that the branches of Joseph have "run over the wall." The bow in the hands of the King still abides in strength. He shall yet be made strong by the hands of the mighty

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God of Jacob. From thence is the shepherd, the stone of Israel. Shiloh has come and the scepter is gone; but of Joseph Jacob still may say: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethern."

Our Preparation for Ministry.

A STUDY IN II CORINTHIANS.

II Cor. iv:1-6.

GEO. L. ALRICH.

The second Epistle to the Corinthians is complementary to the first. In the first epistle we have the truth of the one body with its one Head and Lord definitely set before us. While in the second the prominent thought is that of the ministry of the members of this body one toward another to the mutual helpfulness and upbuilding of it; and to the clearer testimony of the Gospel of Christ to the world. The portion now under consideration shows us in a special way how the individual member is divinely prepared and fitted for this ministry through Jesus Christ. The portion stands intimately connected with the preceding chapter whose closing verse portrays the believer face to face with his Lord in and through the Word whose transforming power he is enjoying in the closet through the teaching of the Holy Spirit.

In verse 1 of chapter iv the Spirit speaks of our having this ministry. It would seem as though our very beholding of the glory of the Lord brought with it a blessed responsibility to minister unto others in the body of the Lord Jesus Christ, and even to the unsaved around us. Moreover this is the only way in which anything can be received helpfully to the upbuilding of any soul; what we obtain thus from the Lord can be really given in divine power and freshness and fulness to others. Hence our need to be continually in His presence.

Linked up with this is the fact that we have ourselves been made the recipients of mercy: for only redeemed souls can thus come near to the Lord and enter into real heart knowledge of Him. Nor is it simply a reception of initial mercy in salvation, but of continued mercy and grace toward us. Of this we are increasingly conscious as we go on in our blessed fellowship with our Lord and

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Saviour Jesus Christ. And the more fully we know Him by faith the greater our knowledge and appreciation of the mercy and grace received from Him. At this point there comes in a suggestive word to us. Because of our reception of mercy we do not faint in any way. There are many things among the people of God and many things among the unsaved that would tend to make us very faint and weary in the work. There seems to be so little heart reception of the truth and so little desire for it: so much of opposition in many ways. And were it not for the merey of God so fully received by us through our Lord we would utterly faint; but our very fellowship with Him fits and prepares us for just such opposition; and there is no fainting. We have grace given us by the Lord of whom the Spirit writes, "He shall not fail nor be discouraged till He have set judgment in the earth" (Isa. xli:4). Nor is this ministry in its exercise to be confined to any special class of the Lord's people: it is the portion of each and every member of the body of Christ to some extent and in some measure. And in these closing days of the age in which we live it is of prime importance that we see these truths and through grace seek to meet and discharge our responsibility in the matter. In this ministry we shall find full employ for all our God-given faculties and divinely bestowed gifts. And our hearts shall be filled with the deep joy of the saint who is doing his Lord's will from the heart and to the honor and glory of His peerless Name.

The exercise of this ministry along the right divine lines as set forth in the verse is intensely interesting. There are some things that are incompatible with the true exercise of this ministry and that the one sent of God will most surely avoid. The negations of the verse enumerate these things that are renounced; openly declared against, and so put away as being utterly unworthy of the Gospel: as being utterly incapable of aiding in this ministry committed unto us. This is a most important truth for the present day when so much that is evil in this line is being made use of to the great dishonor of our Lord. And wherever this is the case it is usually done to make up for the lack of real heart fellowship with the Lord.

The hidden things of shame are spoken of by the Spirit as being thus renounced by the true believer in ministering the truth. Among these things are the divisions and strife and sectarian spirit that was even then prevailing among the believers at Corinth: and these were things that brought shame upon the Name of Christ: and all these must be renounced if any real ministry is to be given out. And whatever else may cause shame to that holy Name. Moreover these things are always seeking to hide themselves under very excellent Christlike names and at root

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all of this is assuredly dishonest. It is not in keeping with His thought concerning the body of Christ in its oneness; and with the Headship and Lordship of Christ Jesus over the body.

The crafty or cunning walk is likewise among the things that are renounced in this ministry of the word. While there is a necessary wisdom and prudence that is to be exercised by the saints in all their ministry; there can never be any of the craft or of the subtlety of the enemy of souls mixed up in this ministry. Yet it is attempted to-day upon the specious plea of gathering souls to hear the word. But God can never bless any such methods; nor can He in any way permit blessing to flow to any soul through craft and cunning subtlety. Moreover our fellowship with the Lord absolutely forbids anything of this kind upon the part of any saint.

And then further there is the renunciation of any doubtful handling of the word of God. The evil along this line is very apparent to-day; for not one of the false isms that go as far as to deny the truth about the person and work of Christ; along with the truth concerning His resurrection, but are based upon the Scriptures and that continually appeal to them. All of them are damnable heresies brought in under cover of the truth. Such a handling of the word of God cannot minister to the soul anything but spiritual destruction and death. Yet more pernicious than all this is the fact that it is possible to have warped or biased views of the truth even among saints; and wherever this is the case there cannot be the helpfulness of true ministry. There must be the holding of the truth in all simplicity and heart knowledge as coming to us in the way spoken of in iii:18; in order to our keeping clear of all deceitful handling of the precious word of the Lord. For one who is enjoying real fellowship with the Lord Jesus any deceitful handling of the word; any crafty walk; and use of the things of shame would be impossible through grace. And this is our safeguard in all our walk and ministry.

But let us turn to the affirmative side as set before us by the Holy Spirit. It is by manifestation of the truth; the making clear or plain of the truth; the truth that we have learned in our fellowship with the Lord. The truth that has been impressed upon our hearts in all its transforming power. This is looked upon as being manifested by the believer in his contact with his fellow believers in Christ, and with the unsaved world. This is the real heart of true and helpful ministry; the true manifestation of the TRUTH; the outbringing of it in all its wondrous and most precious fulness. This is the need of souls; this is the desire and purpose of the Lord in ministry at this present time as in all the past. Moreover the truth is so proclaimed as to commend those who minister by the conscience of every man. But with this important qualifying

clause, "in the sight of God." The human conscience is not sufficient of itself to judge of truth in any way: it is not capable of taking in anything of God; all these things are as foolishness to the natural man. But when that conscience is brought into the presence of God and made to face the truth, however unwelcome that truth may be it is commended, and could not but be commended as in the sight of the Lord. *This is the line of ministry that is needed;* not the saying of pleasing things and flattering things that do nothing whatever in the way of saving souls or of building up saints; *but the real helpful ministry of the truth that is to hearts as in the* sight of God. Such a ministry as cites men into the presence of God, and makes them to judge of truth as before Him. But such a ministry must proceed from a heart knowledge of the truth on the part of the one who is seeking to speak it and use it.

Spite of all such ministry by those whom the Lord has fitted for the service there is a hiding of the Gospel from some. There ever have been those who have rejected the truth and that have not profited by it. It is surely sad; and the fact of its being true only demands the greater degree of earnestness upon our parts in seeking to make all our ministry in this matter helpful that men may not be stumbled by our example or word in any way, but the rather be helped. The fact of our dealing with precious immortal souls in these things should go far to keep us from anything that would hurt or harm them at all. This is specially true with regard to the saints: no warped or biased views of truth should ever be given them; no hidden things of shame taught to them; but ever the truth in all its simplicity as in Jesus Christ. Moreover all hiding of the truth is attended with sad consequences. For lack of it souls are perishing as surely as the body perishes for lack of food. And wherever the saints are not being nourished in the things of the Lord there is a corresponding weakness and deadness in spiritual things. And this in large measure is due to the failure of those who stand to minister that of which too frequently they know nothing experimentally. Here comes in the tendency to faint on the part of the worker; and unless the Lord be clearly seen and trusted in by faith we shall utterly fail in our ministry. But seeing Him there will be no fainting; no failing.

The Spirit now brings to view the great enemy of the Gospel in his diabolical work. We may not dwell upon the facts presented to us but glance briefly at the statements. He is denominated, "*the god of this age.*" This suggests a being who is far removed from the common conception of men about him; one who poses as God and who seeks worship for himself. One who is not dealing with *the low sensual things of the human heart and life that are often*

laid to his credit. He who was the anointed cherub that covered; who was the highest of God's creatures; who dwelt in the mount of God, has great and high aspirations. He would divert to himself the honor and glory due to God; and himself become the object of supreme adoration and praise. To this end he is blinding the minds of them that believe not; and that by the paltry things of this life, or by some truth in its partial presentation or wrested application. Or perchance by some abominable error that he has carefully sugar-coated by the inspired word. But blinded they are; and for the express purpose of shutting out from them the light in all its glory and precious fulness and saving power. In this way he obtains for himself what he has been seeking all through the course of this world in all its ages—worship and service on the part of men; and that often very willingly yielded by them. How sad to know that while the Gospel is thus shining forth in all its most precious fulness, it is yet hindered and blocked in reaching many precious souls by the things that the Devil is so successfully dangling before their minds and hearts. How strangely absorbed men and women are in the passing scene! And how more than passing strange is the blindness of many saints in the same way! Yet must we remember that this word of the Lord never returns to Him void; but accomplishes that which He pleases, and prospers in the thing whereto He sent it. So with heart in fellowship with our Lord; and faith fixed upon Him we are prepared to go on in this ministry without fainting.

Over against this subtle destructive work of the enemy stands the constructive work of the ministry; and it is seen in its constructive power in the fact that it is ever seeking to present Christ and only Christ to the soul. Satan and his emissaries are ever projecting themselves in their deceitful ministry. And so too is the religiousness of self-righteousness, while on the contrary the true ministry of the prepared members of the body of Christ withholds self and ignores it, while it exalts Christ, giving Him the place pre-eminent and presenting Him in all the fulness in which the word sets Him forth. So the Spirit writes of Him here as ministered by the believer; He is not simply Jesus, which would point to the work of redemption on Calvary chiefly; nor yet Christ alone which would look rather to the throne in the glory where He now is in resurrection, life and power. But to these precious things combined in all their infinite fulness and power; and yet even further than that does He go and speak of Him as being Lord of the believers in that He is both Jesus and Christ. Yea, all that is needed to sustain and help and bless the believer is to be found in the One in whom dwelleth all the fulness of the Godhead bodily. Thus our ministry

is to take what the Spirit may give us out of the fulness of Christ, and give it in living power to the needy souls around us and to the perishing sinners with whom we are in cuntact day by day.

Moreover in all this ministry we are to take the real place of ministry, that of service, so that wherever self is seen it may ever be in the place and character of the servant who is here among the saints to do the will of the Lord who has bought him with His own most precious blood. And who has made him by purchase and by birth His own bond servant. So even our Lord and Master was here as the One who came to minister unto, and not to be ministered unto. Here is the place of real service and blessing and joy; and here is the place of the beginning of true exaltation. Even now he who thus serves most truly has the highest place; and the most useful place in God's estimation; let men reckon as they will.

The Spirit closes this section of our epistle with the words that tell of how God fits and prepares every member for this ministry: and how He sustains every one in this place of helpfulness. His word takes us back to the opening words of Genesis, where the ruin of creation is most surely typical of the spiritual ruin of the poor sinner whose darkness as produced by the god of this age is most intense. It is most striking that the same being who brought ruin and darkness to creation is doing the same work with souls to-day. Yet spite of all the light does shine; and we who were sometimes darkness are now light in the Lord through His mercy and grace in the shining of the light upon us. There in our hearts He gives the light of the knowledge of the glory of God in the face of Jesus Christ: every word is full of rich and expressive truth.

God is here seen taking the initiative. He is ever first upon the scene; and He is here to remedy the ruin that sin has made. But He is here to do it righteously as His name implies. "In the beginning God" applies to redemption as well as creation: and with the salvation of every soul it is true that God ever takes the first step in seeking that soul and bringing it out of the awful darkness into which souls were plunged: a type of the eternal outer darkness and its temporal forerunner. Out of this God has brought us; and now is the true light shining in our hearts. At the very center of life and affection has the light broke in and dispelled the darkness and gloom with which sin had enveloped us. There is the divine illumination, as great for any unsaved soul as was that of the restoration day at the opening of Genesis. It is the light of the knowledge of God. God Himself is light; and in Him is no darkness at all; and to know Him really in the heart even through trial and suffering is to really bring light into the soul and heart of any one to whom it comes. And ever as we know more of God we are

more in the light and enjoying the light of God. Yet everything here is in the face of Jesus Christ. Apart from Him God is not now revealing Himself in grace to any one. No poor sinner can possibly have salvation apart from Christ. No saint can have any light upon his path, or in his heart save in and through Christ Jesus the Lord: all is in the face of Jesus Christ: and all stands linked up most intimately with the glory of God; all is for that purpose and to that end. Remember how all this has to do with our special ministry. God is shining thus in our hearts, that the light of the glory which is in the face of Jesus Christ might shine forth unto us. How blessed to be thus chosen of Him and thus fitted by Him and sent forth into this world of darkness to poor perishing souls; and to the place of helpful ministry to the saints. To-day as never before the need is increasingly great. Let us through grace seek to our Lord ever more for our fitness for this needed ministry: and ask for help and wisdom to go forth and meet the pressing need everywhere. Soon will our Lord return and all our ministry in this respect be over forever. But meanwhile it is our privilege to thus be for Him unto all men and spcially unto them that are of the household of faith.

Where are the Dead?

To learn the whereabouts of the dead we do not go to the Old Testament. There man is on his trial. The question all through the Old Testament is, can fallen man recover himself? Even the holy Law of God only proposed life on the earth and (though from the beginning his real constitution as a creature is clearly seen) he is accordingly viewed in relation to this earth and things on it, of which, if he leaves the earth, he knows nothing. The curtain of the hereafter, or eternity, is not fully drawn until New Testament times, when the trial of man is over, and as a guilty creature he is at the disposal of the mercy of God. Yet here and there we do get a glimpse of a future state. Life and immortality is brought to light not by the law, but by the Gospel. Yet those who deny the intermediate state and the future punishment of the wicked always go to the Old Testament for support.

One aspect of the hereafter is now especially before us, "where are the dead," this brings us face to face with the intermediate state.

Shall we begin with our adorable Lord Himself—for He entered this state? We suppose no one would say that He went into an unconscious state when He died, as many say Christians do when they die. Though certainly the logical position taken by some

requires this, and indeed nowadays people seem to stop at nothing to make Scripture sanction their own ideas and theories. May the Lord preserve us from leaning to our own understanding and from confidence in our own thoughts. For one fruitful source of error is found in allowing ourselves to form opinions on divine things, and then bring them to the Scripture for support. Can anything be more serious than an endeavor to clothe with all the authority of God's Word that which is merely one's own opinion?

When our blessed Lord died His last words were, "Father, into thy hands I commend my spirit, and having said thus he gave up the ghost." And as He thus entered this intermediate state he took with Him the saved thief who died by His side. "To-day," said He to that repentant sinner, "shalt thou be with me in paradise!"

Nothing can be more sad than the daring way this passage is perverted by those who deny the conscious state of the dead. To such straits are they driven that they tell us the Lord meant that the thief should be with Him in the Kingdom, which is not yet set up! But nothing could be more clear than that the term "this day" is in contrast to the thief's words "when thou comest into thy Kingdom;" and that the punctuation given in our authorized version is perfectly correct. This passage alone teaches the fact of an intermediate state of conscious enjoyment of the Lord's presence; even if there were no other.

But there are other passages which make more certain for all who simply submit to the word of God.

Let us turn to the Epistle to the Philippians for a few moments. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better; nevertheless to abide in the flesh is more needful for you." Four things are made clear by these precious verses: (1) that it was a good thing for the apostle to live, for he lived for Christ; (2) that it was better for him to "die" or "depart"—words which are evidently applied to one and the same event; (3) that not to depart was to "abide in the flesh"; (4) his only reason for staying was that it was more needful for them. Could anything be more simple and clear than this? Yet some insist upon a theory the maintenance of which requires that the simple and natural meaning of this passage be disposed of, and I am sorry to say that they set to work in the most unscrupulous way to dispose of it.

I was, some time ago, invited to hear a very smart young man lecture on death and judgment, or, rather, death and no judgment and no existence after death, for that is what he made out. He

denied any existence apart from physical organization. When he had finished I asked him if he had never read Phil. 1:21, etc. "Yes," was his reply. "Will you read it to us now?" I asked, which he did, and then began to explain that the word "depart" meant to return, and should be so translated, and that the apostle had before him his return with Christ at His coming. "What is the word you are translating?" I asked, "Well, now, really I do not remember the word just now," the young man replied. Turning to the audience one said, "Is it not a rather remarkable thing that this gentleman should be able to translate a word to us which he himself does not know?" The word happens to be *analusai*, and I ask the lecturer and his audience to procure a Greek lexicon and look up the word and it will be found that the first and literal meaning of the word is just that which any reader, with no theory to maintain, would attach to it in our text. The word occurs in the simple form in 2 Tim. iv:6, "The time of my departure is at hand," where, as it is perfectly clear that the apostle is speaking of himself—his dying. There is one passage where the word is rendered return, but this is a different case altogether; it supposes the subject of the word in another place. "A certain king went into a far country to receive for himself a kingdom and *return*." This king is departing from that far off country for the country he had left, hence the word is rightly rendered return; but it could not be so rendered in either Philippians or Timothy.

Now, then, if there is any bliss in existence at all, surely it is in such a Christ-occupied life as that of Paul; how then could an event which would put him practically out of existence be gain to him? The reason the apostle desired to die (for, we repeat, "die" and "depart" are evidently applied to the same event) was to be with Christ; he had not the remotest idea of going into an unconscious state; for he lived to enjoy Christ, hence he desired to depart to be with Him to enjoy Him in a more unalloyed way.

And so it will ever be, I am sure, the more we enjoy Christ here the more we shall desire to be with Him there, where He is, in Personal presence. The truth of the passage is strengthened by the words, "abide in the flesh." What, or who, was to abide in the flesh? Clearly the flesh or body is here, as in several other passages, looked at as the dwelling place of the soul or spirit; from which that spirit may depart or in which it may abide, according to the will of God.

Peter speaks of the body as a tabernacle in which he dwelt and which he was shortly to put off (2 Peter 1:13, 14).

This brings us to 2 Cor. v. Read from verse one to nine, where the three states we have referred to as good, better and best, are clearly taught. These are given to us in the following words:

OUR HOPE.

"For we know that if our earthly house of this tabernacle dissolved, we *have a building of God, an house not made with* hands, eternal in the heavens." Here we have the two tabernacles, the present and the future. Referring to the former in the next verse the apostle says, "For in this we groan," again in verse 4, "We that are in this tabernacle do groan, being burdened." Referring to the future tabernacle he says, "clothed again with our house which is from heaven." Then from the sixth to the eighth verses *we have a conscious intermediate state; that is, a state of existence* between the two, called (verse 3) "naked," and in verse 4 "unclothed." That is, "absent from the body and present with the Lord;" while to be present in the body is to be absent from the Lord.

What is it that may be put off this tabernacle, i. e., this body, and put on an eternal house which is from heaven, i. e., an immortal body that is *present in this body and may be absent from it at any* time? Clearly it is the soul or spirit, which is after death just as consciously *present with the Lord* as it is now consciously present in the body.

The perversion of the above passage by Millennial-Dawnism and soul sleepers is so obvious, glaring and wicked, that the most cursory Christian reader must detect it.

Now the whereabouts of the wicked dead is left in no more uncertainty than that of believers. As we have intimated we look not into the Old Testament neither for the future of believers nor unbelievers. All the passages that are adduced from that part of God's Word against the eternal doom of the wicked might equally be urged against the eternal life and blessing of the saved. The future before us, for the most part, in Old Testament Scriptures is the judgment of God upon the nations on earth and millennial blessing. It is not until we come to the New Testament that the whole of the truth concerning the future of man is brought out. Here it is that the curtain of the unseen is drawn; there it is we learn how very bad the present state of man by nature is, and how much worse the next, or intermediate, state for him will be if he dies unrepentant, and hence a rejector of the Gospel; but the worst will be his final state when he is banished from the great white throne into the lake of fire. Here, then, we have the three states to which the unsaved will be subjected, which we have already illustrated by the three degrees of comparison—Bad, Worse and Worst.

The rich man (Luke xvi) clearly presents a picture of an unsaved man immediately after death in the intermediate state. We have not time here to go into this incident which the Lord gives us. That interpretation which makes the death of the rich man the end of the Jewish nation, as such, and the conse-

quent torment their suffering among the nations, and the ... of Lazarus the bringing into life and blessing certain Gentile nations, while it sees in the request of the rich man for a drop of water to cool his parched tongue, the piteous cry of the Jews in Russia at the present time to the American government for help against their oppressors, is so grotesque as not to be worthy of notice. Yet such is the interpretation given by C. T. Russell, the leader of Millennial-Dawnism. Such puerile playing with the holy Scriptures is profane in the extreme.

There is one other passage we would call attention to before closing. It is found in 1 Peter iii:18-22. There is no need for our present purpose to go into the different interpretations of this passage as a whole, nor do such interpretations affect in the slightest degree the object for which we here turn to it. The fact that cannot be questioned nor explained away without the most obvious perversion, is that the spirits of men who had been dead for over two thousand years were kept in captivity—"in prison."

These passages leave not the slightest room for doubt as to the whereabouts of the dead, though many others might be added.

J. M. BURRIDGE.

ALL MY SPRINGS ARE IN THEE.

Thou source divine of joys that grow,
Eternal spring of endless peace,
And surest hope, whose constant flow
Of highest bliss can never cease.

O who among us all can tell
The unfathomed depths of love divine,
That brought Thee here with man to dwell,
And grace and righteousness combine?

From Thee flows forth the living stream
Whose waters gladden every heart,
Which fills the soul with joy supreme,
And heals its wounds and soothes its smart.

From earthly springs we turn away—
No more a broken cistern hew;
With heavenly draughts our souls we stay,
With living water strength renew.

In Thee are all our freshest springs,
Perennial sources never dry;
We long to spread our gladsome wings
And mount to drink celestial joy.

R. B.

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"The Blessed Hope."

By Fred W. Farr.

The Apostle Peter bids us, 1 Pet. iii:15, to be ready always to give an answer to every man that asketh us, a reason of the hope that is in us with meekness and fear.

If any one should ask us why we cherish the blessed hope of the second coming of our Lord, we may reply that it was the faith of the early church, it is based upon the literal interpretation of Scripture and it is justified by the verdict of reverent critical scholarship.

The historian Gibbon has shown that it was the faith of primitive Christianity up to the Council of Nice.

Constantine ascended the throne and dreamed of a millennium of which he should be the head. Augustine confounded the kingdom of God with the ecclesiastical state.

From this time apostate Latin Christianity obscured and discredited the blessed Advent hope.

No one who reads the New Testament candidly can doubt that it was the faith of the Apostles. More than 300 verses refer to it.

Justin Martyr, Papias, Irenaeus, and later Cyprian and Tertullian considered it to be the test of orthodoxy.

Although the deadly error of State-churchism overshadowed it, a thin line of true Apostolic succession can be traced concerning it.

The Waldenses held firmly to this ancient hope among their mountain vastnesses. It was partially revived at the Reformation. The holiest and most learned men in the 18th century believed it, such as Gill, Toplady, Wesley, Bunyan and Bengel.

Dean Alford has declared that since the French Revolution the majority of interpreters both in number, learning and research, have adopted it, and in doing so they have

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followed the plain and undeniable sense of the sacred text.

The weight of learned opinion is so preponderatingly in favor of this teaching that the late Prof. Stifler declared that it amounted to a consensus.

The issue between the evangelical and the unevangelical schools at the present time is that of the literal interpretation of Scripture. We must stoutly affirm and steadfastly maintain the literal statements of the Word of God concerning our Lord, in respect to His birth, miracles, resurrection, ascent and second coming. To allow the figurative or spiritualizing interpretation of these things would be to surrender all we hold dear. Jeremy Taylor wrote: "In all the interpretations of Scripture, the literal sense is to be preserved and chosen, unless there is evident cause to the contrary."

President Timothy Dwight said: "Since the Bible was written by plain men for plain people, the obvious meaning of any passage must be the true meaning."

2 Cor. iii:6 is usually quoted to justify the allegoriziog method. "The letter killeth but the Spirit giveth life." Paul, however, is not dealing with systems of Biblical interpretation in this passage. He is simply contrasting the law and the Gospel and showing the superiority of the work of the Gospel to that of the law.

The law "written and engraven on stones" is the letter that kills and the "new covenant" gives life, because through it the Spirit works. Again, in Rom. vii:6, Paul calls the law the letter. "But now we are delivered frnm the law, that being dead whereln we were held: that we should serve in newness of spirit and not in the oldness of the letter."

We who cherish and defend the blessed hope, possess a great advantage in all controversy concerning it, inasmuch as the issue is not so much between those who affirm and deny as between those who deny and the Word of God. Indeed, the teaching of Scripture is so explicit upon the matter that the more consistent and logical opponents

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of the doctrine are obliged to say that the Apostles were mistaken. One learned higher critic admits that Paul was a Pre-millennialist when he wrote the first Epistle to the Thessalonians, but when he wrote the Pastoral Epistles, he was older and wiser and had changed his views.

It is a significant fact that the Scriptures do not place anything between us and that blessed hope of the Advent. It is never said that the Lord shall come after such and such an event, date or period.

If anything intervenes between us and the Advent we must watch for that rather than the Advent. A post-tribulation advent is as unscriptural as a post-millennial one. Moreover, the expectation of a great tribulation is not comforting to say the least and could hardly be called a blessed hope.

There is no doctrine that so purifies the heart from evil and safeguards the mind from error. The reason is that the Christian to whom the Holy Spirit has revealed the truth of the Lord's second coming is one who constantly studies his Bible and one who believes it to be the very word of God. Therefore he is not blown about by every wind of doctrine but is rooted and grounded in the truth.

It has often been remarked that no higher critic or down grade teacher of to-day believes in the second advent, while on the other hand, there is no one who believes it who is not also sound on the great fundamentals of our faith, as inspiration and atonement.

Moreover, there are hundreds of earnest and devout believers who by prayer and the study of the Word alone have been led to accept the truth of the advent. But the case of one who held the doctrine and was led by these means to give it up, has yet to be discovered.

The truth of the advent needs a special unveiling to the soul by the Holy Spirit and then it will not be merely a cold intellectual abstraction but a warm spiritual conviction, throbbing with vitality and radiant with power.

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The Power of Prayer.

I. The New Testament abounds in convincing proofs of the power of prayer. Almost all the great events recorded in its sacred pages stand connected with prayer.

1. The baptism and anointing of our blessed Lord are presented, in immediate connection with prayer. "Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke iii:21, 22). What a scene! The divine, the heavenly, the perfect Man, down here, on this earth, in the place of dependence, the attitude of prayer; and, then, the opened heaven and the descending Spirit, together with heaven's audible expression of delight in that blessed One who had just come up out of the waters of Jordan, to take His place as a dependent, self-emptied, prayerful Man, on this earth!

2. The glorious event of the transfiguration is presented to us in connection with prayer. "It came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain *to pray*. And *as he prayed*, the fashion of his countenance was altered, and his raiment was white and glistening" (Luke ix:28, 29). Now, it is not said that "he went up into a mountain *to pray*." It was to pour out His soul in prayer that the to be transfigured." No; but "he went up into a mountain blessed One ascended to the solitary mount. And, be it carefully noted, that the solitary mount of prayer became "the holy mount" of transfiguration, where the glorious majesty of the emptied, humbled, praying Man was displayed.

3. The appointment of the twelve apostles is recorded in connection with prayer. "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. ..... when it was day, he called unto him his disciples. And of them he chose twelve, whom also he named apostles" (Luke vi:12, 13). The mission of those who were to carry the glad tidings of the kingdom throughout the cities and villages of the land of Israel, was a matter of solemn moment, and the Lord Jesus, though being "God over all, blessed for ever," yet having taken the place of a truly dependent Man, spent a whole night in prayer to God, with special reference, doubtless, to the appointment, mission, and ministry of those twelve messengers. He did everything in absolute dependence upon God. He thought, spoke,

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and acted, *in the atmosphere of prayer*. What a lesson for us! He is our great Exemplar. In this, as in all besides, "He left us an example, that we should follow his steps" (1 Peter ii:21).

4. When, by the fall of Judas Iscariot, a breach was made in the number of the twelve, that breach was filled up in immediate connection with prayer. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. *And they prayed, and said, Thou, Lord, which knowest the hearts of all*, show whether of these two thou hast chosen" (Acts i:23, 24). The One who had originally appointed the twelve, knew all about the breach, why it was made, and how to fill it up. Dependence upon Him is our true place. It is thus alone we get wisdom and strength. We can never fail, never falter, never err, never wander, never come short, never get ensnared, if only we abide in the *holy attitude of self-emptied dependence*.

5. The descent of the Holy Ghost, on the day of Pentecost, is presented in immediate connection with prayer. "These all *continued with one accord in prayer and supplication*, with the women, and Mary the mother of Jesus, and with his brethren." "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts i:14; ii:1). The disciples were in the attitude of united waiting upon God, when the Holy Ghost came down in Pentecostal power; and, afterwards, the mighty and overawing manifestation of His presence stands connected, immediately, with prayer. "And *when they had prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv:31).

6. When persecution raged against the Church of God, and the enemy had rudely laid his hand upon one of the pillars, the disciples betook themselves to their well-known, oft-proved stronghold. "Peter *therefore was kept in prison, but prayer was made without ceasing* (or instant and earnest prayer was made) of the church unto God for him" (Acts xii:5). What was the result? Just what it must ever be, when faith pours its need into the ear of Omnipotence, "And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off *from his hands*. . . . When they were passed the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him." What were iron chains or iron gates to Him who made the world? Just nothing. He could have laid Herod's prison in ruins in a moment, and brought His servant *forth, in answer to the prayer of faith*.

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7. Finally, the mission of Paul and Barnabas to the Gentiles is presented to us in connection with prayer. "And when they had fasted and *prayed*, and laid their hands on them, they sent them forth" (Acts xiii:3). What was the result? When these honored servants of Christ returned to the church by whose prayers they had been commended to God, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts xiv:27).

II. Thus, from the gospel of Luke, and the Acts of the apostles, we have deduced seven striking examples of the importance, the prominence, and the mighty power of prayer. We shall now bring forward a number of encouragements and exhortations to engage in that holy exercise.

1. "Again I say unto you, that if two of you shall agree on earth as touching *anything* that they shall ask, *it shall be done* for them of my Father which is in heaven" (Matt. xviii:19). What an encouragement is here! Even two disciples—the smallest plurality, agreeing together to pray, can get anything they ask for! Amazing truth! Do we believe it? Do we avail ourselves of it?

2. "And *all things whatsoever* ye shall ask, *in prayer, believing*, ye shall receive" (Matt. xxi:22). Here again, we have unlimited resources placed at the disposal of believing prayer. The simple prayer of faith can get us "all things." Do we believe this? Do we avail ourselves of it?

3. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened" (Luke xi:9, 10). What ample encouragement is here! Do we believe it? Do we avail ourselves of it?

4. "And *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). "Verily, verily, I say unto you, *whatsoever* ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full" (John xvi:23, 24). Could we desire aught beyond this? Faith, using the name of Jesus, is assured of getting *"whatsoever"* it asks. O, reader, do we believe this? Do we avail ourselves of it?

5. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi:18). The man who has on "the whole armour of God" will be able to pray "for all saints." Such an one will not be occupied so much about himself as about others. He will think about the people of God and the work of God.

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR SEPTEMBER.

REVIEW.

(September 3. Psa. xxxiv.)

Golden Text, Psa. xxxiv:14.

I. The Heart of the Lesson.

Our review would be more complete if it should include the lessons of the present month; but we can readily see how our Golden Text stands in a large measure central to all the lessons we have had from July 2nd, inclusive, to the present time. Isaiah's prophecy concerning Sennacherib, as we recall it, was Jehovah's word through that man of God in answer to the prayer of Hezekiah who, through grace, was departing from evil and doing good; and who was seeking the peace that comes from God amid very trying circumstances. God answered him in grace and gave fulness of peace.

In the suffering Servant of Jehovah we see Him who has made peace by the blood of His cross. Peace for every sinning soul who will seek it by faith: the peace of God that passeth all understanding can thus be ours through grace in Christ Jesus (Rom. v:1).

As we turn to the next lesson we see in Manassah's case the Gospel of God's grace coming out most clearly and blessedly: God's gracious judgments serve to bring him to penitence and peace with God and blessing of heart and life.

In Josiah we see one who from youth was a true believer and found the way of peace and blessing. During his reign blessing came to the people over whom he ruled in the fear of the Lord. So are we made channels of blessing.

To this man of God the Lord sent His word to be a true light in all his way and enrichment of heart knowledge of God. Yet did not the Lord remit the word of the truth that told out such dire judgments against the people.

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The succeeding kings did not follow in the pathway of Josiah or their ancestor David: and there was no peace of heart to them. Even God's messenger is persecuted by them for his faithfulness in ministering the truth as God gave him to know it and speak it. One of their number went so far as to seek to destroy the word of the Lord that was so full of reproof and rebuke; thus telling out the rebellion of his natural heart against the word of God. But that word can never be destroyed by any hands of man be he ever so great. But God's prophet must needs suffer for his faithfulness to the Lord and His word. A prison house is to be his abiding place. It was very like unto a send God to prison. But what peace of heart was his while there

At last the persistent wickedness of Judah brings upon them the judgment of God; and they were carried into captivity; until they repented and sought the Lord and the way of peace as God would fain have them do.

DANIEL AND HIS COMPANIONS.

(September 10. Dan. 1:8-20.)

Golden Text, Rom. xiv:21.

I. Lesson Outline.

1. A Heart Purpose Before God (verse 8). 2. A Heart Request for God's Honor (verses 9-13). 3. A Time of Testing (verses 14-16). 4. The Divine Reward and Blessing (verses 17-20).

II. The Heart of the Lesson.

The heart of our lesson stands in the divinely given heart purpose of this young lad to glorify God under the most trying circumstances. It is infinitely more than a temperance lesson as that is popularly understood. Remember that all of Daniel's antecedents would tend to weaken him morally and spiritually; and that all his surroundings in heathen Babylon would lend their aid to the same end, and especially would his position and opportunity of preferment counsel him to be expedient in this matter even to the sacrifice of principle. And perchance the thought was pressed upon his heart that once he could have a place of power and influence he could do much for his people and the honor of his God. But God had spoken to the heart of that young lad, and through grace the purpose was borne there to honor God by refusing to be defiled in any way let the cost be what it would. Such heart purposes never comes from the old nature, even in the believer. Nor do we find in the way in which he presented this matter any of that boastfulness and boorishness that many look upon as being an evidence of courage. With all gentleness and respect to those in authority the

heart purpose is presented as a request. His godlike deportment and walk had given him a place of tender love and esteem with the man in authority. This is possible without the sacrifice of any principle; and true christian courtesy characterized all of Daniel's intercourse with this man of Nebuchadnezzar's court. True christian courage can always afford to be gentle though firm.

A time of testing follows for these boys who preferred to live in separation to their God. But He whom they sought thus to honor and glorify did not permit the test to fail. Blessed even beyond *their own expectations; and granted a place of great honor these* lads became God's most useful servants. They gained through righteousness of walk and life what expediency would have lost them. It is well to be much with God that we may have true heart *purposes granted us in the quiet of the closet: heart purposes that* shall mould and shape our lives for God ever more and more to His honor and glory, and to the help of our fellows.

DANIEL'S COMPANIONS IN THE FIERY FURNACE.

(September 17. Dan. iii:13-28.)

Golden Text, Heb. xiii:6.

I. Lesson Outline.

1. The King's Ultimatum (verses 13-15). 2. The Courageous Answer of Faith (verses 16-18). 3. The Sentence Executed (verses 19-23). 4. The Wondrous Result (verses 24-28).

II. The Heart of the Lesson.

Our Golden Text suggests the truth that is central to our lesson here; heart trust in the Lord is met by help and protection. This time of testing and proving does not burst upon these young men in an unprepared state of heart and life. For some time past God had *been making them ready for this trial that was to glorify* Him and bring honor and blessing to them. It took divine courage to stand all but singlehanded to all human appearances against the power and might of this King of all but universal empire. Seldom if ever have *might and power been on the side of the Lord* in this world; one day it will be. But now it is the feeble flock; the little flock, with no might nor power of their own, or from man: and whose very weakness leaves room for the exercise of *divine power. Those three lads were arrayed by faith against the* King and all his empire, while the fiery furnace opened its mouth ready to engulf them. But true to God they refused to give to the king the homage and worship due to God alone. This at once settled the matter: it was no longer three Hebrew lads arrayed

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against the King, but it was God Himself upon the scene against Nebuchadnezzar.

The results were a foregone conclusion to faith already. We cannot wonder that God heard such true servants and honored them with His presence. And though unseen to-day every true child of God has the same companionship in every time of trial and persecution for the precious Name. The only thing that the flames did then and their destructive power now is limited to the consumption of our bonds and the gift of liberty to walk with our God in blessed fellowship.

In amazement the vanquished King calls forth these triumphant saints to higher places of honor than had ever been theirs. While God is publicly honored by this man who had been so signally defeated. Yet God forsook them not in their prosperity; and for them as for us that was the most dangerous time of all. He who keeps amid the furnace can keep in the palace.

DANIEL IN THE LION'S DEN.

(September 24. Dan. vi:10-23.)

Golden Text, Psa. xxxiv:7.

I. Lesson Outline.

1. The Fearlessness of True Faith (verse 10). 2. The Watch and Charge of the Enemy (verses 11-13). 3. A Helpless King (verses 14-17). 4. A Faithful God (verses 18-23).

II. The Heart of the Lesson.

Again our Golden Text is suggestive of that which is central to our lesson. Our present portion parallels in some measure the last lesson. In fact, we find that from chapter ii-vii of this book we have three pairs of chapters giving truth concerning the times of the Gentiles. Chapter ii and vii go together, giving us the political aspect of these times; in ii from the human standpoint, in vii from the divine standpoint. Chapters iii and vi go together as showing us the bearing of these times upon God's people in their persecuting force. While in chapter iv and v we have the very heart of Gentile times in all their rebellion against God and blasphemy of His holy Name.

The hatred of the enemy had secured the unrighteous decree which is representative and typical of the coming decree of the man of sin who will have worship or death from every human being upon the earth. Faith knows that it is signed; but does not alter its course one iota from the daily practice; not even to the changing of the hours of prayer, or to closing the window that had been open toward Jerusalem. Envy's keen ear knows the sound of

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prayer; and only tarries long enough to be sure that this hated man has transgressed the unrighteous law; and then it is off to the king to prefer its charges against God's true servant.

What a pitiful spectacle is this poor king whose hands are tied *by his own laws. What a sad picture of him toiling to deliver* himself from the trap into which he has fallen. How Satanic the persistence of these men! How calm the man of faith and prayer! But to the den Daniel must go, as his three companions to the furnace. With him as with them the way into the kingdom of heaven was one of suffering and of trial. To us too it is given on the behalf of Christ not only to believe on Him but also to suffer for His sake. The king has not the sustaining faith of Daniel; and passes a sleepless night in the palace, while Daniel rests undisturbed amid the lions to whose cruel jaws the law had delivered him. The One who walked amid the flames came to the den and the man of God had his heart cheered and blessed as he never would have had were it not for that night among the lions. Our deepest darkness and most trying hours are frequently the times of the richest blessing unto our souls. How faithful and gracious and helpful beyond our highest thought is our God and Father in Christ Jesus our Lord.

Send the name and address of an interested Christian friend. We will send him *free* a copy of this issue.

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Notes on Prophecy and the Jews.

Recently while in Chicago, our attention was called to a magnificent synagogue in process of erection. Over its entrance were carved the words: *"My house shall be a house of prayer for all nations."* That this is a biblical text is known to all. However, the fulfilment comes when that great house of the Lord, the millennial temple will be in the earth. Even the fine Herodian temple, which was in existence while our Lord was on earth, could not be a house of prayer for all nations. The Lord Jesus quoted the above text only in part, when He cleansed the temple. "He said unto them, My house shall be called the house of prayer, but ye have made it a den of thieves" (Matt. xxi:13). He omitted "unto all nations."

That reform Judaism can erect synagogues and expect others to unite with them is significant. Unitarians and other deniers of the Deity of Christ and the cross may well join in the free synagogue movement and make common cause. It is a counterfeit fulfilment of that passage and reveals the blindness of the Jews. Only after the Lord has come can there be a universal worship on the earth. "And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one" (Zech. xiv:9). "And many nations shall be joined to the Lord in that day and shall be my people" (Zech. ii:12). "And it shall come to pass that every one that is left of the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and shall keep the feast of tabernacles" (Zech. xiv:16). "All flesh shall come before me to worship, saith the Lord" (Isaiah lxvi:23). All this will be in connection with the temple yet to be built in Jerusalem.

Equally incorrect is the view of many Christians that

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"the house of the Lord" is the church and that a passage like Isaiah ii:1-5, is being fulfilled in this present age.

✣

As we go to press early we have no news from the new Zionistic Coogress held in Bale, Switzerland. The American Federatioo of Zionism held their annual gathering in the Catskills, but nothing of importance took place. *As we have said before Zionism has gooe* as far as it can. It is waiting for the man, the great political head, who will make a covenant with them and make their desired restoration a reality.

D. V. in a later issue we shall report on the Bale Congress.

✣

The following poem "To Zion" appeared recently in "The Maccabaean." It is written by a Zionist.

On lovely dwellings fall the fervid rays,
The naked rocks lift high their heads in air;
Dust-covered stones fling back the noon-day's glare,
And strange old ruins tell of ancient days.
A motley throng creeps through the narrow ways,—
Pilgrims from far off lands whose faces bear
The look that tells of by-gone toil and care,
Of weary journeys and of long delays.
What magic is there in this torrid clime?
What fascination in these hoary walls?
What charm dwells here that sovereignly calls
To hearts of men throughout the reach of time,
Heedless of earthly gain, yet draws the soul,
Through want and hardship, to what mighty goal?
This was the ancient home of Israel;
Here lived our fathers fearlessly and free,
Their lives a glory and a memory;
And we, His chosen ones, once more shall dwell,
Majestic, jubilant, invincible,
In this, our heritage; our eyes shall see
The long-ago that is again to be;
The peace that has no ending shall dispel
The dreaming and the doubt, the hopes, the fears.

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With love and longing we await that day,
Whose dawn beholds the yearning of the years
Fulfilled at last, and while we, waiting, pray,
A newer life in Mount Moriah wakes,
And over Olivet the morning breaks.

✣

Some day it will be as this writer saith: "And over Olivet the morning breaks." And it will be in that day, when the blessed, pierced feet of King Messiah shall stand upon the Mount of Olives. Oh! that their eyes may even now be opened to behold Him, who is so lovely and gracious.

Another campaign of persecution against the Jews is in progress in Russia. This time it is a quiet, underhanded effort to drive out Hebrews from education and business. Conditions have become very serious in Kieff, Cherson, Bessarabia, Chernigof and elsewhere, and protests are being sent to St. Petersburg from America and Europe. The Berlin correspondent of the London *Christian World* says:

"An old law of the time of Alexander II confines the Jews to certain districts in Southwestern Russia. Only those Jews were allowed to travel beyond the Pale who were in a position to pay the fees of a first gild merchant, amounting to $500 a year, or who could prove that they practised a skilled trade. This, at least, was what the law provided. But during the period which has elapsed since the promulgation of this law, the artizans who escaped from the Pale have grown old and decrepit, and are no longer able to carry on their trade. These worn-out workers are now being hurried back to the Pale, and the police, in their anti-Semitic zeal, know nothing of mercy. Since the law of Alexander II, numerous Jewish families crossed the Pale with the object of getting their children educated in good schools. In a large number of cases they bribed the police to wink at their transgressions of the barbarous laws of the Pale. After the lapse of thirty years, the authorities have begun to inquire as to the right of domicile of these people, and here again no mercy is shown.

"The domicile laws, however, are only one example of the pressure which is now being brought on the Russian Jew. A measure which the representatives of the Russian nobility have introduced into the Duma asks that no Jew be permitted to acquire land by purchase or even to hire it for farming purposes. All Jews are to be excluded from the learned professions, and the number of Jewish students attending high schools and universities is to be further reduced."

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Daily Scripture Calendar.

SEPTEMBER, 1911

September 1. "Blessed are your eyes, for they SEE" (Matt. xiii:16).

As you deplore the lack of spiritual foresight in the large majority of believers, do you realize that your illumination is a *special blessing*; one of the high "things which accompany salvation"? How precious of the Spirit that He not only shows you Christ crucified, but Christ coming to be glorified. Pity those who see not this.

September 2. "Then shall the righteous SHINE FORTH as the sun" (Matt. xiii:43).

Science has always ridiculed the idea of a halo about the head of the Saviour and angels. Science has just discovered that the brain is radioactive, and *shines* under right conditions. We believe Adam lost this light when he sinned. We believe the resurrection body shall regain this power. In another age this nimbus shall become visible (Psa. civ:2; Mar. ix:3; Acts vi:15).

September 3. "The matter of THE DAY in HIS DAY" (Jer. lii:34 marg.).

The grace of God to you is "manifold" or variegated grace (1 Pet. iv:10). Like the cherubim, it bears many faces. Are you a working Christian? He is a *Captain*. Are you resting? He is your *Shepherd*. Are you lonely? He is a *Friend*. Do you toil in grassless slums? He is your *Rose* and *Lily*. Are you bereaved? He is your *Father*, Husband, Comforter.

September 4. "We shall see Him AS HE IS" (1 Jno. iii:2).

Not as we have so long meditated upon Him; on the cross, a dishonored man. We shall see Him in awful and

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overpowering glory. And because we shall resemble Him, we shall not be afraid. What a withering vision He shall be to those who have denied His divine personality, and degraded Him to a mere Principle of Good.

September 5. "The EYES OF THE LORD run to and fro throughout the whole earth" (2 Chron. xvi:9).

To show Himself strong on your behalf. What marvellous eyes they are. They discern the smallest microscopic insect His hand has made. They search out the remotest star in measureless space. And they are *on* you, and *in* you, reading all your need, observing all your weakness. Blessed eyes. Since we cannot hide from them, we crave their watch-care.

September 6. "THOU art worthy" (Rev. v:9).

Emphasize THOU. All the glorious creatures of heaven adore the Lord Jesus as a Divine *Personality*. See that you do the same. It is the fashion now in Christendom to degrade Him to an impersonal ideal. All the new Isms dissipate His glorified God-Manhood, into so all pervading principle of good. Horrid blasphemy!

September 7. "COUNT it all joy when ye fall into diverse temptations" (Jas. i:2).

The word is often translated "think." *Think* joy when you are in trouble. "New Thought" and "Christian Science" teach this. And here it is in the Bible, long before these isms were invented. The joy may not be very close to hand: but you *know*, what the worldling does not know, that joy awaits you in heaven.

September 8. "EXHORTING one another; and so much the more as ye see the day approaching" (Heb. x:25).

The words "one another," though italicized, evidently explain the text. We have fallen upon times when our hope is derided. It is not of much use to preach the Lord's coming to outsiders. But it is of imperative necessity that the little flock of watchers exhort one another constantly, and draw together for mutual strength.

September 9. "Come out from among them and be ye SEPARATE" (2 Cor. vi:17).

...d what will then happen (verse 18). How can we make this ... with the teachings of new theology, which insists that God is ... universal Father; all are brethren; and we are to extend the ... hand to all kinds of religionists? This Scripture plainly teaches Fatherhood is a *select* relationship, only for those who own the supremacy of Christ.

September 10. SURELY I come quickly" (Rev. xxii:20).

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We naturally treasure the last words of some departed loved one. These are the last words of our Saviour. Yet most unnaturally, the Church, His Bride, is not treasuring this promise at all, or longing for its fulfilment. Beloved, cherish the saying. It is the promise of all promises; the crown of every hope. Revive the cry in your heart, "Come, Lord; Come."

September 11. "What shall I RENDER unto the Lord" (Psa. cxvi:12).

To "take" and "call" (verse 13) is what you can do. You may be a very helpless believer. You cannot *give* money; you can *receive* the "riches of Christ." You cannot preach in *public*; you can in *private* call on the Lord. So you need not feel ashamed that you cannot join the crowd, and do *big* things, and *loud* things, and *rapid* things for the cause of Christ.

September 12. "The SECRET of the Lord is with them that fear Him" (Psa. xxv:14).

A secret is something known only to a select few. In these strenuous days of much orating, and singing, and many conventions of Christians, it would be well to reread the experience of Elijah (1 Ki. xix:11-13). We greatly fear that while believers are talking *so much to one another*, the Lord is *not having much* opportunity to talk to them.

September 13. "As the mountains are round about Jerusalem, so is the Lord round about His people" (Psa. cxxv:2).

The "as" and "so" of the Bible are mighty words. Try and think of the rocky security of Zion. Then apply the promise to yourself; a weak thing, tossing like a cork on the waves of life. Can it be? Yes. The Rock of Ages beneath your feet. Hosts of angels are hovering above you, and the Shekinah light of the Spirit is guiding your way. Happy saint.

September 14. "IN keeping of them there is great reward" (Psa. xix:11).

There is *precious, present pleasure, in keeping the commands of* the Lord. Otherwise service would degenerate into mere *duty*, hoping for a future pay day. Study that little word "in" and believe it means *now*. And if now in this barren wilderness saints have so much delight in obedience, what shall it be when we reach Paradise?

September 15. "What does thou HERE Elijah?" (1 Ki. xix:13).

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Happy are you if these words bring an rebuke to your conscience. Are you a Christian man living in luxury unbecoming a pilgrim state? Are you a Christian woman frequenting places of gaiety? Are you called to be a missionary, and are you staying at home? Are you sure you are just *where* God likes to have you? And doing just *what* God would have you?

September 16. "Lord THOU wilt ordain peace for us" (Isa. xxvi:12).

All civilization is talking of *peace*. It may be well for you to Scripturally instruct yourself. Read the strange words of Dan. viii:25. Man's peace ideal will be accomplished. But the aftermath shall be worse than war; for it will be anti-Christian peace. Meantime, you can have peace now in all daily life. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

September 17. "Let every man be fully persuaded IN HIS OWN MIND" (Rom. xiv:5).

This is the rule in matters not vital to salvation. None of us can now keep a perfect Sabbath. Else we must put out our *fires* on Sunday, and never attend worship beyond a *walking* distance, and not cross the ocean on a steamer. "Works of necessity and mercy" is the whole rule for Sunday activity. Rigidly keep to that and you will not err.

September 18. "All things are possible to him that BELIEVETH" (Mar. ix:23).

The very *greatness* of the promise keeps you from believing it. Suppose you begin easy to practice on it. Do not try to remove a mountain the first thing. But try by divine help to subdue that incorrigible habit. You will be surprised how faith grows and dares as you encourage it. And keep to this one rule: All God's *doing* depends upon my *believing*.

September 19. "I have MEAT to eat that ye know not of" (Jno. iv:32).

You can say this if you have learned that "the life is more than meat, and the body than raiment." It is a precious state of soul to get into to be so absorbed with spiritual interests as for the time to be lifted above bodily needs. Only the saint can have this experience. The ungodly constantly say, "What shall I eat? And wherewith shall I be clothed"?

September 20. "The COUNSEL of peace shall be between them both" (Zec. vi:13).

Here is a promised "Peace Council" that shall be a complete and

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[illegible] success. The language implies that *two parties* enter into council to devise peace for some others. Father and Son; the Lord and the Lord's Christ; Jehovah and the Branch; the King and the Priest are the twain who shall make "wars to cease to the end of the earth."

September 21. "Himself took our INFIRMITIES" (Matt. viii:17).

The word specially means *weakness*. Apart from sickness it touches all the *sorrows* of life. Only they who know experimentally can sympathize in our peculiar trial. Christ knows it all. His humanity linked Him to our lowest and saddest lot. You may tell Him to-day of that weakness, which you dare not confide to any mortal.

September 22. "I never knew YOU" (Matt. vii:23).

It seems terrible to think that a great crowd who are now professing Christ have no vital union with Him; and must at last hear these awful words. Let it not be you or me. Our conduct may be variable, but let us like Peter amid all our zig-zagging be able to say, "Lord thou knowest all things. Thou knowest that I love Thee."

September 23. "Pray for the peace of JERUSALEM" (Psa. cxxii:6).

No Christian understands his relation to the Kingdom of God who does not frequently pray for the restoration of Jerusalem. Until the uprising of Israel begins the uprising of the church will not take place. But there is a *present* promise as well as a *future* blessing attached to our prayers: "They shall greatly prosper that love thee."

September 24. "Behold, I make all things NEW" (Rev. xxi:5).

Do you grasp it? You will have a new *body*. That concerns you most of all. No more aching feet and fagged brains. No going to beauty doctors to get fat or get lean. A new *home* to dwell in. No cramped quarters, and bad air and noises. Everything will be safe, perfect, lovely, and precisely to your mind.

September 25. "Continue in PRAYER, and watch in the same" (Col. iv:2).

"Prayer" is such a common thought we forget its wonders. It is both a weapon and a shield. A note of praise it is, or a wail of pain. It prevails over Nature's laws, and makes Satan with-

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draw. It is the voice of childhood, and the prop of old ar It finds toogue in every language. It goes up everywhere; and is being uncrasingly answered.

September 26. "The CHIEFEST among ten 'housand" (Song v:10).

Are the things of Nature, the flowers and trees beautiful? He created them; and He is fairer than they. Are the mountains grand? He is grander. Is myrrh fragrant? His hruising for you is more fragrant. The star is not as bright, nor the king on his throne as great as He is. And of this mighty standard bearer you may say, "This is my beloved, and this is my friend."

September 27. "No chasteniog for the PRESENT seemeth to be joyous" (Heb. xii:11).

All the blessing hangs upon the one word "afterward." Like as He was to Job, the Lord is better to us at the end than at the beginning. But like Jacob we do not onderatand this when passing through the trial. Some day every dark providence will be unveiled; and then we shall know that chastening was the proof of our sonship.

September 28. "Put ye on the LORD JESUS" (Rom xiii: 14).

Among the many things the Lord is to the believer, He is enmpared to a *garment*. What annoyance that misfitting garment you are now wearing is giving you. Here is a robe that is exactly *all right*. No moth can spoil it. No thief can steal it. It will not show abuse. It is fit to appear in court or wear into the slums. Are you arrayed in Christ's rightrousness?

September 29. "What shall be the sign of thy COMING?"

Is your soul alive to this question? And like Daniel are you longing for light? If you are not there is something wrong with your Christianity. We certainly are in "the beginning of the time of the end." Every catastrophe is pointing to "the beginning of sorrows." Swiftness and enddenness shall mark His return. Do be watching.

September 30. "We shall not all SLEEP" (1 Cor. xv:51).

It may be you, it may be me, who shall escape death and pass through that wondrous change called transistion. Oh, let us live under the holy power of this hope. One moment on earth, the next in heaven. One moment a mortal, the next a perfected spirit. Awake to your grand destiny; for changed all shall be, when the Lord in His glory we see.

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OUR HOPE

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Editorial Notes.

Thy Condescension.

In the eighteenth Psalm David saith "Thy gentleness hath made me great." A better translation is "Thy condescension hath made me great." This beautiful Psalm has much to say about our Lord Jesus Christ. It is a great outburst of his triumph and victory. Praise stands in the beginning and at the close of this Psalm. We read of the depths into which He descended and how God heard and delivered Him. His resurrection by the power of God, the coming manifestation of Himself, the scattering of His enemies, the victories of Him as King and His headship over the nations are all mentioned in the eighteenth Psalm.

But we must not lose sight of the fact that David's experience is at least partially presented in this Psalm. The superscription tells us that David spake these words unto the Lord when He had delivered him from the hands of his enemies. The Holy Spirit came upon the King and uttered through him this sublime hymn of praise, which finds its full accomplishment in the Lord Jesus Christ, David's Lord and David's son. In 2 Samuel xxii the same Psalm, though with some changes, is recorded so that we know much of David's experience is given in it. His experience was indeed wonderful. Jehovah had been his rock, his fortress, his deliverer. In Him he had placed his trust. He had delivered him and brought him out into a larger place. He had been his shield and protection. He had made his way

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clear and kept him that he did not slip. Jehovah girded him and was his strength, he gave him victory over his enemies. But in the center of the experiences of David there stands this blessed word "Thy condescension hath made me great."

It was not David, but it was the Lord, who, in gracious, unfathomable condescension had lifted him up, taken him as a shepherd boy, lead him on and protected him, guided, sustained, strengthened, upheld him, provided for him, yea, covered his sins and forgave his iniquity. And now as the victorious King he acknowledges "Thy condescension hath made me great." It was all of Himself.

And so we His people readily and gratefully acknowledge the same. His condescension hath made us great. He came down from Heaven's glory that He might take us up. He came to the dunghill where the miserable ragged beggars are to lift them up to be the sharers of His own throne. How unfathomable that condescension! He had to say, "the sorrows of death compassed me, and the floods of ungodly men made me afraid. . The sorrows of hell compassed me about, the snares of death seized upon me." This was the path He had to go to lift us up, who by nature are his enemies by wicked works, and to make us great. And in the greatness of His power, in the highest place He now occupies, He is mindful of us. He remembers daily our need and daily He supplies that need. Daily He giveth strength; daily He carries us in the arms of His loving patience; daily He bears with us in our failures and shortcomings. What condescension! He who is the upholder of all things, the Lord of Glory, is ever occupied with His once beloved fellows on earth and gives them eventually deliverance from all their enemies.

"Thy condescension hath made me great." We shall know that greatness ere long. How soon it may all be upon us, what He has in store for us. When we shall see Him as He is, when we are with Him in the Father's house with its many mansions, when He makes us sharers of all

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His glory, then we shall know "Thy condescension hath made me great."

Do we enter into all this? Do we know that His condescension has lifted us so high and leads us on to victory and eternal glory? *Is it real to us? Then we will not be* satisfied—cannot be satisfied—unless we walk worthy of the Lord and are more fully devoted to Him.

Abide thou, my soul, in thy Saviour's love,
For restless thou art as a timid dove;
He seeth thy faithlessness day by day,
Yet bears with waywardness, guards thy way.

He calls thee to come and enjoy His peace,
To learn from His lips that thy fears may cease,
To take of the stream of eternal love
As foretaste of bliss in the home above.

I have Prayed for Thee.

It is an exceeding precious word, which our Lord addressed to Peter. He told Simon beforehand of Satan's attempt. "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat" (Luke xxii:31). As He knew then Satan's plan concerning His disciple, so He knows now all about this mighty enemy, the accuser of the brethren. What comfort it is to our hearts that we, His beloved, are not in Satan's hand, but that we are in the hands of an omniscient and omnipotent Lord. Satan lays his snares, tempts, accuses, hinders and harasses, but above all is the Lord. It is a good thing to learn to look beyond Satan and his broken power, to Him, who hath delivered us from the power of darkness. What an assuring word the Lord gave to Peter, "I have prayed for thee." Before ever Satan could carry his plan into effect Peter's Lord had prayed. And that prayer had to be answered. Through it Satan's snare and Satan's sifting became a blessing to Peter. But for what did the Lord pray? That Peter might not deny Him? He prayed that his faith may not fail. What a glimpse we get from this of the loving heart of our Saviour. The Lord knew the dark sin into which

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Peter was about to plunge. He saw him standing at the coal fire, before it ever took place. He knew what the disciple's sinful lips would utter, the denials and the curses. Yet knowing it all He pleaded for him that his faith, in that awful hour and when coming to himself, should not fail. What unfathomable love this is! His intercession held up Peter or he would have succumbed when the greatness of his sin dawned upon him. This intercession in behalf of every one who belongs to Christ still continues. As our gracious advocate with the Father He prays for us and when we have sinned restores us to communion. If Satan could, he would rob us of our confidence and rush us into despair, when we sin; but the loving, faithful Lord, with His precious intercession keeps us. In this gracious way He brings our erring hearts back to Himself. Surely He will never fail nor be discouraged. May our hearts appreciate Him more.

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The Expression of Love.

The expression of love to Him, who loveth us is not some kind of emotionalism, but practical obedience. How blessedly this is revealed by the Lord in His last words to His disciples and recorded in the Gospel of John. Linked with these gracious demands from His disciples are the most precious promises, promises which are so blessedly deep and which should fill every heart with unspeakable joy. We let Him speak in His own words. "If ye love me keep my commandments" (xiv:15). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him" (xiv:21). "Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (xiv:23). "As the Father hath loved Me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments

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and abide in His love" (xv:9-10). "This is my commandment, that ye love one another, as I have loved you" (xv: 12). The Lord wants the expression of our love in practical obedience. The heart which knows Him and enjoys His love can never be satisfied with anything less than that. It is not a legal obedience, but an obedience begotten by His own love. The Holy Spirit in us ever directs us to Himself and His words and then enables us, if unhindered, to walk as He walk, to keep His words, as He kept the Father's commandments. Knowing His love, enjoying His *love must result in obedience to Him. And that*, according to His own words, brings fresh manifestations of His love and the Father's love to our hearts. How we fail in this practical expression of our love to Him. Reader, do you walk in obedience? Have you gone on in paths of disobedience, conformed to this present evil age, with little reality in your Christian life and experience? Such is the condition of a large number of Christians. Many know the facts and doctrines of salvation, but the reality and power *of it they do not possess. May such turn to Him* whose Grace is ever ready to help those who are willing to receive it. A walk in obedience to His words, in dependence on Him, in blessed fellowship is the longing of the new nature. May the peace of the indwelling Spirit make it a daily fact in our lives.

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Why?

Friends often ask us, Why does God permit the wicked teachings of the present day to be scattered world wide? Why does He permit men to go about the country posing as defenders of the Bible, when they are destroyers of the faith? Why have these men such seeming success? Here is this man "Pastor Russell," the head and leader of one of the most pernicious systems which the father of lies ever put into the world; the self-styled "greatest living preacher," the pastor of the Brooklyn Tabernacle and London Tabernacle, etc., whose advertising schemes

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and methods have been more than once exposed. Yet he seems to prosper. And kindred devil-cults like "Christian Science" seem to succeed.

God permits these things to test those who are of the truth. One who is of the truth and walks in the truth soon discovers the evil in these anti-Christian movements. God permits their success *for a time*, because everything is now ready for the fulfilment of His Word that those "who received not the love of the truth should believe the lie" (2 Thess. ii:10-12). Nearly all of those who side with a present day delusion like Millennial Dawnism *alias* International Bible Study Association, etc., never knew the truth and the Gospel. It is the system for the nominal, unsaved masses of Christendom to accept. That thousands follow these systems of error should not astonish us. It also has been prewritten that such would be the case in the last days when false teachers and false prophets were to come. Millennial Dawnism with its leader, Russell, is a false teacher, denying the Son of God and His Work on the Cross, and a false prophet claiming that in 1874 the Lord came back, and in 1914 His Kingdom will be established. *"Many shall follow their pernicious ways"* (2 Pet. ii:2). We are living in the last days when the devil's seed, the tares are ripening and are gathered for the burning. Our responsibility if we know the Lord and His Truth is great. Our opportunity is still greater. Let all who name the Name of Christ depart from all evil and be jealous for God and contend for the Faith.

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An Illustration.

The editor addressed a few weeks ago an audience of about 1,000 people in the Majestic Theatre of Winnipeg on "Russellism" exposing the wicked teachings of this system. The next day a Presbyterian preacher told us that one of the wealthiest members of his church had heard Pastor Russell when he visited Winnipeg. The prominent church member told the preacher that he was deeply impressed by the meeting and what he had heard. His preacher warned him; but had no success. A short time

after this same man, who was captivated by Russell's teaching, had to appear before the session of the church and *was forced to confess to immoralities* because he had been found out. Men and women, who live in sin are very eager to accept a creed, which assures them that there is no judgment to come and that everlasting punishment is a myth. We believe many people accept these pernicious errors because *they* love sin. What an awful discovery they will make, when they have to face Him, who will bring the hidden things of darkness to light! What an awful discovery when they find that judgment and eternal punishment is not an invention, but a reality!

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Signs of the Times.

A friend living in California sent us recently an interesting letter on the prevailing religious conditions there. It seems the Pacific Coast is more than any other section of the country cursed with all kinds of wickedness in religious lines. Every word our brother writes about the activities of the three ministers of Satan is true more or less of every other part of the land. We quote from his letter:

"I enclose some clippings which, if you have time to glance at, may interest you as showing the trend of things here and elsewhere. You will notice that Mr. Russell has visited us and as usual has been able to secure large illustrated space in the front page of the daily papers, as if he were some *great one;* of course *this assures him large audiences and disposes many to believe in him.* But what is more startling is the fact of the President preaching Unitarianism from the political platform and Senator Works preaching Christian Science on the floor of the Senate without protest. I am continually astonished at the zeal, devotedness, energy and persistency of these followers of false religions. The other day a man called at my house and introduced himself as a minister of the Gospel. He stated that there was only one way of salvation and when I fully agreed with him, he proposed to instruct me in that way according to the Doctrines of the Latter Day Saints. I do not think there is a house anywhere here or a person who could be reached but has been approached by the Ministers of Mrs. Eddy—Ministers of Russell or Ministers

of Brigham Young. I have noticed no such activity among the Ministers of the Gospel of Jesus Christ.

These things are a little disheartening, but I think a broad outlook upon other great movements that are taking place all about us is full of encouragement. These movements are so remarkable and of such vast proportions that even the most heedless cannot fail to notice them, besides the amazing appearance of the signs of 'the time of the end' (Dan. xii:4)—for who even fifty years ago could have imagined such a rushing about the multitudes as we now see—in the heavens above—and under the earth in and beneath the waters—and the equally surprising increase of knowledge so that all previous knowledge of the ages seems mere ignorance—and then, the movement of the Jews. But besides these there are others quite as startling. The lay-movements in the church, missionary and otherwise, where the Laity are taking up functions formerly confined to the ministry, thus breaking down the Priestly Caste and surely fixing upon this last stage of the church the name Laodicea—the triumph of the Laity. Other signs which I need not mention all moving in the one predicted direction with mighty force and swiftness indicate the sureness and nearness of the crisis. Those early watchers for the Lord's Coming had few signs to cheer them. He came not at Even or in the 2d Watch or at Midnight (Mk. xiii:35), but now the Cock Crowing is past and everywhere there are signs of the approaching Morning, so that we can look up with eager expectancy knowing that the Morning Star *must* soon arise before the dawning of the Great Day of the Lord."

New Edition of Daniel.

A new 5,000-copy editinn of "Daniel" has just been published. The price of the best cloth edition has been reduced to 75 cents, post paid. Then we have published several thousand in a less expensive style, yet extremely nice and attractive. This popular edition we sell at only 50 cents. If the destructive criticism can afford to put out their works at the reduced price of 50 cents and thus popularize their wicked errors, surely we who stand for the faith delivered unto the saints can afford to do the same.

The Book of Daniel is a fascinating Book. A close study of it will be of great help in many ways. The exposition of Daniel is simple and is not heavy reading at all. We are truly grateful for the many expressions we have

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received from all parts that the book has been used in blessing.

Now is the time to put this large edition in circulation. Will you help us? Obtain copies and put them into libraries of Sunday Schools, Colleges, Public Libraries. Give them to preachers, to poor Christians, to new converts and others.

Leading Evangelists, including Dr. R. A. Torrey, have promised us to make the book known. If you want us to attend to the circulation of a number of copies please let us know and it shall be done at once.

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Bible Study Revival.

Following "Editorial Notes" our readers will find information concerning the Bible Study Course just started. We invite every reader to join in this course. We have found that many of the interested Christians, who love the Word of God, belong to the poor of the flock. Bible courses and larger works on the Bible are beyond the reach of many, besides being too voluminous. Our plan is simple and costs next to nothing. Everybody can afford to give 5 or 10 cents every other month for a pamphlet, which gives an outline and exposition of a Bible book. We are convinced that this plan will be used under God to help all who take it up and begin to read the Bible daily and *systematically*. We want all our readers to pray daily that the Holy Spirit may give this fall and winter a revival in Bible Study. Let it begin with YOU.

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Roger's Reasons Nos. I and II.

There is hardly anything better in print, in a small form, against the modern day infidelity in the Bible, than Dr. John Urquhart's Roger's Reasons No. I and No. II. We want to see a few hundred of them in circulation and offer herewith both pamphlets for only 10 cents, postpaid. After our supply is exhausted we must withdraw this offer.

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Bible Conferences.

The monthly meetings in the Park Street Church, Boston, Mass., will be resumed with this month. Mr. G. L. Alrich will address the two monthly meetings on October 5th, and Mr. Gaebelein will address, D. V., the meetings on Nov. 2.

The Gulf Bible Conference will be held, God willing, in the First Presbyterian Church of Galveston, Texas, Nov. 19-26th. Dr. C. I. Scofield and A. C. Gaebelein will give the addresses. A hearty invitation is extended to all our readers in Texas to attend this conference. Preparations are being made for a State-wide advertisement of this conference and it is hoped that Christians from every part of Texas will come to Galveston for that week. The climatic conditions on the beautiful island are ideal. The semi-tropical vegetation is at its best. Friends who plan to be there for that week and who desire further information are requested to address the President of the Committee, Dr. R. M. Hall, Pastor of First Presbyterian Church, or Dr. Judson B. Palmer, Secretary of the Y. M. C. A.

A series of meetings held by the same brethren are planned for Austin, Texas, Nov. 27-Dec. 1.

During September and first part of October the Editor held meetings in Colorado and Arizona.

His Last Book.

The last book our departed brother, Dr. A. T. Pierson, wrote is "Knowing the Scriptures." It is the best of all. We are sure God will use it in blessing His people. Please read our liberal offer in this issue on the third page of the cover.

Salvation.

Dr. James M. Gray's new volume "Salvation from Start to Finish" should have as wide a circulation as "Satan and the Saints." Young believers should read it. It is a book of some 120 pages. 25 cents postpaid.

BIBLE STUDY COURSE.

We announced the plan of a Bible Study Course in the September issue of "Our Hope." The plan is a very simple one. A series of pamphlets will be published by us from time to time. Each will contain a complete analysis of a Book of God's Word with such hints and suggestions which will not only help in the understanding of the Book, but make the study of it interesting. This Bible Study Course is therefore not a course of study about the Bible, or the doctrines of the Bible, but the study of the Bible itself. And that is, after all, what all Christians need and what thousands of God's people want. The systematic study of the Bible will result in the greatest blessing.

The first pamphlet has just been published. It is on the Book nf Isaiah. This pamphlet has over 60 pages of the same size as this magazine. A complete nutline nf this great Book is given. The different parts and sectinns are given. Each chapter is divided and the truths as revealed progressively are stated. After each chapter additional remarks on the chapter and difficult passages are given. Even the youngest believer will be able with this analysis and accompanying hints and helps to understand this sublime Book. A chrnnnlogical table is added as well as three special studies in Isaiah.

We have suggested before that nur interested friends form classes for this Bible Study Course. Directions for study accompanies this pamphlet. Other pamphlets on New and Old Testament Books will be published, God willing, from time to time, till, if it pleases the Lord, the whole Bible is covered. Then these different pamphlets can be put together in several vnlumes, useful for future reference.

This Bible Study Course is inexpensive. Each pamphlet can be purchased at about cost price and no other financial obligation is connected with it.

Pamphlet Nn. I will be sent nut in single copies, postpaid, for only 10 cents; 25 copies for $2.00; 50 copies for $3.50, and 100 copies for $6.00, postpaid. The smaller pamphlets will cost much less.

Wn will bn glad to send a cnpy free to every preacher whn desires to lnok intn it and take up this Bible Study Cnurse with his people. Wn alsn extend the same offer to S. S. teachers and nther readers, who want to fnrm Bible Study classes.

We feel that wn must request the many hundreds of our readers whn want to see a Bible Study revival, to jnin us in prayer. Only through the gracious help of our Lord can we succeed in this plan. He will give the strength to carry out what we believe, He Himself has laid upon us. Financial support is likewise needed. For all this we trust Him, and we want our friends tn pray with us definitely for this.

A. C. G.

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The Acts of the Apostles.

CHAPTER XXV.

Over two years before the history contained in the present chapter transpired the Lord had spoken to Paul during that memorable night in the castle Antonia, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem so must thou bear witness also in Rome." In this chapter we approach the end of this book. Paul appealed to Cesar and the new governor answered him "unto Cesar shalt thou go." After his great speech before King Agrippa we have the record of the journey, the shipwreck and his arrival in Rome and his presence there. With this the great historical book of the Acts closes.

I. Festus and the Jews. Paul appeals to Cesar (verses 1-12).

II. King Agrippa visits Festus (verses 13-22).

III. Paul brought before the King (verses 23-27).

I. Festus and the Jews. Paul appeals to Cesar.

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him. And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any

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thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have commited any thing worthy of death, I refuse not to die: but if there be none of these things wherof these accuse me, no man may deliver me unto them. I appeal unto Cesar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go (verses 1-12).

The new governor Festus had arrived at Cesarea and then went up to Jerusalem, the capital of the province. The Jews had not forgotten Paul, though they had not attempted another accusation before Felix, knowing that the case was hopeless. But they made at once an effort with the new governor. No sooner had this official made his appearance in Jerusalem, but the high priest and the chief of the Jews made a report about Paul. Most likely Festus had not even heard of Paul up to that time. Ananias was no longer high priest; Ishmael Ben Phabi had taken the office. What really took place in Jerusalem, Festus later relates to Agrippa. When Paul was presented to Agrippa Festus introduced him by saying, "Ye see this man, about whom all the multitude of the Jews have dealt with me both at Jerusalem, and also here, crying that he ought not to live any longer" (verse 24). A scene of tumult must have been enacted in Jerusalem when Festus showed himself. The mob clamored for the life of Paul. When they noticed the reluctance of the governor they concocted another plan. They requested that Paul should be brought to Jerusalem. On the way there they intended to murder him.

Why did not Festus fall in line with this suggestion? When he saw Paul face to face he asked him the question if he would go up to Jerusalem to be judged there. Why then did he not consent to the proposal of the Jews? He knew nothing of the murderous plot against Paul. It was God who kept him from granting the desire of the Jews.

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That eye which neither sleeps nor slumbers kept watch over Paul as it still does over every child of God. Festus demanded instead that some Jews should come to Cesarea and accuse Paul and he would hear the case. After he had tarried in Jerusalem for over ten days, he returned to Cesarea. Paul then appeared before him for trial and the Jews were there from Jerusalem. But it was a wild scene again. They brought many and grievous complaints against Paul, but they could not prove anything. This failure must have been the source of much excitement. It was then that the same scene which took place in Jerusalem was gone through once more. They cried out that he should not live any longer (verse 24).

But how calm the Apostle stands in the midst of that scene of turmoil. His words are brief and positive. "Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended anything at all." This shows that the same accusations were brought against him.

Festus remembered the former request of the Jews to have Paul in Jerusalem. To please them he asked Paul if he would go to Jerusalem. He refuses to be delivered unto them. If he is an offender, he is ready to die. Then it was when he appealed unto Cesar. Did he do wrong? Certainly not. He knew the Lord's will that he had to testify in Rome. Rome was the goal before him. He acted in this according to the will of God. Festus and Agrippa later declared that he might have been set at liberty, if he had not appealed unto Cesar. It was not lack of faith Paul exhibited in appealing to Cesar, but an evidence of faith and submision to the will of the Lord. Festus held a meeting with his council and declared "Unto Cesar thou shalt go."

II. King Agrippa visits Festus.

And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a

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certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow, I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers *stood up, they brought none accusation of such things as* I supposed: But had certain questions against him of their own superstitution, and of one Jesus, which was dead, whom Paul affirmed *to be alive. And because I doubted of such manner of questions,* I asked *him* whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded *him* to be kept till I might send him to Cesar. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him (Verses 13-22).

Agrippa and Bernice paid a visit to the new governor. The father of this king was known as Herod Agrippa and died under awful circumstances (Chapter xii) in the year 44. When his father died Agrippa was in Rome. He was too young to receive the kingdom of his father Herod. Eight years later, Herod, King of Chalcis, the uncle of Agrippa, died. He had married Agrippa's sister Bernice and Cesar gave Chalcis to Agrippa. Later Agrippa received the title as king. Agrippa I had left three daughters besides this son—Bernice, Marianne and Drusilla, the wife of Felix. Bernice, who was the wife of her uncle, after his death joined her brother Agrippa in Rome. She married a Cilician ruler but deserted him and joined again her brother in whose company she paid this visit to Cesarea.

The coming of King Agrippa solved the dilemma of Festus. He knew little of the case yet he was expected to make in the so-called "letters demissory," a full statement of the case. Agrippa was a Jew and he was also thoroughly Roman, so that Festus could expect help from him in knowing the facts about his prisoner. After the

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visit had lasted many days Festus lays the case of Paul before Agrippa. No further comment is needed at the hands of Festus. He shows his ignorance as a Roman heathen of the Lord Jesus and His resurrection, when he calls this great event a Jewish superstition. Agrippa then expressed a desire to hear the man and Festus was only too willing to show this favor to the king.

III. Paul before the King.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment, Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him (verses 23-27).

The presentation of Paul was made a state occasion. Agrippa and his wicked sister Bernice appeared in royal splendor and all the military and civic officials turned out. It must have been a splendid gathering which had come together in the audience chamber. After they had all entered and taken their places the rattling of a chain was heard and Paul was led into the presence of the assembled company. What a contrast! Perhaps they looked upon him with pity as they saw the chain. But more pity must have filled the heart of the great servant of Christ as he saw the poor lost souls bedecked with the miserable tinsel of earth. Festus addressed the King and the whole company. He frankly states what troubled him and that he expects the King to furnish the material for the statements he had, as governor, to send to Rome.

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In Christ Jesus.

By John James.

The meaning of "In Christ Jesus" is not fully realized unless the experience detailed in the seventh chapter of Romans has been passed through. And not only must the truth be thus known by us in an experimental way, so that the deliverance may be one of personal application to our own need, a need to which the conscience of the exercised believer has been awakened; but, we must also be careful not to trust our own wisdom to interpret it; but to learn, from this Scripture, what the experience signifies and what the conclusions are which we should deduce from it. How gracious of our God, what a proof of His deep interest in us, that He should detail our experience, as He sees and knows it, in order to save us from our own mistaken interpretations of it! In Rom. vii:14-25, an experience is narrated, and conclusions are drawn from it, through which every believer of Adam's race, of whatever character, disposition, temper, nationality, Jew or Gentile, Anglo-Saxon or Mongulian, Teuton, Celt or Arabian, must pass, if he would know the blessedness of being not in Adam but in Christ. A remarkable proof of its inspiration is that it depicts the experience of all alike. Whatever else there is that is utterly dissimilar in these various peoples, there is this that proves their common origin, that there is a similar law of sin in the members of their physical bodies; and that every one who has the divine life in him by new birth, has the same law of his mind, that is the law of his spiritual nature, and that these two unalterable, unchangeable laws, are in all alike, opposed the one to the other. The first revelation we have of these two natures, or laws, is given to us by the Lord Himself, in the unexpected teaching which Nicodemus received, when he came to the Lord by night so that he might not be seen by his brother Pharisees. The Lord said to him, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii:6). The flesh remains flesh; the new birth is not a change of that; nor does it make it any better. Neither is that which is born of the Spirit affected in its nature by that which is born of the flesh. It is begotten of God, and it cannot sin because it is begotten of God. When the believer sins, it is the flesh acting in him in opposition to the law of his mind.

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But it may be objected that the passages, 1 John iii:9 and v:18, do not say "it" is begotten of God, but "whosoever" is begotten of God. That is, that it is not merely the new nature that does not sin, but that the believer himself does not sin. This is quite true; but what is the explanation of it? For do we not know from experience, as well as from Scripture, that the believer may and does sin. This very epistle says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John ii:1). Yet the passage says, "Whosoever is born of God, doth not commit sin." Nor is the difficulty met by a closer translation as follows, "Not any one that has been begotten of God practises sin." Meaning, as some say, that he does not habitually practise it; but the passage goes on to say, "because His seed in him abides; and he is not able to sin, because of God he has been begotten." And chapter v:18 says absolutely, "we know that not anyone that has been begotten of God sins, but he that was begotten of God keeps himself, and the wicked one does not touch him." The first passage says that the believer cannot sin because no sin can come from what is born of God; and from the second passage we learn that there cannot be a second fall by the temptation of Satan of those born of God, for he that is begotten of God does not yield to Satan's temptations. Yet is there a believer that has not both sinned and yielded to temptation? What, then, is the explanation? It is found in Rom. vii:17 and 20, "It is no more I that do it, but sin that dwelleth in me."

But, it will at once be asked, is not that excusing sin; is it not antinomianism; is it not a denial of our responsibility if we sin? There would be good reason for this rejoinder if the passage were used as an excuse for sinning; but it is not so. The one who says "it is no more I that do it, but sin that dwelleth in me," is one who also says, "but what I hate, that I do;" and "the evil that I would not that I do." In saying it is no more himself but sin in him, he is just beginning to identify himself with what he is as born of God, and to sever himself from what he was as born of the flesh; which is the very thing that this passage does, in the epistle of John. God identifies His children with what they are as begotten of Him, and not with what they are as born of the flesh. It is no excuse for, nor allowance of sin; on the contrary, the epistle is written to us that we may not sin (1 John ii:1). What Rom. vii:20 does is to trace the evil and the good to their respective sources in order that we may not only condemn the sins committed, but that we may also condemn the sinful nature itself.

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It teaches us too not only not to identify ourselves with it, but to treat it as an enemy.

For (as we have seen, page 34) the law of sin in the members of our mortal body wars against the law of our mind; that is, against the law of the spiritual nature born of God. The two laws are in opposition; one is a law of sin, and the other is a law to do good; but the law of sin prevents the good from being carried into execution. This leads to the discovery that although, by virtue of being born again we have the will, yet that in ourselves there is no power. How to perform that which is good he finds not. Although he delights in the law of God after the inward man; showing what the nature of the new man born of God is; yet there is another law, or a constant unchanging principle, in his members, warring against the law of his mind, bringing him into captivity to the law of sin, which is in the members of the mortal body.

From this we learn that although we have the will to do good, the power to do it is not in ourselves; and that not only does the law of sin prevent us from doing the good that we would, but that, in the conflict, it overcomes us and uses our members for sin. The good that we would we do not; and the evil we would not that we do.

The body of sin (Rom. vi:6), that is the body which has the law of sin in its members; that "body of the flesh," which we have "put off by the circumcision of Christ" (Col. ii:11), that is the physical body on which the sentence was pronounced, "dust thou art, and unto dust thou shalt return" (Gen. iii:19), is now called "this body of death" (Rom. vii:24). If it be a body of sin, it is on that account a body of death; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v:12). When Adam sinned his body became a mortal body; that is, subject to death. Not a dead body until he actually died, but a mortal body. The body is the only part of man that is mortal. We never read of the mortal soul or the mortal spirit, only the mortal body; and man can only be dead by the death of his body (Matt. x:28).

It is the realisation and the experience of the misery of this condition that leads to the cry "O wretched man that I am! who shall deliver me from this body of death"? He cannot *deliver himself from the law of sin that is in it*; it becomes, therefore, experimentally to him, a body of death; not a dead body, for it is very active in sin, but a body in which sin, and *death by sin, are working.*

It is to this that God would lead all His beloved people in

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order that they may realize what Christ is to them in meeting that need. He is forced to cry out, not for help to overcome, but for deliverance from an enemy that has overcome him. The result is "I thank God through Jesus Christ our Lord." There is then for us, through Him, not only justification from guilt, but deliverance from the law of sin and death. The deliverance is detailed in chap. viii:1-11, but before that the last verse of chap. vii summarizes the result of the experience so far attained.

"So then I myself with the mind indeed serve the law of God; but with the flesh the law of sin" (Rom. vii:25).

This is not the delivered state, but the state that requires deliverance. It is the utmost attainment he can make in himself. He identifies himself fully with the new man that delights in God's law and wants to keep it, but, as we have seen, has not the power. And the flesh is seen distinct, and in its real character as serving sin. The next chapter brings in Christ and the Spirit. Then there is deliverance from the law of sin, but not until then.

"There is then no condemnation to those in Christ Jesus. For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death" (Rom. viii:1, 2).

What a blessed Gospel these words express! It is the second part of the Gospel. The first part is justification by the blood of Christ from the guilt of sins committed. The second part is no condemnation for having the law of sin in our members. But notice how it is that there is no condemnation. It is because there is another law that has not been mentioned in the seventh chapter, viz., the law of the Spirit of life in Christ Jesus. That is what we find comes into operation when we turn from self to Christ. We have life, but thank God it is in Christ Jesus, who has been through death; and the possession of that life sets us free from the law of sin and death; for in Christ we have died and are risen again. And, in addition to the life in Christ, the Holy Spirit of God is given to us who is the power that sets us free practically. So that we are not only free positionally by life in Christ, but also practically by the Holy Spirit in us. We are in Christ Jesus by partaking of the life that is in Him. The sign or figure of this was the breathing of the Lord upon them when He had risen from the dead (John xx:22). It was not the actual communication of His life to them at that time, for they had it before, but it was the sign of it, by which they might know that they had it. Then, in addition to life, they were to receive the Holy Spirit, which

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they did on the day of Pentecost. Now, since the transition period of the beginning of Acts is over, believers receive life in Christ and the Holy Spirit at the same time. So that when we believe we are free from the law of sin and death, because we are in Christ, and the Spirit is in us. But we need to learn this from the word and to go through the experience in order to learn that we have no strength in ourselves, and that we need to "abide in Christ;" that is in dependence upon Him, in order that His strength may be perfected in our weakness.

Then the next verse shows us how it is that life in Christ sets us free.

"For the law being powerless, in that it was weak through the flesh, God, having sent His own Son, in likeness of flesh of sin, and for sin, condemned sin in the flesh" (verse 3).

The law is powerless for good because of the material it has to deal with. In the flesh is no good thing; and as the law does not communicate good, but demands it, it only brought to light the absence of good in the flesh, and that it must be condemned. God, therefore, sent His own Son to be a sacrifice for sin, by which sin in the flesh has been condemned. And we possessing life in Christ, who has been through the condemnation, there is no condemnation for us. Life in Him who died and rose again sets us free from the law or dominion of sin and death.

"That the requirement of the law should be fulfilled in us, who walk not according to flesh, but according to Spirit" (verse 4).

To walk according to the flesh, is to walk in independence of God. It is an awful condition of sin. But to walk according to the Spirit is, in realized weakness, to walk in entire dependence upon Christ, whose grace is sufficient for us. Then what the law requires is fulfilled in us who are not under law but under grace.

There now follows the contrast between the flesh and the Spirit. Not, as in the seventh chapter, between the law of sin and the law of the mind merely; for when we have been brought to the experimental knowledge of our weakness, instead of fancied strength, and are therefore dependent upon the grace of Christ, the Holy Spirit comes into the conflict, as we read, "For the flesh desires against the Spirit, and the Spirit against the flesh; and these things are opposed to one another, that not whatsoever ye may wish, these things ye should do" (Gal. v:17). As long as we abide in Christ, that is, are dependent upon Him, the Holy Spirit takes up the con-

liet, and we are not in captivity to the law of sin. This is what is meant by walking in the Spirit. It is a condition from which we may slip whenever we become independent of Christ in our walk. We are not then walking in the Spirit. We must not suppose that once out of the seventh of Romans we can never get into it again. A believer walking out of communion and independent of Christ will soon, through the Holy Spirit being grieved, lose the sense of his standing in Christ; he will forget that the law of the Spirit of life in Christ has made him free from the law of sin and death, and he will, as to his state of soul, be "in the flesh" again. Before God the believer is in Christ from the moment of the new birth, and he is sealed with the Spirit; not because of any experience, but because of the efficacy of Christ's work. The anointing oil is put upon the ground of atonement (Lev. xiv:13-18). It is solely because of the blood of Christ that every believer in Christ is sealed with the Holy Spirit. But our being filled with the Spirit (Eph. v:18) depends upon the depth to which self-judgment has gone, and of the completeness and reality of our dependence upon Christ for grace to help in every time of need. Our own powerlessness against the law of sin in our members, drives us back from independence to the only right place for man to be that of dependence upon God. Independence in man or anywhere is a state of sin.

"For they that are according to flesh, mind the things of the flesh; and they according to Spirit, the things of the Spirit" (verse 5).

There is power in the Spirit of God, and the believer who walks in dependence upon God will experience that power; so that he will not be submerged by the law of sin, but be lifted above it, so as to have his heart and mind filled with the things of the Spirit. He will mind, or be engaged in the things of the Spirit of God. He will be holding forth the word of life to the unconverted, and in other ways have Christ's interests at heart. While they that are according to flesh will act according to their nature in minding the things of the flesh and the world.

"For the mind of the flesh is death; but the mind of the Spirit is life and peace" (verse 6).

The flesh has no link with God; the mind of the flesh is a condition of seperation from God, therefore it is spiritual death before even physical death, has taken place.

The mind of the Spirit, on the other hand, is life and peace. The Spirit witnesses of Christ to us; and Christ is our life, and He is our peace. These are the two parts of the Gospel in which we stand.

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"Because the mind of the flesh is enmity towards God; for it is not subject to the law of God, for neither can it be, and they that are in the flesh cannot please God" (verses 7, 8).

The reason that the mind of the flesh is death is that it is enmity towards God; and what makes it to be enmity is that it is not subject to God's law, neither indeed can be. When men sin by breaking God's law they incur the judgment of God, and hate God for it; while at the same time they despise the riches of His goodness and long suffering, that would fain lead them to repentance and faith. They will not submit to the truth that "they that are in the flesh cannot please God." If men would only confess the truth about themselves they would find God faithful and just to forgive their sins and to cleanse them from all unrighteousness. But, for this, they must put themselves into God's hands just as they are.

"But ye are not in flesh, but in Spirit, if indeed the Spirit of God dwells in you; but if anyone the Spirit of Christ has not, he is not of Him" (verse 9).

The sinful flesh is in us, but we are not in it. That is, we are not identified with it. The "I myself" is not the flesh that serves the law of sin, but the new man born of God. And now that the Spirit of God dwells in us, we are in the Spirit. It is His power that makes sin in the flesh to be no longer a law to us. This is true of every believer, for if any one has not the Spirit of Christ he is not of God at all. So the seventh of Romans is a Scripture of present application and profit now to those who have the Spirit; instead of its being made to apply to a condition which does not exist, viz., to believers who have not the Spirit, for there are no such believers. There are many believers in more or less bondage to the law of sin; but they have the Spirit to enable them to understand the truth that sets free (John viii:32). The word alone without the Spirit would not do it, nor the Spirit without the word. We could never get free first in order to get the Spirit; on the contrary, we need the Spirit to teach us, and the means He employs is always the truth of the word. He is called the Spirit of Christ because He produces conformity to Christ in the believer who judges the flesh, and walks in the Spirit.

"But if Christ be in you, the body indeed is dead on account of sin, but the Spirit is life on account of righteousness" (verse 10).

We now come in this verse to the culmination of the doctrine of deliverance while still in the mortal body. Christ is in us. And, as we have before seen, the Christ that is in us is the

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Christ that died and rose again. Therefore, as He is our life, the death He died for us is our death. So we read, "if Christ be in you the body is indeed dead;" that is judicially, not actually dead, the body is actually mortal, but judicially dead by the death of Christ. It is the body that is said to be dead because it is only by the death of the body that we can die. The soul and spirit do not die. Compare Col. i:22, and ii:11, R. V. "Dead because of sin," means that sin in the flesh entailed death upon us. But if Christ is in us, the death of the body because of sin has already taken place in His death. Some, however, hold that "the body is dead because of sin" means that the body is to be reckoned dead to prevent sin from acting. This is true, and follows, as a consequence, from what we have said. It is, however, what is only true of the believer who has died with Christ.

But the body being still mortal, if the Lord does not come and change it to immortality, it will die. But "the sting of death is sin," and that sting is taken out of the death of the believer; his actual death will not be "because of sin," for he has already died that death. It will only be because the body is still mortal and not yet redeemed. Death, for the believer, is the putting off the earthly house of this tabernacle (2 Cor. v:1), in order to be present with the Lord. But so fully is the believer delivered from death because of sin that if the Lord comes while he is still in the body, he will not die at all. The unbeliever can only look forward to the execution of the sentence of death upon himself. But the Lord's own words were, "If a man keep my saying he shall never taste of death" (John viii:52); and "whosoever liveth and believeth in me shall never die" (John xi:26). Is not this true of every believer who has departed in the faith of Christ as well as of those who will be changed at the coming of the Lord? Is it death because of sin to be absent from the body and present with the Lord (2 Cor. v:8)? But this subject properly belongs to verse 11. We have still to consider, "But the Spirit is life on account of righteousness."

When Paul said, "I am crucified with Christ nevertheless I live," he immediately added "yet not I, but Christ liveth in me" (Gal. ii:20). If it were only "I live," there would be captivity to the law of sin; but if it be "Christ liveth in me," we are free from sin as a law over us. Then follows, "and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This is the life of dependence upon Him whose strength is perfected in our weakness; because it is in realized weakness only that we

depend upon Him. Then it is that the Spirit is the power of the life which we live in the flesh, the result of which is practical righteousness. Only in this way can it be produced. God comes into the life of the creature brought back from the independence of the far country to dwell in God and God in him (1 John iv:13). His deeds now manifest by their character that they are "wrought in God" (John iii:21). God is the source and object of his life.

"But if the Spirit of Him who raised up Jesus from among the dead dwells in you, He who raised up Christ from among the dead will quicken also your mortal bodies on account of His Spirit that dwells in you" (verse 11).

This is the final answer to the cry for deliverance out of this body of death (see chap. vii:24). As that cry for deliverance was not occasioned by bodily sickness nor physical infirmity, the answer to it has nothing to do with invigorating the body while it still remains mortal. To introduce that subject into this Scripture, is not only to introduce error, but to displace the truth, and to divorce the passage entirely from its context. It is not physical infirmity that forces out the cry "O wretched man that I am! who shall deliver me out of this body of death"? The trouble is entirely spiritual. It is the law of sin in the members of the mortal body, not the physical condition of the body, which occasions both the cry for deliverance and the suited answer to it. Moreover, if it were true that the indwelling Spirit renders the mortal body of believers immune from sickness and disease now, that falls far short of what is revealed in this Scripture. The word "quicken" is the old English word for making alive, and that is the meaning of the Greek word (see R. V.). Whatever it is, it is something that will be done for all believers alike; that is, for all in whom the Spirit of God dwells. It is not something that is now being done for a class of believers, who think that by the exercise of some kind of special faith with regard to the physical body, that it is rendered immune from disease, but not death! As to which we merely quote, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv:22). We do not think that this special faith, which some claim to have, is to be made the rule for others; especially when Scripture for it is apparently so difficult to find that this passage is perverted from its purpose to support it. Even in the passage "Likewise the Spirit also helpeth our infirmities" (Rom. viii:26), the context shows that it is not physical infirmities that are helped, but spiritual. The Spirit

helps the infirmities of many a "shut in" saint, who never experiences physical amelioration, as much as He helps one who is in the most robust physical health, and perhaps a great deal more; for the weak one is likely to be the more spiritual and dependent. At any rate, whatever view any may have as to healing the body, we trust none will allow themselves to be robbed of the comfort which the right application of this Scripture gives us.

In verses 9-11 the Holy Spirit blesses us in three ways: First, as the Spirit of God dwelling in us, so that we are not in the flesh, but in the Spirit. Second, as the Spirit of Christ conforming us to Christ. Third, as the Spirit of Him who raised up Jesus from the dead, who will make alive these mortal bodies. This last is a future work; it has not yet been done in any believer; He will quicken your mortal bodies, Scripture says; when He does that our bodies will be changed from mortal to immortal. We know from 1 Cor. xv:53, 54, that when that takes place "death will be swallowed up in victory," not merely the body healed of some infirmity, or raised up from some illness. That it is future we know because 1 Thess. iv:17 reveals to us that it will take place when the Lord comes for His saints; which certainly He has not yet done. Verse 11 of Romans viii does not speak of the resurrection of the dead, but confines itself to that which is an answer to the cry of vii:24—the giving of eternal life to the mortal body, by which we are not only delivered from the law of sin in the members, but sin itself will then, but not until then, be eradicated from the body, when it will be changed from mortal to immortal.

The further work of the Spirit of God in the individual believer is revealed to us in what follows in chap. viii, which we may consider at a future time if the Lord will. But verse 11 reveals to us the only thing that now remains to be done to complete the great work of our salvation from the guilt, the power and the presence of sin. To God be all the glory.

Let us pray daily for the thousands of our brethren and sisters, who are drifting. Let us reach out after some of them and lead them through the Grace of God into a better knowledge of the Truth.

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Revelation.

CHAPTER XIII (*Continued*).

And a mouth was given to him speaking great things and blasphemy; and authority was given to him to act forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and those who dwell in heaven.

This "beast from the sea" proves himself morally *lower* than a literal beast, by using the power of speech, which distinguishes man from them, in boasting over all on earth, and blaspheming against all in heaven. His speaking "great things" clearly identifies him with the little horn of Dan. vii:8, 11, 25. This, too (and it is well to note it carefully), is the surest mark of diabolical possession; and no sooner is the devil cast out of heaven, than we find a man *distinguished*, even amongst a proud boastful race, by proud boastful words. My beloved reader, do let us permit the clear light of the divine *Word* to throw its holy beams on this disordered scene, and greatly will it affect our estimate of good and evil. Great words over all earth, blasphemy against all heaven! Where are the human courts of justice that do, or indeed, *could*, take any note of such? Were it so, the judge would have to step down from the judgment-seat; the jury-box would be emptied; and judge, jury, attorneys, prisoner, spectators, and all would be standing before a Judgment-Seat, empty now, but soon to be filled with Him who *humbled Himself*—the Son of Man—and all charged with the blackest of crimes.

For is not *pride*—exaltation—which in many subtle guises is in us all—the very "crime of the devil" (1 Tim. iii:6). And can there possibly be a worse crime than that of the devil? The crime that threw the first element of dis-

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order into a perfect scene, and brought all subsequent misery in its train?

As he who is nearest the Lord of glory in His path of shame and self-abnegation is surely most honoured in the ways of God; so he that is nearest the devil in his path of pride, is really (in a divine light), in deepest shame; whether he be, as this one will be, monarch of all Europe, or is only seeking to be prominent and admired in a far more limited sphere; say, even a little meeting of Christians.

It is the holy work of the Spirit of God ever to cast down high thoughts and all self-complacency in His people, close the lip from one "great thing," and open that lip in proclaiming the worthiness of Jesus only.

When one hears the boastings on every hand, the withering shame that is heaped on any confession of the true state of things: the vauntings of the professing church, as well as the triumphant claims of an infidel science—falsely-so-called—the day of which our verse treats does not seem very far off.

But notwithstanding all his "great words," a bit is in his mouth, and a hand is on the rein that does not permit him to go one inch further or one moment longer than shall carry out the will of Him who holds the rein. For forty-two months he may continue; but this is the limit of his activities. But this fact that the period of his evil doings, as well as of his evil speakings, is forty-two months, is another evidence that in *his purely diabolical character*, he does not begin his career at all till the *midst* of that last week, not at the beginning. He is doubtless in full harmony with the devil all along, as indeed are all the children of disobedience in whom he works to-day; but as long as the devil has entry into, or a place in heaven, he poses there (necessarily as it would seem) as an "angel of light;" and to be in harmony with that, a very marked degree of decency, morality, and religiousness would necessarily characterize those most active in his service upon earth.

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There is not a greater, or more wide-spread error, and one that is surely due to the devil himself, than that his ministers must be found in the openly profane, immoral or irreligious. Let a man be a respectable "church-member"—still more let him be what is called, and so often falsely called, a "minister of the gospel," and it sounds almost like a blasphemy in itself to say that such an one may still be a minister of Satan. How often do we hear it pleaded of some active "clerical" or "lay" opponent of the Cross of Christ that his life is "blameless." Nor need we doubt its truth in a certain modified sense. Even a "blameless life" in the eyes of men does not necessitate a living faith in Christ. Our own dear apostle, while his hands were red with Stephen's blood, his heart hot against all who were of "the way," and filled with zeal for his "religion" was, as he says *"blameless"* (Phil. iii:6). Let us not be deceived; for as surely as the Lord Jesus Christ found the "generation of vipers," the brood of the evil one—amid the most religious of men in His day, so are they to be found exactly in the same place to-day, and will be to the end, or rather till within three and one-half years of the end; *then* there will be a change.

For let the devil be fully exposed and cast out of heaven; then, since no more disguise avails for him, his servants throw off all disguise too; and this "Beast from the Sea" begins a career of *diabolical* wickedness, coming out in open defiance of all that is of God in the earth, a career so completely unparalleled in all the blood-stained history of earth, showing such a character as no man has ever yet shown, that he is spoken of as if he were another man altogether: an "eighth" head while "one of the seven."

Thus the rein is loosened; and he is *"permitted to make war with the saints* (Jewish saints as we have seen) *and to overcome them."*

Strange ways of God! The devil's man permitted to overcome God's men! "Evil" on the throne; "Good" in the

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"for rulers are not a terror to good works, but to the evil"? Here is a ruler who is exactly *that*: a terror to the saints. Well, the saints must wait awhile, and refresh their faith with such a song as Ps. xciv, and soon the Lord shall come to judge the earth; and then shall *"judgment return to righteousness,"* the devil be cast out, and we shall see a perfect expression of government according to God.

But *we* are living in neither the one time nor the other; neither in the full unveiled display of Satan's government, nor in that of the Lord Jesus. The latter is not reigning on His own throne at all; the former's veiled usurpation results in a mixed condition of things, such as we see about us on every side. And this has its own element of perplexity. The governments of earth are also veiled, being nominally Christian; and, at rare times, a true Christian may be found at the head of the affairs of State (and a very unhappy Christian he probably is), but nowhere is there a perfect expression of God's government on earth. Earth's King is rejected, and ought there not to be disorder when that is the case? Would not *order* be the greatest disorder? Yes, surely, for in that case even shew-bread becomes "in a manner common" (1 Sam. xxi:5; Luke vi:3, 4).

So God Himself sees to it that everything: Nature with its surface harmonies and universal conflicts beneath the surface; Providence in its beneficencies and its destructions, as well as politics, shall witness to unseen spiritual verities, and speak to an opened ear of God's Beloved Son rejected, the devil posing as an angel of light, and everything in confusion, under an external harmony or order.

The scepter of this "Beast" extends over *every tribe, and people, and tongue and nation.*" This [illegible] words is one of many used by the Holy Spirit to put the stamp of finality and completeness upon this final book of the Word of God, occurring exactly seven times. But whilst it certainly appears at first sight to admit of no exceptions at all; yet it may still be open to question whether, literally, every

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inhabitant on the earth is to be understood; or whether only that sphere is in view that is now before the Spirit, and with which this prophecy is dealing. A reference to chapter x:11, where the Seer gets his later commission; as well as to chapter xvii:15, the "many waters," on which the harlot is sitting, and which would correspond very closely to the sphere of the beast's rule, will go to show that that rule is certainly not absolutely universal.

An unlimited extension of his power over the whole planet would appear to be negatived too, by those scriptures that speak of other personages, as "The Assyrian," who appears to be distinctly an external enemy from the North and East of Israel's land; and who would hardly be subservient to the western monarch, or permit his subjects to be so.

"All that dwell upon the earth shall worship him whose names were not written in the book of life of the lamb slain from the foundation of the world."

Whilst I have thus written the words in exactly the order of the original, the weight of evidence would appear to be decidedly for the reading in the margin of the Revised. The use of the same words by the same pen in chapter xvii:8 is really conclusive of the intent of the Spirit of God here, the words "of the Lamb slain" being parenthetical. The blessed Lord was indeed *foreordained* before the foundation of the world to be the Lamb, as 1 Peter i:20; but the being "foreordained" is not the same thing as being "slain" from the foundation of the world.

Nor is it without profound interest to redeemed hearts to weigh the distinction between the two prepositions "before" and "from" in this connection. The former occurs only three times. It takes us back into the changeless scene: before this world, with all its sin and sorrow, came into being. God is there. His will is unquestioned: His love has its way unhindered by creature pride or unbelief. This phrase then is always connected with heaven, or eter-

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nity, and with the heavenly saints, never with the earth, or with Israel.

"*Thou lovedst me before the foundation of the world*" (John xvii:24). Precious truth for us is this eternal delight of the Father in the Son, and we may compare it with Prov. viii:30: "I was daily his delight." Yet, beautiful as it is, it would by itself, only be the beauty of a scene in which *we* had no part. But that is not His mind, so the next occurrence of the term finds us there too.

"*According as thou hast chosen us in him, before the foundation of the world*" (Eph. i:4).

And here we have a correspondence with the next words in Proverbs, "and my delights were with the sons of men." Blessed be His Name. He will have us with Him where He is.

But can the introduction of "sinners such as we" into such a place be accomplished without cost? No indeed, and this the third occurrence provides for in "*the precious blood of Christ as of a Lamb foreordained before the foundation of the world*" (1 Pet. i:20).

But "*from* the foundation of the world" is always in relation to the earth, and particularly to Israel as the centre of God's ways upon it, as may easily be proved by reference to its occurrences,* and this is further confirmation, were it needed, that we have Israel in view in all these prophecies.

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*Mat. xiii:35; xxv:34; Luke xi:50; Heb. iv:3; ix:26; xi:11; Rev. xiii:8; xvii:8.

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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 armour 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,
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, it 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,

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That "All have sinn'd, of the glory came 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.
"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 in the air.
My reader or hearer, will YOU be there?

1 Thess. iv:16, 17. 1 Cor. xv:51-57.—*Selected.*

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Important to all S. S. Workers. Before buying lesson helps for 1912 please wait till No. 2 of the Bible Study Course is published. It will be a complete analysis of the Gospel of Mark, the book from which the lessons are taken during 1912. It will cost only 10 cents. We shall have a special announcement of this in our November issue.

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Christ's Exposure of the "Larger Hope."

By Archibald E. Glover, M.A.

Ezek. xiii:19, 22, 23: "Will you pollute Me * * * to save the souls alive that should oot live, by your lying to My people that hear your lies? Because *with lies ye have * * * strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life*: therefore * * * ye shall know that I am the Lord."

There are two recorded instances in the Gospels, and only two, where Christ definitely deals with the character of the devil. In the one—John viii:44—He reveals him as "a murderer from the beginning," and "a liar." In the other—Matt. xvi:23—He declares him to be in fullest sympathy* with "the things that be of men," as distinct from "the thiogs that be of God."

Could any revelation be more humbling to man, who was made in the image of God, than this—that all in him is now so utterly contrary to God, that it has actually become the center round which the affections of "a murderer" and "a liar" revolve? And with what awful significance is it invested, when we further consider who that murderer and that liar is!

It is exceedingly instructuive to notice the circumstances, in either case, under which Christ makes the revelation. In the one—John viii:44—it is in connection with the attitude taken up by the Jews, who were rejecting His witness, toward His solemn utterance, "If ye believe not that I am He, ye shall die in your sins." In the other—Matt. xvi:23—it is in connection with the attitude taken up by a devoted follower and confessor of His Name,

*The word chosen by Christ deootes the exercise of the affectioos, and is so translated in Col. iii:2: *"Set your affection on things above."*

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toward the solemn announcement of the shameful death He was about to die. So that it is as possible for the natural man in the believing disciple, to think thoughts congenial to the heart of Satan as it is in the unbelieving rejector. Oh, what need to cry in a broken spirit before God, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any way of wickedness in me; and lead me in the way everlasting."

Now, in both instances, the heart of man is found giving expression to a *lie;* and in both, the lie is of precisely the same nature. The burden of it is none other than that of the first great lie in Eden—"Thou shalt not surely die." To the unwelcome word, "Ye shall die in your sins" (John viii:21, 24) the Jews reply, "'We be Abraham's seed,' how can we? Nay more, 'We have one Father, even God' —we shall not surely die." And when Christ speaks of His own approaching death of the cross, the heart of His loving disciple utters its lie also—"This surely shall not (οὐ μή) be unto Thee"—Thou shalt not surely die.

The striking feature is that in both instances Christ immediately connects the lie with Satan himself. Little as they might suspect it, he was "the father of it"; and the thought which they had voiced had its origin in the heart of the wicked one.

The two cases together, then, give us Satan's characteristic lie in both its aspects. In the one, he seeks to turn the thought of man away from the truth of God's determined purpose in the eternal and final judgment of the impenitent wicked. In the other, from that of His determined purpose in the eternal and final salvation of the believer through the blood of His Son's cross. As the murderer of souls, he sought to thrust his lie upon Christ, that he might hinder, if it were possible, the salvation of any soul through the atoning work of the only Mediator between God and men. Again, as the murderer of souls he insinuates his lie into the heart of "them that obey unrighteousness," that he may blind their eyes, cozen them into a false se-

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curity, and involve them only the more certainly in the final damnation which is to be his own doom.

It was in the determinate counsel of God that His Christ should go to the death of the cross. And it is not less in the determinate counsel of God that the rejectors of His Christ shall go to the second death of the lake of fire. The lie of which Christ says that Satan is "the father" turns upon these two points. To the Saviour he said, "Thou shalt not surely die," in order that he might, if he could, turn Him from His purpose in the sacrifice of Himself and so make salvation impossible for man. And to the rejector of so great salvation, he also says, "Thou shalt not surely die," only that he may embolden him in sin, and finally accomplish his hopeless destruction. In both cases he is revealed, through his lie, as "the murderer from the beginning."

He who has unmasked to us both the lie and the liar is God, in the person of His own Son. "God is love"; and the love of God nowhere shines out more conspicuously than in its exposure of the great liar's lie. What was the nature of that lie? On the one hand, to insinuate to Christ through the devotion of a loving disciple, that the love of the Father could never suffer the Son of His love to die in shame and degradation; and on the other, to persuade men that no matter what manner of spirit they are of, they "have one Father, even God," and the God of love will never allow them to pass to an irretrievable doom. To this Christ has but one reply—*Such a view of the love of God is from the heart of Satan.* It is peculiarly his lie; and his object in it is the murder of the soul.

When the lie was presented to Christ for acceptance, how did He receive it? Instantly with "Get thee behind Me, Satan." When it is offered to man, how does he receive it? To the perfect satisfaction of Satan. He produces the plea (1) of his religious standing, and (2) of the Fatherhood of God, as a complete argument against the "horrible creed" of final perdition (John viii:33, 41).

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And as it was of old, so it is to-day. In the very teeth of Christ's own statement, the lie is still adopted, wrapped up in a beautiful perversion, and sent forth as the doctrine of the exceeding love of God.

It ought to open the eyes of all who honor the truth of God, that those who are shewn us in the Word as the *listeners* to this doctrine are the disobedient (Rom. v:19), and the wilful rejectors of Christ Himself (John viii:24, 45). The *effect* of listening to it has been the entrance of sin into the world (Rom. v:12) and the hurrying of Christ out of the world (John viii:40, 59). It was just because He told them the truth that they believed Him not (John viii:45). And exactly so is it still. The doctrine of the second death in the lake of fire is repugnant to the heart of the natural man just because it is the truth of God, and because (as Christ declared) the natural man has affinity with Satan, not with God, and with Satan's lie rather than with God's truth. And so, in spite of the voice within, which bears witness to the truth when he hears it, he longs to get rid of it, stops his ears against it, and seeks to persuade himself that God is altogether such an one as himself.

Let all who bear the present day teaching of the so-called "Larger Hope" discern behind "the words which man's wisdom teacheth" the voice of the serpent of Eden, albeit he has "transformed himself into an angel of light." Christ discerned it in a Peter, and instantly put the lie from Him. And there are not a few to-day amongst the children of God who are bearing the same voice, but who are loth to recognize in it the voice of "the murderer" of souls, and "the liar" against God, because it comes through the lips of seeming "apostles of Christ" (2 Cor. xi:13).

Never was there a time when the exhortation was more needed—"Beloved, believe not every spirit, but prove the spirits whether they are of God: because many false prophets are gone out into the world" (1 John iv:1).

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Confining ourselves, then, merely to the particular line of thought presented by Christ Himself in the presence of *this doctrine*, the following brief considerations will suffice to shew the true origin and the real issue of the "Larger Hope." Any one can test them for himself; for the appeal is to "*the law and to the testimony*" alone.

THE TESTIMONY OF GOD THE SON.

Matt. xii:31, 32; Mark iii:29.

Christ says there is a sin beyond the reach of the pardoning mercy of God. "It shall not be forgiven him"—"*never*"—"neither in this age, nor in that which is to come."

The Restorationist gives an open denial to the statement.

Matt. vii:14.

Christ says that few there be that find "the narrow gate and straitened way" to life.

The Restorationist says that, sooner or later, all without exception will find it.

Luke xiii:23-28.

Christ says that "many shall seek to enter in, and shall not be able."

The Restorationist says that everyone of them shall be able.

Luke xx:18.

Christ says that the doom of those upon whom the Stone falls is irremediable; or language has no meaning. The brokenness of those who fall upon the Stone is remediable; but not so the brokenness of those upon whom the Stone falls.

The Restorationist contradicts the statement, and asserts that the one is as remediable as *the other*.

Mark xiv:21.

Christ says to Judas—"Good were it for that man if he had not been born."

The Restorationist says it would have been an incalcu-

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lable misfortune for him; for, however long and heavily his miseries hereafter might lie upon him, the endlessness of bliss in which they are ultimately to terminate would immeasurably outweigh them all; and the blessedness of his existence in the condition to which he is to be finally introduced would be infinitely in favor of the fact that he *had* been born.

Here let me draw attention to the three following positions, bearing upon this subject:

(1) *John vi*:70. If Judas is ultimately to be saved so also is the devil; for Judas "is a devil"; and the possibility of salvation in the case of one devil argues the possibility of the salvation of all devils.

(2) *Acts xx*:21. "Repentance toward God, and faith toward our Lord Jesus Christ" are essential conditions of salvation. But *"repentance unto salvation"* is only wrought by "godly sorrow" for sin (2 Cor. vii:10) and is always directed "toward God." And *the faith that saves* is that which carries its subject into actual union with our Lord Jesus Christ, making him partaker of the divine nature, in newness of life—the faith which worketh by love, producing an obedience in holiness inspired by the Spirit of God.

The Restorationist has to prove from the Word of God that a devil is capable of such repentance and such faith. If not, then Judas can never be saved (John vi:70). And if one man may be endlessly lost, the whole fabric of "Final Restoration" is shattered.

(3) There is no provision made by God for the salvation of demons (Heb. ii:16; 2 Pet. ii:4; Jude 6); nor yet for the salvation of those who, in this life, have "wilfully sinned" in a final rejection of God's grace, and love in Christ Jesus (John viii:21, 24; Heb. vi:4-6; x:26-29).

John xvii:12; Rom. ii:5-11; Rev. xxii:11.

Christ says, "None of them is lost, but the son of perdition."

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The Restorationist affirms that the soo of perdition is not so hopelessly lost as Christ would have us believe—an affirmation which amounts to this, that, if Christ's word is not final in the one case, neither is it in the other. If I am to believe that the son of perdition is not finally lost what security have I for believing that the rest of whom Christ speaks are finally saved?

Indeed, it is not a whit more unscriptural to say that a saved soul in glory can be finally lost, than it is to say that a lost soul in hell can be finally saved (Rom. ii:5-11).

The salvation of the saved is in virtue of their final choice of good in Christ, as "made unto them from God righteousness and sanctification and redemption"; and it is a state in which the will can never again determine towards evil. The damnation of the lost is in virtue of their final choice of evil in a wilful rejection of Christ so revealed; and is a state in which the will can never again determine towards good. The judicial mercy of God is seen in the one case; the judicial hardening of God in the other (Rom. ix:18).

For all who harden their heart, and will not to hear His voice, there remains nothing but the just correspondence—the hardening of the heart by God Himself. The one follows the other as necessarily as effect follows cause. The power to hear and turn which he once had is taken away from the obstinate refuser of God's long-suffering grace; the eyes which he deliberately closed are at last judicially sealed by God Himself, and the power to see again is for ever "taken from him" (Matt. xiii:12-15; xxv:29, 30; Mark iv:24, 25). "They *did not* believe * * * therefore they *could not* believe, because * * * He hath blinded their eyes, and hardened their heart; that they *should not*" (John xii:37-40). And the volume of the Book closes with the positive assertion of the truth of the final permanence of character in the direction of the soul's choice, as well for "the unjust" and "the filthy" as for "the righteous" and "the holy" (Rev. xxii:11). Hence,

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a lost soul can no more be finally saved than a saved soul be finally lost.

Luke xvi:26.

Christ says that between the just and the unjust, in the after state, "there is a great gulf fixed," so that to pass from the side of death to the side of life is as impossible as it is to pass from the side of life to that of death.

The Restorationist necessarily denies it.

Matt. xii:45.

Christ declares that "the *last* state" of the deliberately wicked man is "worse than the first." So also, says the Holy Ghost, using precisely the same words (2 Peter ii:20).

The Restorationist absolutely denies this. "The last state of that man," as he represents it, is beyond all conception good; for it is not "corruption" (even though God the Son, and God the Holy Ghost say it is—Matt. xii:33; Gal. vi:8), but "eternal life."

Such is the attitude of the advocate of the "Larger Hope" towards the utterances of God's own Son. That it is consistently the same towards those of the Holy Spirit of God will appear from the following comparison:

THE TESTIMONY OF GOD THE HOLY SPIRIT.

Psalm xlix:19; Jude 13.

The Holy Spirit says that the wicked "shall never see light," and that for them "is reserved the blackness of darkness for ever."

The Restorationist says we are not to believe any such thing; for that in God's light all shall eventually see light.

Exod. xxxii:33.

The Holy Spirit says that God will finally blot the wilful sinner out of the Book of Life (Psa. ix:5; lxix:28; Rev. xiii:8; xx:15; Cf. Isa. iv:3; Heb. xii:23; Rev. iii:5).

The Restorationist declares that God has no such intention.

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Phil. iii:19.

The Holy Spirit affirms that the "*end*" of the enemies of the cross of Christ is destruction.

The Restorationist affirms that it is no such thing—their "end" is everlasting life.

1 Tim. vi:5; 2 Pet. ii:1, 12-22.

The Holy Spirit declares that the deniers of the Lord who bought them are men "corrupted *in mind* and bereft of the truth," who, as such, are incapable of bearing the truth. So also says Christ most expressly (*Cf.* John v:37, 38; viii:43-47; xviii:37).

The Restorationist says that all such may, can, and eventually will, come to the knowledge of the truth: for that no such state is continuously possible.

Isaiah xxxviii:18.

The Holy Spirit says the condition of the lost is one in which they "*cannot hope* for God's truth."

The Restorationist flatly denies this, and emphasizes his denial by styling his theory "the doctrine of Eternal Hope."

Psalm lii:5; John iii:36; 2 Thess. i:8, 9.

The Holy Spirit says that those who know not God and that "obey not the Gospel of our Lord Jesus Christ" shall be "rooted out of the land of the living" (Psa. xxvii:13; cxvi:9; cxlii:5); that they "shall not see life"; that they "shall be punished with everlasting destruction* from the Presence of the Lord" (*cf.* Luke xix:27); and that "the

*The penalty meted out is here said to be of the nature of condign vengeance in the way of pure retributive justice—an expression which excludes any idea of *correction* (*i. e.*, of punishment with a view to the betterment of the offender). Typical illustrations of the force of its meaning are to be found in the slaying of the Egyptian by Moses (Acts vii:24); the "death without compassion" of "him who set at nought Moses' law" (Heb. x:28-30); and the judging of the great harlot, Babylon the great (Rev. xix:2).

The word used by our Lord, and translated "punishment" in Matt. xxv:46, is in perfect agreement with the thought of ἐκδίκησις though presenting the doom of the ungodly in a somewhat different

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wrath of God" thus fearfully manifested "*abideth* on them," constituting a permanent condition of being described as "death" (1 John iii:14, 15)—"the second death" (Rev. xx:14), from the power of which there is no deliverance (Psa. xlix:14; Rev. xxi:8; xxii:15. *Cf.* Rev. ii:11; xx:6).

The Restorationist says: Nothing of the sort. They shall surely be planted in, in due season. They, too, shall be shewn the path of life, and have fulness of joy in the presence of the Lord for evermore.

Rev. xxi., xxii.

The Holy Spirit affirms that the lake of fire and the doom of the lost belong as much to the fixed and final

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aspect; its primary meaning being, not "correction" but "*restraint.*" Lawless offenders, inveterate in their hatred of, and active opposition to, the known will of God (Luke xix:14; Rev. xx:8, 9), will no longer find themselves free, as heretofore, to break in upon the established order of His authority, and disturb the reign of absolute righteousness and truth, when God is all in all (1 Cor. xv:24-28; Rev. xxi:8, xxii:15). They will be relegated, together with the lawless one, to the "everlasting restraint" of a prison whose bars are "everlasting fire" (Matt. xxv:41), and whose bounds they shall never be able to overpass (Luke xvi:26).

The term αἰώνιος—"everlasting"—is used interchangeably with its equivalent—"for ever and ever" (literally, "unto the ages of the ages"), which, again, is the equivalent of the Hebrew phrase, "*le-olam-va-ed*"—"unto the ages and beyond." The limitless "and beyond" of the Hebrew is defined by its Greek equivalent, revealing an illimitable succession of "ages," and conveying, as far as it is possible for language to do so, the conception of endless duration. The substantive αἰών ("age") in itself denotes a time-period of indefinite (not necessarily of limited) duration. In the compound expression, "unto the ages of the ages," the idea is that of a series of time-periods merging into one another in a never-ending succession, and may be not improperly rendered, "unto the ages which (endlessly) succeed the ages." For the sense of "*le-olam-va-ed*" in its application to the wicked, compare Psalm ix:5 with x:16; and for that of its Greek equivalent, compare Rev. iv:10 with xx:10: whereby the Holy Spirit affirms finally that the duration of "the second death" is co-terminous with that of the life of the Lord God Almighty.

order of things, when God is all in all, as the new heavens and the new earth.

The Restorationist "takes away from the words of the book of this prophecy," and deliberately affirms that they do not.

In the light of all this, what is the conclusion to which we are irresistibly led? Simply this—that *the "Larger Hope" is a doctrine which makes God a liar, the Father, the Son, and the Holy Spirit.* There is no escape from it. We are shut up to it, when we honestly "try the spirits whether they be of God." In the light of the Word of God, and of the direct warning of the Son of God Himself, the doctrine of the "Larger Hope" is a lie, the father of it is the devil, and the end of it is the murder of souls.

He who made God a liar by his first lie, "Thou shalt not surely die," is still the same; and the lie that first took hold of man is the same that appeals most readily to him still. Every soul of man that lends a sympathetic ear to the doctrine of a second chance after death, with the ultimate certainty of everlasting life, for the reprobate wicked, is doing it at his own eternal peril; for he is a party to the Satanic sin of exchanging the truth of God for a lie, and of calling the very Truth Himself a liar.

When Christ was brought into contact with it, in the particular form in which it was presented to Him, He discerned instantly its true authorship and intent; and without dallying with it for one single instant, He cast the lie and the liar from Him. So, by Thy Grace, O Lord, will I. Suffer not Satan to get an advantage of me now, lest hereafter I "be ashamed before Thee at Thy coming!"

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Current Events and Signs of the Times
In the Light of the Word of God.

Civil Baptisms in France.—A certain Monsieur Contan, a French deputy of Ivry, near Paris, has invented a "civil baptism" in defiance and ridicule of the ordinance of baptism as commanded in the Bible. It has been taken up with much enthusiasm and is becoming very popular. Thousands of infants are "baptized" with this "civil baptism." The child is taken to the "Mairie," the City Hall, and the parents and "god-parents" present the child, whose name is registered. The parents then receive the following document, which we give in a literal translation:

"Marie Philiberte Seve, daughter of Louis Seve and of Philomena Charcoaset, gardeners at Flace, welcome to the great family of those whose minds are freed from religious dogma!

"In the presence of M. Philibert Seve and Mme. Marie Claudine Bacot, thy god-father and god-mother;

"I, Anthony Coron, officer of the civil authority, mayor of the commune of Flace-les-Macon;

"In the name of the universal principles of Free Thought!

"In the name of the glorious revolution of 1789, mother of the rights of man and of the citizen!

In the name of the French republic, democratic and laic!

I baptize thee and give thee these three commandments for which I take publicly and solemnly as witnesses and guarantors these thy god-parents, here present:

I. Thou shalt honor thy country, thy father and mother, and shalt serve them;

II. Thou shalt uphold with all thy strength justice and truth;

III. Thou shalt fear nothing except to do ill to thy neighbor.

And now, Citizeness Marie Philiberte Seve, return to the home of thy parents to be their joy and live in peace.

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Here follow the signatures of the mayor, the pareots and godparents.

Could there be anything more blasphemous? The reference to the revolution of 1789—to Free Thought, etc., is ominous. The beast of lawlessness raises its wicked head.

Church of Humanity. Still Worse.—A friend sent us a copy of a sheet, which, he informs us, was placed recently in hundreds of homes in the City of Buffalo. The name of the paper is "The Truth about God and Life," published in a little Kansas town. The first paragraph gives an outline for what this sheet of abomination stands.

"A cheerful greeting and best wishes for a long, happy, healthy, and wealthy life to all. This little educator is distributed by the Church of Humanity to introduce to all people Kerr's great discovery in nature that the universe contains no real god in nature, that man contains no soul and that life is ended forever in each person at death. That all gods, saviors, souls, saints, devils, spirits, angels, heaven, hell, purgatory, etc., are purely mythical, having no real existence whatever in nature. This church has over 300 members in the U. S. and is duly organized and incorporated to teach these discoveries," etc. The writer of these words of wickedness is evidently a very ignorant man. Every inch of the sheet is a blasphemy against God and His Revelation. It is however so outspoken in its infidelity that the large majority of people will throw it aside. Yet it shows that the predicted days of evil are upon us and that the "man of sin" "*who opposeth and exalteth himself above all that is called God*"—cannot be far away.

The Peace Treaty. An Alliance against War.—On August 3 treaties of unlimited arbitration between the United States and France and the United States and England were signed. That this is an event of great importance as well as of deep significance no one doubts. A New York daily states "the event marks the dawn of a new and auspicious era in the affairs of the nations;

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it means that the two greatest republics, together with the greatest of empires, have in these compacts dedicated themselves to the cause of international peace and to that end have given a pledge that all controversies arising among them, even those involving questions of national honor, shall be settled in high courts of law and reason." Similar treaties with the German Empire, the Netherlands, Sweden and Japan are passing preliminary stages. The press, especially the religious and semi-religious, is enthusiastic about this great step towards "their millennium." Universal peace is now almost in sight, they declare. President Taft comes in for the greatest share of praise for this great achievement.

"Man's Day" seems now to have reached its height. Could this present evil age, as it is termed by God's Spirit, bring forth a greater achievement than a universal peace, without Him, who is the Prince of Peace? The god of this age, Satan, is a being of wonderful wisdom and intelligence. He anticipates the coming of the Lord Jesus Christ to establish His glorious rule of righteousness and peace over this earth. He knows that the kingdoms of this earth, which he still controls, must soon become the kingdoms of God and His Christ. He knows that God has appointed a day in which He will judge the world in righteousness by that man whom he hath ordained; whereof He hath given assurance unto all, in that He hath raised Him from the dead. Satan knows that when the rightful King appears the second time, even this same Jesus, He will teach the nations to learn war no more. And now to blind the eyes of them that believe not, he brings about a movement which looks like a coming universal peace. Peace treaties, signing of papers, etc., do not mean the abolishment of war, that horrible, fearful thing of which a great general said, "War is hell." War is not a skin disease which can be cured by a few strokes of the pen and a few resolutions.

Peace will come. *It must come.* All the earth will find rest. Nations will have to turn their swords into

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pruning hooks and their spears into plowshares. Universal peace is bound to come and in its wake blessings untold for all the inhabitants of the earth. How do we know? Certainly not from the literature of heathen nations, nor from the writings of poets or philosophers. The Bible, the revelation of God, tells us about this great coming peace and blessing for the earth. But how will it be brought about? The Bible is not silent on that. It gives us God's purpose and method. Man's efforts cannot secure it. The present age called "Man's Day" (1 Cor. iv:3, marg. reading), does not wind up with a universal peace the result of legislation, nor with universal righteousness. The same Word which predicts a coming peace also predicts an apostasy, increasing unrighteousness and fearful judgments.

Universal peace, universal blessings and universal righteousness is in God's holy Word closely linked with the second personal coming of the Lord Jesus Christ. The result of His glorious manifestation will be "peace on earth." His coming however is preceded by the greatest upheavals the world has ever seen. With His coming judgments are bound to be executed, "for when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi:9). Peace without the Prince of Peace is a delusion. The student of the prophetic Word will find in these peace endeavors a striking confirmation of the predicted coming events. First a seeming peace established by political schemes and then that false peace will be taken from the earth (Rev. vi:1-4).

Good for the Kaiser.—A newspaper dispatch from Germany gives the substance of a conversation between Emperor William of Germany and a certain professor of theology who was trying to persuade the Kaiser that Jesus Christ is not God:

"The Emperor asked the professor if he ever said to his students, 'I am the vine, ye are the branches.' The answer was, 'No.' 'Do you believe,' continued the Emperor, 'that any professor before you ever said such a thing?'

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'No,' said the professor. 'Or ever will say it?' went on the Kaiser. 'Certainly not,' replied the professor. 'Good, then,' the Kaiser declared. 'Since no human teacher can or will speak as Christ spoke, I believe that Christ was not only man, but true God.' "

Commenting on this the Lutheran says:

"Does it ever occur to people who do not seem to hesitate to rob Christ of His Divinity that no mere man would dare to say: 'I am the Way, the Truth, and the Life'; 'Come unto Me all ye that labor and are heavy laden and I will give you rest'; 'I am the Resurrectiaon and the Life; he that believeth in Me, though he were dead, yet shall he live'?"

The Problem in Turkey.—The Turkish question is once more painfully in the foreground. The Young Turk movement has evidently failed and the infamous outrages of the wicked Sultan dethroned by the Young Turk revolution are repeated once more. We quote from an article published in the *London Mail*.

An experienced American traveller who arrived here June 24 from Albania and Montenegro confirms the account of Torgut Shevket's tactics published by the "Vaterland," and states that under cover of an apparent amnesty and armistice the Turkish troops are systematically destroying every human habitation and every crop and all other means of sustenance in the territory of the Albanian highlanders. The work of devastation is proceeding pitilessly, no lives being spared. Such of the old men, women, and children as have not made good their escape to Montenegro are butchered—the women after having suffered outrage. At the present moment some hundreds of women and children are cut off from Montenegro and encircled by the troops. Their escape is regarded as impossible.

At Podgoritza every effort is being made to feed the increasing stream of refugees. Miss Edith Durham, the well-known authoress of "High Albania," is working night and day to organize assistance on the spot, but supplies are scanty and money is urgently needed.

A telegram from Podgoritza to the "Vaterland" reports the burning of the villages on the northern shore of the Lake of Skutari. "This," adds the telegram, "does not tend to calm the insurgents." At the request of King Nicholas the Turkish Minister at Cettigne has gone to Podgoritza to see things for himself. He is stated now to be conferring with insurgent leaders there.

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Another leading magazine, *"The Contemporary Review,"* shows the failure of the whole movement while other journals coll for diplomatic and forcible intervention to rid Europe once and for all of Turkish rule. The "Contemporary Review" makes the following comment:

Turkey, the Turkey of all the Sultans down to Abdul Hamid, was a religious community which ruled other religious communities—the Greek, the Armenian, the Bulgarian—which it conceived of only as creeds, not as nationalities. That such a religious body cannot be transmuted in a twinkling into a political State is evident. Yet the Young Turks have been acting on the supposition that it could be thus metamorphosed, and that they themselves had accomplished the fact. *The problem, it seems to me, is not soluble.*

'And if over and above this internal difficulty, which I take to be insurmountable, others are added, such as hatred provoked by wanton cruelty—the cruelty which has been for ages inculcated by Islam—towards Christians, this artificial amalgam of nations and creeds, which is being temporarily kept together, may come to an end soon and suddenly.

And here the Young Turks have been extremely ill-advised from the first. The massacre of the Armenians at Adana is set down as one of the darkest blots on Young Turkey's 'scutcheon—and rightly. Hanging men in the streets of Constantinople for political opinions is another. The barbarous repression inaugurated in Albania by Torgut Pasha is a third. To these might be added the murders of Bulgarians, Macedonians, Greeks and Serbs, who have been done to death with the old religious fury which is as prevalent as ever. To me, however, one of the characteristic traits of the Young Turks is their cruelty to animals, which in polities does not come into consideration at all. But it is surely a fair test of culture. And when one reads of the tens of thousands of dogs (the number has been given at 270,000) transported to an island in the Sea of Marmora, and left there to perish slowly of hunger, one cannot think very highly of the authors of this method of ridding the capital of its four-footed scavengers.

Will the great powers intervene? They stood by calmly when some 15 and 20 years ago thousands of Armenians were butchered. *It is an interesting question to the student of Prophecy,* for behind the Turkish question, the "Jewish question" looms up. The overthrow of Turkey will bring the Zionistic movement a step nearer to its realization, and such an overthrow will be of immense significance for our times.

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The Heart of the Lesson.

The International Sunday School Lessons for October.
THE PROPHET EZEKIEL A WATCHMAN.
(Oct. 1. Ezek. iii:21.)
Golden Text Ezek. iii:17.

I. Lesson Outline.

1. The Vision of God (verses 12-14). 2. The Captive People of the Lord (verse 15). 3. The Lord's Message to Them (verses 16-21).

II. The Heart of the Lesson.

We shall miss very much in the study of the lesson unless we see that this prophecy of Ezekiel has to do primarily with God's ancient people Israel. Their setting aside nationally; their present scattered oppressed condition, and their future gathering together by the power of the Lord. While it is true that we can apply these things to spiritual matters to-day we must be clear as to the fact of their pre-eminent interpretation as to Israel. In our present lesson we have a portion which describes the presence of God among them as seen by the prophet. A presence revealed only by God to his opened vision; and what the meaning of that presence was by way of reproof, rebuke, exhortation to the wayward disobedient people. And ultimately (Chap. xi) the departure of God from that people as a nation, even as prophesied in Hosea v:15, and fulfilled in Matt. xxiii:34-39, Acts i:9-11. Our portion is from that section which speaks of God's presence among them as yet; and it tells us clearly what is the bearing of that presence upon them in that state.

Ezekiel is the divine watchman appointed by the Lord to the important and responsible place. And in a sense every believer in Jesus Christ at this present time is equally a divinely appointed watchman. This man of God is first of all called aside by the Spirit into the presence of the Lord to obtain a real vision of God's glory and majesty. Little of this was known to the people in their rebellion and waywardness. This same thought obtains spiritually with the saints at the present time also. Divinely called aside from the scene of the every-day life around us to the ob-

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taining of true heart visions of God and His majesty and glory; so having the personal fitting for the work of the Lord among men now.

In striking contrast with this one man of God in the presence of God, is the condition of the whole nation in captivity for their sins in a strange land. Even there the spiritually blind nation is going on in their rebellion and waywardness; and their hearts are full of murmurings against God. How these things are being continually repeated by the poor lost sinner at this present time. No wonder that Ezekiel sat down among them in astonishment. *No wonder his spirit was hot and even bitter because of the sin.* So will it be with us when we realize the presence of God. To them as sinners to-day God sends His divinely chosen prepared watchman with words of warning; and the great responsibility of it is pressed upon his heart. Yet withal there is given to him as unto us sustaining grace in all its necessary power to fulfil the divine commission. *The importance of it all can scarcely be realized apart from the divine revelation of the Lord's presence and power.*

THE LIFE GIVING STREAM.

(Oct. 8. Ezek. xlvii:1-12.)

Golden Text Rev. xxii:17.

I. Lesson Outline.

1. The River of Blessing from God (verses 1-5). 2. Its Life *Giving Power (verses 6-12).*

II. The Heart of the Lesson.

Our present lesson is taken from the last section of the book of the prophet Ezekiel, which has to do with the enrichment and blessing of Israel in the latter days, when Christ shall have come again and shall have put down all their enemies, and shall have blessed even the land which he has given to them by covenant in Abraham. *The scene is millennial and portrays an actual stream flowing forth from the temple of God in Jerusalem and bearing blessing wherever it goes.* It is the earthly counterpart of the heavenly stream of Revelation xxii:1, 2. This literalness must be kept clearly in mind while we look at the spiritual import and bearing of it all in our study of the lesson.

The point of issuance or source of the stream is suggestive: *the house of God indwelt by the Lord: everything is from Him;* and apart from Him even His house has no blessing for any soul or for mankind in general. Individually apart from Him we cannot bear fruit or do anything whatever (Jno. xv:4, 5 with Phil. iv:13). Coming forth thus from the presence of the Lord the life giving stream is ever enlarging as to width and depth. Yet all this fullness indwelt it at its source, and its completeness is made manifest as the need becomes known: *so is Christ* (Col. ii:9, 10). Never

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yet has the fulness of God's grace in and through Christ as to the Gospel been exhausted; but with increasing fulness it meets the need of precious souls at this present time. So in a marvelous way will this be true of the millennial stream of Ezekiel's vision.

Life giving blessing characterizes the flow of this river. The healing of the waters of the Dead Sea is suggestive of the removal of the curse ultimately. And to-day wherever the Gospel comes in saving power there is the removal of death and judgment and the curse from the heart and life of the believer; for he who is in Christ is no longer under condemnation (Rom. viii:1). The positive influence of this river is also seen in the fruitfulness it brings forth as respects the fish in its waters and the trees upon its banks; so providing food and necessary blessing for all who will come. So in a blessed measure does the Gospel to-day cause fruit to be borne to God's glory in the provision of that which is needed for souls: and bringing fruit into lives for God's honor; while the same lives bring blessing to all with whom they come in contact. Yet while we contemplate the spiritual application of it, the Hope looks forward to that day, the dearing one of Christ's return when all this shall be fully realised for Israel and for this sin cursed earth: and the cries from the heart are even so come Lord Jesus, come quickly.

THE RETURN FROM CAPTIVITY.

(Oct. 15. Ezek. i:1-11.)

Golden Text Micah. vii:18.

I. Lesson Outline.

1. God's Fulfilled Word of Promise (verses 1-4). 2. The People Strengthened (verses 5, 6). 3. The King's Readiness to Help (verses 7-11).

II. The Heart of the Lesson.

The proclamation of Cyrus with which our lesson opens is to be viewed more in the light of its being the fulfilment of the word of the Lord. When the seventy years captivity had accomplished the purpose of God, at the very moment and in the way promised they came to an end. God's grace and mercy are revealed in their precious and blessed fulness. So now when God has accomplished His purpose concerning any chastened child of His grace reaches its full fruitage in our deliverance and blessing (Heb. xii:6, etc.). It is well worth our notice that all things center in the rebuilding of God's House for His honor and glory. Even to-day the important things which men give such prominence to should be ever secondary to the one pre-eminent thing, the glorifying of God in doing His present alone work—that of heralding the Gospel of His Son to the saving of souls, and the building up of His people. This is the house of God that is now being erected to His name and honor.

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The call came to God's people in that day as it does now to bestir themselves in the Lord for the Work of the Lord. It was a genuine divine revival beginning with the people of God themselves; calling them back to their place of privilege and responsibility before the Lord. Even now all God's work among men begins with the calling back of His own to their place of privilege and blessing and responsibility before Him. Every low condition of spiritual life is usually to be traced to the sad declension of God's own people; to their spiritual captivity.

The call finds a response in the hearts which God has been preparing among Israel. And these had their place of help and blessing in calling all Israel to measure up to their privilege as His people. How marvellously God works in grace now to meet the need of the world and of His own people along this same line, and the prepared hearts are divinely sent to their mission of blessing and help to others.

Still further is God's grace and power revealed in the fact that all the captured vessels of the temple, formerly used in the service of the Lord and debauched to heathen service or to idleness, are restored to their proper place of blessing and service. Spiritually it holds good that when God's people depart from Him all their talents, time, means, service, etc., are debauched to the god of this world or to a dead ceremonialism that is nauseating to God. Through grace these are recovered by the Lord to His service anew when He has made His people willing in the day of His power. Yet remember that back of all this revival there was the yearning heart cry and hunger of many of the people of God. The frequented closets of the saints to-day will find their response in the blessing of God as sent forth to the world and the saints afresh.

THE FOUNDATION OF THE SECOND TEMPLE LAID.

(Oct. 22. Ezra iii:8-iv:5.)

Golden Text Psa. c:4.

I. Lesson Outline.

1. The *Foundation Laid (verses 8-10)*. 2. The *Mingled Emotions* of God's People (verses 11-13). 3. The Hindrance of the Enemy (verses 1-5).

II. The Heart of the Lesson.

Our lesson is the complement of the last lesson. In that we had the *preparation for the work which is here begun to be done* through the blessing of God. The work commences with the foundations of God's house which had been destroyed. Spiritually this holds good to the fact that every departure of the Lord's people from Himself touches the foundation truths of our faith and salvation; and these have to be recovered in every true work of grace that is done now. No revival that is worth anything but

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that begins with the recovery of the precious fundamental things concerning our Lord's person and work.

The resulting joy of the Lord's people is great on [illegible] hand. Yet on the part of some the present condition is so far below the former glory that tears spring unbidden to the eyes of those whose hearts are stirred for God's glory. Without pressing this matter too far we shall find that each recovery at this present time does not measure up in fulness to the things which have been lost. And while the heart is filled with joy because of God's grace being thus made manifest, yet at the same time there is an element of sadness because of the limited glory of God in the limited recovery of truth. Yet even this tends to cast the Lord's people more upon Himself in all their weakness and helplessness with the sure blessing of grace manifested toward them. Every recovery of this kind only serves to bring out more fully the forbearing love and mercy of God our Father as so well set forth in the words of our golden text.

No work of God can ever be done or even begun without the stirring up of the adversaries of the Lord and His people. Their methods as portrayed here are being repeated all through the centuries. First they seek to have us accept of their help in the work; and so often the people of God have been tempted to yield to their request. Remember, however, that no adversary of the Lord, no unregenerate soul, can ever do any work of God: can ever do anything to please Him in any way (Rom. viii:8). And we have no right to compromise God by accepting of their help in any way whatever. When they were refused this request, the true character of the enemy comes out in their determined opposition and their continued effort to weaken the hands of the people of God who are seeking to do His work in the right way to His glory. For a time they may seem to prosepr, but the work of the Lord cannot ultimately be stopped or hindered by the enemy. Our faith may be tested; but we must needs remember whose work it is: and who is responsible for its ultimate success. Then shall we be strong in the Lord and the power of His might.

A PSALM OF DELIVERANCE.

(Oct. 29. Psa. lxxxv.)

Golden Text Psa. cxxvi:3.

I. Lesson Outline.

1. Forgiveness by God (verses 1-3). 2. Recovery to God (verses 4-7). 3. Blessing from God (verses 8-13).

II. The Heart of the Lesson.

The title of this Psalm is suggestive. It is one of the so-called Korah Psalms. Comparing Numbers xvi:31-35 with Numbers xxvi:9-11 we see how grace intervened to the saving of the sons

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of Korah; and they appear in the Psalms in many of the titles as having some of them addressed to them. They are types of sinners saved by grace; and this Psalm is one for all such; among whom we all have our place through grace to-day. The Psalm is overflowing with precious truth for our hearts; but we can only skim over the surface of some of these precious things.

Forgiveness is the central thought of the first three verses. Forgiveness must ever proceed from God and that upon righteous grounds (Rom. i:17, iv:25, v:1). Then sin is righteously put away, and God's anger is turned aside, and His favor and grace shine upon us in Jesus Christ our Lord. This is the place of privilege and blessing that is ours to-day in our Lord and Saviour. But remember all is because of what Christ has done on the cross. The Psalm looks forward to this prophetically; while we look back to it by faith.

Recovery is more or less central to the next few verses, 4-7. The divine recovery through grace. God is seen as the God of our salvation whose anger is not against His people any more. But whose favor and grace are coming forth toward us in reviving and refreshing power and blessing. God can then shew forth the fulness of His mercy, and the greatness of His salvation. When the heart knows this it is filled with praise and thanksgiving unto Him continually.

Blessing from the Lord stands more or less central to the balance of the verses of our Psalm. The hearing ear of the recovered child is listening to the voice of the Lord through His word; and the message is one of peace that constrains the heart to walk in fulness of separation unto the Lord. Salvation in its fulness and power is apprehended by the heart; and the glory of God is beheld as the great end of all that He is doing and has done through grace for us. Then it is that the meaning of the cross is more clearly seen as set forth in verse 10. It is there alone that the mercy and truth of God meet together; there only the righteousness and peace of God kiss each other. And the fruits of that blessed work are ours to-day. All that follows of fruitfulness and blessing to the people of God is found based upon that completed work of Calvary by our Lord Jesus Christ. So we find that Christ crucified is central to our Psalm of praise and blessing; a Psalm which is addressed to sinners saved by grace.

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Notes on Prophecy and the Jews.

The Tenth Annual Congress of Zionism was held during August in the City of Bale, Switzerland. Prof. Warburg in a masterly opening address described the great changes which have been brought about in Palestine since Zionism came into existence. The different charitable and educational institutions and their progress were mentioned. In Haifa a magnificent technological institutioo is in process of building, as well as a National library, a museum and an experimental station are undertaken. Over 100,000 Hebrews live now in Palestine; the great majority of them is occupied in farming and in various industries.

Perhaps one of the most important statements made during the congress was that the Turkish government is about ready to recognize these Jewish endeavors officially. The three great financial institutions of Zionism are in a prosperous condition. These are the Jewish Colonial Trust, the Anglo-Palestine Trust and the Anglo-Leventine Co. These are situated in London, Joppa and Constantinople. The Jewish Colonial Society pays now a dividend of 6 per cent. Since the last congress the Jewish National Fund for the purchase of Palestine has increased $300,000. This does not look as if Zionism is on the wane. We shall give more detailed information of the congress and its work in our next issue.

On the eve when the 10th International Zionist Congress opened its sessions in Bale, the Zionists of N. Y. City held a meeting in the large hall of the Educational Alliance Building. Dr. Magnus delivered an oration which defines Zionism. It will be welcome to our readers who are not well informed on this great national movement.

"Zionism is the name of the attempt on the part of the Jews to bring the Land of Israel into the centre of Jewish life. The

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modern Zionist movement is about a generation old, and the first Zionist congress was held only fourteen years ago. Yet Zionism has penetrated the life, the thought, the very phrasing of the modern Jew. This attempt to establish the Jewish centre in Palestine has of itself already enriched the Jewish people with *an increase of character, of ideas, and of actual achievement.*

"The main contribution of Zionism to the modern Jews is the conception of the Jews as a people. The Jews are not a 'gypsy camp' nor are they only one of a number of religious sects, such as Baptists or Unitarians. The Jews are a people, with a national past, a national present, and a national future. Zionism is based upon the idea of Interoationalism, i. e., the preservation of nations—*the Jews among them—the development of their distinctive characters* and their peaceful interaction one upon the other. Zionism opposes a vague cosmopolitanism that would reduce all men and nations to one type. As a consequence, it opposes the assimilation, the absorption of the Jew, by the peoples among whom he lives. Zionism is the expression of the Jew's belief in himself, in his power to be of service to humanity as a Jew. The whole literature of Zionism and all of its practical achievements can be understood on the basis of these central ideas.

"*Zionism contends further that with the breakdown of the great* reservoirs of Judaism in eastern Europe, it is all the more necessary for all the Jews together definitely, to establish the national reservoir in its natural place—the land of our origin, the land in which our Bible was produced, the land toward which our people has turned throughout its entire history. Here, Zionism contends, Judaism may develop in its own atmosphere and upon its native soil. Here, at least, the Jews may be a majority and not, as everywhere, a minority. Here they may be concentrated and not dispersed. *Here they may have a territorial centre with some* degree of political autonomy and with a farming population, as the backbone of the domain. Here they may have a spiritual centre, and the Judaism here developed may in many ways be authoritative for, and enrich the Judaism of, the Jews in other parts of the world.

"Zionism has given birth also to the idea of a Jewish culture that can be estimated, if need be, apart from religion, in the narrower, technical sense of this term. Jewish art, the Jewish drama, *Jewish handicrafts, are largely in their beginnings, and the Jewish* music of an older day, folk music as well as sacred, has been made available for further development. This idea of a national culture has given many a Jew his place in Jewry. If the Jews were merely one of a large number of religious sects, a Jew, unsettled in his theology, would not know where or if he belonged within the

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Jewish denomination. The Jews as a people, however, have a place for every one born a Jew and desirous of remaining a Jew, quite aside from the intensity of his religious ideas or observances."

It is very true what Dr. M. says, "the Jews have a national future." Their national future is greater than their national past. Their own Prophets unfold this great future. May it soon be realized in the Coming of the King, the long rejected King, the Lord Jesus Christ.

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Commerce is developing among the Jews in Palestine very well. Many of the newcomers are placing themselves in business relations with their native countries in Europe and America and establish entirely new lines of business. There has increased especially the number of Jewish drug stores, book stores, modern printing plants, stores of ready-made clothing, and barber shops on the European style. All these were naturally established for the needs of the Europeans and are patronized almost entirely by them. The Anglo-Palestine Co. is of vital importance to all these new undertakings, as well as to many of the old ones.

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Every now and again a little gleam of light comes from the vast realms of the Czar, but the streak of dawn is very quickly obscured by gloom and darkness. Mr. Lucien Wolf's recent letter to *The Times* in regard to news which he had received from Russia—direct statements, in fact—affords ground for the most serious foreboding as to the near future of large sections of the Hebrew population in that unhappy country. That the Czar has actually sanctioned a return to a policy of cruelty and bloodshed, it is difficult to believe; yet it is positively asserted that a campaign against the Jews will soon be in full swing. Meanwhile, oppressive measures against the Hebrew people are being rapidly enforced, possibly to provoke an outbreak which would be urged as the justification for a massacre. In the midst of such painful conditions shall we not pray that God will arise and protect His ancient people?—*Christian.*

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The last year is also the first year for the entrance of Jewish young men in the Turkish army. Not many were ready to do their duty to their country, but one who knows even but few of the causes that prevent them from doing it, as, for instance, the poor physical conditions in which

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the Turkish soldier is placed in the barracks, and the ignorance of the Jewish young men of the Turkish language, which is used in the army (our men understand Arabic, which is the language of Palestine), he will not wonder that not more than forty answered the call for military service. But they who came, did so gladly and readily and they are good soldiers. One of them was promoted within a very short time to the rank of sergeant, and the officers are very much pleased with them. *This is then the first time, after two thousand years, that Jewish soldiers in Palestine stand ready to give their lives for the protection of that country.*

And it is another significant fact.

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Jewish immigration into the cities of Palestine is much more evident. *Wealthy Jews from Russia are visiting Palestine in large* numbers. It is true that not all of them find the possibilities in Palestine which they anticipated, but many of them who are more enthusiastic, and whose desire to settle there is strong, succeed in finding various activities and they settle there. These Jews, who have been used to a life of comfort in Europe, have joined some of the old settlers and have founded a new suburb—a new town really—near Jaffa, which they named Tel-Abib. This town, built on the American style, inasmuch as it sprang out as if by magic within one year of the sand of the seashore, is very beautiful. It is well planned, has wide paved streets lined with trees, every house is fitted up with water pipes and bath rooms, and they are built in a specified oriental style, surrounded by a garden. It is in all, something of which the Jews in Palestine are justly proud of. The Arabs and the European Christians were astonished at the remarkable achievement of the Jews, and their envy is genuine. All the residents of Jaffa, Christians as well as Mohammedans, take their holiday walks in Tel-Abib. The gates of this suburb are closed on Saturdays to prevent the entrance of vehicles, although the majority of its inhabitants are not religious, but the Jewish Sabbath is accepted by all as a holy day of rest. The atmosphere in Tel-Abib is naturally entirely Jewish, and the Hebrew language, in its beautiful oriental accent, is heard on every side. On the main street, the Herzl street, that leads to the sea, was built the Gymnasia Ibirth (The Hebrew High School) of Jaffa, a fine building in oriental style.

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Daily Scripture Calendar.

OCTOBER, 1911

October 1. "Thy GENTLENESS hath made me great" (Psa. xviii:35).

The word is variously reodered "goodness," "providence," "help," "condescension," "discipline," or "fatherly correction." All express the idea. Best of all the language is *future*. "Thy kindness is to make me great." You may have no honor *now* (1 Cor. 1:26-28), but presently all the universe shall know "He took the beggar from the dunghill, to set him among princes."

October 2. "Because thou hast KEPT the word of my patience, I also will KEEP thee" (Rev. iii:10).

Read the whole promise: These two "keeps" are the most momentous in all Scripture. They relate to your present attitude, and future safety. To be waiting the Lord's return is the highest form of Christian sanctification. Very few recognize the fact that He is *now* the Rejected One; a King without a kingdom. To be patiently waiting *with* Him will secure the highest privileges in His crowning day.

October 3. "BUT he was a leper" (2 Ki. v:1).

How often these words have fitted into your life and mine. Everything was going prosperously save *one*. If you only could have altered that "but." It was the incurable spot. See how much resulted from Naaman's "but." Healing to himself. Knowledge of God to the king. And honor to the little maid. So your sore may be blessed to others.

October 4. "MARANATHA" (1 Cor. xvi:22).

Read it as you will: "Our Lord is coming"; "Our Lord will come"; or as a prayer, "Our Lord come"! The meaning is essentially the same. It was the early Christians' watchword. It

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cheered them amid all depressions. Let it be your encouragement. Hold to the *fact*, and do not quarrel about the *manner*. He personally is coming back.

October 5. "To her was granted that she should be ARRAYED in fine linen" (Rev. xix:8).

This is a very deep Scripture. It hints at the resurrection glory (Dan. xii:3; Matt. xiii:43). By sin Adam, of all creatures, became unclothed. By redemption we are to be reclothed. What is true of the whole church, the Bride of the Lamb, is true of the individual Saint. Our present personal righteousnesses are the material from which is being woven the quality and beauty of our future personality.

October 6. "Our LIGHT affliction which is for a moment" (2 Cor. iv:17).

The idea is something weighed against another thing. Glory means *heaviness*. Nothing is so heavy as light, which constitutes glory. Glory is very heavy. It takes a great quantity of afflictions which are light as feathers, to balance a little glory. When we consider we are promised an *exceeding weight* of it, shall we wonder if the counterbalance be "much affliction?"

October 7. "Come ye yourselves APART . . . and rest awhile" (Mar. vi:31).

This is a call too seldom heeded. The quiet hour with Jesus is now very rare. Mind culture or physical culture take lead before soul culture. Do try and get a vision of God today. Do try and see yourself in His light. Remember you must go apart. Have some "mountain," some "desert," some "closet," and let it be the Lord's "Little Sanctuary."

October 8. "I am the WAY" (Jno. xiv:6).

All flesh have turned after the deceiver and "corrupted their way upon the earth." The Saviour alone can bring us back to God. So He is called "The way of salvation," "The way of righteousness," "The way of peace," "The way of holiness," "The way of life," "The newly made way." Millions have walked this bright path. Are you on the road to the "pleasures forevermore"?

October 9. "Despise not thou the chastening of THE ALMIGHTY" (Job. v:17).

This grand title which occurs near sixty times in Scripture, is

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half that number in the book of Job. The afflicted like Naomi (Ru. 1:20, 21) have found great comfort in God's *omnipotence*. Satan can plunge you into no difficulties from which the Almighty cannot rescue you. If the waves are strong, remember His arm is stronger. Leave impossibilities to His strength.

October 10. "The MESSENGER of the covenant whom ye delight in" (Mal. iii:1).

He is coming again to earth. The title is the name of an *office*, not of nature. "He took not on Him the nature of angels." "He is better than angels." It is the Son of God, the Messenger of the Godhead who is coming. Whenever He came in the past He proved a Redeemer (Gen. xlviii:16; Exo. xxiii:20). He comes to resurrect His saints, and redeem Israel. Can you abide His coming?

October 11. "Awake, awake, put on thy strength, O ARM OF THE LORD" (Isa. lxi:9).

This is a timely prayer for today. Long has God been silent in the heavens, and patient with the wickedness of men. The "arm of the Lord," speaking as men speak, stands for His great power (Deu. vii:8; Isa. lxii:8). Are you in depression over your own affairs, and the confusion around you? Remember all signs show that Isa. xl:10 will soon be fulfilled.

October 12. "Accepted in the BELOVED" (Ep. i:6).

Whose beloved? The beloved of the Father (Matt. iii:17). Then how complete and unalterable must your acceptance be. Nothing depends upon your variable affection, but upon the Father's unchanging delight in the Son. You are loved IN HIM, not in yourself. Let none dare challenge you, "What is thy Beloved more than another beloved."

October 13. "O Lord, I am oppressed, undertake for me" (Isa. xxxviii:14).

Among the many relations our Saviour bears, He is the Counsellor of the Old Testament, and the Advocate of the New (Isa. ix;6; 1 Jno. ii:1). The world's wisdom is sure to *mislead*. He is the wisdom of God. Do you need a *special pleader* to defend against Satan? He is the Advocate. "Trust then in the Lord, and lean not unto thine own understanding" (Prov. iii:5-6).

October 14. "Be PATIENT towards all men" (1 Thes. v:14).

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This is often very hard; especially when an enlightened conscience shows us *we* are in the right. Think then how Jesus acted. He never was indignant except when the honor of His Father was involved. All *personal* provocation He took with supreme patience. Learn, then, you may be zealous for God, but never angry for *yourself*.

October 15. "This is of a truth that PROPHET that should come" (Joo. vi:14).

Your Saviour is that prophet. A prophet is one who unfolds the mind of God. As you study the old Prophets, and read the explanations of teachers, do not forget that none can teach like Christ (1 Jno. ii:27). He alone can save you from wild fanaticism, or unbelieving indifference. Presume then upon His office and seek *Him* rather than human teachers, to instruct you.

October 16. "It is no more I that do it, but SIN that dwelleth in me" (Rom. vii:17).

This is one of the most remarkable and daring of Scripture statements. Have you entered this experience? Is your true self now committed to that which is good and holy? Do you tolerate sin only as an unwelcome guest that you long to be rid of? And if its presence distresses you, then you have made an immense stride into that grace which is *deliverance* from the power of sin.

October 17. "To me to LIVE is Christ, and to DIE is gain" (Phil. i:21).

You are happy in Christ, are you not? You realize that He hath avouched to be your Saviour to all eternity? Now think of this present joy as only the *infant* life of a babe. What shall it be when your are loosed from the swaddling bands of earthly restriction, and as a free perfected spirit enter upon the full life of glory? Death then is not so deadful, is it?

October 18. "Blessed is he that CONSIDERETH the poor" (Psa. xli:1).

Yourself may be too indigent to help them; but you can *think on their estate, if you want the blessing* (v:2-3). The rule is found in Psa. xxxv:13-14. Do you realize that the *larger* proportion of mankind are this moment in abject poverty? One of the greatest acts of Christ when He returns will be to deliver the needy (Psa. lxxii:12-13). Pray then daily for the coming of the *Helper of the Poor*.

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October 19. "I will not fear what FLESH can do unto me" (Psa. lvi:4).

The thought is to contrast puny man with the Almighty God. The worst thing men or demon can do is to kill our *bodies*. But God can smite the *soul*. Therefore we are to fear Him. Then, if by grace our souls are safe in Christ, we can laugh at every earthly harm; for we know that Christ's sheep can never perish, or be plucked out of His sheltering hand.

October 20. "All things WORK TOGETHER for good to them that love God" (Rom. viii:28).

Do not expect them to work this result *apart*. In chemistry two of the bitterest substances, combined, produce a sweet. The expression means *co-operation* (Mar. xvi:20; 1 Cor. xvi:16). *Three* factors are necessary to this combination: 1. Your submission in heart. 2. Your meekness towards those who harm you. 3. The fellowship of the spirit to *mix* your experiences for the final demonstration.

October 21. "And there shall be no NIGHT there" (Rev. xxii:5).

Every description of the eternal state points to a condition of light; unceasing light. We know how darkness *comes between*, and separates us from objects. No darkness there shall ever hide Jesus from our gaze (v:4). We know how crime and pain intensify in the night. All that belongs to "the former things," which shall pass away. The *stars* of the present night shall there be *suns*.

October 22. "I tell you BEFORE it come" (Jno. xiii:19).

"That when it is come to pass, ye might believe that I am He." Do you realize, when you hear the deity of our Lord assailed, what a powerful argument is contained in these words? Where is the statesman or newspaper editor, thick in the midst of current events, that can tell *how anything is going to turn out?* But Jesus, with perfect accuracy foretold the whole course of Christendom. What can His critics answer?

October 23. "Unto all them that love His APPEARING" (2 Tim. iv:8).

What? A crown shall be given. No one can love Christ's coming but those who expect *benefit* from it. If death brings our

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full reward, then we have no use for the Advent. Paul did not see it so. Christ's coming was to bring his crown; his day of triumph; his final honors. So He is coming to you; your Bridegroom to marry you; your Redeemer to resurrect you.

October 24. "All Scripture is given by inspiration of God, and is PROFITABLE" (2 Tim. iii:16).

Think of this wonder. At this moment multitudes of people, *with a multitude of different wants, are pleading some fragment* of this Scripture before heaven. One wants Balm, another wants Manna, another wants a Sword, another brings Praise. All find some sacred Promise as their special guarantee. *What other book has proved such a Golden Light in the journey of this wilderness* world?

October 25. "Be no more children, TOSSED to and fro" (Ep. iv:14).

Compare this with Heb. vi:19. The figure in both cases is of a drifting ship. Divine "doctrine" is an anchor. Men's views are but *winds to toss us. If you are firmly tied to Christ the ascended* and eternal Forerunner and Priest, no matter how many wild "deceits," "slights of men," or "cunning craftiness" blow upon you, your anchor will hold within the veil.

October 26. "He led them forth by the RIGHT WAY" (Psa. cvii:7).

Geographically, it was a *wrong* way, *for they constantly* doubled their own tracks. But it was the way of *discipline;* and that made it the best way. And this is what we are to learn from Israel: "My thoughts are not your thoughts, neither are your ways my *ways saith the Lord; for as the heavens are higher than the earth,* so are my ways higher than your ways, and my thoughts than your thoughts."

October 27. "The END of all things is at hand; be ye therefore sober" (1 Pet. iv:7).

Four solemn "ends" are definitely mentioned: 1. The Flood, Gen. vi:13. 2. Death, Ecc. vii:2; Heb. ix:27. 3. The Old Dispensation, Rom. x:4. 4. This Age, 1 Pet. iv:7. The signs of this last are upon us. They include the *activity* of the few; *famines; earthquakes; blasphemous religions;* great *moral confusion; multiplied riches.* Are any of these signs apparent? Then heed the warning, believer.

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October 28. "As He is, so are we in this world" (1 Jno. iv:17).

Taken as the standard, how was He? Had He riches or fame? Did He possess auto cars? Did His wearisome ministry send Him on vacation trips across the Mediterranean? Did He attend the theatre to learn how to preach effectively? We must not continue the blasphemy. Brethren, sisters, how far have you departed from His standard? Let your own conscience answer.

October 29. "Keep me from evil that it may not GRIEVE me" (1 Chron. iv:10).

Literally, "undertake for me." Jabez is an interesting study. About to undertake some difficult enterprise, he had no confidence in self, but prayed for aid. Like us, he was a *son of sorrow.* He feared it; but knew there was one way of deliverance. Notice, he threw Jehovah upon His own *covenant.* So may we base all our desires upon the Saviour's request. Jno. xvii:15.

October 30. "Keep me as the APPLE OF THE EYE" (Psa. xvii:8).

This is one of the sweetest of symbols for Divine protection. Eyes are valuable. So are we. Eyes have special shelters; a frame of bones and muscles; lids; lashes; softening oils; tears for cleansing. The saint has Father, Son, Spirit, angels and promises on his behalf. The exquisite sublimeness of the eye sets forth that close identity which exists between the Lord and His own.

October 31. "That which ye have, HOLD FAST till I come" (Rev. ii:25).

Never was there greater danger of losing it. It is the old-fashioned truth given so long ago. Jude warns that false teachers will try to wrest it from you. Notice the blessed juxtaposition. When all sorts of evil surrounds you, hold fast the truth you have. Do not dabble with *new* theories. He is coming. The confusion is proof of it. And His coming will indicate our faith in the old way of truth.

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Editorial Notes.

To Finish His Work.

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work" (John iv:34). Thus our blessed Lord spake to His disciples when they returned and said to Him, "Master, eat." Being wearied with His journey through Samaria He had rested at the well. He knew her who came to that well, her sin and shame, as well as her need, before she ever laid her eyes upon Him. "Give me to drink," was His first word to that lost soul. The Creator asking His sinful, lost creature to give Him to drink. What condescension! Step by step, in marvelous wisdom and gracious tenderness He led her on till her conscience is touched and her eyes are opened. Till she beheld Him as the "I am," the Christ of God; then she even forgot her temporal need; leaving her waterpot she heralded the good news in the city.

How it all must have affected Him who had come to seek and save what is lost. How His heart of love must have rejoiced as He saw her hastening back and as His omniscient eye beheld the many Samaritans who believed on Him. The wants of His real human body were forgotten as His heart was occupied with the will of Him that sent Him and His great work He came to do. His work is finished which He came to do on earth. It was completely finished on the cross. When He bowed His blessed head after the darkness was past and said, "It is finished," the work was done. "And behold the veil of the temple

was rent in twain from the top to the bottom." God's own hand did this to declare thereby that the new and living way by the blood of Jesus into the holiest, the presence of God, had been made. The work of the sinbearer on the cross is finished, atonement is made, God's righteousness fully satisfied and exalted, yea, peace in the blood of the cross has been made once for all. Praise unto God for this finished work of His own Son, which is our hope of salvation and eternal glory. We rest in it in perfect peace and assurance, knowing that all was done.

And now the blessed One is finishing another work the Father has given Him to do. It is His priestly work and work as the advocate of His own. He began this work with His entrance in Glory and ever since He sat down at the right hand of the Majesty on High He has been serving in behalf of His people, His members on earth. Redeemed by Him we have His life and our life is thus hid with Christ in God. He prays not for the world, but for them whom the Father has given to Him. And as they are brought to the knowledge of Himself, added to His body, He upholds them on the earth. In trials, sorrows and temptations His mighty arms of love are about His own. He never fails to keep each. And He constantly restores when we fall and fail in our walk. He knows no discouragement in this. But this priestly work will be finished some future day. Once more He will be able to say to His Father, "I have finished the work Thou gavest me to do." It is finished. When will that be? When all His redeemed are with Him in Glory. When His church, which He loved, for which He gave Himself, which He sanctified with the washing of water by the Word, will be presented by Him a glorious church, not having spot or wrinkle, or any such thing, then His work He does now will be finished. It will be as perfect as His work on the cross. All who trusted in Him will be kept and brought home to be glorified.

But even then His work is not yet finished. All things

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are to be subjected under His feet and He is to bring all in subjection under God. He is to rule in the midst of His enemies and subdue the earth, ruling it in righteousness, manifesting His Glory in and over the earth. This great work necessitates His personal return to this earth. His work He came to do first of all necessitated His appearing in the form of man. He had to take on a human body. His work as priest and advocate did not begin till He had died, was raised from the dead and ascended into Glory. His coming work to rule as King in righteousness and put down all enemies of God cannot begin until He has His co-heirs, His redeemed, with Himself and is manifested in Person out of heaven. Then He will reign as King. But this work will also be finished. Once more He will be able to say, "It is finished." "For He must reign, till He hath put all enemies under His feet. The last enemy, death, is destroyed. For he hath put all things under His feet. But when He saith that all things are subjected, it is manifest that He is excepted, who subjected all things to Him. And when all things shall be subjected to Him, then shall the Son also Himself be subjected to Him who subjected all things to Him, that God may be all in all" (1 Cor. xv:25-28). Then He will deliver up the Kingdom to God the Father.

What comfort and assurance all this brings to the heart of the believer. In Isaiah xxvi:12 we read of the future confession of converted Israel. His people will declare then, "Thou hast wrought all our works for us." May we as His redeemed make this acknowledgment to Him and praise Him for it.

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Thou Hast Made Me Glad!

And what joy and comfort there is for us in this, "For Thou, Lord, hast made me glad through Thy work; I will triumph through the works of Thy hand". (Ps. xcii:4). He has worked for us to make us glad, to fill us with the joys of salvation. How grieving it must be to

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Him and His Spirit, who is here to take of the things of Christ and show them unto us, if we do not enter into this gladness? A Christian should constantly rejoice in the blessed present and eternal results of the work of Christ on the cross. The assurance that all is right, our sins are all put away, we are saved and safe and eternal Glory is before us, should fill us daily with gladness. Alas! that it is not always so. It reveals the power of the present things of this passing age. Where troubles arise we are so apt to lose our joy and gladness in what He has wrought and bestowed upon us. It should be the other way. We shou glory in tribulations and rejoice then in the possession of blessings which are real and abiding. How He does want us to have our joy full and be glad through this work. Many days pass in our lives when we do not think of Him as the glorified One still working in our behalf. We carry our burdens and sorrows, weep our tears of disappointment and complain, when our eyes should rest in faith upon the Lord, who knows our burdens and bears them for us. Just one believing thought and remembrance, who He is, what He can do and what He does do for us should wipe every tear and change the murmurs to a song of gladness and praise. We struggle along, often defeated by the enemy and our old flesh. Yet His work has put victory on our side if we but claim it. We can and should rejoice looking back to the cross, what He has done there; looking up and knowing He lives and lives for us, joy should be our daily portion and strength; looking forward to His coming, the glorious consummation of His work, our joy should be the greatest. Then His work will make us glad, when we see Him face to face and enter upon our never ending inheritance in Glory.

Everything in this age seems to combine to rob God's people of the reality of our salvation and to dim the fast approaching day of glory. We find it constantly, if we do not keep close to our Bibles and close to the Lord, closer and closer, the reality and present enjoyment of these

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blessed things of our salvation fall behind. Keep us, Lord, in days of darkness and spiritual decline and make the hearts of thy people glad through thy work. Give us victory.

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Lift Me! Light Up!

The unhappy Russian Stolypin, whose hands were besmeared with the blood of many innocent victims and whose career was suddenly ended by a murderous bullet, uttered two sentences before he passed into eternity. "Lift me! Light up!"

What truth they reveal and what despair they contain! The soul that knows not the Lord Jesus Christ and His salvation in passing out of this life into eternity must feel itself sinking, sinking, sinking deeper and deeper. Earth's light flickers out and the blackness of darkness enshrouds the unsaved soul, which rushes on into the outer darkness forever and ever. *Lift me! Light up!* but it was too late.

Solemn facts these are. And this is repeated every day, God only knows how often. Men and women rejecting God's salvation, thousands and thousands neglecting so great a salvation pass out of this life into a Christless eternity. May God the Holy Spirit fill our hearts with the deepest compassion for the unsaved about us and give us a yearning for their salvation. How can we rest if we know the Gospel unless we feel that we are debtors to all and reach out for the unsaved, giving them the Gospel and pray for their salvation. It is true the Gospel will be increasingly rejected. Men and women are being blinded by the god of this age and because they received not the love of the truth. As it was in the days of Noah so shall it be when the Son of Man cometh. Then the mass of people rushed on towards judgment. It is almost the same to-day. But this does not release us from our responsibility to preach the Gospel. We have a work to finish in this age, before the night comes. May He help us to be faithful in holding forth the Word of Life.

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The Bable of Tongues.

When one reads the current literature, religious and secular, one is surprised at the confusion which exists. It is a veritable Babel. And all because man cuts loose more and more from God's revelation. We give a few clippings from a number of papers and magazines:

> We men of Earth have here the stuff
> Of Paradise—we have enough!
> We need no other thing to build
> The stairs into the Unfulfilled—
> No other ivory for the doors—
> No other marble for the floors—
> No other cedar for the beam
> And dome of man's immortal dream.
>
> Here on the paths of every-day—
> Here on the common human way
> Is all the stuff the gods would take
> To build a Heaven, to mold and make
> New Edens. Ours the stuff sublime
> To build Eternity in time!

"What defiance! And yet they express fully the spirit of the times."

In the annual address to the Philosophical union of the University of California, delivered at Hearst hall to-night, George Santayana, professor of philosophy at Harvard, made a notable contribution to the critical literature of this country.

In another pass[illegible]id explaining the main thought of the pragmatism:

"There m[illegible]ght be [illegible]one g[illegible] there might be several. They might surviv[illegible]ecu[illegible]. We [illegible]not tell. Our observation must go on."

Again the le[illegible] philosopher said:

"The universe is no experience; it is unfinished, and there can be no ultimate because it is never ended. What a day may bring forth is unknown, even to God."

Professor Santayana [illegible] the progress of American philosophy a new hope for the future of the race.

This Professor ought to drop out a few letters from his name for surely he does the work of Satan.

The "learned Professor" according to God's Word is

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only a fool. And such wicked stuff is heralded as learning and believed!

A warning of the world's end was placed on record yesterday with County Recorder Godchaux. It professes to be a "declaration" of two of Alexander Dowie's successors in the priesthood of Zion City, Ill., and sent from the center of light it sets forth:

"Be it known unto Judah and unto Israel and unto all the world: Before the close of the year of our Lord, 1912, Jesus the Christ, *the Son of God, * * * will come forth from the eternal* throne once again to teach and preach the gospel of healing, holy living and salvation to every creature, and to heal the sick of every disease and every affliction."

According to the Zion City announcement, the Messiah will appear first to eight men and a specially selected high priest, and after 45 days these will present him to the world. The document *proceeds:*

"The Christ will be revealed in the City of Zion built by God as foretold by Elijah as a preparation of the way unto all who shall await his second coming * * * so the people of Zion who shall remain true to the holy covenant in these 2,300 days of sifting shall behold their city rise again in a new glory of righteousness and prosperity.

"H. L. B.
"JOHN T."

Here another phase of Satan's work confronts us. He appears as an angel of light. In this way he keeps his victims away from the cross and disgusts unsaved people with the Bible and Christianity. How will it all end? May He soon appear who only can bring order out of the present day confusion.

Not True. Some one sent us the *Sunday School Journal* and *Bible Students' Magazine* published by Eaton and Mains and Jennings and Graham, the Methodist Episcopal Book concerns. This journal for September makes repeated attacks upon the authenticity of the book of Daniel and to impress it upon the young that Daniel did not write this book, but that it was written several hundred years later. We quote from this Methodist Sunday School Journal:

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"The book of Daniel occupies a place by itself in the Old Testament, owing to the exceptional features which it presents and the peculiar difficulties with which it confronts the reader. It has been the subject of much discussion and controversy, especially in recent times, *and most Christian scholars now hold views*) both of its interpretation and of its literary character, authorship, and date, different from those which were formerly accepted by the church." The *Book of Daniel:* (1) CONTENTS—There are two parts, the first (chapters 1 to 6) consisting of a series of narratives, describing the experiences of Daniel and his companions in the three reigns of Nebuchadnezzar, Belshazzar, and Darius the Mede; and the second part (chapters 7 to 12) consisting of a series of visions, represented as seen by Daniel in the reigns of Belshazzar, Darius, and Cyrus. (2) DATE AND AUTHORSHIP—While some speak of Daniel or a contemporary as the author, and hold that the writing of the book took place soon after the termination of the Exile (B. C. 536), the best opinion seems to be that the book was not written until the days of Antiochus Epiphanes (B. C. 164), in whose reign the Jews suffered severe religious persecution. In this view the apparent prophecies of the future are in reality past history, given the form of ancient prediction. The process of reasoning by which these conclusions are reached can be followed in The Expositor's Bible (Farrar), The Cambridge Bible (Driver), Dummelow's Commentary, Hasting's Bible Dictionary (page 682).

This piece was written by a man named Osmun, who rebabbles the foolish inventions of a Canon Farrar and others. But it is not true, but false, that most Christian scholars hold these views advocated in the above. The ripest scholarship has always held to the authenticity of Daniel. It is true some "would be scholars" with the little knowledge which is a "dangerous thing" have sided with men like Farrar, Driver, Davidson and others and rehash their stock of trade.

On page 695 of the same journal another writer makes the same statement concerning the book of Daniel.

One is deeply pained at such false statements and attacks upon the Holy Word of God. No other book has been so much attacked as the book of Daniel. No other book has been so gloriously vindicated in authorship, inspiration and revelation as this book. The men who repeat the long exploded theory that the book of Daniel was written during

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or after the period of the Maccabees do a wicked work. It is doubly wicked when these false statements are presented to the young and their faith in the infallible Word of God is undermined. These men make infidels faster than Ingersoll did.

Yet some of the Bishops of the M. E. Church like Bishop McDowell and Bishop Nuelsen believe in the inspiration of the Bible, the authenticity of Daniel and the premillennial coming of Christ. They are the men of authority in that system. How great their responsibility! And what would good John Wesley say if he were to see these denials of his followers?

✣

Special Book Offer. We invite our readers to read over the list of special combination offers of books and Bibles, which appears for the first time in this issue. We are not in the regular book business or we could not make such offers to our readers. Our aim is to circulate good books at the very lowest prices. Besides our own books which we put in at about actual cost price we have added some special volumes. Some of these sold all along for $1.50 per volume, but we offer them in combination offers at 50 cents and less. Among these we mention Dr. Edersheim on the Temple and its Worship; Jewish Social Life; Prof. Bettex Science and Christianity and The Word of God. A. Saphir, the Sinner and the Saviour and the Good Shepherd finding His Sheep. The reader will also notice that there are special inducements to procure books like Daniel and others in quantities at greatly reduced prices.

These special offers are only good for November and December. We hope many will avail themselves of this good opportunity. If you want books not mentioned in this list let us know and we will accommodate you.

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My Lord of Glory. Often we are asked to furnish back numbers of "Our Hope" in which special editorials on the Person and work of Christ appeared. These we cannot furnish because many issues are out of print. However, these editorials are published in a volume under the title "The Lord of Glory." The second edition has just been issued. It is bound in a very fine style. There is no better book to circulate among Christians, and it is especially well adapted for family worship. The price is $1 and $1.50 for a special leather bound edition. But read the special offers and you will find that in combination with other books the fine cloth edition will cost you 50 cents and less.

✠

Studies in Zechariah. The seventh edition of this work on the Prophet of Glory has been published this month. It has a special foreword. The price used to be 75 cents in cloth covers. We have reduced it to 50 cents and in some combination offers to 25 cents.

✠

Daniel. As stated before the 5,000-copy edition of the book on "Daniel" has been published. The popular edition at 50 cents postpaid is very suitable for distribution. Canon Farrar's jumble on Daniel has been popularized in the "Expositor's Bible" at 50 cents, and we have issued our book at the same price to counteract his evil teachings. The enemy is very busy circulating his attacks upon the truth. May God's people wake up and do their duty. We pray for an early disposal of the 5,000 copies we printed and then for a larger edition.

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The Rocky Mountain Bible Conference held in Denver was well attended and greatly blessed by God. Dr. Grey and A. C. Gaebelein gave the messages and through His Grace many hearts of His people were refreshed.

In Flagstaff, Ariz., the Editor held a week's meetings. Some Indian missionaries attended and we praise our Lord and Master for the help and blessing He gave. Then our way led to the extreme southwest, to Phoenix, where we had a very blessed time and God owned His Word in a marked way. We thank God and take courage.

We thank our readers and friends for their prayers in our behalf, for physical strength and spiritual help. They were abundantly answered.

✠

Texas Meeting

We will be glad to welcome all our Texas friends in Galveston during the Bible Conference in the First Presbyterian Church Nov. 19-26. This Conference is arranged for the entire State of Texas and a hearty invitation is extended to all Christians of all denominations to attend. While the sessions are held in the First Presbyterian Church the Conference itself is interdenominational. The speakers are C. I. Scofield and A. C. Gaebelein. Two sessions will be held each day and three on the Lord's days.

For programmes, information concerning board and lodgings please address Dr. Judson B. Palmer, Y. M. C. A., Sec'y, or Dr. Robert McAlpin Hall, Galveston. We desire to add that Galveston, in November, is at its best. We look forward with pleasure of meeting with hundreds of Christians of that great State. The same brethren will visit other places in Texas.

✠

Mr. F. C. Jennings has written an excellent pamphlet on the teaching of that pronounced critic of the Truth of God, Dr. Lyman Abbott. We hope it will have the largest possible circulation. Three cents a copy, postpaid, or $2.50 per 100 copies.

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Bible Study Course.

Thousands of the Bible Study Course No. I on the book of Isaiah have been sent out. The plan has met with a universal approval. Numerous Bible classes have been started all over this country and in Canada. We are thankful that the plan has met with such a hearty response. Still more glad are we to know that so many are praying for a Bible Study revival. It seems almost as if it has already come.

We want to assure our readers, that if our gracious Lord, on whose blessing *all* depends, gives us the strength and the necessary means, we shall continue in this work till every book of the Bible has been covered. We are now at work on the Gospel of Mark. This will be No. 2 of the Bible Study Course and we hope to have it ready for mailing early in Decemb[illegible]. It will only cost 10 cents and besides a complete analy[illegible], it will contain many annotations, which, we trust, will be of much help to all Sunday School workers.

We hope it will be used in Sunday School work as a lesson help throughout the year. Sunday Schools and Bible Classes may have it in quantities in greatly reduced prices.

The pamphlets which follow will be, most likely, on Romans, Galatians, Ephesians, Colossians and several Old Testament books, like Genesis, Exodus, etc. When the whole Bible is done in this way a simple, practical and cheap Bible course, which leads into the study of the Bible itself will be in the hands of thousands of Christians.

This course can be taken up at any time. If you take up the study of one book and order the pamphlet covering that book you are not obliged to continue with others.

We desire to suggest to those who want the entire course of Bible Study Pamphlets to send us their names at once. As these pamphlets are issued at such a small cost we

cannot afford to spend postage for bills and statements, but expect that the little amount is sent in at once. Perhaps a simple way would be to send one dollar on account for single pamphlets. We can credit this and after ten or more pamphlets have been issued we notify these subscribers.

Also, please let us know at once, if you desire these pamphlets in quantities. The first edition of the Gospel of Mark will have 5,000 copies.

We are still waiting on our Lord for all the necessary means to make this work a telling success. We would like to advertise the course in every religious periodical and offer one of these pamphlets free to every reader. What blessing might result from this. Will you not join us that this may become possible and that all necessary help to continue in this work may be given to us?

A. C. G.

The Acts of the Apostles.

Chapter XXVI.

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand and answered for himself." But his great address before the King is not so much a defence of himself; he speaks of the Lord and His gracious dealings with himself. The Lord's own words concerning Paul are again accomplished. "He is a chosen vessel with me to bear my name before Gentiles and Kings and the children of Israel" (ix:15). He bears now witness to His Name before a King.

I. The Address of the Apostle Paul (verses 2-23).

II. The Interruption by Festus and the Appeal to the King (verses 24-29).

III. The Verdict (verses 30-32).

I. The Address of the Apostle Paul. This is no doubt the greatest of his addresses. It has several parts.

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2. The Opening Words.

I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently (verses 2-3).

These are gracious words. Even as he stands in chains the great Apostle counts himself happy. His happiness consisted in the knowledge that he was now privileged to bear witness of His Lord and the Gospel committed to him before such an audience. What an opportunity it was to him and how he rejoiced that he could speak of Him, whom he served. He also honored the King by a brief remark, in which he expressed his delight in speaking before one who was so fully acquainted with Jewish customs and questions.

3. A Restatement of his Past Life as a Pharisee.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even onto strange cities (verses 4-11).

Similar statements we find in his first address as prisoner when he addressed the Jewish multitudes in the temple (Chapter xxii:3-5). Here, however, he enters more into the character of the accusation brought against him. He had lived conscientiously as a Pharisee. As such he had believed and trusted in the hope of the promise made of

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God unto the fathers. The twelve tribes, that is all Israel serving God instantly, expected the realization of this promised hope. This hope is the national one of the nation's future glory and blessing. But it centers in the Person of the Messiah, Christ. He is the hope of Israel, abundantly borne witness to by the Prophets of God, whose testimony concerning the future of Israel is always linked with the Holy One, the Redeemer, and His manifestation in the midst of Israel. Thus Paul establishes the fact that he is one in hope and spirit with the nation in their expectation of the fulfilment of the promises of God. And on account of this hope, he told the King he was accused of the Jews.

At once he touches upon the resurrection of the Lord Jesus Christ. Why should it be thought a thing incredible with you, that God should raise the dead? The whole history of Israel bears witness to the fact, that God can bring life from the dead. The very origin of the nation demonstrates this, for Sarah's womb was a grave and God brought life out of that grave. Many promises of the past vouched for God's power to raise the dead. The nation had this promise that spiritual and national death is to give way to spiritual and national life. (Ezek. xxxvii:1-15; Hosea vi:1-3). The resurrection of the Lord Jesus Christ proved Him to be the Holy One and the Hope of Israel. In this sense Peter speaks of His resurrection. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. i:3). The grave of the Lord Jesus was for the disciples the grave of their national hope, but His resurrection from the dead the revival of that hope.

Then once more the Apostle tells of how he persecuted the saints and did many things contrary to the name of Jesus of Nazareth. It is the darkest picture he gives here of himself. He shut up the saints in prison, he voted their death, he punished them in synagogues, he compelled them to blaspheme, he raved against them and even persecuted

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them in strange cities. And upon that dark background he can now flash forth once more the story of his conversion.

3. The Heavenly Vision.

Whereupon as I went to Damascus with authority and commission from the chief priests. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee (verses 12-17).

Once more, for the last time in this book, the record of his remarkable experience is given. As we have given an exposition of it before we need not enter into it again. The comparison of the different records will show that they are complementary and not contradictory as often claimed. He tells here especially of the quality of the light which burst from heaven upon him. It was above the brightness of the sun, the glory light of Him, whose members on earth he had persecuted. Some day the same glory will flash forth once more and that future manifestation of the Lord will mark the conversion of the nation. Paul's experience is a type of all this. Then he had received his divine commission. He was to be a minister and a witness of things he had seen and be were yet to see. The latter refer to the subsequent revelations he received from the Lord. But his special ministry was to the Gentiles "unto whom now I send thee."

4. The Gospel Message Declared.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (verse 18).

This may be looked upon as the center of the Apostle's

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address. Now the proper moment had arrived to state the Gospel message before this company. It is a terse statement of the message which the Lord had committed unto him. All the elements of the Gospel are contained in this verse. There is first the condition of man by nature. Eyes, which are blind, in darkness, under the power of Satan. The eyes are to be opened and through the Gospel man is turned from darkness to light, from the power of Satan unto God. In Colossians 1:12 the same is stated. Then the blessings of conversion. Forgiveness of sins and an inheritance. *Faith is the means of all this; sanctification,* that is separation, in conversion "by faith that is in me." One wonders if the Holy Spirit even then did not bless the message to some heart and the Grace of God bestowed these blessings upon some believing sinners. It may have been so. The day will make it known.

5. The Obedience to the Heavenly Vision.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at *Jerusalem, and throughout all the coasts of Judea, and then to the* Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles (verses 19-23).

He had been obedient to the heavenly vision. How else could it be? His whole life was given up in service to Him, whose Glory he had seen, whose Grace had so wonderfully saved him. In verse 20 he sums up the untiring activity of his life and service. He tells King Agrippa *in a brief sentence of the murderous attempt of the* Jews. Furthermore he gives God the glory for having kept him through the dark experience since his arrest so that he can continue his witnessing. All his teaching and preaching had been in agreement with the testimony of the

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Prophets. Christ should suffer, rise from the dead and blessing for the people (Jews) and the Gentiles should be the result.

II. The Interruption by Festus and the Appeal to the King.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds (verses 24-29).

Festus, the Gentile, ignorant of much what Paul so blessedly declared and yet deeply impressed with the prisoner's eloquent enthusiasm, interrupted him. "Thou art beside thyself"—"much learning doth make thee mad." Thus the Lord himself had been charged (Mark iii:21; John x:20). Paul in a courteous answer tells the startled Festus that his words were not words of a mad man, but words of truth and soberness. The words of a Spirit guided and Spirit filled man are always such. Then Paul turns to the King and appeals to him. The Jewish King knew that the things he had declared were not inventions of a diseased brain but facts. The facts he had related had not taken place in some obscure corner. The King knew of the appearance of Christ, of His death and all the other related events. Perhaps the uneasiness of the King as the matter was directly put before him led to the bold question of the prisoner. The one who was questioned concerning his life now turns questioner. "King Agrippa, believest thou the prophets? I knew that thou believest." The King was thus brought face to face with the important message. Decision is demanded. Could he, the Jewish King, in the

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presence of such an audience of Jews and Gentiles commit himself? *I know that thou believest*, was the declaration of the inspired messenger. He could not deny the fact that he did believe the prophets and he would not confess that he accepted the facts as stated by Paul and that he believed. It was a clever word by which he escaped the difficulty. "*Almost thou persuadest me to be a Christian.*" The meaning is rather "by a little more persuasion you might make me a Christian." No doubt conviction had taken hold on him. In this half mocking way he answers the Apostle. How many after him have acted in the same way and rejected the Grace, *which stood ready to save.*

And then that great heart of the Apostle Paul, filled with divine, yearning love, bursts forth in a prayer for the convicted King and the whole company. "I would to God, that not only thou, but also all that hear me this day, *were both almost, and altogether such I am, except these bonds.*" What a memorable event! Paul before Agrippa and divine love pleading through the prisoner of the Lord.

III. The Verdict.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar (verses 30-32).

The audience was over, for the King rose up and that was the signal of the breaking up of the company, never to meet thus again. The verdict of a private consultation was: "This Man doeth nothing worthy of death." Herod Agrippa said unto Festus "This man might have been set at liberty, *if he had not appealed unto Caesar.*" If Paul had not made his appeal to Caesar he might have then be freed. We have seen before that his appeal to Rome was according to the will of the Lord. To Rome then he goes. All is ordered by a gracious Lord.

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My Way and God's Way.

"He that believeth shall not make haste."

My Father! I was hastening on my way
And now a hand has stopp'd me. Is it Thine?
Must I my spirit's ardent hopes resign,
To see my task of love complete to-day?

To labor thro' the day-light I had planned;
But one short hour, and I had finish'd all;
Now the gray shadows of the evening fall,
The night, when none can work, is nigh at hand.

Was not my thought according to Thy will?
Could hopes so bright be all of earthly guise?
I trusted they were perfect in Thine eyes,
And now Thy answer seems,—"Wait, and be still."

'Tis hard to bid my busy labors cease,
But I have promised hardness to endure;
And if Thou bid me linger, I am sure
The chamber that I wait in will be peace.

Perhaps if all the night I lie at rest,
And yield myself in stillness unto Thee,
Thou, in the silent hours, wilt work for me;
And oh, full well I know Thy work is best.

If on the altar I had thought to raise,
Thou willest not this sacrifice should lie,
Obedience is most precious in Thine eye,
Submission is Thy sweetest song of praise.

In quietness my soul may grow more strong,
Another day, perhaps, to serve Thee more,
With greater wisdom than I did before,
With greater patience when the hours seem long.

Let me leave all to Thee—Thou knowest best,
Thus praying, all my bitter thoughts grow sweet:
Thus standing still, my eager, hurrying feet,
As in a holy temple, seem to rest.

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I will not look beyond with vain alarm;
The morning may have work, or restful joy.
Only be with me, Lord! my heart employ;
Be Thy pure will my guide, my strength Thy arm.
—*Selected.*

Revelation.

CHAPTER XIII (*Continued*).

THE BEAST FROM THE SEA.

If anyone has an ear to hear let him hear.

If anyone leadeth into captivity he goeth into captivity.

If anyone shall kill with the sword, he must be killed with the sword.

Here is the endurance and the faith of the saints.

This threefold repetition of the words "*If anyone*" link these sentences together as the Spirit's closing comment on this Beast, intended for the comfort of those beloved saints who shall suffer under his oppression in that day.

As to the first sentence there is no possible difficulty. The Lord's use of it in the parables of the mysteries of the Kingdom of Heaven in Matt. xiii, and in every letter to the churches, assures us that it is a divine call to ponder in heart events that, on the surface give a testimony so adverse to faith; and to listen to another voice than the great swelling words of the Beast: for in all the testimony of the Scriptures when did a just retribution fail to overtake Israel's oppressors, when God intervened, as sooner or later He ever did.

I venture thus to differ somewhat from those expositors who take this as a word of counsel to the Remnant of Israel in that day, not to take up the sword in their own defense. I quote from another, "The saints of that day draw no sword in opposition. They wait simply upon God." This is surely saying a great deal more than does our Scripture; which, look at it in any light, makes no such statement. Yet is this so thoroughly in harmony with the *Christian* spirit, that it commends itself, at first sight, to

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our hearts absolutely, and we accept it as the correct interpretation of the passage.

But *because* it is Christian, is it *therefore* Jewish? Nay, from what we know of the difference between the two dispensations, are we not justified in saying "because Christian, therefore *not* Jewish." Did not the Jew always take the sword; and *that* while waiting on Jehovah, too? Were they condemned for it! Did David, for instance, as an example, and many others, "perish with the sword," because they took it? Will Israel be governed by different principles in the future?

Again we may further ask: Do the Scriptures lead us to conclude that these Jewish saints of the future ever lead anyone "*into captivity*"? Is there such a likelihood of that, that a warning against it is needed?

No. I judge that this is not primarily a warning against opposing violence with violence (although it is not necessary to eliminate such a thought altogether); but a word of encouragement that may be paraphrased in the light of other and later Scriptures, "Hold fast, afflicted saints, to confidence in God; for the day is quickly coming in which God will repay, in exact and just retribution on your persecutors, their own doing. Has any led you into captivity? He shall go captive to the Lake of Fire. Has any slain you with the sword? He shall be slain with the sword going out of the Lord's mouth."

The point may seem almost puerile in its unimportance; yet so closely intertwined are the threads of prophecy, that our interpretation of this apparently insignificant sentence will gravely affect our view of other prophecies; and we can afford to pass over no detail as unimportant.

I venture, therefore, to follow the consequences of these varying views of this verse a little further. If the future Jewish remnant never take up the sword, then are they quite out of line with their ancestors, the Maccabees, who formed the God-fearing remnant of the past. Yet there is little or no divergence of thought amongst all students

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of prophecy that the great opponent of those past saints, Antiochus Epiphanes, is a clear and unmistakable type of the Antichrist of the future, proving himself to be this in many ways, but principally by setting up *an* (not "the") abomination in the holy place. But if so, does it not follow as an inevitable consequence that those whom he opposes must be prototypes of the future remnant, and as these Maccabees fought with the sword, and that with some success; why should not their successors do the same?

Jerusalem shall again stand siege from the opposing nations (Zech. xiv), and who should those nations oppose, if not the pious remnant, who, like their heroic ancestors, "do exploits"? (Dan. xi:32.) And why should not their crowning exploit be the seizure of the citadel of Jerusalem? Would not this at least both fit in with the past, in which this very thing *was* done; and with the word of prophecy of the future, when "tidings out of the East and out of the North shall trouble" the "king," who is in Egypt. The tidings then come from the land of Israel, which does surely lie to the north and east of Egypt. He returns there, and *"plants the tabernacle of his palace between the seas* (Mediterranean and Dead Seas) *in the mountain of holy beauty."* Not in the city mark, but outside it. Assuming for the moment, what I am assured is the case, that this king of the North is only another name for the Antichrist or false prophet, what more natural than that, under these circumstances, he should call upon his ally, the Western Emperor, for aid; and that, in response to this call, "all the nations (of the prophetic earth, for I judge there must again be this limitation) are gathered against Jerusalem" in accord with Zech. xiv.

If this be justified, then it is the pious remnant of Israel that *have* taken up arms, and are inside Jerusalem, and all the European nations outside besieging them.

The siege is successful (Zech. xiv:2). The last spark of divine light in the earth is almost extinguished—the last testimony about silenced forever. Then, and not till then, (not yet—not to-day—although often so applied) the na-

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tions say *"Peace and Safety"* (1 Thess. v:3), those troublesome Jews are crushed at last—*"their power is gone"* (Deut. xxxii:36). *"The shattering of the power of the holy people is accomplished."* It is a moment stupendously critical—if *they* perish, "there should no flesh be saved." "But for the elect's sake those days are shortened" (Matt. xxiv:22) by the appearing of the Lord Jesus to "fight against those nations;" and His Feet again "stand upon the Mount of Olives."

We need not carry this further; enough has been said to show the importance of the interpretation we give to Rev. xiii:10.

The alternative to this is that the pious remnant do *not* take up arms—do *not* therefore capture the city—are *not* besieged in it by the allied powers of Europe, under "Beasts from Sea and Land." Who then can the besiegers of Zech. xiv be? They must be the *Eastern* nations under the *Assyrian*: and the apostate mass, who have put their trust in their Western ally, are left, in some unrevealed way, to bear the brunt of this invasion from the East *alone*. It is *"the overflowing scourge"* that passes through. Is. xxviii.

Whilst I must admit this is the interpretation adopted by the majority of those expositors in whom we justly place most reliance, yet of late years I have been forced to question it seriously.

The Lord Jesus is clearly and incontravertibly revealed from heaven when the city Jerusalem *is captured;* but, equally clearly, when He is revealed there is not one word said of *"The Assyrian"* as coming under His judgment. On the contrary, Rev. xix tells us that at this revelation it is *"The Beast"* (from the sea) that marshals his armies with the kings of the earth, and who is taken; and, with the False Prophet, cast into the Lake of Fire. In other words, it is *not* the Eastern nations who are found opposing the Lord at His coming; but the Western; and Zech.

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xiv has these European nations in view, not the Asiatic or Eastern.

This chapter (Zech. xiv) would appear to me to permit of no division being made between the and and 3rd verses, making, as many do, verse 3 apply to a different time to verse 2. With what light I now have (and I am well aware of the many beloved, and far better taught students of prophecy than myself, who, in this differ) I believe that the siege of Zech. xiv is not by the Assyrian at all, but by the Western powers, and thus the defenders of the city are the pious remnant of Israel.

This is further confirmed by the following consideration: Before the Lord had finally rejected Israel, *"the Assyrian"* is always the enemy in view; hence, the *Antichrist* and *the Western monarch* are not found in the pre-captivity prophets as a rule. After Lo-Ammi is written upon them (Hoshea i:9) the Assyrian is not seen; but the remnant suffer under an alliance between the head of the fourth Gentile Empire and the head of their own apostate people. When the Lord appears and "turns away ungodliness from Jacob," this confederacy is swept away, and Israel, being in favor, *the Assyrian* comes again into view, and comes up against the land that is at peace, but, it is to his destruction (Ezek. xxxviii; Micah v:5, 6).

Now, as the siege of Zech. xiv is *prior* to the re-establishment of this happy relationship between the Lord and Israel, it would follow (at least as a matter of extreme probability, from this consideration alone), that we do not see the Assyrian in this siege at all.*

Ah, my brethren, when all is said, we may well be hum-

*Some expositors, while recognizing that Zech. xiv speaks of the *Western* nations, in alliance with "Antichrist," yet teach that it is the *apostate mass* of Israel that is besieged. But this reveals a fatal flaw, in making the Antichrist to be in opposition *to his own followers,* which would require very clear scripture to render credible; but this is altogether lacking. On the contrary, all scripture, as far as I am aware, is against it.

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bled that we enter so little into the sweet and holy intimacy with our Lord, that is connected with an intelligent apprehension of prophetic truth. It is the mark He gave that He called us not servants, but friends, "for the servant knoweth not what his lord doeth." The divine movement that began rather less than a century ago was largely characterized by a revival of close prophetic study. No doubt the Lord's people of that day were made at first to feel deeply their own ignorance, and thus to cry to the Father of Lights for light.

And how gracious and bountiful was the response! How many were the precious and long-lost truths that were recovered; but dispensational, or, what is closely linked with it, prophetic truth was at the base of all. The Church, its hopes, involving the double phase of the Lord's coming, first to the air for, then to the earth with His heavenly saints, and so the identification of the humblest believer with Christ.

But do you think, dear reader, that the truth of God on these lines has been exhausted? Those of that day who were the most deeply taught would be the first to confess that they hardly skimmed the surface. They often wrote *tentatively, or suggestively, rather than with assurance.*

But they are gone to their rest with Him, till He come; and we, their unworthy successors, have gone but little, if any, further; except, perhaps, often to state with dogmatic confidence, what those from whom the ideas have been received, put forward more modestly, as suggestions. Like sheep we have followed some leader, till the trail, well marked from the numbers that have trodden it, gives us a confidence that is not at all times well based, and in fact, rather leads us astray, to no true results at all, as sheep-paths so often do.

But surely the Lord remains unchanged, and is as willing to respond to hunger and faith as ever; nor is He a respecter of persons. Shame on us, then, that we are so *indifferent* and so content *not* to listen to what He may

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tell us. For of all times, this, in which the enemy, by his servants, the higher critics, or clerical infidels, is coming "in like a flood," is when one may confidently expect "the Spirit of the Lord to lift up a banner against him," in revealing further beauties in the Word he traduces. But it will only be by our confession of the exact truth as to our failure and poverty, *first*.*

*The Editor does not hold the view our beloved brother advocates that the *King of the North* and *Antichrist* are identical. For Scripture proof read the Book on Daniel.—*Editor.*

Concerning Soul Sleep.

RICHARD BAXTER'S TESTIMONY WRITTEN IN 1652.

The Socinians, and many others of late among us, think that the soul separated from the body is either nothing, or at least not capable of happiness or misery. Truly, if it should be so, it would be somewhat a sad, uncomfortable doctrine to the godly at their death, to think of being deprived of their glory till the resurrection; and somewhat unmfortable to the wicked, to think of tarrying out of hell so long. But I am in strong hopes that this doctrine is false, yea, very confident that it is so." I do believe that as the soul separated from the body is not a perfect man, so it doth not enjoy the glory and happiness so fully and so perfectly as it shall do after the resurrection, when they are conjoined. What the differenen is and what degree of glory souls in the meantime enjoy are too high things for mortals particularly to discern. For the great question: What place the souls of those before Christ, of infants, and of all others since Christ, do remain in till the resurrection? I think it is a vain enquiry of what is yet beyond our reach. It is a great question, what place is. But if it be only a circumstant body; *and if to be in a place be only to be in a circumstant body, or in* the superficies of an ambient body, or in the concavity of that superficies, then it is doubtful whether spirits can be properly said to be in *place*. We can have yet no clear conceivings of these things. But that separated souls of believers do enjoy inconceivable blessedness and glory, even while they remain thus separated from the body, I prove, as followeth: (Beside all those arguments for the soul's immorality which you may read in Alex. Ross' "Philosophical Touchstone," part last).

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1. Those words of Paul, 2 Cor. v:6-8, are so exceeding plain, that I yet understand not what tolerable exception can be made against them. "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body, and present with the Lord." What can be spoken more plainly? So also the verses 1 to 4 of the same chapter.

2. As plain is that in Phil. i:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." What sense were in these words, if Paul had not expected to enjoy Christ till the resurrection? Why should he be in a strait, or desire to depart? Should he be with Christ ever the sooner for that? Nay, should he not have been loath to depart upon the very same grounds? For while he was in the flesh, he enjoyed something of Christ; but being departed (according to the Socinian's doctrine) he should enjoy nothing of Christ till the day of resurrection.

3. And plain enough is that of Christ to the thief, "This day shalt thou be with Me in paradise." The dislocation of the word, *this day*, is but a gross evasion.

4. And sure if it be but a parable of the rich man in hell and Lazarus, yet it seems unlikely to me that Christ would teach them by such a parable as seemed evidently to intimate and suppose the soul's happiness or misery presently after death, if there were no such matter.

5. Doth not His argument against the Sadducees for the resurrection run upon this supposition, that God being not the God of the dead, but of the living, therefore Abraham, Isaac and Jacob were then living, *i. e.*, in soul, and consequently should have their bodies raised at the resurrection.

6. Plain also is that in Rev. xiv:13, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them," *i. e.*, close as the garments on a man's back follow him, and not at such a distance as the resurrection; for if the blessedness were only in resting in the grave, then a beast or a stone were as blessed; nay, it were evidently a curse, and not a blessing. For was not life a great mercy; was it not a greater mercy to enjoy all the comforts of life; to enjoy the fellowship of the saints; the comfort of the ordinances; and much of Christ in all. To be employed in the delightful work of God, and to edify His Church, &c.; is it not a curse to be so deprived of all these? Do not these yield a great deal more sweetness than all the troubles of this life can yield us bitterness? Though I think not, as some, that it is better to be most

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miserable, even in hell, than not to be at all; yet it is undeniable, that it is better to enjoy life, and so much of the comforts of life, and so much of God in comforts and afflictions as the saints do, *though we have all this with persecution, than to lie rotting in the* grave, if that were all we could expect. Therefore it is some further blessedness that is there promised.

7. How else is it said, "That we are come to the mount Zion, the city of the living God, the heavenly Jerusalem, 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 (Heb. xii:22, 23). Sure at the resurrection the body will be made perfect, as well as the spirit. To say (as Lushington doth) that they are said to be made perfect, because they are sure of it as if they had it, is an evasion so grossly contradicting the text, that by such commentaries he may as well deny any truth in Scripture; to make good which, he as *much abuseth that of Phil. i:23.*

8. Doth not Scripture tell us that Enoch and Elias are taken up already? And shall we think they possess that glory alone?

9. Did not Peter and James and John see Moses also with Christ on the Mount? Yet the Scripture saith, Moses died. And is it likely that Christ did delude their senses in showing them Moses, if he should not partake of that glory till the resurrection?

10. And is not that of Stephen as plain as we can desire? "Lord Jesus receive my spirit." Sure, if the Lord receive it, it is neither asleep, nor dead, nor annihilated; but it is where He is, and beholds His glory.

11. The like may be said of that (Eccles. xii:7) "The spirit shall return to God who gave it."

12. *How else is it said, "that we have eternal life already"?* (John vi:54). And that "the knowledge of God" (which is begun here) "is eternal life"? (John xvii:3; so 1 John v:13). "And he that believeth on Christ, hath everlasting life" (John iii:36; John vi:47). "He that eateth this bread, shall not die" (verse 50). "For he dwelleth in Christ, and Christ in him" (verse 56). "And as the Son liveth by the Father, so he that eateth Him, shall live by him" (verse 57). How is "the kingdom of God, and of heaven" (which is eternal) said to be "in us"? (Luke xvii:21; Rom. xiv:17; Matt. xiii).

Surely, if there be as great an interruption of our life as till the resurrection, which with some will be many thousand years, this is no eternal life, nor everlasting kingdom. Lushington's evasion is, "*That because there is no time with dead men; but they so sleep* that when they awake, it is all one to them as if it had been at first; therefore the Scripture speaks of them as if they were there

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already." It is true indeed, if there were no joy till the resurrection, then that consideration would be comfortable; but when God hath thus plainly told us of it before, then this evasion contradicteth the text. Doubtless there is time also to the dead, though in respect of their bodies they perceive it not. He will not sure think it a happiness to be petrified or stupefied, while others are enjoying the comforts of life, if he do, it were the best course to sleep out our lives.

13. In Jude 7 the cities of Sodom and Gomorrah are spoken of, as "suffering the vengeance of eternal fire"; and if the wicked do already suffer eternal fire, then no doubt but the godly do enjoy eternal blessedness. I know some understand the place, of that fire which consumed their bodies, as being a type of the fire of hell. I will not be very confident against this exposition, but the text seemeth plainly to speak more.

14. It is also observable, that when John saw his glorious revelations, he is said to be "in the Spirit" (Rev. i:10 and iv:2) and to be "carried away in the Spirit" (Rev. xvii:3 and xxi:10). And when Paul had his revelations, and saw "things unutterable, he knew not whether it were in the body, or out of the body." All implying that spirits are capable of these glorious things without the help of their bodies.

15. And though it be a prophetical, obscure book, yet it seems to me, that those words in the Revelations do imply this, where John "saw the souls under the altar" (Rev. vi:9, &c.).

16. We are commanded by Christ, "not to fear them that can kill the body, but are not able to kill the soul" (Luke xii:4). Doth not this plainly imply that when wicked men have killed our bodies, that is, separated the souls from them, yet the souls are still alive?

17. The soul of Christ was alive when His body was dead, and therefore so shall ours, too; for His created nature was like ours, except in sin. That Christ's human soul was alive is a necessary consequent of its hypostatical union with the Divine nature, as I judge. And by His words to the thief, "This day shalt thou be with me in Paradise"; so also by His voice on the cross; Luke xxiii: 46, "Father, into thy hands I commend my spirit". And whether that in 1 Pet. iii:18, 19, "That He went and preached to the spirits in prison," &c., will prove it, I leave to others to judge. Read Illyricus' arguments in his "Clavis Scripturæ" on this text. Many think that the opposition is not so irregular, as to put the dative σαρκὶ for ἐν σαρκὶ, as the subject recipient, and the dative πνεύματι for διὰ πνεύματος, as the efficient cause, but that it is plainly to be understood as a regular opposition, that Christ was mortified in the flesh, but vivified in the spirit, that is, in the spirit

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which is usually put in opposition to this flesh, which is the soul, by which spirit, &c. But I leave this as doubtful; there is enough besides.

18. Why is there mention of God's breathing into man the breath of life, and calling His soul a living soul? There is no mention of any such thing in the creating of other creatures; sure therefore this makes some difference between the life of our souls, and theirs.

19. It appears in Saul's calling for Samuel to the witch, and in the Jews' expectation of the coming of Elias, that they took it for current then, that Elias' and Samuel's souls were living.

20. Lastly, if the spirits of those that were disobedient in the days of Noah, were in prison (1 Pet. iii:19), then certainly the separated spirits of the just are in an opposite condition of happiness. If any say that the word "prison" signifieth not their full misery, but a reservation thereto, I grant it; yet it importeth a *reservation in a living and suffering state*, for were *they nothing* they could not be in prison.

Though I have but briefly named these twenty arguments, and put them together in a *narrow room, when some men cannot see the* truth without a multitude of words; yet I doubt not but if you will well consider them, you will discern the clear evidence of Scripture verity. It is a lamentable case, that the brutish opinion of the soul's mortality should find so many patrons professing godliness; when there is so clear light of Scripture against them, and when the opinion tends to no other end than the emboldening of sin, the cherishing of security, and the great discomfort and discouragement of the saints, and when many pagans were wiser in this without the help of Scripture. Surely, this error is an introduction to paganism itself. Yea more, the most of the nations in the world, even the barbarous Indians, do by the light of nature acknowledge that which these men deny, even that there is a happiness and misery which the souls go presently to, which are separated from their bodies. I know the silly evading answers that are used to be given to the forementioned Scriptures, which being carried with confidence and subtle words may soon shake the ordinary sort of Christians that are not able to deal with a sophister. But if they be thoroughly dealt with, they presently appear to be mere vanity or contradiction. Were there but that one text, 2 Cor. v:8, or that Pet. iii:19, or that Phil. i:23, all the seducers in the world could not answer them.

Believe therefore steadfastly, O faithful souls, that whatever all the deceivers in the world shall say to the contrary, your souls shall no sooner leave their prisons of flesh, but angels will be their convoy, *Christ will be their company with all the perfected spirits of*

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the just; heaven will be their residence, and God will be their happiness. And you may boldly and believingly when you die, say as Stephen, "Lord Jesus receive my spirit," and commend it, as Christ did, into a Father's hands.

Current Events and Signs of the Times In the Light of the Word of God.

A Common Religion as the Hope of the World. Some time ago there was held in London the "Universal Races Congress." One of the leaders, Sir Harry Hamilton Johnston, Vice-President of the Royal Anthropological Institue, suggests now in *The Contemporary Review* a universal religion for all races, and according to his views such a religion would solve forever the problems of race differences, race aversion, hatred, malice in strife. It would be the hope of the human race.

"If only we could agree upon a common interracial religion, and that the most simple, undogmatic form of Christianity—Christianity without the creeds that were unknown to Christ! The Christian principles that were laid down in the authentic gospels and epistles still remain unsurpassed as a rule of conduct, as a basis of practical ethics. They are unconnected with totemism, sabbaths, fetish-worship, mysticism, vexatious observances, litanies, and the disputable adjuncts of a religion. If we could agree to define and adopt such a basis and make it the state of religion of every country, with leave to each person and community to add, on their own account, the elaborations of ritual necessary to some individualities, we should have gone far to establish a brotherhood of man. a brotherhood which need not mean necessarily a mingling of blood, but a common sympathy and interest in the development of humanity. Applying Christian principles, the white man would treat the other races of mankind with kindness and justice, without scorn or harsh impatience; and they, on their part, would co-operate with him in the tremendous struggle with the blind and heartless forces of nature which ever and again seem to threaten man's very existence."

In such an interracial religion in which Christian princi-

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ples are maintained, he sees the great advancement of the nations and thus bringing them together.

"Japan would make a tremendous step forward in the comity of nations if to-morrow she declared her state religion to be undogmatic Christianity. The only hope for the continued survival of the Turkish dynasty and empire is for it to have no state religion at present, so that Christianity and Judaism may be placed on at least an equal footing with Islam, so that mass may once more be sung at St. Sophia's, and Jerusalem be restored to the Jews as a religious center, while Christians would be allowed to visit Mecca as freely as Mohammedans are permitted to enter St. Peter's, St. Paul's, St. Mungo's of Glasgow, or St. Sofia's Church at Kief."

But what is this "undogmatic Christianity?" A denial of Christianity itself. Certain ethical teachings, which are also found in some heathen religions, are to be enforced, but Christianity itself, which is not a system of ethics, but a Person, is to be rejected. All civilized nations surely can be united in a universal, common religion, which excludes the Person of the Son of God, the Death of the Cross and the great redemption truths made known by the Holy Spirit come down from heaven. Unitarianism, Universalism, Christian Science, Bahaism and parts of Protestantism which endorse the New Theology can fall in line with such a scheme. These suggestions are not new. But never before have things been so ready for a practical demonstration as now. Satan's universal church, the predicted anti-Christian world-church is in sight.

America's Darkest Crime. We have waited before commenting on the awful deed done several months ago in the town of Coatesville, Pennsylvania. A few weeks after this wicked crime a similar Satan, inspired mob, including five hundred women and children, in Oklahoma, burned also an unhappy negro to death. The terrible crime of Coatesville was one of the most fiendish ever perpetrated in the history of the United States. It is now time that the North should stop slandering the South. The crime was committed on Sunday evening. *Every protestant preacher of the town (seven) was away on a vacation.* When the mob rushed in the hospital to take the half dead victim only the

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nurses were there to shield the wounded negro. An investigator, who went a day or two after the crime to Coatesville, writes, "Nothing in the Coatesville conditions depressed me more than the city's apparent callousness to the enormity of its offence. Their talk was mostly of the business men's annual picnic on the morrow." Three days after this foul deed two train loads of people went on the picnic. The same man gives the following information:

"The one leading citizen who is actively indignant over the city's shame told me candidly that the most be thought should be done would be to put some of the young men in jail for a few years; and he was frankly troubled over the fact that certain members of prominent families are involved. At the suggestion that the lynchers might be indicted for murder, be promptly protested, and said be would use all his influence to prevent it."

We quote from two periodicals which have been outspoken in their condemnation. We endorse every word. The first is from the *N. Y. Christian Advocate* (Methodist).

"The sickening atrocity of the Coatesville lynching was enacted by white men in a Northern State, at the very moment when conventions of Southern Negroes were giving evidence of their rise from the conditions of bondage. At the hour of Sabbath evening worship a cowardly mob dragged a helpless colored man from the hospital and burned him with accompaniments of unspeakable horror. That the victim had slain a man does not excuse his murderers. Escape for him was impossible, and Pennsylvania justice would have been visited upon him, without delay. In taking the law into their own hands these American citizens—for they were not aliens—disgraced their State, and by the fiendish manner in which they wreaked their vengeance they put a blot upon common humanity. Negro-burning is an American white man's crime, and there is no worse murder the sun.

"Shame upon Pennsylvania if her justice is too blind to discover the leaders of this foul mob, or her arm shortened so that she cannot punish those who have made a mockery of her laws."

The *Continent* (Chicago) entered more fully in this matter, showing the religiousness of the town and its inhabitants.

"Coatesville is a more than ordinarily religious town. That fact is written not in cynicism but in sincerity. There is a strong and

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real spiritual life here,' one friend assured me. Thanks largely to the work of William H. Ridgway, the community is especially active along Sunday-school lines. One man's Bible-class has 200 members, another 100, two others 50 each. These men have been studying Jeremiah this month—and practicing Zedekiah. In evangelistic work the town is notable. It is the home of the Huston brothers, both of whom were absent on black Sunday. There are seven Protestant churches and one Roman Catholic in the borough. In the hour of trial, they all failed. With deep sorrow it must be written of Coatesville, as doubtless of hundreds of other small cities in like conditions, that there was not enough vital Christian force in the community to withhold a majority of the American citizens from assenting to a most horrible violation of the commandment, 'Thou shalt not kill.' There is blood upon the doorsteps of Coatesville's churches and schools and homes.

"Grim and ghastly, here is a symptomatic condition for the preachers of the gospel, for the Men and Religion Movement, for the organized adult Bible-classes, for the Young Men's Christian Association (the Coatesville association has 400 members and a $60,000 building), for Christian Endeavor, for the Presbyterian evangelistic committee, and for the American home to ponder. The situation calls for a season of fasting, rather than for a picnic, or for the despicable maneuverings of 'practical' politicians.

"Law failed in Coatesville. Our boasted American self-government collapsed completely when put to a test. The Chinese, Japanese, Hindu, Turkish, European, and British editors who comment upon this terrible tragedy as proof of the breakdown of the American system cannot easily be gainsaid."

Well said. It shows too plainly what is under the thin veneer of religious profession. It shows a great deal more. In spite of a boasted "Christian civilization" there is the spirit of lawlessness. Some day it will break out in another form and the results will be of an indescribable nature. "And there went out another horse that was red and power was given to him that sat thereon to take peace from the earth and that they should kill one another and there was given unto him a great sword" (Rev. vi:6).

Peace Confidence is Shaken. The universal peace confidence received a bad setback during the past weeks.

The German Emperor in a speech at a banquet in Hamburg said recently that it isn't astonishing that the upward

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movement of German trade has inconvenienced many parties. He continued:

"World competition in commerce is wholesome for peoples and for States and is necessary to stimulate them to new achievements. But that competition is capable of being fought out peaceably.

"Protection to our trade and navigation has been provided by our navy, which is developing powerfully and distinguishing itself everywhere by its good behavior and discipline. It represents the German people's desire for salt water.

"I think that I can assume that Hamburgers desire *that the navy be further strengthened so as to insure that nobody will dispute that place in the world which is our due.*"

At the same time France made strong declarations against universal peace. All France endorses the policy of resistance to Germany. A leading French official said, "France may sometimes have yielded to the illusioo of universal peace, but she has now ceased to consider a European conflict as an impossibility." Even the most sanguine peace promoters realize that the dreams of peace millennium is far off.

Russia's Preparation. Russia is making very definite headway with the building of a powerful navy for the Black Sea. In this she is rapidly preparing for the final part she will have to take in the closing days of this present age. The conquest of Turkey aod her provinces, Syria and Palestine, is Russia's ambition. Even so God's Word predicts.

A credit of $60,000,000 was granted for the purpose by the Duma and all of it and more has been allocated this week. The additional $10,000,000 necessitated by the irreducible figures quoted by the contractors will doubtless be granted when the House meets.

Two Dreadnoughts will be laid down on October 1st (old style) at the new yard on the Black Sea prepared by a combination of Russian metallurgical companies under the technical and managerial direction of the British firm of John Brown & Co., of Sheffield and Clydebank. A third Dreadnought will be laid down a month later

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at the Nicolaleff yard, also on the Black Sea, and its construction will be under the supervision of the British firm of Vickers.

It was first intended that each Dreadnought should be 25,000 tons displacement and have 24 knots speed, but the cost would have been far beyond the appropriation, and it was decided that they should have 21,500 tons displacement and from 21 to 21½ knots. Each of these battleships will cost rather over $14,000,000 and yet will be about $50 a ton cheaper than the Dreadnoughts built at St. Petersburg for the Baltic fleet. The economy is due to the cheapness of coal at the Black Sea as compared with the north.

The remainder of the new Black Sea fleet, which is doubtless intended to cope with Turkey or with the Powers that take over the reversion of Turkey's strategic position, consists of nine torpedo cruisers and destroyers and six submarines. Each torpedo cruiser will have 1,050 tons displacement and 35 knots speed and each will cost $1,325,000. Each of the six submarines will cost $800,000.

Confusion Worse Confounded. Zion City, founded by the late deluded John Alexander Dowie, seems to have become the Mecca of all the cranks of the different fanatical and fantastic movements. During the past summer seventeen religious bodies, representing thousands of adherents, held their gatherings in Zion. These included the following:

"Christian Catholic Apostolic Church, Overseer Valiva; Christian Catholic Church, Overseer Daniel Bryant; Original Dowieite Church, Elder Taylor; Star Christian Catholic Church, Overseer J. A. Lewis; Pentecostal Vineyard Workers, Elder Brooks; Parhamites, Holy Rollers, Christian Assembly, Seventh Day Adventists, Original Methodist Church, Feet Washers, Free Lovers, Colored Dowinites, Banner Bearers and Latter Day Saints."

What heresy, confusion and wickedness these names represent! Yet they all seem to prosper and all report numerical and financial increase. Besides these bodies there are scores of other cults which belong to the same class.

Still Another Theory. A professor in one of the New York Colleges gave recently his explanation of how life came to be upon this planet.

"The theory of spontaneous generation, having been proved impossible, we are reduced to believing that all life comes from pre-

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ceding life, and since our earth was originally in a condition absolutely inimicable to life, it must have come from other worlds.

"One theory maintains that meteors falling upon our earth brought germs of life. This idea, however, is not plausible. Meteors become white hot on passing through our atmosphere, which would destroy any life which might have existed upon them.

"About the only other thing which arrives on this earth from far away globes is light. This form of energy, rushing through space at 186,000 miles per second, became the carrier of the first life which took root on the earth. In the form of tiny spores, life germs, they were planted upon fertile soil, and through the process of evolution eventually became even man himself."

How the tiny spores and life germs came into existence originally he does not tell us nor can he answer other questions about his "explanation," which explains nothing. Yet boys and girls have to listen to such nonsense and their poor hearts are a good soil for this seed of infidelity. The rejection of the light given by revelation and moral declension go hand in hand. What dark days are ahead for this poor world!

Question Column.

No. 474. If, as you say, Jesus of the New Testament is Jehovah of the Old Testament, what was the distinctive name for God the Father in the Old Testament?

God was not revealed as Father in the O. T. See Psalm xci for the Names by which He was known to O. T. saints. When Lord is printed in capitals, it represents Jehovah. In the American R. V. the Divine Names are correctly rendered. See the preface to that work. The Trinity was not revealed in the O. T. "Hear, O Israel, Jehovah our God is one Jehovah" (Deut. vi:4). The first revelation of the Trinity is in Matt. iii:16, 17; see also Matt. xxviii:19. The Lord Jesus Christ is Supreme God equally with the Father and the Holy Spirit (1 John v:20).*

No. 475. Does Heb. x:26-27 apply to the present age or to the age to come? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Certainly it applies *now*. What kind of a faith must ours be if it cannot stand the test of such a scripture as this, but we must relegate it to others in some other age? Might not they have the same liberty to apply it back to us when the time comes? Beware of that way of "dividing," or applying the word of truth. That would not be "rightly dividing" it (2 Tim. ii:15). The first thing to ascertain is, what is the *wilful sin*? It is stated with the fullest detail in verse 29. It is the act of one who has professed to believe in the Lord Jesus Christ as his Saviour and to have trusted in His shed blood as the propitiation for his sins, but who has given it up. This is the character of his action as God sees it;

*While it is true that the Trinity was not fully revealed in the Old Testament it is nevertheless a fact that it is indicated in many passages.—*Editor.*

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he has "trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." He has rejected the only means of salvation, and there will be no other sacrifice for sins. He has taken sides with the adversaries of God and His truth, and nothing remains for him but judgment. He belongs to the class that will be the subjects of the sorest judgment of any—the Christ rejectors. The primary application is to a Jew who had become a professed believer, but who has apostatised and gone back to Judaism. It applies to all who have "received the knowledge of the truth," and "have turned their backs upon it. There will be no woe like theirs in the unending eternity to come, except perhaps the judgment of those who will receive the mark of the beast (Rev. xiv:9-11). Consider it my soul, and fear and tremble lest thou treat the least jot or tittle of God's truth lightly (Matt. v:18). For although thou shalt never come into judgment because thy Saviour has borne that for thee, yet thou shalt give account to Him, when He, once upon the cross for thee, will be girded with the golden girdle, and His eyes as a flame of fire, and His feet like unto fine brass, to judge all thy works by the standard of divine glory, his eyes detecting all that is contrary to that, and dealing with it in unsparing judgment. The sin, so frequently warned of in Hebrews, the sin that so easily besets, is falling away from the faith once professed (Heb. vi:6) and drawing back unto perdition. Of the true believer it is written, "We are not of them ... but of them that believe to the saving of the soul" (Heb. x:39).

No. 476. Please explain Mark xvi:9-20. Many disbelieve this part of the chapter, and I do not understand it.

There need not be the slightest doubt as to the genuineness of this Scripture. The external evidence of this has been thoroughly established by competent critics; and the internal evidence is decisive in its favor. How senseless to suppose verse 8 to be the end of the gospel of Mark! The gospel of His service ending with the fright of the women! What follows has the stamp of inspiration, and is quite easy to understand.

No. 477. To whom and to what time does Rev. xix: 7, 8 refer? "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. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

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The Lamb's wife is the church. Paul wrote, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi:2). *Also, "Husbands love your wives, even as* 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, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v:25-27).

The place is the Paradise of God, to which the church has been *"caught up"* (1 Thess. iv:17, 2 Cor. xii:4).

The time is before the church appears in glory with Christ, and after the manifestation at the judgment seat of Christ (2 Cor. v:10). It is that manifestation that has made her, who is now the bride, ready to be the wife. Of course is is a spiritual relationship of which the natural is the type. The church is the Eve of the Second Adam; and as He is both God and Man, He will *present her to Himself. Her raiment of fine linen has been* washed in the blood of the Lamb (Rev. xxii:14 R. V.), and is clean and white (as in Rev. vii:14).

Who are we that such marvelous things should be in store for us?

No. 478. Why does Paul write of the Gospel that it is to the Jew first and also to the Greek (Rom. i:16; ii:9, 10).

Because they were the children of the covenant that God made with their fathers (Acts iii:25, 26). But when they continued to *reject it they lost even that priority* (Acts xxviii:25-28, Acts xiii:46).

No. 479. Please explain John x:34-38. A leading Unitarian in this city quoted that passage in the public press, in an attempt to prove that the Lord Jesus Christ did not claim to be the Son of God, more than those unto whom the word of God came.

Those called "gods" were the judges in Israel who got their authority from scripture. See Ex. xxii:8, 9, 28. Psalm 82:6. They were so designated because they represented the authority of God in Israel. But the Lord had not only scripture bearing witness to *Him, but the Father had publicly owned Him as His beloved Son,* and the Holy Spirit, like a dove had come upon Him. He was also doing work which proved He was the Son of God. Compare Matt. iii:17; John i:34. The Jews understood Him better than the Unitarian, for they were going to stone Him for it.

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No. 480. Will the great tribulation begin immediately after the church is caught up?

There is no revelation in scripture telling us what time will elapse between the rapture and the commencement of the last week of Daniel. The *great tribulation* does not begin until the abomination of desolation is set up in the Jewish temple in Jerusalem, in the middle of that week (Dan. ix:27; Matt. xxiv:15, 21).

No. 481. Why is the resurrection of the just said to occur at the last trump? (1 Cor. xv:52). Does not this seem to indicate that it will be at the end of the world?

But the trump that will sound when the dead saints are raised and we are changed is not one of the seven trumpets of Rev. viii:2. They are judgment trumpets. This will be heard by the dead saints, and is a trump of grace, calling to resurrection and glory. We have already heard the silver trumpets of the Gospel, but we have one more to hear, the last one for us; it will sound for believers alone. We shall be in heaven when the seven trumpets of judgment are sounded. But that will not be at the end of the world. There will be the thousand years reign of Christ after that.

No. 482. Should a Christian of to-day abstain from things strangled and from blood, as in Acts xv:20?

Certainly, God's covenant with Noah after the flood is binding on the whole world (Gen. ix:4; Lev. xvii:10-16).

No. 483. How will God deal with the heathen who die without the knowledge of Christ?

Scripture is very definite in regard to this. See Romans i:18 to ii:16. They have rejected the testimony of creation. Their present state is the result of that. Idolators will have their part in the second death (Rev. xxi:8). But doubtless it will be more tolerable for them in the day of judgment than for those who have also rejected Christ. "That servant who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given of him shall much be required; and to whom they commit much, of him they will ask the more" (Luke xii:47, 48).

Apart from the light of revelation which the scriptures give, there is the witness of creation to the Creator, and the knowledge of good and evil in the conscience. Then there is the law and

then the Gospel. These are all fully considered in the epistle to the Romans. We ask about the heathen who have never heard of Christ; we might rather ask about the doom of those who, in so-called Christian lands, are now apostatising from revelation; choosing darkness rather than light they will have their choice forever (Jude 13). Every one who comes into the judgment of God will reap exactly what he has sown.

No. 484.Is there any explanation of Genesis xxxii:24-26 other than that taught by the holiness people?

We do not know what they teach on that Scripture; but we do know something of what that Scripture teaches us. It does not teach us that sin may be eradicated from the mortal body of the believer: on the contrary, it shows that sin may be so rampant, even in a believer, as to necessitate the Lord putting his thigh out of joint to stop him from doing his own will, and to break him down into subjection to the will of God. That is the secret of much of the chastening which we receive from the Lord.

We are thorough believers in the *necessity* of both righteousness *and holiness in* the lives of God's people. "Be ye holy for I am holy" (1 Peter i:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. xii:14). But we also know that no righteousness nor holiness to which we may have attained would ever fit us for the presence of God. In the awful light and purity of that presence many a spot upon our garments would be seen; they can only be made white therefore in the blood of the Lamb. This explains Rev. vii:14 and xix:8.

But in Christ we have perfect righteousness and perfect holiness. Christ is made unto us wisdom from God, even righteousness, sanctification (or holiness) and redemption. So he that glorieth, instead of glorying in his own defection holiness, glories in the Lord (1 Cor. i:30, 31).

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR NOVEMBER.

ESTHER PLEADING FOR HER PEOPLE.

(Nov. 5. Esth. iv:10-v:3.)

Golden Text Psa. cxlv:20.

I. LESSON OUTLINE.

1. The Great Straits of God's People (iv:10-14). 2. Their Recourse to Prayer (iv:15-17). 3. The Beginning of their Deliverance (verses 1-3).

II. THE HEART OF THE LESSON.

The heart of our lesson seems to be clearly before us in the last clause of the 14th verse, "who knoweth whether thou art come to the kingdom for such a time as this?" The time of which the lesson treats was indeed one of great distress to the captive people of God. Utter ruin was impending over them; and the decree of the King was such that there could be no reversal of it to their favor. Humanly speaking everything hung upon the slight thread of the influence which this Jewish maiden might have with the King. Back of the whole scene we can see God's hand most wondrously at work; and all for the express purpose of bringing honor and glory to His Name as well as blessing to His people. The enemy, who is a descendant of the nation whom Israel's first king disobediently spared (1 Sam. xv:3, etc.), is permitted to go to great lengths to bring God's people into sore distress. Only, however, to show how great a God Jehovah was, and how wondrously He could deliver. And this is the way with the Lord even at this present time among His saints. God never forsakes or leaves His people at any time.

Some time before this catastrophe occurred God was preparing the deliverance and the deliverer in the person of Esther. The record of the earlier portion of the book clearly shows us how God was purposely bringing her to this place of influence and power in the kingdom for just this moment of need. God's mercies and blessings are always rightly timed and amply sufficient to their glorious end and purpose. So was it with the great Redemption

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(Gal. iv:4); and so will it be with that glorious coming that is to usher in the day of blessing and gladness for the Church, Israel, and the World (Hab. ii:3).

Yet it is well to remember how even Esther in the place of power felt her own weakness and insufficiency for the necessary work; and it is true humility to thus shrink from doing what is at times demanded of us. But they have the privilege that is ever accorded the people of God in time of distress and trouble; prayer was resorted to. This too was God's thought concerning them. They had wandered far from Him into idolatry and sin, and through sore pressure God was calling them back to Himself and to their place of privilege and power in prayer. When they had come there He could then bless in a most marvellous and wondrous way.

No sooner has the matter thus been placed in the hands of the Lord than He begins to work mightily for their deliverance; with what results the rest of the book clearly shows us. But remember how often God uses the humanly weak and foolish and despised things among men to accomplish great things. A shepherd's sling opens the way to victory over Israel's foes. A little maid points a great leper to a place of healing by the prophet. A shrinking, trembling Jewess, is used of God to thwart the counsels of the great prime minister of Ahasuerus. We are living in a time that requires men and women who know God and who are true to Him. And has He not brought us to this place with the privileges we enjoy for the special purpose of honoring Him?

BELSHAZZAR'S FEAST AND FATE.

(Nov. 12. Dan. v:17-30.)

Golden Text Eccles. xii:14.

I. Lesson Outline.

1. Forewarned of Judgment (verses 17-21). 2. Sinning Against the Light (verses 22, 23). 3. Judgment Denounced (verses 24-28). 4. The Sentence Executed (verses 29, 30).

II. The Heart of the Lesson.

We surely find one great thought of our Lesson, if not its very heart, in the words of Daniel to Belshazzar, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Startling truth; yet is this true of every unsaved one the world over. True of every boy and girl who has not accepted of Christ as their personal Saviour. The first thing that truly glorifies God is faith in Christ; and this opens up the way to a life of service to His honor and glory.

Belshazzar had not come to that feast with all its heinous sin

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and blasphemy at one great bound; nor was he there as never having been warned of the consequences of sin. Step by step had he gone on in sin to this fearful climax. Yet was he living in Babylon with more or less opportunity to know Daniel, a resident of the same palace with himself. Not only had he the testimony of that life for God, but of the judgment of God upon his maternal grandsire—Nebuchadnezzar, as Daniel tells him. He had sinned against the light; and had transgressed to the very height of heaven by his iniquity. This is true of many a sinner to-day. To a large extent men and women and even children know better: and yet how many go on deliberately in sin, spite of God's continued warning of them. It is well to note the path of sin from the things which seem less iniquitous and grossly evil to the high-handed blasphemy against God Himself. Self-defilement ere long leads to the sin of defiling the very sacred things of God. The life of sin is progressive in its evil tendency and course on to full fruitage in the outer darkness in its eternal awfulness. God warns men so that they may turn to Him by faith and be saved.

Into the very presence chamber of the blasphemous King God has entree, even as now He has His secret path into the very heart and conscience of the sinner spite of all the guards he may have set to shut out unwelcome thoughts. With what solemnity the silent hand steals upon the palace wall and writes, writes indelibly the doom of the wretched Monarch. Into the conscience God comes by His Spirit and through the Word, and men are made to tremble before Him whom they have spoken disparagingly and even blasphemously about. Even then the enemy was thundering at his gates and ere the morning light broke over Babylon Belshazzar had passed into eternity under the wrath of the God whom he had despised. Let no word of man lessen the solemnity of the awful truth. Yet amid all the wreck and ruin of the sinner God's own child, who had been apart from all the sin, found shelter and salvation. Yea, even a greater reward from the hands of God than was promised him by the trembling doomed King. So even now the one who trusts simply in God is perfectly safe and blessed. And ultimately he will be spared from that awful day when men are turned away from the Great White Throne into the outer darkness. Never shall he come into that judgment which condemns them eternally.

EZRA'S JOURNEY TO JERUSALEM.

(Nov. 19. Ezra viii:21-32.)
Golden Text Ezra viii:22.

I. Lesson Outline.

1. Preparation by Fasting and Prayer (verses 21-23). 2. A Sol-

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emn Responsibility (verses 24-30). 3. A Safe Journey (verses 31, 32).

II. The Heart of the Lesson.

Our golden text is the real heart of our lesson. Spoken by the one whom God had chosen for a special work, it was virtually a setting of God before the heathen King as the faithful omnipotent *Saviour of His people: and He would not fail His servant* in the time of trial and testing. God's people should ever, as here, realize that they are thrown entirely upon God for help in time of stress and difficulty, and should abjure any human help. The failure to act up to this line of privilege has at this time brought great *dishonor upon the name of Christ; and contempt for His cause* on the part of the men of the world. God has no need of the unsaved man's time, money, talents, or aught else to further His cause. His one word to him is "believe on the Lord Jesus Christ and thou shalt be saved." After that, work and toil and service come.

The fasting and prayer which the people of God under Ezra entered into was no legally enforced matter; but the spontaneous expression of the heart need seeking to Jehovah for help and blessing. And they went there with the assurance that the "hand of *their* God was upon *them for* good," *because they were seeking* to Him. All the great blessings that have ever come to the people of God and through them to other people at large have ever flowed in the same channel (Acts ii, xiii, and all modern revivals): all have been under such circumstances. In this sense the people of God hold the key to blessing, and they are surely responsible to use it faithfully to the honor and glory of the Lord Jesus Christ; and to the help and blessing of souls. The only possible sequel to such fasting and prayer is stated in the words "He was intreated of us." When the heart is thus right before God He is free to bless and help in the most wondrous way.

In the journey homeward every one had their charge and responsibility; and some greater than others, and some less. But we see *a band of people traversing a desert, humanly unprotected,* yet divinely succored and guarded; and every one having a charge of God in the things of God. One needs not go very far to see the analogy to our own present life as children of God. Not now bearing vessels of silver and gold; but carrying the good news of salvation and Christ; and kept and sustained by Him every step of the way. Unless we have had the preparation of prayer we shall be unable to go on the journey or properly meet the responsibilities of the way.

The record of the closing verses is brimful of the grace of God

as shewn to His people all the way home. The many deliverances; the multiplied provisions of the way are not enumerated; yet all of them but proved the goodness and the grace of God, as also the love of Him whom they asked to be their guide and protector. Who can be against us when God is for us? A safe arrival at home is absolutely guaranteed.

NEHEMIAH'S PRAYER.

(Nov. 26. Neh. 1:1-11.)
Golden Text Jas. v:16.

I. Lesson Outline.

1. Some Sad News (verses 1-3). 2. A Grieved Soul (verse 4). 3. A Heart Request (verses 5-11).

II. The Heart of the Lesson.

The golden text voices the truth that is certainly central to our lesson. Amid the departure and disobedience of Israel, God still had His true-hearted saints, and the grace of God was manifest to the nation in having these very men in their midst in the land of their captivity. Very seldom appreciated; frequently misunderstood and often maltreated and persecuted they were yet channels of blessing and of grace to the people of God upon every occasion. It is surely our privilege to thank God for every such an one in these days of need. Nehemiah lived amid dark and trying times for Israel: the bulk of the nation scattered in captivity; a weak remnant in the homeland; and from these comes the encouraging news with which our lesson begins. It would seem as though everything had come to break down the faith of this man of God. In some little measure we may enter into this bit of experience; for there may have been times when we too were sorely pressed.

Yet it was not his own need so much as that of the people of God who were his fellow countrymen. Through this we can see the real heart of this man of God stirred as it were for the sad condition of his oppressed people. When God brings us to see the sad state of the people of God to-day it cannot but burden our hearts and our souls. Yet it was only as Nehemiah was nigh to God that he saw this and was so deeply exercised by it.

Out of this condition of heart came this deep, earnest petition and prayer of Nehemiah. Like his fellow compatriot Daniel he began this heart cry to God with the confession of the sins which had brought Israel to this place of captivity and distress. Yet he does not confess it as the sin of Israel in which he has no part; he links himself up with his people in the evil. This is the secret of true humiliation before the Lord. Not in confessing the wrong

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ns belonging to some one else, but owning our own share in the matter in the sight of God. Nehemiah reminds God that what he had foretold concerning the punishment of Israel's sin had taken place: but then *faith goes a step further and reminds the Lord* that He had promised to reverse these evils and bring back the captivity of His people and bless them when they turned to Him. As a great intercessor this man presents the people before God in *this very act of turning back and claims in all simplicity of trust* and faith the largeness of God's mercy and grace toward them. May we not learn a lesson in faith from this eminent servant of God? Can we not thus in some measure lay hold of the Lord *through His word of promise? Moreover Nehemiah reminds the* Lord that however great may have been the sin of Israel and their departure from Him, they were still His own special people; His redeemed ones, and that in a measure His honor and glory were *involved in all this. Yes, this is true now: and the plea stands good* upon this ground to-day. Then Nehemiah's prayer reaches a definite petition as regards the King in authority who could, humanly speaking, work his will with Israel. That King's heart and mind *and life were in the power and hand of God; and Nehemiah was* going to the right place to have it controlled. This is our recourse in all matters connected with these in authority to-day. Not to the polls, but the throne of grace, to the Over-Ruler of all the Earth.

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Notes on Prophecy and the Jews.

A significant passage is found in the fourth prophetic address of Amos, the herdman of Tekoa. It is recorded in the sixth chapter: "Ye that put far away the evil day and cause the habitation of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David. That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph" (Chap. vi:3-6). Israel, the people of God, a religious people, practising all the ceremonials of the Law, had degenerated into a luxurious, sinful people, who lived in pleasures and wickedness, as revealed in the prophecies of Amos. What was the starting point according to the above passage? What was the source of all their worldly and wicked ways? *They put far away the evil day.* Two previous prophets, Obadaja and Joel, had announced an evil day, the day of the Lord. The people did not believe in the nearness of that day and put it afar off. They laughed at the solemn announcements that the Lord would come and deal with them in judgment. In mockery even they desired that day (Chap. v:18). Because they put far away the evil day and did not believe God's prophets, therefore they lived in worldly and sinful pleasures. It is not different now. The present day apostasy in Christendom, the worldly practises of the professing church, springs in a good part from the doctrine called "post-millennialism," claiming that the evil day is far away and that the world has to be converted first. It is the *evil* servant who saith "my Lord delayeth His coming," and the consequence is, "he smites his fellow servants, eats and drinks with the drunken" (Matt. xxiv:48, 49). Any one who puts off the coming of the Lord is in danger of being

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drawn in by the awful current of apostasy. Not strange then that the enemy of souls ever tries to get people away from a simple belief in the imminency of the coming of the Lord.

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We quote part of the address delivered by Mr. Wolffsohn, at the opening of the Tenth Congress of Zionism:

If we look back at the general situation of our people during the *last fourteen years, we are unable to point to an improvement;* on the contrary, the situation is considerably worse. In Russia, where half of our people live, six million Jews are still groaning under the most terrible yoke. The situation there has become worse to an intolerable degree and the outlook for the future is exceedingly dismal. In Roumania, the second land of suffering after Russia, the hostility against the Jews continues at least in the same degree as *before. Our brethren are still treated there as foreigners,* despite the Berlin Treaty, in cruel contradiction to the Biblical and Jewish principle that hospitality and equal rights should be granted even unto strangers. In Galicia, where a million of our brethren live, misery and distress have in no way diminished, despite civil equality. The material distress is increasing there like the moral distress under which we suffer in common in many countries. In America and England, the *new places of refuge of the Jews, measures of* exclusion are now instituted against the immigration of Jews—in accordance with the ancient Egyptian principle: *Pen* [illegible]—"Lest they multiply."

Anti-Semitism is finding its way in the New World also, and is penetrating into the great masses of the population [illegible] it is doing here in the Old World, with our sufferings of long ago. *Nowhere do we see any trace of improvement. Everywhere lurks* the spirit of hatred against us, everywhere barriers are raised against us. And even in the few countries which were hitherto regarded as immune from anti-Semitism, we see it raising its hateful head with menacing mien. The only ray of light, the only sign of improvement that we perceive is in Turkey. Our brethren in that country, as the result of the political changes of the last few years, *have acquired the same advantages from the newly-won freedom* as the rest of the population of the Ottoman Empire. The civil equality which has been granted to the Jews is, to all appearances, to be taken seriously. The Turks have always been friendly to Jews, and in that dark period when we were persecuted and outlawed everywhere they offered a hospitable asylum to the Jews expelled from Spain. We reckoned wth this fact from the very start,

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and we reckon with it even now, too, although currents opposed to Zionism appear now to be making themselves felt there also. These currents, set in motion by the ignorance or malice of individuals, cannot continue long, because they are based upon false and untrue premises. But it is sad and painful for us that some individual Jews, too, sons of our ancient race, are lending their aid to incite public opinion against us without reflecting that they thereby imperil the welfare of Jewry at large.

But truth will prevail, and with it the recognition that Zionism will render as many advantages and benefits to the Ottoman Empire as to the Jewish people itself. The Ottoman Empire has been suffering from economic neglect for centuries; it needs an influx of useful elements now more than at any previous time. Never and nowhere will it find better, more useful and more loyal immigrants than the homeless Jews.

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The fact that Hebrew has become the official language of the Zionist Congresses affords further evidence of the vitality of the Holy tongue. As to the tenth Congress, writes a correspondent of *The Times*:—"Here and there a correspondent spoke in Hebrew, a language which, perhaps, one-third of those present fully understood, while another third or so partially understood it. One day all the debates were conducted in Hebrew, and this occasion was seized by a Polish deligate from Warsaw to plead eloquently against the neglect of Hebrew by Jews. The speaker referred to a time when Jews cherished their national language as if it had been the apple of their eye. He recalled the great indebtedness of other languages to Hebrew, specially referring to Luther's beautiful translation of the Bible, and the influence it had exercised in fixing the German language. The speaker's argument for the preservation of Hebrew as a living language by Jews was that a national language is to national life what bindweed is to the sand-dunes—it holds together, preventing them from dispersal by rough blasts or storms."

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Recently a Dr. J. Faitlovitch visited this country in the interest of the Black Jews living in far away Abyssinia.

They are an interesting remnant of Jews known for a long time and belong undoubtedly to some of the ten tribes.

Dr. Faitlovitch became interested in the peoples of that far-off land several years ago and made a close study of them. He concluded that they are descended from one of the 10 lost tribes. The Abyssinian branch of the Jewish race comprises about 50,000 persons. Many of them have been converted to Christianity and others to Mohammedanism, and it is with a view of reconverting them to the religion of their fathers that Dr. Faitlovitch is now touring America. He wishes to raise a large sum of money to equip a party to do missionary work and to introduce a modern educational system in Abyssinia.

The Abyssinian Jews form a colony under the denomination of "Falashas" or "Emigrants." They exist in considerable numbers in Tigre, Baire, among the Azcho-Gallas, and as far as Shoa. They are a dark race, in general darker than the Amharas and other natives of Abyssinia. The hair of the men and women as well is worn short and is in most cases curly. The Roman toga is their formal dress. They ply nearly all trades, but agriculture is the chief occupation.

The origin of the race is not clearly known, several theories having been advanced. According to a local tradition, they claim to have left the other tribes under the leadership of Menilek, son of Solomon and the Queen of Sheba, and having journeyed through Ethiopia, later withdrew into the interior, taking refuge from the king of that country and having converted the Agnus, a local tribe of dark color, intermarried with them.

Their religion is pure Mosaism based upon the Ethiopic version of the Pentateuch. However, as they do not know the Hebrew language the customs are somewhat different from pure Hebraic ones. It appears that they have never known the Hebrew text of the Bible. Their Bible is in the Geez language. They follow in general the Pentateuch and observe most of the customs prescribed in those books. The most strictly observed tradition is the Sabbath, which among them is supposed to be the day that was created immediately before heaven and earth.

One peculiar characteristic is that they are mostly monogamists and have strict regulations in regard to divorce.

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Widespread interest will be felt in a new scheme for a study of the ancient civilizations of Asia Minor. It has been decided to organize a Hittite Excavations Fund, and a strong committee has been formed for the purpose. In a preliminary statement the committee points out that the links connecting the old civilizations of

the East with the culture and civilizations of Greece and the Ægean must be sought by scientific research in Asia Minor and the adjoining lands.

Few people to-day probably have much more knowledge of the Hittites than is contained in Biblical references to them as hovering on the political horizon of the children of Israel. It was not until about thirty years ago that the first light of modern scientific investigation was thrown on the history of this long lost race. Prof. Sayce and Dr. Wright then from the monuments discovered the existence of an old world power that had been lost to historical memory, and recent investigation has shown that these scholars were right.

The Hittites are now recognized as a number of kindred peoples, settled in the habitable valleys of northern Syria and the Taurus and on the plateau of Asia Minor. Before 2000 B. C. they were already in conflict with Babylon, and offshoots of them were established in southern Syria on the frontiers of Egypt.

In the fourteenth and thirteenth centuries B. C. the Hittites were masters of Asia Minor, and contested with Egypt, then at the height of her power, the possession of Syria. Their king fought a great battle with Rameses II on at least equal terms.

Numbers of the state archives of the Hittites written on tablets of clay have been discovered in the ruins of their ancient buildings. Unfortunately it has so far been found impossible to decipher the Hittite script, but much may be learned of the race from the writings that refer to foreign affairs, these being expressed in the Assyrian language. From such documents it is clear that the Hittite kings treated on terms of practical equality with the courts of Babylon and Egypt, while the princes of northern Syria and Mesopotamia were their vassals. They remained the chief power in eastern Asia Minor till well into the first millennium B. C.

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Daily Scripture Calendar.

NOVEMBER, 1911

November 1. "I am crucified with Christ, nevertheless I LIVE" (Gal. ii:20).

The Christian is a paradox, look at him any way you will. He is bidden to live by the day, and take no thought for the *earthly* future. Yet is ordered to occupy his mind with the *heavenly* future. He must *live* in the world, yet be *dead* to it. No wonder those who have not that Spirit which is mysterious as the wind, fail to understand, and criticise the saint.

November 2. "It pleased the Father that in Him should all FULNESS dwell" (Col. i:19).

When you go to the Bank or Post Office, the man at the window can serve only *one* at a time without confusion. Do you realize that when you call upon Christ in prayer, millions more are addressing *him the same moment: beside all the praises constantly paid* Him in heaven, yet He hears and attends to all these demands without distraction. Is not this proof of His Divine fulness?

November 3. "Have I been a WILDERNESS *unto Israel*" (Jer. ii:31)?

What is there in a wilderness but danger, hunger, weariness, isolation? Has the Lord been any of these things to you? Rather has He not been your Shepherd to guide; your Shield to defend; your Manna to feed; your Comforter to commune? And what are you to Him? Are you a Garden where fruits abound and pleasant odors delight His senses?

November 4. "The glory of God, in the FACE of Jesus Christ" (2 Cor. iv:6).

The Apostle here speaks of two faces, the *face of Moses, and* the face of Jesus Christ. Both had glory, but unlike—Moses' was reflected; Christ's indwelling glory. Moses' was temporary; Christ's perpetual glory. Moses was veiled; Christ is unveiled.

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They who gazed on Moses turned away in *fear;* we who look on Christ become inwardly changed and *transfigured* into His image.

November 5. "God . . . hath SHINED in our hearts" (2 Cor. iv:6).

So we walk by a light that the unbeliever knows nothing of. He follows reason; and reason is defiled like every faculty. We are reminded of Goshen, the land of light, when Egypt was darkness. We are reminded of Gideon, a common man, bearing a common crock; but filled with that mysterious force called *light.* So have you God's treasure in you.

November 6. "SUFFICIENT unto the day is the evil thereof" (Matt. vi:34).

Try and live inside this fence to-day. Are you fairly comfortable? Then do not worry about what the morrow will bring. You may die before to-morrow. Or better still, be translated. Are you in deep trial to-day? To-morrow instead of being *worse,* may be *better.* Just seek grace for to-day; and remember how quickly in a single night God often delivered Israel from trials.

November 7. "I, the Lord, will HASTEN it in His time" (Isa. lx:22).

In our requests we often limit the Lord for time; and want things done right now. Let us learn the lesson from the Bethany sisters. Lazarus' case was very urgent. No one knew this better than Jesus; yet He unnecessarily tarried two days after hearing the summons. Our haste of a day may mean years with the Lord.

November 8. "I . . . have NEED of nothing". (Rev. iii:17).

This is here said in a bad sense. Paul approximated to such a confession (Phil iv:11, 12, 18). But the time comes when every saint can say it *truly.* How blessed it will be when every desire shall be gratified; when poverty and privation shall be no more; and all asking and wrestling in prayer, shall be turned to perpetual satisfaction.

November 9. "The hope which is LAID UP for you in heaven" (Col. i:5).

What encouraging words are these. You have never been able to "lay up anything for a rainy day"; have lived to the limit of your income; often worried about to-morrow. Now here is insurance money for the next age. Study up the specifications. It is

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called "a never failing treasure." An "immovable inheritance." Moreover it is the soul's *anchor* for present need.

November 10. "Then shall the righteous SHINE forth as the sun" (Matt. xiii:43).

The present quest of science is to discover the human aura. So *far all is vague.* But the believer in the Bible *knows* some things the natural man does not know. We *know* angels shine. We *know* the Lord was transfigured and is *now* radiant in glory. We *know* we shall presently shine as Christ; and we are not anxious to antedate that time.

November 11. "I will go in the STRENGTH of the Lord God" (*Psa. lxxi:16*).

You have something before you to-day you feel unequal to perform? Here is the ability guaranteed. Have you noticed how often the Psalms recommend God's "strength" as the antidote *for men's weakness? Here the word is plural.* We may read, "I will go (and do this hard thing) girt about with all the past *mighty acts of Jehovah.*" So you can boast in the words of Phil. iv:13.

November 12. "I will give him a WHITE STONE, and in the stone a new name written" (Rev. ii:17).

Then your desire for jewelry, ensigns, and regalia will be righteously satisfied. There was no diamond in the breastplate or walls of New Jerusalem. All the saints are to have one of these gems. Plainly this points to the new order of Priesthood. We shall stand to the nations as did Aaron and Phineas. Eschew secret societies; and go unadorned a while longer; your time is coming.

November 13. "Your Father KNOWETH" (Matt. vi:8).

There is no broader statement in all the Scriptures. You may *apply it to every circumstance of daily life. He knows your weakness* (Psa. ciii:14). He knows your poverty (2 Pet. ii:9). He knows your name (2 Tim. ii:19). Have you trials nobody else knows? He knoweth them. Settle down then to quietly say, "He knoweth the way that I take" (Job xxiii:10).

November 14. "Let both GROW TOGETHER until the harvest" (Matt. xiii:30).

This is our Lord's decree. Your most zealous efforts cannot clear His wheat field. Do not aim at curing *symptoms* by schemes

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for social betterment. What you can do is keep on sowing the seed in new fields. But be sure you employ *unmixed* seed. This is the day when many are corrupting the Word (2 Cor. ii:17; iv:2).

November 15. "A bruised reed shall He not BREAK" (Matt. xii:20).

We love to think of these words as meaning that our Lord's grace will sustain the weakest of His saints; and fan to life the faintest spark. But the O. T. quotation bears another idea (Isa. xlii:3). Though He were once weak as a reed, He shall not break down. Though He seemed like an expiring lamp, He shall not be crushed till He set judgment in the earth.

November 16. "A ram CAUGHT in a thicket by his horns" (Gen. xxii:13).

No chance accident put it there (1 Cor. x:13; 2 Cor. i:9, 10). Have you waited on God for something, and it has failed? Did you call Him Jehovah-Jireh, and receive nothing? It was only for a moment. Then His faithfulness appeared to rebuke your unbelief. So it will be to-day. Lift up your eyes. The ram cannot be far off.

November 17. "Gallio CARED for none of those things" (Acts xviii:17).

Tradition says "a sweeter mortal never lived." Yet we never should have heard of him but for his scorn of the Gospel. How many we know like him. Their chief fault is unloveliness to Christ. What a day is coming when this pro-coosul, and all the great ones of earth, shall learn, that *indifference* to the things of Christ is the greatest of all mortal sins.

November 18. "I have STUCK unto thy testimonies" (Psa. cxix:31).

Can you surely say this? This psalm is the Bible's own comment on itself. Ten words designate what Scripture is. Here you will learn that there is no holiness of life that does not emanate from obedience to this Word. Pray for yourself to-day, that you may be preserved in allegiance to the Bible. If *this* be not the *chart* of life, there is absolutely no other.

November 19. "And Isaac went out to MEDITATE (pray, margin) in the field at eventide" (Gen. xxiv:63).

If Isaac, who had neither wife or children to distract, needed this, what about us? It seems the Devil's purpose to so overwhelm,

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with what appears to be necessary cares, as to completely earnalize our daily living. It has become more of a *fight* than a *pleasure* to maintain family worship and Sabbath rest. Do try to keep your "eventides" with the Lord.

November 20. "HOLD FAST the form of sound words" (2 Tim. i:13).

This is what a great many Christians are *not* now doing. Therefore the exhortation is very important. Creeds which formulated doctrines, and type which pictured them are being flung like rags to the winds, and everywhere the cry is Liberty! Let us beware. Do not be ashamed of the old paths. Do not think you can improve on *Paul and Timothy's subjection to the Scriptures.*

November 21. "Through FEAR OF DEATH were all their life time subject to bondage" (Heb. ii:15).

With many believers there yet lingers a natural aversion to death. This was pardonable before the cross was manifested, when knowledge of the future state was dim. It is very wrong now. The dreadful *realities* of sin are now only *shadows.* To die is *gain.* It is to the saint the gate to Christ's presence; the gate to resurrection, and the crown of glory.

November 22. "None of these things MOVE me" (Acts xx:24).

What if it be death to-morrow? Can you say so? What if health, fortune, children, all slip from you? What if the giant figures of Apostasy, Socialism, Lawlessness all rise up around you! What if all your earthly plans go to pieces? Can you say, I make it all of no account. The Holy Ghost witnesseth to me, that I shall finish my course with joy.

November 23. "That the power of Christ MAY REST upon me" (2 Cor. xii:9).

Do you grasp all these strong words mean? God wills that you may be *nothing,* in order that Christ may be *everything.* The "*ark of the testimony*" was *an inanimate thing, no larger than a* sewing machine box. But over it the Shekinah abode. And that little box divided waters, overthrew gods, and vanquished armies. So the saint's epitaph is, "Out of weakness were made strong."

November 24. "He knoweth the WAY that I take" (Job. xxiii:10).

If you are in any depression because of your daily troubles, read all of Psalm cv. Then you will learn that not a fly or frog

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plagued Egypt, but God sent it. Not an ornament of gold, or wafer of manna comforted Israel, but God doled them out. He willed the fetters for Joseph; and He still wills that fires may burn about you till you "come forth as gold."

November 25. "We beseech you, brethren, by the COMING of our Lord Jesus Christ" (2 Thes. ii:1).

How old fashioned these words sound. Do they not need re-translating? Who says to you in these days, Brother, Sister, bear your sorrows a little longer in patience? The Lord is coming soon. Everybody says, in about twenty-five years more, we will have this world all right—no crime, no sickness. Ah, beloved, beware. Be of the FEW who wait the consolation of Israel.

November 26. "Their rock is not as our ROCK" (Deut. xxxii:31).

The Lord loves to call Himself our Rock. The country's history of the Holy Land is bound about with *rocks*. They were the *grave* of Moses and Aaron; the *asylum* of Samson and David; the *water* and *honey* of Israel. To the New Testament saint Moriah and Olivet are full of suggestions. Our coming One shall stand upon the Mount of Olives (Zec. xiv:4).

November 27. "I will be to them as a little SANCTUARY" (Eze. xi:16).

What grace to scattered Israel, without a temple, and without country, this is. How sweet the words to some of us. We no longer have pleasure in modern worship with its carnal attractions. Some even are isolated from the "twos and threes" with Christ in the midst. Rejoice over it, lonely one, your home, your closet, yea your heart is the Temple of the Holy Spirit.

November 28. "When I come again, I will REPAY thee" (Lu. x:35).

Shall we make these words a working principle to-day? Some of us are constantly paying out time, strength, money for the Lord's dear cause, far beyond our resources. We feel we must impoverish ourselves for Him who emptied Him. How blessed to know He keeps tally. Listen: He says, "I come quickly; my *reward* is with me."

November 29. "THINGS the angels desire to look into" (1 Pet. i:12).

How strange that the mysteries which occupy angels and saints in heaven, should have no attraction for the men of earth. They

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will hunt the germ of a disease, but never trace out the suffer[illegible] and glory of Christ. Beloved, let human knowledge go by the board. By and by we shall know all (1 Cor. xiii:12). But *now let us study in the Angel's School.*

November 30. "Though it (the vision) tarry, WAIT for it" (Hab. ii:3).

"For yet a little while and He that shall come, will come and will not tarry." It has not seemed long to the saints, at home with the Lord. It has not seemed long to Him who calls a thousand years one day. Let it not seem long to *you*. Remember *nothing* is *blotted* in the divine program. Every event is "prepared" for its own hour, and day and month and year.

Special Book Offers.

For the months of November and December we have once more prepared a list of special offers of our books and pamphlets. This year we also include a number of other good books. The prices are put far below the prices of other publishers. It is a good opportunity to obtain a fine supply of books and put them in circulation.

All orders must be sent to the New York office. The Canadian branch and Great Britain agency cannot fill these orders as they would lose money on each book. Please order by number only and inclose exact amount. We pay the postage.

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We desire to add that if some of our friends wish to circulate 100 copies of the Book on Daniel, popular edition, we will be pleased to furnish them at the low price of $37.50. If they are put into the hands of preachers and Christian workers of cities and country places, they will do much good.

OUR HOPE.

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Editorial Notes.

Come and See.

"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! And the two disciples heard him speak and they followed Jesus. Then Jesus turned, *and saw them following, and saith unto them,* What seek ye? They said unto Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt and abode with Him that day, for it was about the tenth hour" (John 1:35-39). What a precious scene this is! The blessed Son of God walked alone His path and as John looked upon Him, he bore again his testimony "Behold the Lamb of God." With what devotion these words must have come from his lips! And who could describe the wonderful One in His loveliness as He walked! The two disciples heard and believed. One look was sufficient: their hearts were attracted to Him and they followed the Lord. He knew them, for His Grace was drawing them to Himself. After He turned and asked them "What seek ye?" and they had stated their request "Rabbi where dwellest thou?" He said "Come and See." Apart from the question He asked them it is the first utterance which came from His lips after He had been announced as the Lamb of God. "Come and See" what gracious condescension these two words reveal. He wanted them to know Him, to become acquainted with His Person, to see what He is and who He is. He wanted these two disciples to dwell with

Him, to be His guests in communion with Himself. What honor it was for them to follow Him thus and abide with Him. Oh the preciousness of these three words "Come and See!" They fill the heart with adoration. They make the lips shout praises. Words these are, which cannot be exhausted for they tell out His wonderful Love and Grace to such as we are. "Come and See" is His invitation still. The blessedness of the two disciples, who heard these words for the first time is the blessedness of every believing sinner who follows Him. To come to Him, to know the Lord Jesus Christ, the Son of God, to see His beauty, to taste His Love and graciousness, to dwell with Him and abide in Him, that is the most blessed and the greatest thing a human being can possess and experience. It is within the reach of all. His loving heart longs for every lost one to "Come and See." And yet how few come to a knowledge of Him and see who He is and what He is for sinners.

"And what does it all mean, "Come and See?" It means salvation. It means peace and rest. It means eternal life. It means comfort. It means victory. It means glory. It means all and everything in blessing for lost sinners, who believe in the Lamb of God and His finished work. "Come and See." It is a fitting description of the happiness of the Christian's life. When we come to Him as lost and guilty sinners, we find the welcome of that Love, which died in our stead. "Whosoever cometh unto Me I will in nowise cast out." We find all our need met in Him and know that we are saved, that we are reconciled and made nigh by His blood. Then we taste that the Lord is gracious. As we go on in His fellowship, into which we were called and brought through grace we do come constantly to Him. We come with our sins, our failures, our cares, our trials, our perplexities, our empty vessels, with all our need. We come to know Him more, to know Him better. And blessed be His adorable Name! we never come in vain. We "Come and See" all His loveliness, His Glory and His Power. Yes, "Come and See" is the sum and substance of the Christian's life.

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Our work and service depends on that. The Christians, who walk in separation, who testify of Him are those who walk in fellowship with Him, who "Come and See." Ah! how even now in the heart of the writer and the reader the Holy Spirit urges to "Come and See," to live closer to Him and have more of the reality of these two words.

The two disciples abode with Him that day. His dwelling place is not mentioned. How humble it must have been. That the place is unnoticed has its meaning. It is typical of the heavenly place where He is now "the Father's house with i' many mansions." In faith we see where He abides and there we abide with Him. They reached the place with Him about the tenth hour, which is four o'clock in the afternoon. So they spent the night with Him. And thus His own are abiding in Him by faith during the night, the present age.

"Come and See." Some blessed day (how near it may be!) He will address all His Saints in these precious words again. Come! and the Saints of God, the dead in Christ will rise from their graves. Come! and we shall be caught up together with them in clouds to meet the Lord in the air. See! We shall see Him as He is and shall be like Him. See! "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." What a "Come and See" that will be at last! Our God and our Father, the God and Father of our Lord Jesus Christ, make all this, by the power of the indwelling Spirit a greater reality to us. Draw me and we will run after Thee. Lead us closer to Thyself to "Come and See" anew and hasten the day when we shall meet Thee face to face. Amen.

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It Was Now Dark.

"And it was now dark, and Jesus was *not yet come to them. And the sea* arose by reason of the great wind that blew" (John vi:17-18). But He came

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with His word of cheer, "It is I, be not afraid." He came and calmed the wind and waves and delivered His own from all their fears. It is now dark. The age in its ending is dark. It grows darker and darker. The year 1911 seems to set in dark and threatening storm clouds. Blessed be God! the darkness, which is all about us is but an indication that He is near. The Morningstar, the star of the blessed Hope of the Coming for His Saints becomes brighter as it gets darker in the world. Rejoice all ye that wait for His Son from heaven. He is on the way.

Saviour, come, we long to see Thee,
Long to dwell with Thee above,
And to know in full communion
All the sweetness of Thy love.
Come, Lord Jesus,
Take Thy waiting people home.

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Behold the Bridegroom.

The blessed midnight cry "Behold the Bridegroom cometh, go ye forth to meet Him" is still sounding forth and finds willing ears and hearts throughout the world among those who are of the truth. It is a great joy to receive letters from some of His beloved ones in China, India, South Africa, Central, South America, the islands of the sea and to hear they are everywhere waiting for the coming of the Bridegroom. We believe there are to-day more believers waiting for His soon and sudden Coming to take them into His blessed presence in a moment, than ever before. It is encouraging to see how Christians who never heard of the blessed Hope accept it at once when presented to them and become very happy. Surely this is the work of His Word and His Spirit in these last days. To preach the Gospel of His Grace is the most blessed thing. The next best is the proclamation of His Coming before the threatened judgments break over this earth. May it please the Lord to keep the Hope of the *imminent* Coming of our Lord ever fresh before our

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souls. Many of us who have known of this for years are in danger of losing its blessed power over our lives. Alas! *too many even now profess it, but indifference* and worldliness in their lives show but too plainly that it is not the separating, purifying power. Beloved! Are you waiting really for His Coming? Are the things present, the earthly things, which Satan makes so attractive, ensnaring you? You still believe the Lord is soon coming; but have you drifted into worldliness? Some will mournfully bow their heads and own that *such is the case. Get back to the reality of the blessed* Hope. Behold the Bridegroom in all His love and beauty, and waiting for Him will become once more the joy of your heart and make the unseen glories real to you. May God's people in every land daily pray, Come Lord Jesus. Amen!

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Barzillai.

Perhaps few Christians will remember the name of Barzillai. When David *suffered on account of his wicked son* Absolom, Barzillai, eighty years old, showed kindness to the King (2 Sam. xix:31-39). David was very grateful to him. Before he died he said to Solomon his son "Show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came to me when I fled because of Absolom thy brother" (1 Kings ii:7). The kindness and love of the *old father towards the King was remembered in blessing* to his sons. David is the type of Christ in His humiliation and Solomon of Christ in His Glory and exaltation. Nothing done for Christ during the time of His rejection by the world will be forgotten by Him. Even the smallest service we, His redeemed people, render unto Him is appreciated by the Lord; nor does the Father forget whatever is done to honor His Son. "*If any man will serve me, him will my Father* honor" (John xii:26). What opportunity we have in these days to show our devotion to Him! What blessed

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privilege is ours to share His reproach! How else can we do it but by being out and out for Him and confessing His Name. Those who rise up against Him are constantly multiplying. The Judas' who betray Him with a kiss are found everywhere in Christendom. To honor and exhalt Him must be the daily aim of His faithful ones. He will not forget it and reward us for it in the day of His puwer.

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Very True.

Many years ago William Kelly, the well-known scholar and exponent of God's Word, wrote as follo[illegible]

"I am not afraid to reassert my conviction that there never has been a display of man's evil heart of unbelief in the shape of indifference on one side, and on the other of enmity against the Truth, equal to the present aspect of the age. Even when Christendom mumbled over their devotions, saturated with religious fable, and thoroughly subject to crafty and ignorant priesthood, the Word of God was less known and less slighted than now. The dungeon wall of superstition is partially fallen, the light of God's testimony has been seen enough to provoke the malice of men. People are energetic enough in these days, but their energy is against the Gospel. It is not so with all, thank God! but the peculiar feature of the present age is that the active aggression is against Scripture, an organized rebellion proceeding from professors in the high seats of human learning.

If this was true then it is more true to-day, and it will be still more true to-morrow. Behind these attacks upon the Truth of God stands the enemy. They will become more pronounced as the age draws to its close.

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Dr. Lyman Abbott's New Bible.

On this most subtle attack upon the Word of God by this man, Dr. John Urquhart, of Australia, writes:

Dr. Lyman Abbott's "New Bible" is the Bible of the new unbelief. He robs us of the Word of God, and leaves in our hands such a mass of Mr. Worldly Wiseman's fine phrases and high sentiments that for the moment we find ourselves unable to shout, "Stop thief!"

But the theft is flagrant. He himself confesses that he has

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snatched away the old Bible. We are told that it was never rightly called the Word of God. His new Bible—the only one he will allow us to have—is the Bible of the higher critics, which the "British Weekly" not long ago called "The Bible in tatters." Dr. Abbott, like his fellow unbelievers, is much pained that the Bible should be regarded as a book—that is, as one book Divinely planned—built up by the Spirit of God, stones being added one by one till the whole was completed. In favor of that belief is the marvelous fact that the Book has a beginning that starts from eternity, and a conclusion that ends with eternity; and it proceeds right on, giving us a continuous history from Genesis to Revelation.

But Dr. Abbott will have none of this. "Its earliest book," he says, is Exodus, and that "was written ten or twelve centuries before Christ." It was therefore never penned by Moses; and our Lord—may we be pardoned the repetition of the blasphemy!—erred in attributing the Book to him. That is the new Bible that will give the lie to Christ and His apostles, and out of which will be cast the swimming of the axe-head and the book of Jonah and every miraculous event."

Pernicious. Yet thousands of Christians who love the Bible and the Christ it reveals can read after this apostate in his paper and thus be supporters of his teachings. Such men are the most dangerous.

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Good for the Colored Man.

At the *Ecumenical Methodist* Conference, held recently in Toronto, a whole day was devoted to the question of Higher Criticism. The destructive Criticism was defended by many of the assembled delegates, who declared that the age demands truth and the people are bound to have it. It was a significant fact, according to the *Toronto Globe* that the British delegates were almost to a man upholders of the higher critics. Professor Jackson, who a few years ago as a pastor of one of the largest Toronto churches, had denied the revelation and inspiration of the opening chapters of the Book of Genesis, received from one of the speakers a glowing tribute which brought forth a tremendous applause. A few voices were raised against the criticism of God's Holy Word.

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A colored preacher gave his testimony against it.

"In the few years more of life I have allotted to me I shall leave higher criticism to the higher critics and go on preaching the simple story of the Cross. I suggest to the higher critics, 'Get to yourselves and discuss these questions alone. Don't interfere with our simple method of saving souls. I say if you get us tangled up what will we do?'"

Good for the colored man and his simple words! Men like Dr. Milton Terry, Prof. Jackson and others who undermine the fnundations of the faith may well sit at the feet of this negro preacher.

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Bahaism [illegible]lorsed.

Bahaism has come rapidly into the foreground. It fairly bids to become the successful rival of "Christian Science" and "Millennial Dawnism," *alias* "Russell-[illegible] [illegible]e head of this Persian sect, Abdul Baha, has visit[illegible] [illegible]nd. This deceiver claims to be some great one, even Chr[illegible] came back. His dupes claim that the predictions [illegible]erning the second coming of our Lord have been fulfilled by the coming of Abdul Baha. The Bahaistic [illegible]vement proclaims "that the Lord has come and has [illegible]tablished His Kingdom on earth."

This deceiver, Abdul Baha, attended the "Brotherhood Conference" in London, and had an interview with Reginald Camp[illegible], the "new" theology man. He explained [illegible] him the establishment of the "Kingdom of God" on earth by the religious unif[illegible]on of all people. This is what the false prophet sa[illegible]

"There is no more war between any of [illegible] each [illegible]nore the head of other religions: Mussulmans [illegible] honoring Moses and Christ; Christians are honoring Mohammed and Moses; Jews are honoring Jesus and Mohammed. They have learned to love one another, and are becoming one. The cause of unity is the cause of life itself, it is divine; that which leads to division or hatred is satanic. Religion should make for unity. The prophets did not come to bring about distrust and separation. Ignorance is the cause of division and hatred. Religion is like medicine; it is meant to cure, but in the hands of unskilled or

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bad physicians what should effect a cure may create disease, what should give life may cause death. Therefore we must strive with all our strength, with all our heart, to promote only that which leads to unity and life."

The subtilty of these words is very evident. They appeal to the mass of the unsaved "religious" people: Mussulmans, Jews and nominal Christians. They all belong into one class, and being destitute of salvation and the knowledge of the true God and the eternal life, are easily deceived by such a cunning anti-Christian movement. That Campbell can fall in line does not surprise us.

But it is astonishing to read in the *Literory Digest* of October 14 the following paragraph:

"It is not surprising," remarks Dr. Morgan, "that people in increasing numbers are attracted to the Bahai faith by its catholicity, the loftiness of its ethics, the simplicity of its teaching, its complete freedom from narrow and exclusive dogma.'"

If this is not an endorsement of Bahaism we do not know what an endorsement is. This Bahaistic movement may have lofty ethics, simple teaching, complete freedom from narrow and exclusive dogma, but it denies "the Master, who has bought us;" it has not the doctrine of Christ. It is therefore not the truth, but the lie and an anti-Christ. That Abdul Baha, the false Christ, should make his home in Palestine is more than striking. How any one, who knows the Gospel can speak a good word for this abomination is strange.

More outspoken is the editor of the *London Christian*:

The presence of Abdul Baha in London draws attention to the remarkable sect of which he is the head. There are said to be three millions of Bahais in the world. The movement originated in Persia in 1844, and there it has its chief stronghold to-day, though its present leader has his home in Palestine. It would seem to be less a religion than a cult of social brotherhood and international peace; but, if such brotherhood is only to come by insisting that all religions are equally true, and that *Jesus, Moses, Mohammed, Zoroaster, and others are worthy of* equal acceptance; then, however much we may value the sentiment of universal love, no other attitude is possible to Evan-

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gelical Christians than that of antagonism to this modern innovation. Bahaism would mean an end to Christian missions; and we, who believe that our Lord is the unique Son of God, the peerless Man, the only Saviour, must look to Him for brotherhood and peace.

Amen! Out and out rejection and condemnation is the only answer Christians can give to these cunning attacks of the god of this age. Anything less is a betrayal of our ever blessed and soon-coming Lord Jesus Christ. God give us all grace to be loyal to our absent Lord. God keep us from being undecided and mincing matters in these solemn days. All these evidences of the apostasy must drive us closer to the living Christ, make us more zealous in contending for the faith delivered unto the saints and bring us more on our knees and faces before our Lord. Take courage, He is with us, for us and soon we may be with Him.

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Birds of a Feather.

The following news item was cabled a few weeks ago from England to the Associated Press:

"The Rev. Reginald J. Campbell, of the City Temple, sailed for New York on the steamship Adriatic to-day. He will go on a three months tour of the United States, during which he will preach on the new theology. The tour has been arranged by the Rev. Dr. Crapsey, of Rochester, N. Y.

It will be remembered that Dr. Crapsey is the Episcopalian rector who was a few years ago expelled from his denomination on account of his denials of the Virgin birth, the Deity of our Lord and His resurrection. These two apostates may well go together. We hope all true Christians will stay away from any meeting which this man Campbell addresses on this side. Give him a wide berth. Curiosity to see and hear this man may tempt thousands who do not believe in the wicked "new" theology to go. Do not do it. Let the birds of a feather flock together. If all true believers stay away he may not be able to report much success in his tour.

Since writing the above Mr. Campbell landed. Almost the first thing he said to reporters was in defense of his "theology." Theo he preached twice in the *Fifth Ave. Baptist Church* of New York City. The sermons were the same old wishy-washy new theology without the Christ of God and the blood. Oh yes! the church was packed. Why not? Of him and others the Holy Spirit testifies "they are of the world; therefore speak they of the world, *and the world heareth them*" (1 John iv:5). Let the world run after such earticklers; but it is a shame for true Christians to encourage such men by their presence. From New York he went to Philadelphia and preached in the *First Baptist Church*. Returning to New York he was welcomed to the *Madison Ave. Baptist Church*, Dr. Charles A. Eaton, pastor. What do the true believers in that denomination say to this?

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The Star in the East. A little circular is before us issued by Miss Annie Besant, the successor of that theosophical fraud Madame Blavatsky. We give the circular in full.

ORDER OF THE STAR IN THE EAST.

This Order has been founded to draw together those who, whether inside or outside Theosophy, believe in the near coming of a great spiritual Teacher for the helping of the world. It is thought that its members may, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and of reverence; and, on the higher planes, may unite in forming an instrument of service ready for His use. The Declaration of Principles, acceptance of which is all that is necessary for admission to the Order, is as follows:

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make *Devotion, Steadfastness* and *Gentleness* prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

This new order was founded in Benares, India, a few months ago, and at the head is a leading mystic or adept, a Mr. J. Kirshnamurti. The pamphlet closes as follows:

When the Supreme Teather came to found Christianity, the public mind was unprepared for His coming; only the Wise noted the shining of the Star in the East. The opposition at up was so strong, the recognition was confined to so few, that He was able to give the world the blessing of His physical presence only for three brief years. Perchance if our hand grows large enough in every country to prepare men's hearts for His appearing, and to give Him effective welcome when He comes, the Lord of Love may remain with us for a period less brief, and do a work less restricted than that which was possible 2,000 years ago. Some, at least, of the shafts that would otherwise be aimed at Him may fall on our willing breasts, and some of the opposition may exhaust itself on us, who gladly offer ourselves as His servants.

ANNIE BESANT.

"This certainly is most subtle language. This woman and her followers reject the Son of God and His ever precious work on the cross. Theosophy knows no Gospel and despises the blood. In the "Order of the Star in the East" Satan is disguised as an angel of light and thousands, no doubt, will be deceived by it. What she really announces is the soon coming of the great world-teacher "the Anti-Christ." God permits him to come so that all who received not the love of the truth might believe the lie. Surely the Holy Spirit would not use such a person with her followers of mystics and others to announce the Coming of our blessed Lord. Satan prepares the world for the reception of his man, the personal Anti-Christ. Masses of unsaved church members, who know not Christ

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will listen to this new order and join it as well as Bahaism. We are living in significant days.

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Never Before.

Never before have the signs of His Coming, the Coming of our ever blessed Lord and Savior Jesus Christ, been so numerous and solemn as they are in the closing days of the year 1911. The Apostasy is upon us. Its advance is rapid and sweeping. What comfort God's faithful little remnant may take from the fact that God's Spirit predicted almost 1900 years ago the very conditions existing to-day. And the political situation in Europe, the unrest of the people and the increase of crime and lawlessness have become almost unbearable. Current Events and "Notes on Prophecy" in the present issue give additional information of these conditions. What incentive to watch and wait! What reason we have to lift up our heads and rejoice for the hour draweth nigh. He is on the way. Let us keep close at His side.

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Encouragement.

It is so good of the Lord that He gives us so much encouragement in connection with "Our Hope." Scores of our readers inform us that the magazine is greatly used in helping them spiritually every month. Often those who were drifting have been brought back to the Lord and not a few have found deliverance through this testimony from evil teachings. Recently a new reader wrote us as follows: "It may cheer you on the way to know, dear brother, that your paper was used of God to help me out of bondage into the glorious light of the Gospel. Whereas three months ago I was blind now I see and my heart is swelling with love and gratitude to Him for His great love toward me."

This should encourage our beloved readers and friends who have assisted us in the past by sending "Our Hope" to friends and who have helped in the free circulation. Let the good work go on!

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The Study of the Gospels.

Beginning with 1912 thousands of Bible Schools will study the Gospel of Mark, for most of the Sunday School lessons are taken from this book. The study of Mark is a fascinating study if it is done in connection with the Gospel of Matthew. Our Bible Study Pamphlet on Mark shows the way to a comparative and spiritual study of that Gospel. We hope that under God it will prove a great help to all teachers and Bible classes. However, the study of Matthew with it is very necessary. For this reason we have made the liberal offer to send our Exposition of Matthew (two volumes in one, 640 pages) and six copies of Mark to any address for $1.50. In doing this we bring a considerable sacrifice. If our readers take this up and we will be enabled to print a third edition of Matthew we will be glad to make a further reduction.

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Special Book Offers.

The special offers appear once more in this issue. We suggest to all our friends to order from them at once. It is very likely that before the end of the month some volumes may be exhausted. These offers are very liberal, so that it has surprised some, who know the cost of books. For instance, No. 7, "The Lord of Glory" and Adolf Saphir's excellent book, "The Good Shepherd Seeking His Sheep," for $1.00; or No. 19, The Gospel of Matthew; Joel, by A. C. G., and Mr. Jennings' excellent book on Satan, for $2.00, and we pay the postage on this order amounting to 40 cents. But read through the whole list. We do this because we realize the great necessity of putting this kind of literature in circulation. We have omitted our smaller booklets. If some readers like to have them in quantities we will do the best we can. Order early.

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Prayer.

We are thankful to so many who have written to us about their burdens and trials, their unsaved children and

friends. It is a privilege to pray with so many of the Saints of God for deliverance, help and salvation of their dear ones. We shall devote again the evening of Dec. 31, D. V., to prayer, and hope many of our readers can set apart that evening for praise and prayer.

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Mr. P. Mauro's—Timely Article.

Our friend Mr. Philip Mauro handed us recently a most excellent article on *"The Capture of the Sunday Schools."* We believe it is one of the best things he has written and is a most timely and strong warning. Indeed it is a *very serious* matter he touches upon. The article will appear in full in the January issue of "Our Hope." It will be a special number and we hope that God will make it possible to make that issue 25,000 copies. Please take an interest. We will furnish this special issue at 50 cents per dozen or $4.00 per hundred.

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Larger Hope.

The excellent article in October Hope on "Christ's Exposure of the Larger Hope," by Mr. Archibald Glover, has done much good. We have it now in a separate print. The argument is unanswerable. We feel more and more convinced that what is needed to combat such systems as Christian Science and Millennial Dawnism is not attacking these things and holding them up to ridicule. That has been done altogether too much. But the positive teachings of the great fundamental truths of the Bible ought to be circulated in a large way. Mr. Glover's able argument knocks out completely all the inventions and theories of the Restorationism of Russell without mentioning his system. We send these pamphlets at 50 cents per dozen or $3.00 per 100, postpaid.

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A Question.

The last article of our exposition on the Book of Acts, which has been running in Our Hope during the past four years, will appear in the January issue. We desire very much to revise these articles and publish them in book form. They will make a volume of about 500 pages. The volume could be published at $1.50 if we have a few hundred purchasers in

sight. Much time and labor has been given to this exposition. D. V., in a few years, the S. S. lessons will be taken again from the Book of Acts. Then there will be a demand for a sound and lucid exposition of this book. We like to have the opinions of our readers on this matter before we go ahead. Please drop us a card if you like to have "Acts" in book form.

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For the Children. We can heartily recommend for family reading "Go-to-Bed Stories." The book contains mostly Bible stories told in a very fascinating way. It will bring great blessing to the hearts of the young. The book is nicely gotten up, printed in large type and illustrated. Price $1.00, postpaid.

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Please Remember. This is the last month of 1911. Many subscriptions to "Our Hope" are due and it will be a great help to us if they are all renewed promptly. When you do so can you send us a new subscriber? We know it will pay in a spiritual way if you do this. Perhaps you know some of the poor of the flock or some new converts. By placing "Our Hope" into their hands for a year you will do them much good. We charge you only 75 cents for those new subscriptions and if all our readers will make a little effort in this direction it will mean blessing.

Note also offer No. 5. If you send $1.00 for the new subscriber we will send you free a copy of "Studies in Zechariah."

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Morning by Morning, by Mrs. E. Needham, makes a nice gift book. A daily text with a helpful word.

In ordering or writing to our office please address either Publication Office of "Our Hope," or A. C. Gaebelein. Do not address letters to any other person or in any other way.

The Twelfth Mid-Winter Bible Conf. for Boston and New England will be held in the Park St. Congregational Church January 22, 23, 24 and 25. The speakers will be: James M. Gray, Dean Moody, Bible Institute, and A. C. Gaebelein.

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Bible Study Course.

The second Bible Study pamphlet on the Gospel of Mark is now ready for mailing. The entire book of Mark is analysed and each section is followed by notes and hints, which, we hope will be of much help to all students of this Gospel. The special aim has been to trace the characteristics of the Gospel of Mark. For a closer study the Gospel of Matthew must be compared with Mark. But Matthew is undoubtedly one of the most difficult books of the Bible. It can only be fully understood if its dispensational character is kept in mind and closely followed. Our exposition of this Gospel (640 pages) does this, and we recommend all students of the Course to study Mark with this larger work on Matthew. For Sunday School teachers and members of Bible classes this pamphlet No. 2 is of special value.

In size it is larger than we expected to make it. We send a copy to every person who ordered and paid for the first pamphlet on Isaiah. You will find a blue slip in the pamphlet reminding those who receive it that 10 cents are due. It is of course impossible to send out bills for such a small amount and we must rely on the promptness of our friends to settle this little matter. *If you order Matthew ($1.50) we send you 5 more copies on Mark and you need not to pay for the one received.*

The best way is for all who wish to follow this Bible Study Course to send a dollar on account. They will then be relieved from sending the small amount each time a pamphlet comes out. If our friends and the lovers of the Word of God were to send this new pamphlet on Mark to every S. S. superintendent, teacher and scholar of Bible classes in their different towns and cities, 100,000 copies could be easily disposed and there would be far *reaching results in Bible study and individual blessing.*

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Will you not pray about it and then scatter the seed of His Word?

We also would like your suggestion of what book of the Bible you would like to have taken up next. We started with Isaiah, because it is such an interesting book and well adapted to show what we mean by this plan of study. We took the Gospel of Mark next, because it is the book studied in Sunday School work during 1912. We are willing to begin with *Genesis* and go right through the Bible, if our readers like to have it done. Or we can take any other book next alternating a New Testament book with one of the Old Testament. Let us hear a word about this.

The financial help we received has been wholly inadequate to cover the expenses. We thank those of our readers who have assisted us. May the Lord reward you. It was suggested that we get 10 persons who would give five hundred dollars each during one year to make a large advertising of this Course and a wide dissemination of these pamphlets possible. We made an attempt in this direction, but did not succeed. We are therefore entirely dependent upon our Lord in this matter. We make it a subject of daily prayer, that in these days of indifference in the real things of God and the spiritual study of His Word, the Lord Himself may provide for all the needs. Please join us in this and pray for His blessing and gracious help.

The Acts of the Apostles.

CHAPTER XXVII.

The remarkable book now draws to its close. The journey towards Rome and the Apostle's presence in Rome as a prisoner brings us to the end of the record. Shipwreck and the chief actor of the greater part of this book in a prison conclude the story of the beginnings of the church on earth. Behind the historical account

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one may easily see the stormy voyage of the professing church; her adversities, tossing about and shipwreck. However, such an application needs caution. It is easy to step into fanciful and far-fetched allegorical teaching. Besides church history other applications have been made of this narrative. A recent commentator claims that the keynote to the interpretation is given in verse 34 in the word *salvation.* "This and cognate words occur seven times in the chapter: *Hope to be saved; ye cannot be saved; to be completely saved.* While the contrary fate is no less richly depicted—*injury, loss, throwing away, perish, kill* and *to be cast away.* The history, then, is a parable of the great salvation, by which man is brought through death to life." We shall not attempt to seek for an outline of church history in the events of this chapter. Here and there we shall touch upon a few lessons suggested by the account of the voyage. The central figure, the prisoner of the Lord, shall occupy us more than anything else. It is said that in all the classical literature there is nothing found which gives so much information of the working of an ancient ship as this chapter does. Even the critics have acknowledged that this chapter "bears the most indisputable marks of authenticity." "Historical research and inscriptions have confirmed the facts given in this chapter, while the accuracy of Luke's nautical observations is shown by the great help he has given to our understanding of ancient seamanship. None have impunged the correctness of his phrases; on the contrary, from his description contained in a few sentences, the scene of the wreck has been identified."* The whole account is most clearly proven by a work of wide research on "The Voyage and Shipwreck of St. Paul," by James Smith.

We follow then briefly the different stages of the *Apostle's journey towards Rome.*

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*Richard B. Rakham on Acts.

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I. From Cæsarea to Fair Havens, verses 1-8.

II. The Unheeded Warning. The Storm. Paul's Vision and Assurance of Safety, verses 9-26.

III. The Shipwreck, verses 27-44.

I. From Cæsarea to Fair Havens, verses 1-8.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a *city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.—Verses 1-8.

Some time must have elapsed after the memorable speech before Agrippa and the beginning of the journey. Perhaps the certain other prisoners had first to be gathered and then Paul with the others were delivered to a centurion of Augustus' band, named Julius. The great Apostle with all the wealth of divine revelation is now in custody of a Roman officer. From the second verse we learn that besides the beloved physician and inspired author of this book, Luke, Aristarchus was also on board. In chapter xxi:18 we learned that he was then also with the Apostle. Later in writing from Rome Paul calls Aristarchus, his fellow prisoner (Col. ii:10), which however, does not necessarily mean that he also was carried along as a prisoner. Had he been arrested with the Apostle as some have stated, surmising that he was with Paul in the temple, when the mob fell on him, then surely some statements to that effect would have been

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made before. Julius treated Paul with much leniency. He knew of course the verdict given by Herod Agrippa that he was not guilty and might have been a free man had he not appealed to Cæsar. At Sidon, where they landed, Paul is permitted to visit his friends and to refresh himself. Most likely Paul was in a physically weakened condition so that Julius entreated him to leave the ship. *The Lord's gracious and loving care for His* faithful servant shines out in this. How clearly the whole narrative shows that all is in His hands: officers, winds and waves, all circumstances, are under His control. So far all seemed to go well; but contrary winds now trouble the voyagers. The ship is tossed to and fro. If we look upon the ship as a type of the professing church and the little company, headed by Paul, as the true church, then there is no difficulty in seeing the issue. Winds which drive hither and thither trouble those who hold the truth and live in fellowship with the Lord, while the professing church is cast about. Then Myra was reached. Here they took a ship of Alexandria. The expositors who attempt to trace the history of the church in the account see much in this statement. They tell us that it is typical of the professing church's more direct course towards Rome. *These different typical applications are often* forced. After sailing slowly many days they reached a place called "the fair havens." Then they reached the island of Crete. The place Lasea has been geographically located. But the name of the port was deceptive. "The fair havens" were far from peace and rest, but the place was exposed to the blasts of the winds. There are no fair havens of peace in this present evil age. The fair havens will only be reached when the Lord Jesus Christ returns.

II. The Unheeded Warning. The Storm. Paul's Vision and Assurance of Safety.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*. And said unto them. Sirs. I perceive that this

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voyage will he with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Eurnelydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.—Verses 9-26.

The late fall had been reached and navigation was then considered a hazardous thing. Nautical instruments were unknown and other imperfect knowledge was a great drawback to navigation at that time. Little sea trading was done during the late fall and less during the winter months. They waited till sailing had become dangerous.

The fast mentioned which had passed was that of the Day of Atonement. Could we conclude from this statement that Paul and his companions kept the day of atonement by fasting? Some believe this, and that the Apostle continued in all the observances of the cere-

monial law and even the traditions of the elders. This is incorrect. It was customary to remember these different feasts and holidays simply for the sake of marking time. In this sense it is mentioned here. Most likely a consultation of the commander of the ship and the owner, who was on board, and the centurion, was held, and Paul was present. He gives them a solemn warning and cautions them to beware. This shows his close fellowship with the Lord. In prayer, no doubt, he had laid the whole matter before the Lord and received the answer, which he communicates to the persons in authority. They looked upon it as a mere guess and the centurion rather trusted in the judgment of the captain and the owner.

And here we can think of other warnings given through the great Apostle. Warnings concerning the spiritual dangers, the apostasy of the last days, the perilous times, warnings against the seducing spirits and doctrines of demons. The professing church has forgotten these divinely given predictions. The world does not heed them. Like these mariners, who believed in their own wisdom and disregarded the warning given, Christendom has paid no attention to these warnings. For this reason the ship is drifting, cast about by every wind of doctrine and rapidly nearing the long predicted shipwreck.

Their aim was to reach Phenice, another haven of Crete, to put up for the winter. All went well for a time but suddenly a terrific tempest arose. The hurricane which struck them was known by the name of Euroclydon. The ship was caught in the high seas and driven by the gale. A small island, Clauda, afforded a little shelter. A smaller boat was trailing behind and was now lifted on board. Helps had to be used to undergird the ship and keep it from going to pieces. Still greater danger was ahead. Large sandbanks were nearby. To prevent the stranding they took in the sail and were once more driven by the wind. All this reminds us of the many endeavors from the side of man to keep professing

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Christendom together. The power gone, because disobedient to the Lord and His word, things are drifting and all kinds of worldly means and helps are employed to keep from sinking. Paul and his companions were conscious of the fact that they were in the hands of the Lord, who made the sea and at whose command the waves and the wind must obey.

Their trouble had just begun. The next day a part of the cargo was cast from the ship to make it lighter. The third day the tackling of the ship followed. The wheat they still kept for they had need of it. Later even that went. (Verse 38.) Sun and stars were hidden for many days; in despair they abandoned all hope of salvation. Here we may think of the Satanic influences and power, typified by the continued wind and of the periods of church history when indeed the sun and stars were hidden, when all testimony to Christ and testimony from the side of His people seemed to have ceased.

When despair had reached its heights, Paul appears once more upon the scene. When all was hopeless the prisoner of the Lord spoke the words of hope and cheer. He reminds them first of their refusal and disobedience. What had came upon them was the result of having not heeded the warning. He then assures them that an angel of God had assured him once more that he would have to stand before Cæsar; but God has given to him all that sail with him. Only the ship is to go down, the lives of all who sail with him will be preserved. "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even so as it hath been spoken unto me." And now they were willing to listen to him. They had to acknowledge their disobedience and believe the message of cheer as it came from the divinely instructed messenger, assuring them of their ultimate salvation.

And so, at least, in part, drifting Christendom can listen to the apostle Paul, and if the mistake, the wrong course, is acknowledged, the heavenly sent message is accepted, salvation is assured.

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III. The Shipwreck.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land: And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.—Verses 27-44.

How calm the Apostle and his companions must have been after this assurance of their safety. The dreadful wind might continue and the ship drift still further. They knew they were safe, for God had spoken. Differ-

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ent it was with the crew of the ship. In great distress they feared the coming disaster and cast out four anchors. The shipmen attempted flight by a clever scheme. Paul discovered their plan and said to the Centurion and soldiers, "Except these abide in the ship ye (not we) cannot be saved." God had given him all who were in the ship. The work of the sailors was needed when the daybreak came. And the soldiers believed the word of Paul, for they cut the ropes, which set the boat adrift the sailors tried to use. Then Paul exhorted them to eat. Once more he assured them that not a hair should fall from the head of any one. Before the whole company, two hundred and seventy-six persons, Paul took bread and gave thanks to God. The Lord had exalted the prisoner and he really stands out as the leader of the distressed company. They all became encouraged by his words and action. All has its lessons. However, the meal has nothing to do with the Lord's supper. It tells us typically how necessary it is that we must feed on the bread of life in the days of danger, the times when everything breaks up.

The details of the account we do not need to follow. The soldiers suggested the killing of the prisoners. The soldiers were responsible for every prisoner with their lives. If some were to escape they would be killed for the neglect. So for this selfish reason they would have killed each prisoner. The Centurion kept them from carrying out this evil purpose. And when the ship went to pieces all escaped safe to land. God was faithful to His promise. God saved, though the ship went into pieces. Even so God is faithful to His promise and all who trust in His ever blessed Son are saved and safe and none of them can be lost. The ship, professing Christendom, is breaking up and the ship cannot save.

The story of the journey towards Rome and the shipwreck reveals the acts of the adversary once more. No doubt he would have prevented the Apostle from reaching Rome in fulfilment of the Lord's word and plan. The last attempt was through the soldiers. But none can frustrate

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God's purposes. Happy are we if we learn that all rests in His hands whose love will never fail and whose power can never diminish. The winds of trial and adversity, the schemes of man and assaults of the enemy must help together in the fulfilment of His own councils. Yea, all things must work together for good to them that love God. The next chapter brings us to the end of the journey and to Rome itself.

The Dispensational Key to the Gospels.

By Dr. C. I. Scofield.

That the church and the kingdom are one, and that the kingdom promises to Israel are, in some allegorical or so-called spiritual sense, fulfilled in and through the church, is the root error of modern theology. It is, indeed, one of the theological concepts of Romanism which the Reformation did not extirpate. Because of this notion the church has been set to do work for which her organization is wholly unsuited, and the doing of which has necessitated a vast number of organizations within the church, or superimposed upon it, of which the Scripture knows nothing. Inevitably, too, this diversion of the resources and energies of the church to mere humanitarian and benevolent work has turned her from the one work to which she was set by the Lord, that of preaching the Gospel to every creature. A mere comparison of the sums annually given by church members for local uses, for education, for music—for any of the objects to which their gifts are devoted, with those given for the spread of the Gospel will abundantly confirm this statement.

Perhaps even this is not the worst fruit of that bad tree. It has led, logically, to a system of interpretation that hopelessly confuses together things which, in the Scriptures, are in contrast, and which perforce must explain wholly away any part of the Divine revelation that seems in conflict with the foundational notion that the church and the kingdom are one.

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The most obvious, as it is also the most disastrous, of these confusions is that which seeks to draw church doctrine equally from the Gospels and from the Epistles. The (so-called) Sermon on the Mount is made to be the basis of the Christian ethic: the rule of conduct for the believer of this age. The parables of the kingdom are forced into churchly meanings in direct violation of the natural meanings of the terms employed.

The true key to the Synoptic Gospels is found in Romans xv:8. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

In strict accord with that ministry, limited to the circumcision, and within the lines marked out by the promises to the fathers, Jesus is born king of the Jews (Matt. ii:2); is preceded by the forerunner according to the Prophets; announces the kingdom (not the church, which is mentioned for the first time in Scripture only after the King and the kingdom have been rejected) as "at hand;" declares that He is not sent but unto the lost sheep of the house of Israel; and commands His disciples not to go in any way of the Gentiles. In the Sermon on the Mount He declares the principles of the kingdom. That declaration is pure law, and law raised to its highest, most deathful potency. There is not a drop of blood, not a hint of sacrifice, not a suggestion of faith in a crucified Redeemer, in that declaration. Before it the best man living falls hopelessly condemned—he has not the beatific character, nor has he done the things commanded, nor left undone the things forbidden. Furthermore, the only ground of forgiveness hinted at gives a sinner no hope. If he would be forgiven he must first forgive (Matt. vi:14), and this, in any real sense of forever separating the offender from the offence, he is absolutely impotent to do. Under grace, which is church ground, the sinner is first forgiven, and then exhorted to forgive (Eph. iv:32).

Dispensationally, then, the Gospels, up to the crucifixion, record the kingdom ministry of the Messiah, David's Son and Seed, to whom the kingdom covenant (2 Sam.

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vii:14-26), confirmed by the oath of Jehovah (Psa. lxxxiv: 3), guarantees the throne of Israel; records the rejection of the King; the parables of the kingdom uttered by the rejected One, in which He predicts the course and end of this age, His second coming to set up the kingdom, His promise of a new thing, "My church;" and then His crucifixion, death, resurrection and ascension.

Before His death our Lord expressly said that He had not completed the revelation of truth. "I have many things to say unto you, but ye are not able to bear them now;" and He promised that these things should be made known after the Spirit should come (John xvi:12-15). Precisely this took place, and we have in the Epistles and Revelation a body of doctrine and precept to a church under grace, and not under law.

We do not therefore expect to find in the Gospels the doctrines of grace, but rather law, cleared from the glosses and evasive interpretations of the scribes, and restored to its primal purpose of convicting men of sin, and of putting them under a condemnation which makes them fit objects of the grace of the God who "so loved the world that he gave his only begotten Son that whosoever *believeth on Him should not perish, but have everlasting* life."

The key-word of the Synoptic Gospels is Law; of the *Epistles, Grace. But since the God of all grace is in*carnate in Jesus Christ whose personality fills the scene, there is a constant *manifestation* of perfect grace. Indeed, in the Christ of the Gospels we have the only manifestation of absolutely perfect grace the world has ever seen.

Jesus Christ is Himself the bridge from law over to grace. He is the Lawgiver, dying to save those whom His own law condemns. He is incarnate Love. When we look to the doctrine of the Gospels we see Law and the kingdom; when we look to the Christ of the Gospels we see Grace and the church.

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Saved in Hope.

By John James.

Romans viii:12-28.

"So then brethren we are debtors, not to the flesh to live after the flesh; for if ye live after the flesh ye shall die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (verses 12, 13).

The gospel of God, to which Paul was separated (Rom. 1:1), that is to which he was to exclusively devote himself, he has now fully stated. Up to verse 10 we have seen God's judgment upon all that we were in Adam, that is in the flesh, already executed upon Christ for us; so that the reckoning of faith is that we are dead by the death of Christ. We have also seen that the new life by which we live, that is the life of Christ in us, and the Spirit the power of that life, has set us free from the law, or dominion, of sin and death. It was by one man that sin entered into the world and death by sin; that made the body to be a body of sin and death; and therefore a mortal body. The gospel makes us free from the law, of sin and death now; but the application of the effect of Christ's work to the body itself is future; it is still subject (not to the law of sin, and death "because of sin,") but to disease and death because it is still mortal; and waits to be either quickened or raised from among the dead, when the Lord comes "the second time without sin unto salvation" (Heb. ix:28). Death "because of sin" in us has already taken place in the death of Christ for us. The reckoning of faith is, I repeat, that Christ's death is our death, so that we have already died. The consequence is that the believer may not die at all. "We shall not all sleep, but we shall all be changed" (I Cor. xv:51). God will assert His claim to the bodies of His people; "I will ransom them from the power of the grave; I will redeem them from death; O death, where are thy plagues? O grave, where is thy destruction?" (Hosea xiii:14. R. V.)

We see then how we are made free from the law of sin and death, and yet are not made free from the presence of sin in the flesh, nor from the possibility, nay the certainty, of the death of the mortal body if the Lord does not come before that takes place. Freedom from the law of sin and death is not freedom from the presence of sin in us, nor from the possibility of the death of the mortal body. What is it then? Consider what it would be not to be freed from the law of sin and death,

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and what that would mean. The law of sin is its dominion over us, and death is the judgment of God upon it. We are made free, from the law of both, by the gift to us of another life in which there is no sin; and by having died the death which sin entailed upon us in the death of Christ. So that if death comes to the believer it is not, I repeat, because of sin, he has already died that death, but because the body is mortal, and the time to quicken it has not yet come. For our mortal bodies are not quickened separately when we are born again, nor are we taken to glory separately, but all together, as is revealed in 1 Cor. xv:51-54. It is for that we still wait. Then, when we are changed, we shall be like Christ.

In what way shall we be like Him? I do not need to say that we shall not share in His deity; but there are other particulars in which we shall be like Him; for He is man as well as God. We *shall* have no sin in us, for "in Him is no sin." We shall be pure as He is pure (1 John iii:2, 3, 5). We shall have a body of glory like His (Phil. iii:21). We shall have bodies spiritual, incorruptible, immortal, bodies of glory and power (1 Cor. xv:42-44, 53). This is what lies before us. This is what is meant by "the end eternal life." We have eternal life in us now. Then the body will share in it; we shall "enter into life" (Mark ix:43). Well might Paul write, as he, in the full enjoyment and apprehension of the believer's portion, which, alas! in us is so often clouded by the things of earth, "For 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). Our God not only saves us, but He has this use for us, "That in the ages to come He might shew the surpassing riches of His grace in kindness toward us through Christ Jesus" (Eph. ii:7).

We now come to the question of what response we shall make to all this grace. "Ye are debtors, but not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die." We still have the flesh in us, characterised by sin in it. The full and complete gospel does not include the eradication of sin as long as the body remains mortal. But we are not debtors to the flesh; we owe it nothing; but if we are living after it we are paying it a price for which the only return it can give is death. The time that we allow the flesh to absorb out of our lives is dead loss and worse; it can only bring us trouble and sorrow here and shame and loss hereafter (2 Cor. v:10).

But what does "ye shall die" mean? Can a believer live after the flesh, and be lost after all? No, but one who professes to be a believer may. But this warning is addressed to believers. Yes, it is addressed to all; and taking heed to it, being warned by it, will be the proof of being truly a believer, and not a mere

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professor. One who lives after the flesh is on the way to death, whatever his profession may be. The evidence we give of being believers is the putting to death, by the Spirit, the deeds of the body. If I am not doing that I may be preaching and yet be unsaved. That is the evidence of being a believer that the flesh is kept down. We can only do that by the Spirit's power; so we must be dependent and walk in the Spirit in order to realise it. That is really life; all else is death. It is the path of life; it leads to life at the end, while one who lives after the flesh is going on to death.

"For as many as are led by the Spirit of God, they are sons of God" (verse 14).

They are sons of God, not only children. That is God can own them as His sons, because in being led by the Spirit they manifest conformity to Him. (See Matt. v:45. R. V., 2 Cor. vi:18, etc.) To be led by the Spirit results not only in the flesh being kept down, but in the fruit of the Spirit being brought forth in our lives. There is then conformity to God's nature, so that we are seen to be "sons" of God; those whom the Father can own as that.

"For ye received not a spirit of bondage again unto fear, but ye received a Spirit of sonship whereby we cry, Abba, Father" (verse 15).

The gift of the Spirit to us is not to make us sons, but because we are sons. He is given to every believer the moment he is a believer; there is no delay on God's part in bringing His children into the full enjoyment of what they are in Christ. We are in Christ by being born again; for the life we receive at our new birth is the life that is in Him (John i:4; 1 John v: 11, 12). Life in the Son of God, and life in Christ is one and the same life. That makes us sons. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father" (Gal. iv:6). Therefore, as the Holy Spirit is not a spirit of bondage, we should not get into a legal condition of bondage; a condition which deprives us of power over the law of sin; but should walk in the happy enjoyment of our relationship to our God and Father, "crying Abba Father." "Abba" means Father; it is the first lisping of the babe in Christ, just born into the relationship and sealed with the Spirit. "I write unto you little children, because ye have known the Father" (1 John ii:13). But, even after this, most of us know what it is to lapse into a spirit of bondage, and go through the experience of Romans vii, until we experimentally learn the truth that sets us free. "And ye shall know the truth, and the truth shall make you free" (John viii:32). But let no believer

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suppose for an instant that if he gets into a legal state that that is a proof that he has not received the Spirit. A child of God without the Holy Spirit dwelling in him is an anomaly that does not exist. Many a true believer is in a legal state not because he has not the Spirit, but because he does not know the truth that sets free. If one had not the Holy Spirit he could not be in any state but legal, for he could not understand the truth that sets free. And if we had to get out of a legal state first in order to get the Spirit, our condition would be hopeless, for we have no power in ourselves. The Spirit is the only power; He is given to us when we believe in Christ in order that we may know the truth from the word that makes us free. Otherwise we never could know it. In the transition period, in the early part of the Acts, there was a necessary interval between new birth and sealing with the Spirit in the case of those born again before the day of Pentecost (John vii:39). But the doctrine of the epistles shows that there is no additional faith necessary for sealing than that which accompanies new birth. It is very unsafe to set deductions from cloudy experiences against the teaching of scripture. To say that because a believer is under law he has not the Spirit is itself the worst kind of legality, and betrays a strange ignorance of the difficulties that beset souls, and of the scriptural way of deliverance. The Spirit is given not because we are delivered but in order that we may be.

"The Spirit itself beareth witness with our spirit, that we are children of God" (verse 16).

We know from the word of God that we are children of God. "Our spirit" is our own spiritual nature, the mind of the new man, born of God. The Spirit of God dwells in us, and confirms by the spiritual affections he creates within us that which our own spirits know from the word, that we are children of God. Here it is "children," not "sons;" because it is the family relationship in which the affections of the family are enjoyed. It is the relationship entered into by new birth, not the position of sons in contrast to that of servants, which is also ours, because of which we have received the Spirit; not because of knowledge or attainment on our part. Like new birth it is connected with our faith, not our knowledge. He is given to us who believe that we may know, not because we do (1 Cor. ii:12).

"And if children also heirs; heirs indeed of God, and Christ's joint heirs; if indeed we suffer together, that we may be also glorified together" (verse 17).

The indwelling of the Holy Spirit in the believer associates him with Christ. Christ was sealed with the Holy Spirit (John vi:27); and the believer is sealed with the same Spirit (Eph.

i:13; 2 Cor. i:22); and we are heirs of the future inheritance of the kingdom and glory along with Christ. It is this association with Christ that characterises the Christian's blessing, and is the measure of it What the God and Father of our Lord Jesus Christ is to Him is what He is to us, because we are in Him (Eph. i:3). The effect of this is twofold. In his world we suffer with Him; in that which is to come we shall be glorified with Him. It is not here suffering for Christ, persecution or the like, but suffering with Him. He was the Holy One of God, and could not be in a world of sin without suffering. Our hearts are so callous that we but feebly enter into what He felt as He was constantly encountering that around Him which was so contrary in its character from what He was. Holiness and love suffered not only from what the world is, its sinfulness and corruption, but from the flesh and its manifestations in His own disciples, as well as from seeing the effects of sin and death upon those He loved. Groans from infinite depths and human tears tell us something of what was passing within (John xi:33-35). And while it is true that the believer, walking in communion with God, must suffer also from the same cause, how different is the measure of it! What grace to associate us with Him in this respect! At the very time when He said to His apostles "ye are they which have continued with Me in My temptations," there was a strife among them which of them should be accounted the greatest. And notice with what tender remonstrance and instruction He corrects it. Instead of a sharp rebuke, He reminds them that, as following Him, the time for greatness had not come. This is the time for the world's kings to be great and exercise their lordship; but the King of Kings had emptied Himself of what would have shown Him to be infinitely higher than the highest, to take a servant's form and serve. "I am among you" He said, "as He that serveth." And that is what we are to be. Servants of one another, not masters. But how often is it the case that we try to make what should be the lowly service of love to be the occasion of self-exaltation and pride! But in that we only degrade ourselves to the crime of the devil and prove ourselves to be but novices. An elder was to be "not a novice lest being puffed up he may fall into the crime of the devil" (1 Tim. iii:6). The antipodes of that is what we see in Christ. Let us follow Him now and wait to be Great until we are "glorified together." "For whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted" (Luke xiv:11).

"For I reckon that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us" (verse 18).

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Suffering with Christ in this world of sin is from participation in the life that is in Christ; it is from having been born from above; having a life and nature which is not of the world, and is contrary to it; a nature that is born of God, loves holiness, hates sin. Its home is the Father's house where Christ is. This is the life by which we are saved, which makes us children, and heirs of the same glory as Christ. Suffering with Him, in a walk of communion with Him, is the mark of being His. A man may profess to be His, but if he can find his home in this world and be comfortable in it, he must do so apart from Christ; then the fact that he is not sharing in the sufferings of Christ now should raise serious questions in his soul as to whether he is partaker of the glory about to be revealed (1 Peter v:1). We cannot have the divine nature without some suffering; so if we do not suffer with Christ, to entertain the hope of being glorified with Him would be self deception. To suffer with Christ now, is to share His glory then, to go on with the world now, is to share its doom. If we are Christ's let us not be conformed to the world. To be in communion with Him so as to suffer with Him is a great privilege now and a great gain hereafter. But even Paul's sufferings, great as they were, were not worthy of comparison with the coming glory. There is a remarkable connection between suffering and glory in 2 Cor. iv:16-18, which I suggest for the consideration of the reader; also 2 Cor. xi:21-29.

"For the earnest expectation of the creation awaits the revelation of the sons of God; for to vanity the creation was subjected, not willingly, but by reason of him who subjected it, in hope that the creation itself also shall be freed from the bondage of corruption into the freedom 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 19-22).

Not only did Christ suffer, and not only do believers suffer, but the very creatures of God's creation suffer. The only exception seems to be sinful man. He does suffer, as creation does, from the effects of sin upon his body; but to him sin itself is a pleasure. It is this which necessitates the chains of darkness of the second death to repress it, that it may not act, while the sinner himself remains in the guilt and defilement of it for ever (Rev. xxii:11). Appalling thought! Oh! that men would do what devils do, believe and tremble; for men can do what devils cannot do, believe and be saved.

But creation, irresponsible creation, will be delivered. It was subjected to vanity not in consequence of anything it had done, nor of its own will; but by reason of what man had done; under whose headship it was placed, and who is part of it by his

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body (Gen. i:26); so that when he fell it fell with him and became subject to the vanity of its present condition. A condition of sin is not of God; it was not so created; nor is it to remain in that condition. But it is not liberated from the thraldom of sin in the day of grace, it has to wait for the revelation of the sons of God, that is their appearing with Christ in glory. For the Old Testament promises regarding this see Isaiah xi, lxv, Amos ix:13, etc., also Rev. xxii:3. Then man will enter upon another dispensation, he will be tested with Satan bound, the curse removed, Christ reigning personally over the earth for a thousand years, only to prove at the end that he is still enmity with God (Rev. xx:7-10). Then there will be a new heaven and a new earth; where not only will righteousness reign, but it will dwell (2 Peter iii:13).

"And not only so, but even we ourselves who have the first fruits of the Spirit, we also ourselves groan in ourselves, awaiting sonship, the redemption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? But if what we see not we hope, we expect in patience" (verses 23-25).

Although we have the Spirit given to us, our bodies are not yet redeemed from the effects of the fall; consequently, not only does creation groan, but we ourselves also groan. It is not the groan of bondage to the law of sin; for we are made free from that law; but it is the groan of the new man from the presence of sin in us and the fallen condition in which the body is and by which we are surrounded. We are waiting the redemption of the body, when eternal life will be imparted to it. The first fruits of the Spirit is the present gift of the Spirit to the church, while our bodies are still unredeemed; previous to the pouring out of the Spirit upon all flesh in the last days (Joel ii:28).

It is in this way we are saved in hope. It is not that we hope to be saved. We are saved now, our sins are forgiven, we are justified already, and have peace with God; for although our bodies are not redeemed, yet Christ is risen from the dead, and He is glorified, and we have the fruit of that in our souls now. His resurrection is also the assurance that we shall have the effect of it applied to the body at His coming. So we are waiting sonship, that is the full manifestation that we are owned by the Father as sons, by the redemption of the body, when He will change this body of humiliation, and fashion it like to his body of glory (Phil. iii:21). We have the Spirit of sonship now, which is the assurance to ourselves that we are sons, not servants who may be dismissed at any time; but when we have our glorified bodies we shall be manifested before men and

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sonship, the redemption of our body."

"And in like manner the Spirit joins also its help to our weakness; *for we do not know 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 intercedes for saints according to God" (verses 26, 27).

It is not physical weakness here. However true it may be that God answers the faith that trusts Him for bodily strength for the daily task, that is not the subject here. As to bodily health, suitable food has to be taken, and the laws of nature have to be complied with; or the results will sooner or later appear in bodily weakness and disease. The man who has been dissipated in his youth will reap the consequences in after years. God does not set aside the laws of nature even in the case of His own children. In this respect there is an inexorable law that we reap what we sow in this life. But grace will turn even this to good account in the spiritual lessons we may thereby learn, if we are exercised about it. But the weakness spoken of in the passage is the spiritual weakness common to us all, whatever our various physical conditions may be. In fact the strongest physically is often, on that very account, the weakest spiritually. We are in the body in its unredeemed condition, and surrounded by unredeemed creation; sin, suffering and death everywhere; and the more we are filled with the Spirit the more we shall groan, for it is the Spirit who groans within us as He imparts to us His realisation of it, if I may so speak. So when our gracious God hears the groans of His people He hears what is according to His own mind; it is that which is suitable to the conditions in which we are. We do not know what remedy to ask for, but God hears in the groan, not merely what we feel and cannot express, but the intercession of the Spirit Himself; the groans of suffering saints must therefore be according to God.

"But we do know that all things work together for good to those who love God, to those who are called according to purpose" (verse 28).

All the experiences of sorrow in the present time, sorrows which to the world work only death (2 Cor. vii:10), to the believer work together for good. While we do not know what to pray for as we ought, we do know that, to those who love God, all works together for good. Our God is the Father of mercies and the God of all comfort; but we would never know Him in this character but for being in the circumstances

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which give Him the occasion to prove it to us; and that becomes the ability to minister the same to others. This is the school of God in which the apostle Paul acquired the ability to minister the truth of God to the comfort and consolation of others (2 Cor. 1:6). God has His purpose of blessing for us, and however adverse the circumstances may appear to be while in them, the "end of the Lord" will justify all His ways towards us.

We hope to look at what He has to His purpose for us at another time.

My Father Knows.

Go where thy Father leads thee—let no doubt
Assail thy mind, though He should bid thee part
From dearest friends; though He should shut thee out
From human spiritual guides; yet to thy heart
He will speak words of peace, will cheer and bless,
Even though He lead thee through the wilderness.

God will Himself thy spiritual food assign.
Thankful take all He gives; though streams be dry,
The fountain head, the well of life divine,
Is open—God will all thy wants supply.
In faith and prayer look thou to Christ thy Head,
Nor fear that thou shouldst lack thy daily bread.

And should He in His wisdom see it fit
To keep thee low in body or in mind,
Thou still in peace at His dear feet mayest sit,
And listening to His voice rich treasure find.
Then be not downcast, hope on to the end,
Low paths do oft the fairest pastures tend.

Hear when He bids thee take the lowest place;
There sit thee down, and there abide His will.
'Tis there that He will meet thee, and His grace
Display; and till He bids thee thence be still;
Thou wouldst not murmur when His will constrains
Thy soul, nor chafe when that loved hand restrains.

'Tis said from darksome pit, the upturn'd gaze
At noonday can discern the stars in heaven;
So too the soul, deep shelter'd from the blaze
And glare of earthly sunshine, oft is given
Bright revelations of God's love to see,
And glorious beamings of His majesty.

Then rest thee in thy low estate, seek nought
Too high, nor things thy God withholds from thee;
Lie meekly at His feet, thy highest thought
To be like Jesus in humility.
And know, if thou on earth His cross dost bear,
In heaven thou shalt His crown of glory share.

—*Selected.*

"Perilous Times."

By the late Bishop John C. Ryle of Liverpool.

"This know also, that in the last days perilous times shall come" (II. TIMOTHY iii. 1).

The subject which forms the title of this paper deserves very serious consideration. The passage of Scripture which heads this page is one which ought to make all Englishmen think.

Are we in "the last days" of which St. Paul speaks? Here is a picture of them drawn by the unerring hand of an inspired Apostle. Do we see nothing like it in the world around us? Are we sure there is nothing like it in our own land at this very moment? These are very solemn questions. They ought to ring in our ears like the blast of a trumpet at midnight.

I am no prophet. I never forget that we are poor judges of our own days. I will not undertake to say positively that the end of the age is at hand. But I have not the slightest hesitation in saying that we live in very "perilous times." I firmly believe that there has seldom been a period in the history of this country when there has been so much to fill an Englishman's mind with anxiety. Never, I am sure, has there been a period when it was so necessary for every English Christian to stand to his arms, to be at his post, and to do his duty.

I. In the first place, I will show in what respect our times are specially "perilous."

I am going to write things which will not please everybody.

I am prepared for that. "If I yet pleased men I should not be the servant of Christ." Some will think me a foolish alarmist, and deny that there is any danger. Be it so. The prophets of evil are never popular. Wicked King Ahab said of the faithful prophet, Micaiah, "I hate him; for he doth not prophesy good concerning me, but evil" (1. Kings xxii. 8). None are so blind as those who will not see. Some will think me a gloomy, melancholy man, and charge me with ignoring the immense amount of good that is going on in the country. Be it so. Nothing is easier than to look at only one side of the account, and from that one side to draw a very wrong conclusion. No doubt there is a great amount of good, but side by side there is even a greater amount of evil. I stand to my point. Whether men will hear me or not, I say that here in England we are living in "perilous times."

(a) The times are perilous in the matter of religion. What are the facts?

Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go neither to church nor chapel. They openly sneer at the Bible, as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous?*

Romanism is increasing. Real Popery has revived, and extreme Ritualism is helping it. Multitudes of Churchmen are little better than Papists. They scoff at Protestantism and the Reformation. They delight in the very Popish ceremonial which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous Popish doctrines, and boldly preach, teach, and defend them. Is not this *perilous?*

Indifferentism grows everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is "only a matter of words and names;" and it does not signify a jot what a man believes! Is not this *perilous?*

Religious divisions are painfully numerous. Every year they seem to increase and multiply. Between Church and Dissent, —between High Church and Low Church and Broad Church, between Baptists and Pædo-Baptists,—between Plymouth Brethren and all other Christians,—how vast the gulfs of separation! Yet division is a sure sign of weakness. "A house divided against itself cannot stand." English Christianity cannot stand much longer in its present rent, and torn, and convulsed condition. Surely this is *perilous!*

(b) I go a step further. I say that the times are perilous *in the matter of morality.* What are the facts?

Look at the Sabbath-breaking of the times. An enormous proportion of the inhabitants of our towns have not the slightest idea of keeping the Lord's day holy. They like idling about, and not working, and pleasure-seeking on Sunday well enough; but they never give the day to God. Millions around us are robbing God regularly once a week. Is not this *perilous?*

Look at the drunkenness of the times. In spite of Christianity, temperance, teetotalism, and education, we are a very intemperate people. The number of public-houses, gin-palaces, and beer-shops in every large town tells a tale which cannot be mistaken. The sums of money spent in spirits and beer every year are perfectly astonishing! The testimony of judges and magistrates about the effects of drinking, as a cause of crime, is enough to make one's blood run cold. Is not this *perilous?*

Look at the neglect of the seventh commandment in our times. I do not only allude to the coarser forms of sin in this respect, when I say this, though I might say much. I have in view the widespread decay of delicacy and nice feeling among young women of all classes. I challenge any one to deny that novels and romances are read now-a-days in many a household, which contain scenes and descriptions that would not have been tolerated thirty years ago. There is a hideous familiarity with that which is "fast" and indelicate. Is not this *perilous?*

Look at the covetousness of our times. I do not speak so much of miserly habits, as of the intense love of money which overspreads all classes. To pile up a fortune in a few years, to speculate successfully, to obtain the power of every kind of self-indulgence at a bound,—how thoroughly this is the life of many people! The history of joint-stock companies, and banks, and railways, in the last few years, is a disgraceful tale, and shows how men will do anything to get money. Is not this *perilous?*

(2) I go a step farther. I say that the times are perilous in a political point of view. What are the facts?

The mad love of change seems to be carrying men of all parties before it like a flood. Clamor and murmuring are allowed to have all their demands gratified. Reason, and argument, and the lessons of experience, are thrust aside in the face of any popular outcry. Highly educated statesmen do not try to lead the people, but allow the people to lead them. Mob-law and mass meetings are the honored institutions of the day. The "working classes," so called, are the image to which all bow down. Power is thrust into the hands of the poorest and most ignorant people, almost unasked and unwished for. Our

rulers coolly pass sweeping measures int[illegible]which they tell us are "a leap in the dark," and an expe[illegible]l High statesmanship seems thrown to the winds, and expediency is the only principle of government. *Is not this perilous?*

Nor is this all. Religion is gradually being elbowed and jostled out of Parliament; and the less it is named there, the better both Lords and Commons are pleased. The barriers and safeguards against Popery, which our forefathers placed round the British constitution, are one by one kicked down, ignored, or thrown overboard. Faster and faster the process goes on every year. In fact, at the rate we are moving, many of us may live to see a Papist on the throne of England,—or a republican form of government in the place of a monarchy,—or a totally secular form of national education,—or the Pope allowed to celebrate mass at St. Paul's,—or the national debt repudiated,—or the House of Peers abolished,—or the landed gentry and nobility stripped of their hereditary property,—or Popery re-established as the dominant Church! Monstrous and absurd as these things may sound, there is not one of them which seems impossible to me at the present rate of progress. I see nothing too monstrous to happen, under the influence of the prevailing mania for giving way to clamor, and for incessant change. The devil of political disorganization seems to be thoroughly unchained and let loose in England; and I defy any-one to say what may not happen before long. Is not this *perilous?*

(d) I go one step farther. The times are perilous in a social point of view. What are the facts?

The whole framework of society appears to be falling to pieces. A wave of lawlessness and disobedience to superiors is flowing over the land. Lawlessness in Church and State, lawlessness in the House of Commons, and lawlessness in the streets,—universal lawlessness,—appears to be the rule of these last days. The foot of the "Lawless One" (II. Thessalonians ii. 8, R.V.) is everywhere. The mutual respect that ought to exist between class and class, old and young, superior and inferior, seems to be fast melting away and disappearing. Between rulers and subjects, between bishops and their clergy, between parents and children, between masters and servants, between employers and employed, there no longer exist the healthy relations that there once were. Everyone wants to be master. Everybody wants his own selfish interests alone to be considered, and nobody thinks of his neighbor. A fierce intolerance of any opposition or interference may be observed on every side. Calm and dispassionate discussion is scouted. What may we learn from Fenianism, cattening, strikes, dyna-

mite outrages, Irish murders, boycotting, anti-rent paying, Trafalgar Square riots, and wholesale intimidation? These things all tell one tale. They show that the cement has fallen out of the walls of society. The whole machine is unscrewed, and unplaned, and out of order. The very foundations of our social fabric are giving way. Is not this *perilous?*

I touch on all these things very slightly. I might easily add dark colors to the picture. But I have said enough, I suspect, to set any sensible man thinking. I have brought forward facts, plain facts, which I defy anyone to dispute, about Romanism, morality, politics, and social order. I say confidently that the existence of these facts justifies the assertion with which I began. They prove that our times are "perilous times."

Now I am one of those old-fashioned people who believe that God's eyes are always upon nations, and that He deals with them even now according as they deal with him. I believe implicitly that "righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs xiv. 34). I cannot see false religion increasing, the tone of morality lowering, expediency becoming the leading principle of governments, social order breaking up,—I cannot see all this without many fears. I fear for the future of my country, as an Englishman. I fear for the future of my children, when I am dead, as a father. I fear for the future of English religion as a Christian. I fear for the general cause of morality and order throughout the world, which England always influences. If things go on as they do much longer, there will be a fearful crash some day. God's patience will be exhausted, and He will let loose on us some fearful judgment. If things go on as they do much longer, the sun of old England will go down amidst a hurricane of confusion and trouble, such as the world has never yet seen.

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Current Events and Signs of the Times

In the Light of the Word of God.

The Unrest of the World. The unrest of the world has become very marked during the last six months. In many of the European countries it has become almost to the point of open revolution. A New York morning paper called recently attention to it in an editorial.

Not since 1848 has Europe been so distracted by economic and political unrest as it is to-day. The ferment of popular discontent is not merely local or national, but is common to many countries, spreading beyond boundaries and passing from one capital to another.

Behind the sudden outbreak of strikes throughout Spain appears to be an organized revolutionary movement. The Government has been forced to meet it by suspending the constitutional guarantees, which is equivalent to declaring martial law. Neighboring Portugal, since the overthrow of the monarchy, has been in a state of constant turmoil, which at moments has rendered the existence of the republic precarious.

Hardly have the dock and railway strikes been settled in England than Ireland is visited by a railway strike that ties up traffic and increases the prices of foodstuffs.

As the result of the dear-food riots of last week, Vienna is under martial law for the first time in sixty years. In the poorer quarters business is suspended. In Budapest there have been riots and street fighting between the mobs and the police.

In France, after a year of dock and railway strikes that demoralized trade, a score of cities in the north have been the scene of food riots. After a season of severe drought and crop failure, the rising cost of living to the working classes is the most serious question of the day in France, Germany and Austria. Germany has so far escaped similar disturbances, but as the national elections approach, the high price of food

to the poor is bound to have important political effects. The growing strength of the Socialists has long been cause for great alarm to the ruling class.

All Europe is a volcano of social turmoil, which must come sooner or later to a fearful eruption. Another leading paper on the Pacific Coast makes a similar comment. Says the San Francisco *Call:* "Unless all signs are false Europe is on the verge of such another upheaval as it has not faced since the memorable revolutionary movement of 1848, when Louis Philippe fell in France, when Austria sought the aid of Russia to crush Hungary, and the kings of Prussia and other German States tottered on their thrones. From Madrid, Vienna, Berlin, Paris and London come accounts, varying little in particulars, of people aroused to the point of desperation by the struggle of mere existence."

And in this country conditions are not better. Lawlessness seems to be in the air. A well known labor leader made the statement that if the McNamaras are convicted of the crime they are accused of and hung, this country would be plunged into the biggest revolution the world has ever seen. This is significant language.

In the business world there seems to be no confidence. Everybody is afraid of his neighbor. Uncertainty and forebodings of evil control the minds of thousands. And in spite of all this there prevails in a large part of the professing church an optimistic feeling, which is next to a delusion. The days are fast approaching when there will be "upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke xxi:25). "And when these things *begin* to come to pass, *then* look up and lift up your heads, for your redemption draweth nigh" (verse 28).

Peace Plans Smashed.—The sudden war which has broken out has been a severe blow against the universal peace movement. Italy attacking Turkey, the power which controls Palestine, is indeed of great importance. No one can foretell to what it all may lead. What is all

behind this sudden movement, the political machinations of the world powers, are but little known to the public. A well-informed European correspondent of the *N. Y. Sun* gives interesting information on this.

For a Power that cares nothing about Tripoli Russia is very angry with Italy. On the moral side she professes to be shocked to see Italy set out to seize territory just because she wants it. Yet there are very substantial reasons for her present displeasure.

They have only started work on the first of Russia's Black Sea Dreadnoughts, which are destined to cope with Turkey or the successors to her estate. It will be three or four years before the fleet can possibly be a fighting force. Who will be the contemplated adversary in the Black Sea then? Russians believed that Turkey would last as long as that. Now they feel that Italy has struck too early and too hard a blow.

There is reason to believe that in the last twelve months Germany has been trying to come to terms behind Austria's back with Russia on the great question of the Turkish inheritance, leaving Austria to make what she can of the Bosnian business and to thrust her hand if she chose into the hornet's nest of Albania. The German Chancellor declared soon after the Potsdam conference of the Czar and the Kaiser that the two empires were to adjust their interests in the near East. A strictly limited bargain on Persia hardly seemed to correspond to what was promised. France had in fact protested that the Turkish question affected its rights as Russia's ally. But since then in the bargaining of recent months France has doubtless been made to see that if her financial stake as Turkey's chief creditor is protected she is not seriously concerned over redistribution of territory.

Apparently in this projected reshaping of the map after Turkey should be dismantled Germany and Russia forgot altogether about Italy. Each seemed to think that she really did not matter. She was allied to one set of first class Powers and friend to another set of first class Powers, but was not herself quite first class. The imitative, characterless Young Turks took their cue from the two giants standing over her and thought to rehabilitate their own self-esteem by treating Italy as negligible. She rounded on them, and one of the results is that Russian diplomacy is kicking itself from mortification and annoyance.

Among the seers in international politics here it is believed that for some time back England has had a secret understanding with Italy which the two were ready to put in action

should Germany seem to be succeeding in forcing her schemes upon the weak hands that are directing Russia's foreign policy.

Russia has known since last winter that England for reasons of her own has been pulling the props from under Young Turkey. She was giving arms by way of Egypt to the Beduin Arabs in the Yemen to fight the Turks in the south, and in the north was helping the Montenegrins with money to uphold the Albanians. Since Sir Arthur Nicolson took charge of the British Foreign Office a year ago the experience in the east of Europe at any rate has been to find English diplomacy silent, vigilant and aggressive.

The student of the prophetic Word, especially of Daniel and Revelation, will find much here for reflection. Matters are shaping for the end. All moves in the direction indicated in God's infallible Word.

Turks Guarding Palestine.—Turkey is fearing the loss of Palestine. Ever since the outbreak of the war with Italy thousands of troops have been sent to the Holy Land. Fifteen thousand Turkish soldiers went there recently to guard against a possible attack. Their fear is not unfounded. Some day Turkey will be forced to give up that land.

The Chinese Revolutionary Movement.—Another significant outbreak is the revolution in China. It is said that the financing of it is done by Americans. The Manchu dynasty is to be overthrown. Already thousands have been killed and the end is not yet. It is hard to tell to what all this will lead. The time of wars and rumors of wars, of fear and trembling among the nations, does not seem to be far away.

General Gordon's Prophecy.—More than a quarter of a century ago Gen. Gordon, familiarly known as "Chinese Gordon," made a prophecy of which several English writers have recently bethought themselves. It runs as follows:

"Gen. Gordon to Mr. James R. Purdy, F. R. G. S., June, 1882. So far as England is concerned, she need not for the next quarter of a century be under any apprehension of serious difficulties arising with any of her European neighbors, but in 1910 or thereabout there will

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have arisen a naval power which may prove mightier than she, and should she (Germany) gain the supremacy England will become extinct both as a sea and land Power, and all her dependencies, including India, will fall into Germany's clutches. You may live to see this; I shall not. But when the time comes remember my words."

Peace and Safety.—"I am increased in goods and have need of nothing." No danger ahead; all will turn out well and prosperity is bound to come. Peace and Safety! This is what one hears from many sides in the days of storm and unrest. Here is a significant note to comfort this poor world.

In the midst of the alarms and anxieties which now trouble the business world it is at least a comfort to know that we are free from a peril which not so very many years ago was paralyzing enterprise and surrounding all business operations with uncertainty, and that was the threat of a suspension of gold payments. No general attention is paid nowadays to the total stock of gold, including reserves in the Treasury, and it goes on piling up and making a new world's record from month to month. It stands now at about $1,200,000,000, which is a hoard not only unequalled but unapproached in the world's history. Low water mark was touched on February 12, 1895, when the total amount of gold in the Treasury was $93,918,710.11, and of this $52,578,529 was pledged to the redemption of an equal amount of gold certificates, leaving but $41,340,181.11 in the $100,000,000 fund established for the redemption of the United States notes. This fund was replenished several times by bond sales, but since 1896 has not been encroached upon. From that time the stock of gold in the Treasury has moved steadily upward. The next greatest hoard in the world is that of the Imperial Bank of Russia, which holds the treasury funds of that country; it stood at the beginning of the month at about $640,000,000. The Bank of France at the latest date held about $630,000,000. At the rate our Treasury is adding gold it will soon hold a stock of the yellow metal equal to the total of the next two greatest hoards in the world.

Read in connection with this Zephaniah i:14-18 and James v:1-5.

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Notes on Prophecy and the Jews.

The editor of the Italian newspaper *L'Italia*, Mr. O. Durante, made some startling comment on the present war between Italy and Turkey.

Beinre Italy will consent tn peace with Turkey it is determined tn wrest Jerusalem and the Hnly Land frnm the Mnslem rule and present it tn the Pnpe.

L'Italia asserts that Italy will avail itself nf the opportunity tn reconcile the Vatican with the quirinal by placing the crnss nver the land where the crescent has remained unquestioned since the days nf the Crusades, and tn give the Pnpe a state where he will have temporal power.

A cablegram frnm a correspondent in Italy, who is said tn have special nppnrtunities fnr nbtaining reliable infnrmatiqn frnm the Vatican hrnught the news tn *L'Italia* here.

Should this be a correct report, it would certainly be startling. Italy is the very heart of the Roman empire. Its suddeo onslaught on Turkey is more than surprising. Palestine's fate must soon be decided. The Turks seem to realize this for they have recently sent 15,000 soldiers to guard that little country against a possible attack. How quickly all that may develop which the word of prophecy in Daniel and Revelation foretells. Let us wait patiently and watch.

The annual report nf the Jewish Colonizatinn Association, fnunded by Barnn de Hirsch twenty years agn, gives the fnllnwing infnrmation as tn Jewish emigratinn in the last year.

Mnre than 80,000 Jews left Russia in 1910, nf whnm nn fewer than 60,000 are nnw settled in the United States, while nf the remainder a large prnpnrtinn have established themselves in Canada and the rest in the Argentine, Brazil and Palestine. Mnst nf these emigrants have been set up in farming by the assnciatinn, and the preference shnwn by these Jews fnr English speaking cnnntries is a matter upnn which leading Jews comment favnrably.

In all, it is gathered, nearly 100,000 Jews left Eurnpe fnr places nutside in the year under review. Nearly 50 per cent.

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of these emigrants were dealt with by the association.

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All believers in the future of the Jews will be interested in the attempt, which is now being made by wealthy Jews to establish a great University in the City of Jerusalem.

Israel Abrahams, of Cambridge, and Mr. Rabinersoo, the Kief millionaire, have put forward a scheme for the establishment of a university at Jerusalem. Mr. Abrahams gives the following reasons for such an institution:

"Jewish learning to-day is in a state of disorganization. In England at any rate there is no single Jewish institution in which an ordinary layman who wishes to study Jewish history or Jewish literature systematically on modern lines can find admission. Our great scholars are scattered; a great university would bring them together.

"If a Jewish university is at all desirable there is no more suitable center for it than Jerusalem. 'The law shall go forth from Zion'—this ideal cannot be realized in any other part of the world. What Jew would not be proud to spend a few terms at the University of Jerusalem? In my mind's eye I see hosts of Jewish pilgrims wending their way thither."

Already an international committee has been formed composed of Jewish professors and university teachers, among whom may be mentioned Profs. Gottheil, Berliner, Bacher, Israel Levi and Israelsohn, Claude Montefiore, Israel Abrahams and Dr. Poznanski. The work of this committee will be to elect scholars and supervise their research. Mr. Rabinerson has already founded studentships tenable by Jews who have graduated at a European university.

It is true "The law shall go forth from Zion." Thus it is written in the vision of Isaiah. (Chapter ii:3.) But that will be when "He shall judge among the nations." The attempt made by the Jews to fulfill prophecy in their own way and by their own wealth, independent of their King, the everblessed One, David's Lord and David's Son is significant. They will succeed. Then cometh their great tribulation. "Their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them shall make haste." (Deut. xxxii:35.)

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Jewish immigration into the cities of Palestine is now much more evident. Wealthy Jews from Russia are visiting Palestine in large numbers. It is true that not all of them find the possibilities in Palestine which they anticipated, but many of them, who are more enthusiastic and whose desire to settle there is strong, succeed in finding various activities and they settle there.

These Jews, who have been used to a life of comfort in Europe, have joined some of the old settlers and have founded a new suburb, a new town really, near Jaffa, which they named Tel-Abib. *This town, built on the American style, inasmuch* as it sprang out as if by magic within one year of the sand of the sea-shore, is very beautiful. It is well planned, has wide paved streets lined with trees, every house is fitted up with water pipes and bathrooms, and they are built in a specified Oriental style, surrounded by a garden.

It is in all something of which the Jews in Palestine are justly proud. The Arabs and the European Christians were astonished at the remarkable achievement of the Jews, and their envy is genuine. All the residents of Jaffa, Christians as well as Mohammedans, take their holiday walks in Tel-Abib.

The gates of this suburb are closed on Saturdays to prevent the entrance of vehicles, although the majority of its inhabitants are not religious, but the Jewish Sabbath is accepted by all as a holy day of rest. The atmosphere in Tel-Abib is naturally entirely Jewish, and the Hebrew language in its beautiful Oriental accent is heard on every side.

On the main street, the Herzl street, that leads to the sea, was built the Gymnasia Ibrith (the Hebrew high school) of Jaffa, a fine building in Oriental style. A cornerstone was recently laid in the same suburb for a large synagogue, which will be owned by the Jewish community of Jaffa. Tel-Abib was built through the assistance of our National Fund, which granted a loan for this purpose of about a quarter of a million of francs, to be repaid with interest in installments.

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An interesting meeting was held a few weeks ago in New York City addressed by some delegates to the recent Zionistic Congress.

Prof. Richard Gottheil, of Columbia and several other delegates who have returned recently from the tenth international Zionist congress at Basle spoke last night at a mass meeting at the Educational Alliance on the work of the Zionist convention. The Rev. Dr. J. L. Magnes was chairman.

Dr. Magnes said that the tenth international congress was notable because it passed without disagreement among the various sections of Jewish opinion represented there. The purpose of the movement, he said, was to secure a prosperous Jewish people in a prosperous Ottoman empire. The Palestine Land Development Company, a society to buy, parcel out and develop land, and the Anglo-Palestine Bank make a perfectly organized agrarian credit company for the colonization of Palestine. The question of immigration into Palestine, Dr. Magnes thought, had not been acted upon by the congress as it might have been. The congress decided that it was not advisable at the present time to establish a Zionist immigration bureau.

Prof. Gottheil said that the congress had not been quite so free from friction as Dr. Magnes indicated. But this friction was a healthy sign because it indicated that the movement was a living one and the disagreements, none of them serious, arose from enthusiasm and not from indifference. That phase of Zionism which has been called charterism is dead, he said, because it seems no longer feasible to plan to hold Palestine by means of a charter.

"The question is asked, Have the Young Turks measured up to the hopes we had when that party became dominant?" said the speaker. "The answer is that they have not yet. They are beginning to understand the Zionist movement. If anything is wanting to justify our work in Palestine it is the report on agricultural conditions which has been submitted by a special agent, and I can say that the report is true as far as it deals with the agricultural possibilities of that land.

"The Jews are the hope of Palestine." Have we less use for Zionism now than we had ten years ago? Are circumstances in any way changed so that a permanent home for the Jews is any less imperative now than it was then? The cloud that has hung over the Continent now is seen in England. The law must again come out of Zion, for the whole world, not the Jews alone, needs a spiritual home.

"Italy's action in practically seizing upon a part of the Ottoman Empire has no parallel in modern history. All the laws of international comity have been flung aside. It is a return to mediaevalism, to the theory that might makes right."

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There are renewed reports of the formation of syndicates for the purpose of developing the valley of the Jordan, and a recent consular report to the Department of State in Washington refers to one which is said to have acquired a large tract of land in the valley which it proposes to irrigate and to colo-

nize. If capital and industry could be put upon a more secure and stable footing there would be no serious hindrance to Jordan valley development. Physically, the land is as inviting as any in Egypt, as the best of the arid and semi-arid lands of the American West and Southwest.

The same problems that have arisen here must be solved there. If they have not proved insurmountable in the United States they should not prove insurmountable in Palestine. Water by the millions of gallons is carried by the Jordan every hour in the day through a valley that needs it above all things, and emptied into the sea. It is wasted from the time it takes its rise amid the passes of Mt. Hermon. It flows uselessly by land that is literally gasping for a drink. In all this it is doing no more and no less than the waters of some of the great rivers of this country. Happily for the middle West, conditions there are humid and not arid, but even over that wonderously fertile district there are even now at intervals long periods of drought, and the necessity of husbanding the wealth of the rivers is becoming more and more apparent to thinkers as the years go by.

The Jordan plain is no more a desert than are the great arid and semi-arid stretches of Colorado, Utah and Arizona. Irrigation transforms the latter into gardens; the storage and distribution of the waters of the Jordan would doubtless cause its valley to bloom again. Even in the face of the most untoward conditions, there are times now when its beauty forces itself upon the attention of the traveler. There are weeks of every year when the valley on either side of the Jordan is decked, as it was 2,000 years ago, by "the lilies of the field." The entire valley was once fertile and productive; it can be made so again by the employment simply of the means at hand.

There is said to be in these days a steady stream of Jews from Russia into Palestine. These are taking the place of the Syrians who, in equally large numbers, are emigrating. In the course of time the new population will assert itself; it is even possible that governmental conditions will be improved. There are indications of change, at all events, and it will be interesting to watch the movements that are leading to them.

The Heart of the Lesson.

The International Sunday School Lessons for December.

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.

(Dec. 3. Neh. iv:6-18.)

Golden Text 1 Cor. xvi:13.

I. LESSON OUTLINE.

1. A Mind to the Work (verse 6). 2. The Enemy's Conspiracy (verses 7-12). 3. Watching Unto Prayer (verses 13-18).

II. THE HEART OF THE LESSON.

Our present portion is spiritually applicable to our way and work at this present time. Over against the wall which God's people Israel were engaged in rebuilding, stands the greater and more glorious spiritual work of building the gold, silver, precious stones upon the only true foundation, Christ Jesus. (1 Cor. iii:11-15.) Like that work in the olden time there is an exclusiveness that is divinely necessary. Then none but a Jew might work; now none but a saved soul can build. Now as then, there are many enemies who seek first to unfitly mar and despoil the work by offering to help us; but no such compromise can ever glorify the Lord or do the work that is given unto us by Him.

Foiled in this attempt the opposition becomes more pronounced, and a conspiracy to forcibly stop the work is entered into: the thought being that if that could not be done the people would at least be terrified and leave off building for the time. But verse 9 reveals the sure source of strength and help to the people of God in such a trying time. Nor is the mercy, grace and strength that is now needed any the less available in all times of pressure (Heb. iv:16.) Added to the opposition of the enemy is the internal weakness among the workmen themselves (v. 10), which would of necessity tend to stop the work. So at this present time no believer who is truly in the work of Christ but is conscious that in himself and of himself he is absolutely weak and insufficient. Yet now, as then, this simply casts God's people more than ever upon Himself for all wisdom and strength and gives the Lord room to display His strength and thus get greater honor and glory to His own name.

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Linked up with prayer was the faithful watching that grew out of the prayer life with God. So that when danger threatens there is the way open to the throne of grace for help. Thus is the work done in the strength of the Lord Himself. And he to whom this work had been specially committed spent much time in prayer; and came forth from the divine presence to speak words of encouragement and cheer to the *toiling workers. The like line of ministry is much needed at* all times; and work thus accomplished is well done and wins the commendation of the Lord, while at the same time it truly honors and glorifies Him.

NEHEMIAH AND HIS ENEMIES.

(Dec. 10. Neh. vi:1-12.)

Golden Text Psa. xxvii:1.

I. Lesson Outline.

1. The Enemy's Invitation Refused (verses 1-4). 2. The Enemy's Charge Refuted (verses 5-9). 3. The Enemy's Advice Rejected (verses 10-12).

II. The Heart of the Lesson.

Our golden text is the suggestive heart of the lesson both for the days of Nehemiah and our own. The persistence of the *enemy's opposition to the work is the occasion for the greater* exhibition of power and grace upon the part of the Lord to His willing obedient servants. We have a threefold assault of the enemy before us in our portion showing his line of action against God's people all through the ages for Sanballat and Geshem are but emissaries of the great foe Satan.

The first attack is through a subtle invitation to a conference in which there was apparently no harm, and which might result in some help to the work. But God's servant had only one thing to do—the Lord's appointed work: nor has he the right to confer with any one other than his Lord or the Lord's people about the work. The moment he takes counsel elsewhere he *compromises the work and dishonors his Lord.* Then, too, all such conferring with the enemy stops the work for the time being at least; and spiritually as well as physically it is a coming down to the enemy's level of things which is ever disastrous. The truth of verse 3 is surely the only way of meeting all this twentieth century subtilty of the enemy. But it will need the wisdom and grace which God alone can give to discover the *danger and meet it fearlessly.*

Foiled in the attempt to stop the work by a proposed conference, the foe concocts a false charge; claiming that the work is really a covert rebellion against the ruling king and the threat is to expose the rebellion. To the world and the professing Church the real work of the Lord seems at variance with all the preconceived notions of men; for it pleases God

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by the foolishness of preaching to save souls and build up saints: but it is the preaching of the word alone, and that word as centering in a crucified, risen, coming Christ. And the charge of the enemy is formulated to-day after the same pattern as that of the time of Nehemiah. But now, as then, it is only a specious lie of the foe seeking to hinder the true work.

The third attack is that of the specious advice of the willing tool of the enemy. The foe will ever find among those nearest to the Lord's people some Judas, some Shemaiah to lend himself to this line of things. What a blessed place of refuge in the temple for one whose life is in danger! But he who had been with God in prayer saw the enemy's hand in it. How could the temple shelter one who was already protected by God? It would be but a place of idleness for one who should be at the wall in the work.

EZRA TEACHES THE LAW.

(Dec. 17. Neh. viii:1-12.)

Golden Text Psa. xix:7.

I. Lesson Outline.

1. The Gathering to the Word (verses 1-3). 2. The Ministry of the Word (verses 4-8). 3. The Effect of the Word (verses 9-12).

II. The Heart of the Lesson.

While our golden text holds the truth that is central to our lesson, and is most assuredly the word of God, we must yet beware of misconstruing this word so as to do harm rather than good. Remember the office of the law as set forth in Rom. iii:19, 20; Gal. iii:10, 11, and similar passages. The law's convicting power lies in the fact that it condemns the sinner absolutely and shuts him up unto Christ. Bearing that in mind, clears our lesson pathway of difficulty and serves to show us Him whom God has set forth to be the propitiation for our sins and those of the whole world.

With the wall completed and God's people sheltered thus from the enemy there is an opportunity to turn to the neglected word of God and let it speak to the heart. So now it is only the heart that has been renewed by grace and is sheltered by the blood, that is able in any sense to take in the word of the Lord and truly enjoy it: the natural man never finds it to be anything else than foolishness; for it is spiritually discerned. But every renewed heart yearns to hear that word and longs to have it speak to the heart even though it be for reproof and correction.

Nehemiah's compatriot and fellow laborer, Ezra, another of the prepared servants of God is the one used in this presentation of the word. The courageous Nehemiah who had been

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the very tower of strength for the work of building the wall, now gives place to the Spirit taught Ezra for the ministry of the word. And while to-day we have men whom God has sent to open up to us the divine truth; yet every child of God has one Teacher pre-eminently fitted and ever ready to teach as no man can—even the indwelling Spirit whose work it is to take of the things of Christ and to show them unto us.

The legitimate effect of the law as heard by the people is evidenced by the mourning and weeping spoken of; *their sins* are exposed; their faults laid bare; and the wrath of God against evil stands forth clearly. From that condemnation the law *has no way of escape. Christ alone can bring joy and peace* to the soul; and that because of the finished work of the cross alone. To that fact the closing verses of the lesson point; for the Old Testament sacrifices pointed to the then coming sacrifice of Christ; and this brought rest and peace and joy to the believing hearts of God's people then; and they with us find the joy of the Lord to be our strength at all times.

MALACHI REBUKING AND ENCOURAGING JUDAH.

(Dec. 24. Mal. iii:7-18.)

I. Lesson Outline.

1. A Call to Repentance (verse 7). 2. A Challenge of Grace (verses 8-12). 3. A Rebuke to Blasphemy (verses 13-15). 4. A Little Company Beloved of God (verses 16-18).

II. The Heart of the Lesson.

We must seek to catch a glimpse of the times of Malachi about 400 years before the coming of Christ in order to a clear understanding of our lesson. Israel had returned from the captivity; the temple had been rebuilt; idolatry banished; and the ornate ritual of the Jewish ceremonialism was again in full operation; but a formalism was giving birth to the Pharisaism of the times of Christ, and Sadducean teaching was coming in; and all this was disastrous to all true spirituality. Our lesson presents us with the picture of the majority of the nation given over to this dead formalism, while a small minority *still had God and His word enshrined in their hearts* and controlling their lives in word and deed. And to each of these classes the word of the Lord comes.

From verses 7-15 the burden of God's word through Malachi is to the formal majority of the nation. The great lack of all ceremonialism is that it has no heart. Apart from that in fullest affection God has no pleasure whatever in all our religiousness. So the call is for this people to return, and to repent. *But so blind is the formalist that he is not conscious* of being away from God at all, and when exhorted to return he cries wherein shall I return? So now all self-righteousness

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is wedded to self-satisfaction so that only God's grace through the Word can divorce and destroy them. So with all their giving to God; in full response to the Jewish law of the tithe, even the mint and anise of the garden and the cummin had been brought; but it lacked the heart, the whole of the tithe was not there because it was not given cheerfully; and God was robbed. Yea, the people themselves are limited in their blessing. And God in grace challenges them to bring the full tithe, and He will bless them to the fullest extent: beyond even their power and capacity to receive what He is so ready and willing to give to us as well as them. But the failure is still deeper; for when the heart is lacking the lips soon come to speak stout or blasphemous things, slanderous words against God: and this merits the divine rebuke here given.

Over against all this national widespread formalism is the conduct of the little band of true hearted saints. In this day as then they speak often one to another, and the burden of their speech is the name of the Lord upon which they have been pondering; and all that the Name stands for to them. These are the jewels of Jehovah in the coming day of His glory.

REVIEW.

(Dec. 31.)

Golden Text I John 1:9.

Our quarter's lessons open with the ministry of the Lord to His people in captivity through the prophet whom He has set as the divine watchman. The call is to repentance and so to blessing: for until God's people are turned about to Him through grace there can be no blessing. Then we have the climax of blessing for Israel in that millenial condition of things of which the river of our second lesson is a prominent feature. Yet even now blessing comes to those who turn to Him. Sins are put away and fellowship is restored.

At the appointed time, in the appointed way the people of God are restored to their land and made to know in a blessed way the grace and mercy of the Lord: and their first work in the building of the temple suggests how God's people always need to recover the fundamental things of the Lord when they are brought back into full fellowship with Himself through grace. All these deliverances of the Lord call for heart praise and gratitude to Him as expressed in the Psalm of deliverance of our fifth lesson. Yet even that has a prophetic outlook for Israel through grace.

In lesson six we have another view of the Lord's interference on the behalf of many of the people who did not return to their own land. In the time of their great stress

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God provided deliverance. Yet it was a deliverance which they had to seek after by fasting and prayer. In sharp contrast with this is the awful end of the impenitent Belshazzar, a type of the persistent rejector of Christ and the grace of God through the Gospel. From coming judgment there is only one way of escape; through faith in Christ Jesus the Savior.

The returning people of God find their way prepared and opened; and themselves fully protected by the Lord through all the dangerous journey homeward. Every step of the journey is one continued experience of the loving kindness and tender mercy of the Lord unto them. And the golden text is verified. But another heart is burdened on behalf of God's people. *Not even the comforts and the ease of the* palace could satisfy him when the Lord's cause was suffering. Grace had so stirred his heart that he could not be at ease, and even though the path of duty was dangerous and difficult, yet must he walk in that way with the Lord, and in His strength.

To such a man God can entrust the most important work; and grace is granted in sufficient measure to accomplish the work given him to do. But it is begun, continued, and brought *to a blessed conclusion in and by prayer and watching* continually. They who hate the Lord and His people overreach themselves in trying to stop the work, and only bring greater honor and glory to God by their very enmity. Every attack fails; and to the confusion of the foe the work is at last completed. Even thus shall it be with the work of our Lord and Savior Jesus Christ in that coming day of glory.

The teaching of the law here as ever only serves to bring out the absolute failure, even of the Lord's people. And results only in sorrow and mourning for them; while at the same time it shuts all men up to Christ, and thus is our schoolmaster unto Christ. But with this accomplished the work of the law is over; and we are under grace. Forgetting this fact God's people are apt to drift away into ceremonialism and formalism which is ever deadening to all true spirituality. And this merits the rebuke and reproof of the Lord; and the call to repentance and a walking in faith with Himself anew in grace.

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Daily Scripture Calendar.

DECEMBER, 1911

December 1. "All these things are AGAINST me" (Gen. xlii:36).

So they were from Jacob's view point. He was like a man in a valley, who could not see over the top of the landscape. He had eleven other sons who needed correction. There was a great king needing instruction about God. There was famine threatening his household. God saw the *wideness* of things, Jacob the *narrowness*." May we learn that *all* things, not *one* work together for good.

December 2. "A FEW names, even in Sardis" (Rev. iii:4).

All the promises to the seven churches indicate that in the last days, spirituality would pertain to the *few*, rather than to the masses. So it was in Elijah's time. So in Simeon's time. Yet always God has His hidden "saved thousand." There is a "holy seed" preserved. David's lamp will never go out. Christ's sheep shall never perish or be plucked away.

December 3. "I have ENOUGH" (Gen. xxxi:9, 11).

Both brothers said this; but there is a striking difference in their confession. Esau said, "I have *plenty*, in droves and goods." Jacob said, I have *everything;* for I have God; the covenant; and the birthright. So Paul said he had nothing, yet possessed all things (2 Cor. vi:10). If you are a Christian you have a right to say, All things present and to come are mine, for I am Christ's.

December 4. "Ye are the SALT of the earth" (Matt. v:13).

The language plainly shows that *corruption* is the state of the world, and the saints are the only *preservative* in it. This is denied by the unsaved. Christians are no better than they, they say. Beloved, see to it you do not prove this to be true. Is your salt savorless? Is your conduct worldly? Are you among those who are "carnal, and walk as men?"

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December 5. "Help Lord; for the GODLY MAN ceaseth" (Psa. xii:1).

If this were true in David's time, how much truer is it now. With sorrow we behold the Lord gathering home His own sheep from the antichristian wolves. Who shall fill their places? It must be you, who know the "strait of the times." Trim your lamps. Burnish your armor. Gird your loins. Cry and cease not, "Maranatha," "Maranatha."

December 6. "UPHOLD me with thy free Spirit" (Psa. li:12).

A *burden bearer*, and *helper* is precisely what the Spirit is declared to be (Rom. viii:26). The word in the Psalm is a beautiful one. It means acting without coercion. If we have the "willing" Spirit for our support, all our burdens will grow light, and every task done, every testimony given will be with ease, and joy, and pleasure of heart.

December 7. "The FRUIT of the Spirit is in all goodness" (Ep. v:9).

How do you know good fruit when you see it? First, it is *perfect in color; rosy or golden. Second, it is tender;* and yields to pressure. Third, it is *sweet* in flavor. Fourth, it is *loose* on the stem. Are these marks on you? Are you radiant? Are you yielding? Are you good tempered? Are you ready to drop away from earthly ties and associations?

December 8. "That we should be a kind of FIRST FRUITS of His creatures" (Jas. i:18).

Seven kinds of First Fruits are revealed. 1. The groaning saints (Rom. viii:23). 2. Israel (Rom. xi:16). 3. Missionary converts (Rom. xvi:5). 4. Ministry to the world (1 Cor. xvi:15). 5. The resurrection (1 Cor. xv:20). 6. A future harvest (Rev. xiv:4). To be a "first fruits" means to be the choicest and most devoted of all God's creations in the world. Think on your dignity. You stand to-day as the *pledge* of the regeneration of all creation.

December 9. "Come now let us REASON together, saith the Lord" (Isa. i:18).

Could condescension be more matchless? The high offended *God puts Himself on a level with the guilty party,* and says, Let us talk it over and decide by verdict. The example is for us. "Let this mind be in you which was also in Christ Jesus. Has anyone wronged you? Submit the case to argument. Hold your own rights in abeyance.

December 10. "WASH you, make you clean" (Isa. i:16).

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This is easy to read, but hard to do. Yet *absolute purity* is God's imperative demand. How glad we should be that while the Law said, "Do and live," the Gospel says, "Live and do." And because we are no longer under law, but under grace, we can "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

December 11. "The Lord sat as King at the FLOOD" (Psa. xxix:10, R.V.).

And the days of Noah are fast coming upon us. He who ruled over the elements at that disaster, is now presiding over earth's present catastrophies. *Unrest* is written upon nations and individuals. There is a storm feeling in the air. But the very reasons which are producing confusion *without*, are bringing *hope* within, to the instructed saint.

December 12. "Thou COMPASSEST my path, and my lying down" (Psa. cxxxix:3).

As huntsmen shake up and winnow every leaf and twig where the animal they seek has halted or lain, so, whether running or resting, in public or secrecy, the Lord takes knowledge of all our ways. Let us then fear lest He see our secret sins. Let us rejoice that He beholds our trust, and penitence and prayers, and places His scouts about us to discover our Enemy, the Devil.

December 13. "Let the PEACE of God rule in your hearts" (Col. iii:15).

Note it is *God's peace*, something unlike the world's serenity. There is no peace anywhere and never will be until the Prince of Peace return to reign. Nations will continue to fight; and individuals will continue to oppose you, and your own children to resist you. Flee away from it all, and have your heart for God's secret peace to distill over you like dew.

December 14. "I am fearfully and WONDERFULLY made" (Psa. cxxxix:14).

That is, I am fearfully distinguished above the brutes. They have the same internal organs as man, but no spiritual life where God may be realized. But a greater wonder is, that above us, is a higher order of beings, angelic. And the still greater wonder, that out of *redeemed man* shall be evolved a *new creation*, higher than angelic.

December 15. "Every PURPOSE of the Lord shall be performed" (Jer. li:29).

As truly as they were fulfilled on Babylon, so surely shall the Lord's plans concerning you be accomplished. You have been predestinated according to a purpose (Ep. i:11). You

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have been called according to a purpose (Rom. viii:28). These purposes shall stand (Rom. ix:11). Rest then calmly on this purpose of grace, till you see the end from the beginning.

December 16. "I BELIEVED, therefore have I spoken" (Psa. cxvi:10).

Literally, "I have faith when I speak" (2 Cor. iv:13). Has your faith thus gone in *advance* of all your doings? It was said of Abraham, that his faith, ahead of his deeds was counted to him for righteousness (Gen. xv:6). What a comfort to those who can only "believe hard," yet have to "stand still" and see the work of the Lord pushed forward by other hands.

December 17. "He shall be like a TREE planted" (Psa. i:3).

Apostates are withered trees (Jude 12). The teaching of trees is manifold. They are *alive*. So we live unto God (Rom. vi:11). They are *rooted*. So we have rock foundation (Col. ii:7). They grow *heavenward*, as we grow in grace (2 Thess. i:3). They are *fruitful*. So the Philippians were "filled with fruits of righteousness" (Phil. i:11). They are *fragrant*. So the Church is like Lebanon (Can. iv:11; Hos. xiv:6).

December 18. "The LAST shall be first" (Matt. xix:30).

You may be sorely depressed to-day because of your insignificance in Gospel work. The judgment may surprise you. how much your simple *faith* has been counted for righteousness. Think of the Vineyard story (Matt. xx:1-16). Dan, once last, is to be first (Eze. xlviii:1). Gentiles, once last, are now first. God who loves you, seeth not as man seeth. (1 Sam. xvi:7).

December 19. "He suffered no man to do them WRONG" (Psa. cv:14).

"Yea, He reproved kings for their sakes." Perhaps this ancient word exactly suits your case to-day. Maybe you are a missionary handicapped by a hostile government; or in dread at home of some civil authority. Recall Israel's deliverances. Remember, every time, how it came about. "They cried unto the Lord, and were delivered" (Psa. xxii:5).

December 20. "If ye have faith as a GRAIN of mustard seed" (Matt. xvii:20).

When you have a weak plant how carefully you nourish and water it, till presently it exceeds all the others in growth. You are a very humble Christian. No great opportunities come to your lot, as to others. Try what cultivating your *little grain* of faith will do. All Israel's grand doings hung

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on their individual *faith*. You can be some Hur to a Moses (Exo. xvii:12).

December 21. "I shall be satisfied when I awake, with thy LIKENESS" (Psa. xvii:15).

It is true that the resurrection body will bear the impress of Christ's likeness. But that is not the idea here. Rather it is, "When I awake, I will feast on thy form." There will be many objects around us in the glorified state to fascinate the gaze; but pre-eminent to fasten the look shall be the person of the Lord. Covet that even *now* your first awaking morning joy may be thoughts of Christ.

December 22. "Passing through the valley of Baca, make it a WELL" (Psa. lxxxiv:6).

Your path may lie through scenes as uninviting as the sterile regions of weeping mulberry trees. It is there the Divine blessing best loves to meet you and refresh you. He hates to have any saint say, "I am rich . . . and have need of nothing." Very strange transforming it is which makes the *thirsty* become themselves a spring of water.

December 23. "Give not that which is HOLY unto the dogs" (Matt. vii:6).

More and more as you grow in the deep things of God, you will find there are precious secret experiences you cannot tell out. You demur at consulting an unbelieving doctor. You hesitate at accepting favors from an ungodly neighbor. Your tender conscience is ridiculed if you express these convictions. Keep them to yourself. They are the "pearls" the Lord gives you.

December 24. "The sceptre shall not DEPART from Judah. . . until Shiloh come" (Gen. xlix:10).

Long did this prophecy remain unfulfilled. The ten tribes vanished. Two preserved a measure of authority. Then came a coincidence. All the world goes under Roman taxation. One Jewish woman is found in a *wrong* place for registration. Cæsar is ignorant of the reason. Mary does not know. But she goes the journey, that the Messiah may be born in Bethlehem.

December 25. "Unto us a CHILD is born, unto us a SON is given" (Isa. ix:6).

Regarding His humanity, He is the child *born* for our benefit. Regarding His divinity He is the Son *given* by Jehovah's express decree. No mortal mind can dissect this Scripture. Faith must obediently receive it. Grouped around this mysterious man is found the greatest glory and the greatest humiliation. Happy are you if He is your Prince and Saviour.

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December 26. "We have seen His star in the east, and are come to WORSHIP Him" (Matt. ii:2).

It is very singular that the only persons who came to worship Christ were cast off Gentiles (Matt. xv:25; Jno. xii:21). With all your knowledge and privileges, are you behind these *Magi in devotion? What homage are you doing Christ?* Have you made fatiguing journeys or given costly treasure? Is one sight of Him worth more than all dangers and trials to you?

December 27. "Out of EGYPT have I called my Son" (Matt. ii:15).

Nothing in all the world, not the stars, or the tides, or the seasons, is as wonderful as the prophecies of the Bible. Sometimes, by the merest accident, as here, God brings about a turn of affairs for their accomplishment. Let this revive your faith in all Scripture prediction. Do not let ridicule move you. Every exaltation promised Christ will come true.

December 28. "Is not this the CARPENTER?" (Mar. vi:3).

Mark alone tells us Jesus was Himself a carpenter. What blessed words for the sons of toil! How the condition of Genesis iii:17 becomes transfigured. Paul found comfort in being like his Master (Acts xx:34; xviii:3). As the Lord identified Himself with all the duties of man, we may be sure He was an honest carpenter, pleasing God in heart, even when doing no miracles.

December 29. "The WORD was with God, and the WORD was God" (Jno. i:1).

Let us not fall into the mistake of lingering too continuously around the beauties of the earthly life of the Son of Man. Wonderful as was His humanity, His deity far exceeds it. His body was but the casket wherein was compressed the essence of all Divine effulgence. Thus we are now bidden to contemplate Him as "the exact expression of God's substance."

December 30. "Expecting till His enemies be made His footstool" (Heb. x:13).

It is no longer Jesus the Babe, but Jesus the Priest we are to adore. But note one thing for imitation. All His earthly life *patient submission* was His prime characteristic. Since ascended, *patient expectation* has been His attitude. Let us likewise be *waiters;* waiting for the Consolation, for the End of the times, for the Adoption, for the Parousia.

December 31. "THIS SAME JESUS . . . shall so come, in like manner as ye have seen Him go" (Acts i:11).

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How precious are the words. The same Friend whom not having seen we have so long loved, is coming back; "And we shall speak face to face." The same Jesus whom we celebrated at Christmas; whom we worshipped at the Communion; whom we preached as the Resurrection at Funerals. We shall then know, "that having loved us, He loved us unto the end."

Special Book Offers.

For the month of December we have once more prepared a list of special offers of our books and pamphlets. This year we also include a number of other good books. The prices are put far below the prices of other publishers. It is a good opportunity to obtain a fine supply of books and put them in circulation.

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OUR HOPE.

Entered N. Y. Post Office, June, 1894, as Second Class Matter.

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Editorial Notes.

Let Not Your Heart Be Troubled.

"Let not your heart be troubled." Oh! precious words coming from such lips to comfort and to cheer. Our Lord uttered twice these words so dear to every child of God. We find them in the beginning of John xiv and once more in the same chapter when He said "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

He was together with His disciples to commune with them before He went to the garden and to the cross. He washed their feet and they did not know what it meant. He announced that one of them should betray Him and they asked "Is it I?" Lovingly His hands had dipped the sop and given it to Judas; he had gone out immediately and it was night. For the first time He said "Yet a little while I am with you," and "Whither I go ye cannot come." They did not grasp His words. He told Peter that he would deny Him thrice and they were puzzled. How they were troubled. Then His loving, tender voice broke the silence in that room and He soothed their troubled hearts. "Let not your heart be troubled." How little even then they knew all it meant. How little they could realize all the comfort He has for His own beloved ones. Blessed be God, the God and Father of our Lord Jesus Christ, that we can fully know and fully enjoy the comfort of these words, "Let not your heart be troubled."

Man is troubled in heart and life on account of his sins. Knowing the Lord the sin troubled heart finds rest and peace. He said to His disciples "Believe on Me," and again, "I am the way, the truth and the life; no man cometh unto the Father but by Me." Believing on Him, whom the Father has sent means salvation and eternal life. Through Him we have been brought to the Father. Our sins were paid by Him on Calvary's Cross. Peace was made by the blood of *His* cross. By *Him* we have received the reconciliation. Forever we are made nigh by the blood. Our sins are gone, they can never rise again. And as we walk in Him, the way, the truth and *the life, as we walk in the Spirit sin has no more dominion* over us. The troubled heart has rest and peace in Him. Let not your heart be troubled. May we enjoy the comfort and the power of His salvation; may we walk in it and rejoice that all is well.

And in all the storms of life, in the temptations, in the ever present difficulties which beset the believer's path, He speaks to us, "Let not your heart be troubled." We are secure in Him. "They shall never perish, neither shall any man pluck them out of my hand," He declared of His sheep. Whatever our lot may be in this little life down here, where all is uncertainty, this one thing is sure: we belong to Him, He belongs to us; we are one with Him. "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."

"Let not your heart be troubled." He spoke to them of another Comforter. One who should take His place and more than that abide in their hearts. "And I *will pray the Father and He shall give you another Com*forter, that He may abide with you forever." And He came in fulfilment of this promise. He is in us and with us to do the work for which He is sent. He guides us into all *the truth*. He gives us power in the conflict and

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warfare which we have as his people on earth. He makes Christ a blessed reality in our lives and in the Spirit we pray and worship. What gracious provision the Lord has made for His beloved for whom He died. The Comforter will never leave the trusting Saint. Therefore "Let not your heart be troubled." We shall enjoy peace if in faith we use what He has provided for our life as redeemed ones and for our comfort.

"In the world ye shall have tribulation." But in a world growing more restless, an age of darkness and confusion, the perilous times which are now upon us, we can be of good cheer. He has overcome the world. *In the midst of the darkness, when troubles beset us and* trials abound we can enjoy His peace. It is the legacy He has left us: "My peace I give unto you, let not your heart be troubled nor be afraid." His own blessed life was lived in a world of sin and suffering in perfect calmness. What rest, what peace was His. He wants us to possess and to enjoy it as our portion. We may have it if we constantly have Him before our eyes and walk in His fellowship. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Is. xxvi:3). And in all what troubles us we can come to Him and cast our burdens upon Himself. He has said in the same chapter "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." His ear is never closed to the cry of His own down here, and blessed are we if we constantly make use of Him and claim His promise, His peace and His power. Thus in His fellowship we shall ever enjoy the comfort of His words "Let not your heart be troubled."

But still more precious it is to think of that blessed comfort connected with His return. "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 to prepare a place for you, I will come again and receive you unto myself, that where I *am ye may be also.*" If

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our hearts take in this promise and we fully believe it then we know the true anodyne for all our sorrows and troubles. "Let not your heart be troubled," come what may, the unchangeable destiny of every child of God is the Father's house with its many abodes. What that Father's house is and what is meant by the many abodes in it we do not fully know. We know, however, that it passes all human conception. How glorious, how beautiful our eternal home must be, when we take into consideration the cost price which was paid to swing open its gates for sinners and enemies of God. That price was the blood of Jesus Christ His Son.

And how soon this glorious home may open for us! David spoke of a step between him and death. We may say there is but a step between us and glory. His promise *"I will come again and receive you unto myself"* will some blessed day be fulfilled and He will take up all His Saints to meet Him in the air (1 Thess. iv:13-18). As we think on this coming glory as imminent, liable to come upon us at any time, then indeed all our little troubles for the little while will be easily overcome. "Let not your heart be troubled."

✠

Waiting.

"I have *waited* for thy Salvation O Lord" (Gen. xlix:18). "And it shall be said in that day, Lo, this is our God, we have *waited* for Him and He will save us; this is the Lord; we have *waited* for Him we will be glad and rejoice in His salvation" (Is. xxv:9). "The isles shall *wait* for His law" (Is. xlii:4). "The vision is yet for our appointed time, but at the end it shall speak and not lie; though it tarry, *wait* for it; because it will surely come, it will not tarry" (Hab. ii:3). "And behold there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, *waiting* for the consolation of Israel, and the Holy Spirit was upon him" (Luke ii:25). "For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God" (Rom.

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viii:19). "And not only they but ourselves also, who have the firstfruits of the Spirit, even we groan within ourselves *waiting* for the adoption, the redemption of our body" (Rom. viii:23). "To *wait* for His Son from heaven" (1 Thess. i:9). "But this man, after He had offered our sacrifice for sins forever, sat down on the right hand of God; from henceforth *waiting* till His enemies be made His footstool" (Heb. x:12-13).

The Old Testament times were waiting times. Heaven and earth waited. Heaven waited to send Him to this earth, who is God's unspeakable gift. His Jewish people, who believed in the promise, waited for the Coming One. Angels waited and Satan as well for the great event. In the fulness of time He came and appeared in the form of a servant.

And the New Testament times are waiting times again. The Lord Jesus Christ is on the Father's throne waiting till the Father sends Him back to this world and His enemies will be made His footstool and the nations become His inheritance. His faithful people on earth who believe in the promises wait for His Coming again as the believing Jews in the Old Testament waited for His first Coming. In heaven are the disembodied spirits of the Saints waiting for the day when they will receive their glorified bodies. Angels are waiting to executed judgments on earth, to gather the elect people Israel from the four winds of the earth and also to gather out of His Kingdom all things that offend. Satan and his angels are waiting to do their work of tribulation and wrath during the great tribulation. Israel is waiting for the King. The nations are waiting for Him who alone can bring them to peace and rest, the Prince of Peace. Creation is waiting for deliverance through the Head of the new Creation. Heavens and earth are waiting for the great event upon which everything depends, the Second Coming of our Lord and Saviour Jesus Christ. The best of all is that the waiting may soon be over. Our waiting for Him will end with meeting Him in the

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appointed meeting place in the air and seeing Him as He is. And then the waiting of the Heavens and the Earth will end by the manifestation of the Lord of Glory. May we wait for Him more than they that wait for the morning. May we begin each day in the new year and end each day with the thought of His Coming and the prayer "Even so, Come Lord Jesus."

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The Good Part.

Only once our Lord spoke of the good part. It was when Martha was cumbered about much serving and said to Him, "dost thou not care that my sister hath left me to serve alone?" Her sister Mary sat at His feet and heard His Word. Then He said, "But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her" (Luke x:42). The good part the Saint needs, which every child of God may have, is to be close to Christ and low at His feet. Martha tried to serve Him. Mary let the Lord serve her. He was more pleased with Mary's quietness, drinking in His Word, than with Martha's restless serving. In the age of hurry and worry, how blessed it is to choose that good part and find Him ready to talk to our hearts and minister to our needs. What joy to have such a place of rest and go forth to labor and to serve with His loving eye upon us and His own strength holding us up.

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Fears and Superatitions.

The recent earthquake which shook Central Europe has produced among the masses great consternation. This not so much because of the seismic disturbances, but mostly on account of what happened during the earthquake. Thus the ancient castle of the reigning house in Germany, Hohenzollern, was almost shaken to pieces. At Constance the imposing church spire and the cross tumbled into the streets. Then a colossal statue representing Germania was broken into a thousand pieces. These things are looked upon by

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the common people, the superstitious masses, as an evil omen. They believe these things are but the heralds of greater calamities and wars.

These fears are not without foundation. The time is near when there will be "Upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things, which are coming on the earth" (Luke xxi:25-26). How thankful we, His redeemed and blood sheltered people should be, that we have a brighter prospect. We do not look with fear and superstition for the things which are coming, but we lift up our heads and rejoice for we are to meet Him and see Him face to face, who has made us His own. The distress of nations, the shaking thrones of Europe, the coming revolutions and manifestations of the powers of darkness, announced in God's Holy Word do not bring fear and terror to the believer's heart.

✠

I Will.

Before going recently to an Evangelistic meeting where we had to preach the Gospel, the Lord's words came to the heart "Come ye after me and I will make you become fishers of men." We then asked the Lord definitely to fulfill His promise and make in His own sovereign will and power the instrument a fisher of men in that meeting. There was a gracious answer and a number were caught in the Gospel net that day.

A fisher of men every true child of God should be and may be through His Grace. We must look to Him for the direction and the blessing in soul winning. He said "*I will* make you to become fishers of men." He can do it, fit us and make us His instruments to lead others to Himself. May this great work into which He has called us all be laid upon our hearts by His Spirit. May we go forth and depending on Him reach out after the unsaved. The time is short and the days become more evil. His power to save is the same.

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One of the blessed results of Bible Study, the spiritual Study of Prophecy and the great truths of Redemption, is that Christians become active in the Gospel and concerned about the unsaved. This is our reason why we advocate so strenuously the Bible Study plan and pray for a Bible Study revival. The Lord make us all fishers of men and lead a few souls to Him in the closing days of this age.

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A Serious Matter.

We have no apology to offer for using so much space in our editorial notes in calling attention to the presence of Mr. R. Campbell of England in our country. It is a serious matter that such a man who is one of the leaders of the pernicious new theology, that damnable heresy which denies the Master who bought us and rejects His precious blood, should be welcomed in some of the leading evangelical pulpits of this country. It is still more serious to have him speak in our institutions of education, universities and theological seminaries. The most avowed infidel could not do the harm which this man does. Behind the "sweet" smiling, attractive face, is the terrible grin of the enemy of the Truth of God. We feel a deep sense of responsibility in warning the true children of God throughout our land to be separated from such men and carry out the command of God's Word: "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God's speed. For he that biddeth him God's speed is partaker of his evil deeds" (2 John 10-11). Be bold all who love the Lord Jesus. It is the one thing we can do. We shall stand up for the Truth no matter what it may cost us.

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What Does It Mean?

Evangelical Christians in Great Britain have been deeply grieved by the Congregational Union receiving back with open arms Mr. Reginald Campbell.

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He made some public statements which sounded orthodox, but at the same time he made the declaration that he has not changed his views. He stands, according to his own confession, for the same wicked teaching, which he has held for the last 5 years. What these are, out and out denials of the fundamentals of Christianity, is fully known. The "new theology" is the most pronounced Anti-Christianity.

The *London Christian* has entered a vigorous protest against the sneaky utterances of Campbell and the apostasy of the Congregational Union. For a number of weeks excellent articles and good letters have appeared in this paper. We give a few of these protests:

"With large numbers I thank you most heartily for that excellent paper, 'What Does it Mean?' That Dr. Forsyth and the Congregational Union should, so enthusiastically, have accepted Mr. Campbell back is, in my judgment, one of the most solemn happenings of this eventful year. We are reminded of the words of the prophet: 'Truth has fallen in the street . . . truth faileth; and he that departeth from evil maketh himself a prey (or, is accounted mad—*marg.*): and the Lord saw it, and it displeased Him that there was no judgment'" (Isa. 59: 14, 15).

. . . . . .

Among your many readers who will be thanking God for your timely article on "What Does it Mean?" I wish to range myself. We are, indeed, in the presence of grave perils, perils which are all the more serious because of the popularity of the religious movements with which they are associated.

Many of God's children are unspeakably saddened in their hearts by the spectacle of Christian ministers who have been looked upon as "leaders" in the churches, and who have been held in deservedly high esteem, publicly proclaiming their cordial alliance with those whose views and teaching have been recognized as being totally at variance with Evangelical truth. Such compromises can only be fraught with sad harm to the cause of religion, and cannot fail to grieve the blessed Holy Spirit of God.

I do indeed praise God for having prompted THE CHRISTIAN, as usual, to lift up its voice in advocacy of the Truth, and in condemnation of the influences which are at work just now to give fresh impetus to the New Theology teaching.

Oh, sir, how can we wonder that there should be arrested progress in the churches, divisions, and fallings away in our ranks, and a general decline in the influence of religion in

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social life, when the doctrines of grace are so lightly esteemed, and when men, whom we have looked up to as "leaders," are found so ready to coquet with the enemy?

What a picture of present-day conditions does 2 Tim. 3 present! And what a striking evidence of the truth of God's Word do those conditions afford!

What does it mean? We have a briefer answer to all this. It means that the predicted apostasy is upon us. It means that the enemy comes in like a flood and Satan is marshalling his hosts together for the final conflict. It means that the faithful remnant of His people must arise and contend earnestly for the faith. It means that all who want to be true to Christ and His Word must separate from these apostates and their institutions and stand alone for God. Above all it means the Lord Jesus *Christ is soon coming back.*

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Unitarians Claim Him.

Mr. Campbell spoke to the students of the Vermont State University in Burlingtoo. The Unitarian preacher of that city enthusiastically endorsed Campbell's teaching and claimed him as one of their own. For the information of young believers we desire to say that the Unitarians deny the absolute Deity of Christ, the substitutionary sacrifice of Christ and His resurrection from the dead. This is what the Unitarian preacher of Burlington said of Campbell's teaching:

Mr. Staples said that every part of his teaching was the old, familiar doctrine, preached by many Unitarians from Channing down to the present time. He said the principles which Mr. Campbell and the Unitarians held in common were belief in an absolute deity of God, divineness but not deity of Christ, an authority in the scriptures subject always to reason, and, last, a belief in the divineness of humanity. In particular, Mr. Staples stressed two statements of Mr. Campbell. He said that when Mr. Campbell declared that his theology was not so much a creed as a principle of judgment he was in thorough accord with Unitarian thought, which held that it was not the creed that counted but the reverence for right and truth and justice among men; and when Mr. Campbell stated a belief in the

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divineness of human nature he was again in line with the principles of that church. Mr. Staples revealed the difference between his personal belief and that of Mr. Campbell by saying that while Mr. Campbell believes that Christ was the ideal man, the one perfect man, he (Mr. Staples) does not dare, after all these intervening centuries, to make such assertion, but he adds that many avowed Unitarians would take precisely Mr. Campbell's position. In closing, Mr. Staples expressed his joy that the 20th century was drawing men together, at least in thought if not in name.

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An Open Letter.

Before we saw the great arousing among faithful English Christians on account of this matter we addressed a letter to one of the leading preachers of N. Y. City who welcomed Reginald Campbell to his pulpit and endorsed in this way the man and his teachings. Campbell is here to sow the evil seed. Woe unto the men, no matter who they are, who assist such a man. Their responsibility is enormous. We print the letter and hope that God will use it to arouse His people. God give us all courage to speak out in the days when our ever blessed Lord is so dishonored and rejected.

Rev. Dr. Charles A. Eaton, Pastor of Madison Ave. Baptist Church, New York City.

Dear Sir:—

The morning papers report that Mr. Reginald Campbell of London preached last night in your church building. It is also reported that he did so with your consent. You welcomed him and by doing so endorsed the man and that for which he stands.

Then the public statement was made by yourself that anonymous letters were received by you, apparently from church-going people, upbraiding you for allowing Campbell to speak *in your church.*

Now this is not an anonymous letter. You will find my signature attached to it.

Permit me to say that your conduct in allowing Mr. Campbell to speak in your church is a disgrace to the denomination to which you belong and an insult to evangelical Christendom at large.

You are certainly not an ignoramus. You know for what Mr. Campbell stands. You know as well as the writer that he

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denies the Inspiration of the Bible, the absolute Deity of our Lord, the foundation rock of the Gospel, the virgin birth of Christ, as well as other fundamental doctrines of the Word of God. He has no use for the teachings which came from the lips of the infallible Teacher, recorded in John III.

This man Campbell is one of the persons against whom the Holy Spirit warns in the Epistle of John, one who has not the Doctrine of Christ and who is an Antichrist.

You have welcomed him with his evil teachings. You have wished him Godspeed. In all this you have dishonored the Lord.

I feel very sorry for what you have done. Your action will be reported throughout the length and breath of this country. It will induce hundreds of people who are drifting in these days of departure from God to go and hear this man and his damnable heresies and soul destroying errors. You have an awful responsibility.

Thousands of members of your denomination will condemn you for what you have done and endorse every word that I have written above on your conduct.

Sincerely,

A. C. Gaebelein.

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December 31. We remind our readers that many of our friends will spend the last evening of 1911 in praise and prayer. We always devote for many years the evening and night of the last day of a year and the first hours of a new year to prayer. We will be glad to remember special needs and also will be grateful if our readers will pray for us and for the work of the Gospel. Perhaps this may be the last time we can have this privilege together.

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About Ministry. The past year has been one of much work and blessing for us. All praise to Him, whose Grace and Mercy has made this work possible and who alone can sustain and bless in the path of service. Many new doors were opened by Himself and there were also many adversaries. We feel convinced that as long as He does not call us away, our service is to reach out

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after all the members of His body and minister to them. What comfort one has in going on with Him, guided by His Spirit, in preaching the Word, that He will take care of His own Truth and use the seed sown in blessing to many. "So is the Kingdom of God, as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark iv:26-28). All who know the truth of God and enjoy the fellowship with the Lord, should have deep interest in the sowing of the blessed seed. The new year we begin will surely witness a still greater plunge into the apostasy and departure from God. His Word and His Truth will be increasingly rejected. But His Word cannot fail. It will never return void. If preached and taught, or circulated in the printed page, it will not return unto Him void. May all of God's people feel a deeper responsibility in this. Indifference towards true ministry is apparent on all sides, and it is sad to see some who used to love the Truth of God now cold towards it. This is one of the marks of the last days. The time is short, indeed; may we redeem the time. Let us pray for all His servants who stand for the Old Gospel and for the Faith delivered unto the Saints.

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The Capture of the Sunday Schools.

Mr. Mauro's article in this issue on "The Capture of the Sunday Schools" will be read with much interest. It is timely and sounds a note of warning. To avoid any possible misunderstanding we make some editorial comment.

1. We are convinced that the International Sunday School Committee as such has no part or share in the scheme touched upon in Mr. Mauro's criticism. It is true they have introduced some graded lessons, but the Bible is recognized as the textbook. The Lesson Committee asked of the International Convention held a few

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months ago in San Francisco the following question, "Is the Lesson Committee to confine itself, hereafter, to the *Bible as the only source of all lessons put forth with the* sanction and approval of the committee?" The convention answered this question in the affirmative.

The lessons selected for 1912 are to cover the life of our Lord as recorded in the synoptic Gospels and the Bible will be the only textbook in the future as in the past. The International lesson committee cannot be charged with the wicked endeavors stated in the article "Everybody."

2. That article appearing in a popular monthly is somewhat sensational and colored. We are convinced of that.

3. However, the fact remains that much which the article in "Everybody" claims is being attempted at the present time. Such an "insurgent" movement has been inaugurated and is successfully pushed. Two years ago we called attention to it in our columns. A New York committee on "Social Christianity," whose lesson outline for S. S., Bible classes, etc., we then quoted, has widely scattered its literature all over the land. But the two organizations, which really do the work which is exposed by Mr. Mauro are the Blakeslee lessons and the Religious Educational Association. The last named originated in the Chicago University. These two associations furnished much of the material for the article in the periodical from which Mr. Mauro quotes. The reader will understand that the International Committee has no connection with these associations.

4. While the danger of capturing the Sunday Schools at present is not at all so great as our brother fears, there is nevertheless grave danger. We believe the enemy will continue in this attempt and use all his power to accomplish the capture of the Sunday Schools in the manner indicated in the article. It is in all accord with the apostasy from the faith so very evident in our days. The exposure of this attempt is therefore very timely. The warning is needed to put Christians all over this

land on their guard. For this purpose we print the article and pray that God may use it.

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Boston Conference. We remind all our readers and their friends that the Midwinter Bible Conference for New England will be held January 22, 23, 24 and 25th in the Park Street Congregational Church, corner of Park and Tremont Sts., Boston. Two sessions will be held daily, 2.30 and 7.30 P. M., beginning Monday, January 22d, 2.30 P. M. The speakers D. V. are Dr. James M. Gray of Chicago and the Editor of "Our Hope." Friends who desire rooms and board may address Mr. C. W. Morehouse, 41 Union Park, Boston, who will be glad to assist them. *Let us pray for* great blessing in the stronghold of Unitarianism, Spiritualism and Christian Science, that the name of our Lord may be exalted and glorified.

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Other Meetings. The Lord willing the Editor hopes to address meetings in different places during January. He will address the monthly meeting in the Toronto Bible Training School on Jan. 15, and expects to visit Rochester, N. Y. and Worcester, Mass. He is also planning meetings for Fort Worth, Wichita Falls, Amarillo, Texas, and other Texas cities, for March and April. The great Southwest—Texas, New Mexico, Colorado, Arizona and Utah—is rapidly coming to the front and there are great opportunities to sow the good seed. The Lord seems to open these territories and we want to follow wherever He may lead. Let us pray for more real laborers, both Evangelists and Teachers, for this great field.

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Galveston Gulf Bible Conference. The first Galveston Gulf Bible Conference held recently was greatly blessed. Dr. C. I. Scofield and the Editor addressed the meetings, which lasted for a week. The friends in the beautiful island city were much encouraged and hope to have *such a Conference every year.* Galveston has fully recovered from the disastrous storm of 1900 and humanly speaking we believe the city is now sufficiently protected by the great sea wall. In connection with this Conference we also paid brief visits to Beaumont, Austin, Houston and Waco.

Pickering & Inglis.

We desire to inform our readers in Great Britain that Pickering & Inglis, 11 Bothwell Circus, Glasgow, have the agency for "Our Hope." We have shipped to them large quantities of free sample copies of the magazine, which may be had from them for free circulation. We will be grateful to our readers in England, Scotland and Ireland if they make the magazine known. Send all subscriptions and remittances for new subscribers and for renewals to Pickering & Inglis. Many of our readers on the other side tell us that the testimony of "Our Hope" is much needed there. The above firm has also recently bought 500 copies of "Daniel," 1,000 copies of "His Riches—Our Riches." Order from them.

If it pleases the Lord the Editor hopes to visit Great Britain some time in the future. So many have wished such a visit, but the way for it seemed closed.

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Spanish "His Riches."

We have circulated some 30,000 copies of the Spanish translation of "His Riches—Our Riches." The Los Angeles Bible House sent them out to Central and South America, Spain, etc., we paying the expenses. *It has done great good and quite a number* of missionaries have written us that the message was used in leading souls to Christ. The Los Angeles Bible House wrote us recently as follows:

"The stock of the Spanish edition, 'His Riches,' being entirely exhausted, I hope you will find some one who is able and willing to pay for another edition, for free distribution in the Spanish fields."

This is a fine way of doing missionary work. We hope soon to print another edition.

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Bible Study Department.

The second Bible Study pamphlet, "The Gospel of Mark," analysed with many annotations, is now published. Several thousands have been sent out. This pamphlet is of much value throughout this year, because the greater part of the Sunday School lessons are taken from this Gospel. We are confident that under God this analysis will be of much help to all who use it, and clear up many of the difficulties, which readers of the Word find in the Gospel records. We look to our friends, who have taken up this Study Course, to make this new pamphlet known. It is heart-breaking to see the large amount of unsound literature which is put out amongst the young. The article in this issue on "The Capture of the Sunday Schools," by our friend, Mr. Philip Mauro, ought to stir all our hearts and set us to work. We are ready to print a large edition of this pamphlet. There is no reason why 100,000 copies could not be put into circulation. However, we need the prayerful and practical co-operation of all who take an interest in this important work. We hope it can be done. Hundreds of Sunday School teachers and members of Bible classes ought to be supplied with this booklet on Mark. We are thinking of advertising in all the larger denominational papers throughout the land that any Sunday School worker and members of Bible classes who address us, can have the pamphlet free. This, of course, cannot be done unless some of the Lord's stewards make it possible. This is our prayer for the new year, and we look for the answer.

God willing, the next Bible Study pamphlet will be the Book of Genesis, analysed and annotated. This will be one of the larger pamphlets. At the close of it, we expect to publish a dictionary of the hundreds of Hebrew names found in the Book of Genesis, and give their correct translation. This in itself is a wonderful

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mine for all who wish to dig deeper, for there is a great revelation contained in the very names of the first book of the Bible. It will have a great fascination for many. We cannot tell how soon we can get this pamphlet out, but we hope, if it pleases the Lord and He makes it possible, that it will be towards the middle of February.

We request again, all our readers to pray daily for this Bible study work. We are dependent on the Lord for its maintenance, and as we believe it is put upon our hearts by Him, He will answer our united prayers.

A. C. G.

The Acts of the Apostles.

Chapter XXVIII.

The final stage of the journey to Rome; the Apostle's arrival there and a brief account of how he called the Jews together in a meeting and delivered them an important message, form the ending of this book.

I. In the Island of Melita. Verses 1-10.

II. The Arrival in Rome. Verses 11-16.

III. Paul calling the chief of the Jews and his message. Verses 17-29.

IV. The [illegible] in Rome. Verses 30-31.

I. In the Island of Melita.

And [illegible]ed, then they knew that the island was calle[illegible]lita. And the barbarous people shewed us no little kindn[illegible]; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm

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come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed. Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary (verses 1-10).

Melita, which means "honey" is the island of Malta. It was even then a prominent place for navigation where many vessels wintered. Luke calls the inhabitants, Barbarians, a term used by the Greeks for all peoples, who did not speak their language. The wrecked company was not plundered by the people of the island, but instead received much kindness and were made comfortable in the cold rain, which fell. Those who apply all this in an allegorical way find much meaning in this.*

It was God who moved the hearts of these islanders to show such hospitality to the shipwrecked company for the sake of His servants. Paul is active even then. The shipwreck and privations must have told on the great man of God physically, yet we see him going about gathering a bundle of sticks for the fire. This labor must have been difficult, since as a prisoner he wore a chain on his hands. A viper, which had been benumbed by the cold and revived by the heat of the fire fastened on his hand. The serpent did him no harm and he cast it into the fire, where it found a miserable end. We doubt not it was a poisonous viper. This is denied by some critics on

*The shipwreck is often applied allegorically to the wrecking of Christianity by the world under Constantine the Great and in the name of Melita (Honey) they see an indication that the professing church supposed then to have reached "the land which flows with milk and honey." But so many other allegorical meanings, many of them forced, are made, that we do not consider such applications at all. The primary meaning of the account is to give us the history of how Paul reached Rome.

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the plea that poisonous snakes are not found in the island of Malta. However, that is no proof that such did not exist at that time. The inhabitants of the island expected Paul to fall dead. If it had been a harmless snake, why such an expectation? God's power was manifested in His behalf and it was unquestionably a fulfilment of the promise in Mark xvi:18, "they shall take up serpents * * * and it shall not hurt them." How Satan tried to hinder Paul from reaching Rome; how he attempted to oppose God's will and God's plan! By the murderous Jews, by the storms of the sea, the suggestion of the soldiers to kill the prisoners, and now by the viper, Satan tried to frustrate the Lord's plan. But God kept His servant and no harm could come to him. In the same keeping all His people rest. We are safe under Him, our omnipotent Lord.

The viper which fastened on Paul's hand reminds us of Satan, that old serpent. He is a conquered enemy. He attacks us, he will fasten on us wherever he can; we are told to resist the devil and he will have to flee from us. In a believing, conscious union with Christ, all his attacks will prove harmless, till at last Satan shall be bruised under our feet and the serpent will be cast into the Lake of Fire.

Then there was a manifestation of the gracious power of the Lord towards the inhabitants of the island. Publius, the chief man of the island, had shown also much kindness to the Apostle and his companions. The father of Publius was severely sick; Paul visited him and after prayer and the laying on of hands he was healed. As this became known, others who were afflicted with diseases came and were healed. The Lord honored His servant and did good to those who had shown kindness to His own. Along with the healing of diseases, the Apostle must have preached the blessed Gospel.

II. The Arrival in Rome.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and

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Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. Verses 11-16.

Three months had gone by—the winter months, during which navigation was at a standstill. An Alexandrian vessel, which had wintered in the safe harbor of Melita, carried the company towards their destination, Puteoli, the harbor of Rome. This was in the early part of Spring. After landing at Syracuse (Sicily), and tarrying there for three days, they reached Rhegium, in the straits of Messina, and the next day they came to Puteoli, in the Bay of Naples, almost 140 miles from the City of Rome. In Puteoli, where a large Jewish colony was situated, they found brethren, who entreated them to stop with them for a week. What an oasis of blessing this must have been for the wearied and tired servants of the Lord! One would almost wish it would have pleased the Holy Spirit to give us a fuller account of the blessed fellowship they must have enjoyed together. And so they came to Rome. The brethren in Rome knew in some way of their coming. They came to meet them as far as Appii Forum and the Three Taverns. Most likely two different companies of brethren are indicated. The first company met them at Appii Forum, some 40 miles from Rome, and the second company at the Three Taverns, some 10 miles further on. The news of the Apostles' coming must have been conveyed to Rome from Puteoli. Perhaps the two companies represented the Jewish believers and the Gentile Christians, of which the church in Rome was composed. With what anticipation they must have looked forward of seeing the Apostle, whose face they had never seen.

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His blessed Epistle addressed to the Saints of God in Rome, the Beloved of God, had been in their possession for a number of years and had brought untold blessings to their souls. How often they must have read his words, in the beginning of his letter: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now, I would not have you ignorant, brethren, that oftimes I proposed to come unto you (but was hindered hitherto), that I might have some fruit among you also, even as the rest of the Gentiles" (Rom. 1:11-13). He had never been in Rome. The Roman assembly was not founded by Paul and certainly not by Peter. The origin of that church is obscure and the Holy Spirit has not given us a history of the beginning of the church in Rome. And now he whom they all loved, whose face they longed to see, was actually on the way to visit Rome. But in a far different way did he come than he expected when he wrote his Epistle. He came as the prisoner of the Lord. What a meeting it must have been!

The record tells us that when Paul saw these beloved brethren, who had shown such love to him by meeting him on the way to accompany him to Rome, that he thanked God and took courage. It is evident that he must have been cast down and depressed in his spirit. How many questions must have been upon his mind! Perhaps anxiety concerning the assembly in Rome also weighed upon him. He faced difficulties on all sides. But when he saw the brethren and the evidences of their love, the cloud passed and he thanked God and took courage. Anew he cast himself on the Lord, whose faithfulness and power had been so marked in his experience. There is no better way to meet all depression, anxious feeling, difficulties and obstacles, than the way of thanking God and taking courage, which means confidence in the Lord. After leaving the Three Taverns, the great Appian Way led them for thirty miles across

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the Campagna to the great city, the city of power, the mistress of the world, the city of the seven hills, the mystical Babylon. In Rome at last. What emotions must have filled the hearts of Paul, Luke and Aristarchus when they entered Rome. It is written in Genesis xii:5, "and they went forth to go into the land of Canaan; and into the land of Canaan they came." They went forth to go to Rome and to Rome they came. The Lord had brought them safely to their destination.

Julius then delivered the prisoners to his official superior. But Paul is not in the hands of the Romans, but in the hands of the Lord. He guards him. He was permitted to dwell in his own house with a soldier alongside of him.

III. Paul calling the chief of the Jews and his message.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have

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they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves (verses 17-29).

And now it is for the very last time in this book "to the Jew first." The first service the great Apostle rendered in Rome was not in the assembly, but he called the chief of the Jews together. He knew no bitterness in his heart against the Jews. In writing the letter to the Romans he had written, "I say the truth in Christ, I lie not, my conscience also testifying with me in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix:1-2). "Brethren, my heart's desire and prayer to God for them is, that they might be saved" (x:1). And now, after all the sad experience he had made, the treatment he had received from his kinsmen, after he had found out their malice and deep hatred, the same love burns in his heart and the same yearning for their salvation possesses him. In Rome he manifests first of all his loving interest in his Jewish brethren. To these leading Jews he testified once more that he was innocent of any wrong doing. Briefly, he rehearsed his whole case and why he had been compelled to appeal to Cesar. For this purpose—to talk to them about this matter—he had called them. Then most likely he must have lifted his hands, from which the prisoner's chain dangled, and said, "because for the hope of Israel I am bound with this chain." The Jews, however, wanted to hear more from his lips of "what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." They knew he believed in Christ.

A great meeting took place a short time later. Many Jews assembled in Paul's lodging. The meeting lasted

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from morning till evening. Once more he testified the Kingdom of God to a large company of Jews. He also persuaded them concerning Jesus both out of the laws of Moses and out of the Prophets. What a wonderful message must have came from his lips as he unfolded the prophetic testimony concerning the Messiah in the power of the Spirit of God. But what was the result? Some believed and some believed not. They did not agree amongst themselves. The end of God's gracious way with the Jews is reached. We repeat for the last time, it was to the Jew first. The final crisis is reached. Judgment must now be executed upon the nation and the blindness is now to come upon, which has lasted so long and will continue till the fullness of the Gentiles is come in (Rom. xi:26). Stephen, whose death young Saul had witnessed and approved (viii:1), had pronounced judgment upon the nation, in Jerusalem. God's mercy had still waited. Marvelous Grace, which took up the young Pharisee, Saul, and made him the Apostle to the Gentiles. Through him, the chosen instrument, the Lord still sought his beloved Israel, even after Jerusalem had so completely rejected the offered mercy. We have seen how the Apostle's intense love for his brethren had led him back to Jerusalem, though warned repeatedly by the Holy Spirit. And now he is used to *give the very last message to the Jews and speak the* final word of condemnation.

It is interesting to see how the Spirit of God quotes through the Apostle the message of judgment, which was given to Isaiah some 700 years before. How long-suffering God is. What infinite patience and mercy He manifested in dealing with Israel. Isaiah had announced the hardening judgment, and God waited 700 years before it was finally accomplished. Twice before we have these words from Isaiah vi mentioned in the New Testament. In Matthew xiii:14-15, they are spoken by our Lord after the people had rejected Him and the Pharisees had charged him with driving out the demons by

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Beelzebub, the prince of demons. They rejected Him, whom the Father had sent. Again, we find the Lord making use of these words at another occasion. In John xii:37-41, they are applied after the full rejection of the Son Himself and His testimony. Here in our passage they are used for the last time. The rejection is now complete and the result is the threatened blindness rests upon the nation. But we must not forget that the Spirit of God had announced all this in the Epistle to the Romans. The eleventh chapter unfolds the Jewish question and assures us that in spite of all this the blindness of Israel is not permanent. God has not cast away this people, whom He foreknew. He will yet bring the remnant to Himself and forgive them their sins. God's gifts and calling are without repentance.

Paul then announced that the salvation of God is sent unto the Gentiles, and they will hear it. This marks the larger beginning of the world-wide proclamation of the Salvation of God among the Gentile races. And what a blessed description of the Gospel we have here, "the Salvation of God." This still continues. God takes out from the Gentiles a people for His name. Blessed be God for the preaching of the Gospels in regions beyond, and for the blessed members which are added to His body, the church, in Korea, China, India and elsewhere. But the offer of the Salvation of God to the Gentiles will likewise close. Romans xi:18-22 contains the solemn message, one of the great forgotten messages of the Bible. Boasting Gentile Christendom will some day be cut off and the broken off branches will be grafted in again into their good olive tree. The apostasy of Christendom, the wicked rejection of the Person of Christ, the constant and ever increasing perversion of the Gospel of God are sure signs that a change of dispensations is imminent.

IV. The Apostle's Activity in Rome.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

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Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Verses 30-31.

A prisoner in Rome and yet active. He preached the Kingdom of God (not of heaven, the Jewish, earthly aspect of it), and ever speaking of that worthy name, that blessed and adorable Person, the Lord Jesus Christ. The ending of the book is sad and it is joyous. Sad to see the great Apostle a prisoner, shut up in Rome with his God-given Gospel. Joyous because the last verse mentions the Lord Jesus Christ and an unhindered ministry of the Gospel. The Book begins with Jerusalem and ends with Rome. It is a prophecy of the course of the professing church. The book closes in an unfinished way, because the acts of Christ, the Spirit of God, and Satan, recorded in this book, are not finished. We hear nothing more of Paul, though we know that from the prison the Holy Spirit of God sent forth through him the blessed Epistles, in which He has been pleased to give us the highest revelation. And how much more might be written on all this.

Revelation.

CHAPTER XIII. (*Continued*).

THE BEAST FROM THE EARTH.

We have thus clearly identified this "beast from the Sea" with that "little horn," springing from the 4th or Roman Empire, mentioned by Daniel in his *seventh* chapter; again with the *"Prince who shall come"*—the Roman Prince of his *ninth chapter*, who is thus the head of a revived Roman Empire, diabolically energized in "the midst of the week."

Now let us turn to the next vision of our Seer. *"And I saw another beast rising out of the earth; and it had two horns like a lamb, and spake as a dragon."*

Note, first, that it is only another *beast;* so that whatever divergencies there may be between these two monsters,

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they have at least this in common: they are both wild beasts. Both are aptly figured by those creatures—savage, cunning, cruel—that roam the jungle or forest. They resemble beasts, too, in that the faces of their spirits are not upward and Godward, but prone and earthward—they express man's fall from God in their natures.

But while they have this nature in common, the three features of this second beast, given in our verse, show a very marked contrast from the first: first in its *origin*, then in an *external* mark, and finally in *speech*. These three marks will enable us to identify this second beast with equal precision.

As surely then as the "sea" is a figure of the Gentile, so surely is the "land" a figure of the Jew. As we have already considered this we need not repeat the scriptural proof. This "beast" then is one who at least comes from among the Jews; and, we should infer, *was* a Jew himself.

The first beast embodied the features of *leopard, lion,* and *bear*—all well-known creatures of earth, and having a unity and consistency with each other in rapaciousness and fierceness. But the second combines features as diverse in character as *lamb* and *dragon*—the one a figure of all possible love, tenderness and goodness; the other of such hate, cruelty and fierceness as exceed anything on earth and introduce us into the sphere of the occult, since the "*dragon*" is practically unknown on earth, and is a term, as we have already learned, applied to the prince of evil spirits.

But this monster does not resemble the lamb in *character* at all; but only in having two lamb-like *horns*.

We must interpret the lamb by our book itself, and everywhere the figure speaks to us of our Lord Jesus Christ, the Lover, the Saviour, by the sacrifice of Himself, of the world; and more specifically, in this book, of Israel. This beast, then, in some sort, and in some way, is like Christ. He assumes to be Israel's long-expected Messiah, and being the evil one he is, he is clearly, in this, a *false* Christ.

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This, however, renders the interpretation of the "two horns" simple. The "horn" is always a symbol of *power*. The Christ of God has distinctly a two-fold sphere of power. He is "a *Priest* upon His *Throne*," a Priest-King—a Royal Priest. This "beast" then too assumes the double role of *King* and *Priest*. He has, within a certain sphere, both *secular* and *religious* authority; or he is a *King* yet acts as *Priest* to another, more exalted than himself.

But "*by thy words thou shalt be justified, and by thy words thou shalt be condemned.* So it is not the lamb-like horns, but the speech that tells us the real nature of this beast, and this is openly Satanic; he speaks as a "Dragon."

Bearing all these features in mind let us now see where, in other Scriptures, this same individual may be recognized, interweaving in our search the characteristics and doings of this second beast, as subsequently given us in our chapter.

If there are two beasts in Revelation, there are also two "little horns" in Daniel; and as we have quite clearly identified that of the seventh chapter: the *Roman* Emperor, with the *first* beast, we are naturally prepared to find satisfactory marks of identification between the "little horn" of the eighth chapter and the second "beast" of Revelation.

Some have taught that these two "horns" represented the same individual; but this is absolutely precluded by the clear fact that the origin of the one is from the fourth or Roman Empire, and of the other from the third or Grecian: they cannot be the same; one is Western the other Eastern.

A brief review of the principal points of Daniel viii will help us much to a clear understanding of our subject. Nor is it without significance surely, that the very language of the book of Daniel changes—not at the natural division of the book, the seventh chapter; but here at the eighth. It was Chaldaic from the second to the seventh chapters, inclusive; it now returns to the

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Hebrew of the first chapter. The natural and unstrained deduction would be, that the visions recorded in Israel's tongue tell of what takes place in *Israel*, or at, all events, it comes closer to Israel: affects the people more directly. Thus, by the very language, not an outside aggressor, but an internal enemy, or one very closely connected with the Jews, is, we may anticipate, spoken of. Speaking in the figurative language of Revelation we should say that he was from *"the land."*

The chapter opens with a ram with two horns coming westward, and pushing all before it. These two horns, we are plainly told, represent "the kings of Media and Persia," v. 20. A he goat is next seen springing, with marvelous swiftness, eastward. It is "the king of Grecia," and, in the notable horn between its eyes, we have no difficulty in discerning Alexander the Great.

The Ram and the Goat come into mortal conflict, and the Ram goes down before the Goat. At the battle of Issus, B. C. 333, Medo-Persia is replaced by Greece.

Then the Goat waxes very great, and conquers all the known earth; but soon the "notable horn is broken," for Alexander dies at the early age of thirty-two. His empire is eventually divided between four of his generals (verse 8). With two of these, Cassander and Lysimachus, we have nothing to do; but the prophetic history as given in chapter xi, follows the fortunes of the other two, Ptolemy and Seleucus, who are respectively termed the "King of the South" and "King of the North," with Israel's land lying as the debatable land between them. But here, in the eighth chapter, we also lose sight of Ptolemy or the King of the South, and the doings of that "little horn" with which we are particularly interested alone engage our attention. Whoever this little horn was in the past, he is the type of a most important personage in the time of the end. It *therefore becomes* exceedingly important for us to discern clearly who he was.

Of this there is not the slightest question, nor as far as I am aware, any divergence of thought among students of prophecy. It was a man named *Antiochus*, who gave

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himself the title of *Epiphanes* or "the Illustrious," and who actually did all that is predicated here of the "little horn." He stopped sacrifice, destroyed numbers of "the host of heaven"—the stars or light-givers of that dark day—or, to interpret the figure, the faithful of Israel; sacrificed a saw on the altar of burnt offerings, set up thereon the statue of Jupiter Olympus, etc., and might indeed be looked upon as the final fulfillment of this prophecy, did not other scriptures clearly force us to look for another, and a still more dreadful, fulfillment yet to take place in the last days, at "the time of the end."

We need not go into further details of the vision itself, but confine our attention to the interpretation divinely given to Daniel by the angel Gabriel. And this interpretation barely touches the *history*, but goes with a leap over the long, dreary interval to "*the time of the end*," v. 17. If Daniel asks: "the end of what?" the answer comes in v. 19: "The last end of the indignation," a term very clearly referring to Jehovah's controversy with His people, Israel, as my readers may prove for themselves by reference to Isaiah v. 25; ix:12, 17, 20, etc., and of which the time called "The Great Tribulation" is the end. And, further, to strengthen Daniel's faith the angel adds, "*For at the time appointed the end shall be.*" This time of the end is made still more specific by the words "*when the transgressors are come to the full*," v. 23. In this sentence note carefully, first, the force of the word *transgressors*. This in itself points to the *law* given, for "*where no law is, there is no transgression*," and the law was never given to the *Gentiles*. These "transgressors" then are Jews. The sphere of the prophecy, then, is in Judaism; the "King" is the King of the Jews, both King of the North and King of the Jews. Next, these transgressors have "*come to the full*," gone to the limit of transgression, show the high water mark of transgression. How? In setting up the "transgression of desolation," v. 12 and 13. It is the heading up of religious evil.

This being the case, the Scripture from v. 23 to v. 25 is surely occupied with *exactly the same time* as the

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prophecy in Revelation xiii. The only question then that remains is: Have we in the antitype of "the little horn"—who was in the history "King of the North," the beast from the land?

In order to determine this more surely let us consider the characteristics of the King as given in Daniel. First he is a *King of fierce* (that is, hard, proud, insolent) *countenance,*" a striking contrast with the King who came *"to the daughter of Zion, meek, and sitting upon an ass, and a colt the foal of an ass,"* Matt. xxi:5. *That* was the true Christ; the proud-faced King may well be Anti-Christ.

"*Understanding dark sentences*" or riddles. Most clearly this speaks of one who has relations with the unseen spirit-world, the powers of darkness. He is a kind of Balaam with his divinations: a *false prophet* in league with the powers of evil. This is a very suggestive mark. The king is a false prophet too, as is the second beast.

Mr. William Kelly, in his "Notes of Daniel," strongly asserts that the "King of the North" is the "Assyrian." He gives, however, no proof of this beyond the assertion. He does give proofs from scripture that the Assyrian and the Antichrist are totally distinct personages; and with this we are in perfect accord. His identification of the "King of the North" with the "Assyrian" naturally compels him to adapt and apply all that is said of the former in chapter viii to the latter; and he thus comments on this clause as to understanding "dark sentences:" "he (the Assyrian, will take the place of a great teacher, which would naturally have much influence over the Jewish mind; for they have always been a people given to research and intellectual speculations of all kinds." One can only ask, where, in all scripture, is there a hint of that mighty fighter, the Assyrian, being a "great teacher?" Think of a terror-striking external foe, as this man is admitted to be, having a great influence over his enemies the Jews, by *teaching* them "dark sentences!" Did he get influence over Calno and Carchemish, Hamath and Arpad, Sepharvaim and Samaria by "dark sentences," and their love of "intellectual research?" Surely such reasoning should lead us to question seriously what it is assumed to prove.

All that the Scripture says, and all that Mr. Kelly comments, is perfectly adaptable to one in league with the powers of dark-

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ness: a false king, a false prophet, a false priest; but one who by his connection with those evil occult powers, and as being one of themselves, does exercise great influence over the apostate mass of the Jews.

"His power shall be mighty, but not by his own power." This at least is unequivocally in harmony with Rev. xiii:12. There, the second beast exercises all the power of the first; here the power that makes him great is not his own. Again, I do not say that this alone would exclude the *possibility* of this prophecy referring to some other personage; but at least it is in perfect harmony with the individuals being identical. The Grecian King is great through the power of another; the second beast exercises all the power of the *first*.

This one consideration, however, would seem to preclude the possibility of the "King of the North" being the "Assyrian." There is not one letter of Scripture, as far as I am aware, that suggests that the Assyrian ever was, or ever will be characterized as not being "mighty by his own power:" that is, that he has owed, or shall owe his power to some other earthly potentate. Nothing could be further from the inspired picture we get of that proud oppressor of Israel; who ever says *"by the strength of my hand I have done it;"* and "I have gathered *all the earth;* and there was none that moved the wing, or opened the mouth, or peeped."

We do not, of course, deny that the Assyrian's power, as Pilate's, and all other rulers of the earth was, in a very true sense, "from above." That is not at all the question here. It is a question of the interdependence of earthly monarchs, and can the man who voluntarily honors another, as the source of his power (Dan. xi:38, Rev. xiii:12-14), and the man that claims that his power is peculiarly his own (by the strength *of my hand* I have done) be the same?

We may safely conclude that the "King of the North" is not the "Assyrian."

He shall destroy wonderfully, shall prosper and practice, and shall destroy the mighty and the holy people.

Here, I judge, we have marks that can hardly apply to any other than what we may call an *internal* foe, and one too who is not opposed to, but at one with the apostate mass. Were he external—as say the Assyrian, as

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many hold—it is to be seriously questioned whether *his* destructive deeds would be aimed so exclusively at those here called the "*holy* people." For this is a word that could only be divinely given to a people, *not* in apostasy and rebellion, but in a certain degree of *acceptance* with God; on outside foe would direct *his* attacks against the *mass* of the nation, *not* the remnant of faith, as does this man. But this is exactly what the Second Beast also does: he causes that "*as many as would not worship the image of the beast should be killed*," Rev. xiii:15. These are, in God's sight, "*the mighty and the holy people;* and it is these he destroys. It is a very striking and exact harmony.

"*And through his policy also he shall cause craft to prosper in his hand.*" These words again unequivocally speak of the *deceitful* phase of evil characterizing him rather than the *violent*. All his ways are politic, subtle, crafty; and all these points draw our thoughts irresistibly to the *Second* beast of Rev. xiii, subsequently known as the "*False Prophet*," cxvii, not to an external foe, as the Assyrian.

"*And he shall magnify himself in his heart.*" This is but a common family likeness of all the children of pride; yet, since it is told here as peculiarly characterizing this one, we are not only justified, but *compelled*, to look for some peculiar evidence of this "magnifying himself."

In these same *last days*—the days of final combined Christian and Jewish apostasy—we are told in 2 Thess. ii of a "man of sin" who has also a *Jewish* or *Hebrew* title "*the son of perdition*," *who opposeth and exalteth himself above all that is called God or is worshipped.*" Surely such self exaltation would justify speaking of him as "*magnifying himself in his heart.*" We therefore, by this mark, are strongly inclined to identify our little horn with "the man of sin" of 2 Thess. ii.

"*And by peace shall destroy many.*" Mark carefully it is not by war, or battle, as would undeniably be the case with an external foe, but "by *peace!*" words that are in full harmony with his being a crafty leader of the apostate mass of Jews, *and with this alone.*

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If this be correct, we must dismiss at once as impossible the ordinary interpretation of our brethren, that we have here *"The Assyrian."* *He* at least does *not* destroy *"by peace:"* that, one would think, is beyond argument.

Finally "he shall stand up against the Prince of Peace, and shall be broken without hand," that is, "without human intervention."

This is the limit of his madness and his end: and both are in perfect accord with what we are told of that confederacy between the two beasts in Rev. *"The beast and the kings of the earth and their armies, gathered together to make war against him that sat on the horse (the Prince of princes) and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . And they were cast alive into a lake of fire burning with brimstone."*

Again it cannot of course be claimed that this, in itself, were it alone, would be a positive proof that this "King of fierce countenance" is identical with the second beast; but it is in such striking harmony with such a view as to have much weight.

And when we consider the whole account—give due weight to the concurrent testimony of all these features, it would seem quite impossible to resist the conviction that in the "little horn" of Daniel VIII we have, first: Antiochus Epiphanes, and next his antitype, the man who, while a King, shall yet head up the corrupt, or religious form of evil in those last days, so quickly coming upon the earth: and who shall be, as his prototype was both "King of the North" and King in Israel's country: the *"beast from the land."*

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Commit Thou all Thy Ways.

Translated from the German.

Commit thou all thy ways, and all thy grief and care
To Him whom heaven obeys, whose love is everywhere—
For air, and clouds, and wind, He findeth pathways meet,
Shall He not also find the pathway for thy feet?

Thy trust must be in Him, if thou wouldst be at peace;
If *His* work is thy theme, thy work shall have success.
With labour of thine own, with sorrowing and with care,
No blessing can be won; God giveth all to prayer.

Ways through all dark distress, all means to thee are known;
Thou workest but to bless, thy path is light alone;
And none can stay thine arm, nor bid thy work be still,
When thou wilt save from harm thy people Israel.

Trust, O thou sorrowing heart, hope on, be not afraid;
God sees thee where thou art, in darkness and in dread.
And He will lead thee on—trust God to lead thee right;
Thou yet shalt see the sun arise in glorious light.

In His great strength arise, cast all thy cares away;
Leave fears, and grief, and sighs, to such as cannot pray.
If *thou* art not a king, almighty to compel,
Thy God rules everything—and He can rule them well.

Him do thou ever trust—the King who rules aright—
His ways are wise and just, though hidden from thy sight.
How wilt thou wonder soon, when past are fears and doubt,
Thy darkness turned to noon, His purposes worked out.

And though His comfort stay, His help be slowly wrought,
As though He turned away, as though He loved thee not;
And though thou sink awhile, in darkness and in pain,
As if He would not smile, nor show thee light again.

He will not always chide, but when thy hope seems least,
If still thy faith abide, then shalt thou be released:
When once thy trust is proved, the grief that harmed thee not,
Shall wholly be removed, thy full deliverance wrought.

Will God forsake His own? His own, His child, art thou;
The glory and the crown, by faith are given thee now.
And God shall set the palm within thy hand at last;
How sweet shall be thy psalm, when all thy grief is past!

—*Paul Gerhard.*

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The Capture of the Sunday Schools. *

By Philip Mauro.

This is the day of great organizations. In order the better to carry out their purposes men are combining their resources and acting together for a common end —that is to say to secure their own advantage at the expense of the mass of humanity. On every side we see the operation of the modern spirit of "Federation." Enterprises once hostile and competing are united into one organization, with many advantages to themselves. This world-wide tendency towards consolidation or unification in various fields of human activity is attracting the attention of all observers and students of social conditions. The movement is hailed by many as evidence of rapid progress towards an era of universal peace, harmony and good-will. We are told that the power which is thus drawing together men and interests that were at one time antagonistic is due to a growing recognition of the essential oneness of all human beings. Much is heard at this time of "the brotherhood of man;" and many suppose that we are now at the dawning of a day in which men of every race will dwell happily together as a family of loving brothers. We are confidently assured that the triumph of "the ideals of love, justice and fraternity" is at hand.

This "Spirit of Federation," which the modern man venerates, has brought into existence those gigantic business organizations, most inappropriately called "Trusts," which now virtually control the commercial enterprises of the world. The "Trusts" undoubtedly reduce greatly the cost of making and distributing goods, and effect large economies by eliminating the waste and extravagances of competition. Therefore they ought to be regarded by the people of the world as the benefactors of mankind. But, strange to say, as their influence increases, the people are coming to regard them with suspicion and fear. The community has been seized with

*Read also editorial comment on this article, on page 425.

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the well-founded apprehension that the enormous power of those monstrous organizations is not to be expended in distributing blessings among men; but that those gigantic companies are being operated for the enrichment of their owners, without the slightest regard for the welfare of society in general. Hence, at the present time, an effort is being made by the representatives of "the people," through the clumsy and slow-working machinery of the law, to check the progress of the Trusts, and to effect, if possible, their dissolution. What will be the outcome of this struggle between the money-powers and "the people" is a matter of little concern to the children of God, who are strangers and pilgrims on the earth. We have called attention to the foregoing facts merely to show that the "Spirit of Federation," that is now so busy in human affairs, has *no love for the common people*, but on the contrary is planning to add to their burdens and sufferings. That spirit does not confine its operations to the field of trade and commerce. It is working with great activity in the field of religion. Almost daily we hear not only of movements for uniting small religious bodies in the interest of economy and increased usefulness, but also of broader plans for consolidating various sects or denominations, and of still broader schemes looking to the unification of all the great religions of the world, Christian (so-called) Mohammedan, Buddhist, etc.

In the light of Scripture there can be no doubt that the restless and powerful spirit which is back of all these movements, supplying both the energy that impels them and the intelligence that directs their course, is none other than "the spirit that now works (lit. energises) in the children of the disobedience" (Eph. ii:2). The plan of Satan apparently is to bring into existence a single, world-wide, all-embracing organization, that shall control the affairs (both secular and religious) of all mankind, and then to put at its head that great Leader, for whom the world is now looking—the "Superman" or "World-Teacher" of current literature, the "Antichrist" of the Bible.

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And this brings us to the topic to which we wish to call the special attention of our readers.

The information is now made public that plans for the capture of the Sunday-Schools have been matured and are being put into execution. The plan contemplates placing the Sunday-Schools under a lesson-system so contrived that the children shall be wholly cut off from all true Christian teaching—that is to say from the knowledge of the crucified and risen Son of God as the Saviour of perishing sinners—and shall be confined to the study of social conditions and other things that pertain solely to "*this present evil world.*" *It would be impossible to* exaggerate the gravity of the situation. The imminent danger that menaces helpless, unsuspecting children in Sunday-Schools is such that only Divine power can avert it. The radical and sweeping changes about to be made are brought forward with the professed purpose of benefitting the children by instructing them more effectively in the essentials of real Christianity. Yet the changes are precisely of the nature to serve the interests of "the prince of this world," and to leave his intended victims in utter spiritual darkness.

The point to which this movement against the Sunday-Schools has progressed is shown by an article in a recent issue of one of the popular monthly magazines, to which *my attention has been directed. The article appears in Everybody's Magazine* for October ,1911, under the title "The Insurgent Sunday-School." The writer of the *article says:*

"Is it at this most critical moment that there comes news of a *great movement.* . . . Insurgents, of even keener vision than those that strive in purely secular fields, have CAPTURED THE SUNDAY-SCHOOL."

We learn from this article that for about twenty years past there has been in progress a continuous and persistent effort on the part of a certain element (small at first, but steadily *gaining in numbers and influence*) to make a radical change in the character of the Sunday-

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School lessons, which heretofore have been taken from the Bible, and have been the same for pupils of all ages. The writer of the above mentioned article heartily approves of the aims of these "Insurgents," and exults in their success in gaining control of the lesson-schema of the Sunday-School. He rightly says that thereby "they have taken charge of its machinery."

The writer of the article speaks contemptiously and coarsely of the old method of teaching the children, saying:

"Instead of being *taught*, the helpless little ones were *stuffed*. The Bible was hurled at them in one large, incomprehensible lump; and they were forced to memorize chapter after chapter, until they sweated Jeremiah and coughed Ezekiel."

But all this is now to be changed through the activities of the "insurgents;" for we are told that—"The Bible will not be mechanically and arbitrarily forced into every lesson and recitation, *nor will it be the sole text-book.* All truth is to be regarded as part and parcel of religious instruction, *no matter from what source it may be derived.* . . . The aim of the school will be *the production of sound character;* consequently men and things able to *build character* will be used *without reference to their inclusion in the Bible.*" (Italics ours.)

We know but too well what this means. To remove the Bible abruptly from the Sunday-School would be too radical a move. The enemy of souls is too crafty to commit the blunder of exciting alarm by discarding the Bible all at once. But the object in view is plain enough, and it becomes the plainer as the plans of the "insurgents" are the more closely studied.

Few persons are capable of realizing what a profound and far-reaching change is contemplated by the above-mentioned action. But the "insurgents" are now sufficiently confident of success to throw off all disguises and to speak out clearly as to their purposes. As our writer says, "There is nothing pussy-footed about this

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movement. Its leaders are speaking out with a boldness that would have invited heresy trials ten years ago;" and he quotes the radical sayings of some of those "leaders." We are plainly told that the doors of the new Sunday-School "will be shut against the evangelism that is so foreign and antagonistic to the normal religious development of the child." In other words, the Gospel of the salvation of sinners through the sacrifice of the Incarnate Son of God on the cross, is to be "shut out" of "the new Sunday-School;" and in its place the helpless little ones are to be instructed concerning "Social conditions; the needs and agencies for betterment; the obligations of citizenship; political, industrial, and social duties and responsibilities," and the like. The definite aim of those who hope now to succeed after a struggle of twenty years in getting control of the Sunday-Schools of the country, is stated concisely thus:

"Speaking out of well-grounded hopefulness, it is safe to say that the Sunday-School of the future will make Christianity and Good Citizenship interchangeable terms."

In other words, what is hereafter to be known as "Christianity" in Sunday-Schools is a system that concerns itself solely with the politics of this present world.

The article from which we have quoted contains a survey of certain movements such as the "Missionary Education Movement," which are also striving with energy, intelligence and *success* to thrust aside "the doctrine of Christ" and to substitute schemes of instruction which place "emphasis upon character-building" and "attempt *to relate Christianity to every-day living.*" Thus we read that:

"Christian character—Christian conduct—life's problems—social duties—justice—fraternity—the social and ethical teachings of Jesus—these are the things that stand out large in every course. Each one officially recognizes *the urgency of the social question,* and expresses God as Love and Truth and Service."

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The series of lessons recently issued by the "Missionary Education Movement," which is said to include "every Protestant denomination," and whose mission boards (whereof it is a federation) "include in their educational activities *every pupil in the Sunday-School*," are hailed with rapturous enthusiasm. It is said of those lessons,

"They mean that *every Sunday-School* in the country may now become a *social science center*, and every pupil a first-hand investigator of modern social, industrial, economic, and political conditions." Some of the topics for study are:

"The problems of organized labor, socialism, child-labor, women in industry, class-consciousness, social and economic problems, industrial education, housing, sanitation, unemployment," etc.

A sample of the questions contained in this series of studies is given. They include such as the following:

"What is the chief cause of poverty in your community?"

"Is the modern Church doing her duty in teaching justice in the distribution of the wealth of the world?"

(These questions are to be put to young people who nominally are disciples of Him who, when asked to interfere in the distribution of wealth, indignantly asked, "Who made Me a judge and divider over you?")

"What is your church doing to promote recreation as a field of ethical training?"

Other questions relate to "the Saloon," "Immigration," "Christian Leadership in Public Life" (Politics), etc. The entire scheme of the lessons relates solely to the things of this present life. Salvation, the World to Come, the Kingdom of God, Sin, Judgment, Eternity, have no place at all in the scheme.

The movement in question is not confined to the Sunday-School. Even infants in their cradles are included. In its aims, as appears from the following:

"This great insurgent movement does not content it-

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self with interest in the Sunday-School alone. It is taking cognizance of the Cradle Roll and Home Department."

The figures given are very impressive. The total membership of the Sunday-Schools, teachers and pupils, is given at more than nineteen millions. Our writer says:

"A grand total of 19,457,308 souls! All *in the grip* of a great reform that is putting its emphasis on character-building, man-making, and social-service *as a means to soul-saving*, Christianity and happiness.

"Twenty millions—the vital, growing, doing ones of the race—released from the bondage of dogma and the burden of tradition; and sent forth as 'soldiers of the Common Good!'"

In reality it would mean if successful twenty millions—*practically the rising generation in its entirety*—"all in the grip" of the destroyer of men, all effectually shut up to the things of this life and cut off from learning the way of life eternal.

What then is to be done by those who are capable of understanding the real significance of this "great insurgent movement?" It must not be treated merely as a news item or even as merely a sign of the "perilous times" of the end. Every one who realizes what is involved in this movement is charged with responsibility to influence all the parents of children that he can reach to guard their little ones from such deadly peril. Many Sunday-Schools, heretofore supposed to be safe folds for the lambs of the flock, are in process of transformation into dens of ravening wolves.

But there is something far more effective to be done. The Lord Jesus when on earth rebuked those who sought to deter the little children from coming to Him. "Of such," He declared, "is the kingdom of heaven." He has assuredly taken *note of this movement*, which has for its object to prevent the little children from coming to Him, to shut them out of the kingdom of heaven, and to sell them into bondage to "the prince of this

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world." We know, moreover, that the Risen Christ of God is now "far above all principality and power," and that "all power is given unto Him in heaven and on earth" (Eph. i:21; Matt. xxvii:18). Let us, therefore, cry out to Him to put forth His mighty power for the deliverance of the innocent and helpless little ones from the trap that has been prepared for them.

Surely He will hear such a cry. And what can completely avert this awful danger and defeat the purpose of the enemy but the personal coming of the Lord to take out of the world those for whom His redeeming blood was shed? Even so come, Lord Jesus!

Current Events and Signs of the Times In the Light of the Word of God.

Great Progress and Preparations.—The wonderful way in which the ends of the earth are brought together through commerce and the great railroads which are in operation and others which are being planned is really astonishing and significant.

As the result of the Franco-German settlement of the Morocco-French Congo questions, a proposal is under consideration for the construction of a vast Trans-African railway, to do for the African Continent what the Union Pacific has done for the Western States of America. The Trans-African line would have two branches—one running from the Desert of Sahara to Nigeria, joining West Africa with Algeria; and the other connecting the Western Mediterranean section of the continent with the Indian Ocean by means of the Uganda Railway. The British have already built 1,860 miles of the Cape-to-

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Cairo line, the Belgians have laid 310 miles of track, and the French in Algeria 372 miles. It is 6,572 miles from Algiers to the Cape. This leaves about 4,000 miles to be built. A distinguished ex-member of the French Chamber regards this as a perfectly feasible scheme, considering the Trans-Siberian Railway from Moscow to Vladivostok, which is 5,332 miles long.

We may well look upon this activity as being in preparation of that great world-wide preaching of the Gospel of the Kingdom before the end comes. However, the preaching of the final message, as every careful student of the Word knows, is not done by the church, but by a converted Jewish Remnant. The sealing of this remnant and their work is described in Revel. vii. All this takes place after the true church has left the earth. The great railroads will no doubt be put to good use at the end of the age for the heralding of the coming King and the coming judgments.

The Undiminished Power of the Word of God.—In the midst of all the confusion and apostasy the Bible, the Holy Word of God, stands like a mighty solid rock, unmoved by the deluge of Higher Criticism and infidelity. The blessed power of the Bible is the same as it ever was. It is undiminished. It manifests itself over and over again and thus triumphing over all the wicked assaults of man. How else could it be. The Bible is the living Word of the living God.

A little leaflet published by the N. Y. Bible Society gives a few incidents of the blessing which accompanies the distribution of the simple Word of God. Hundreds more could be added.

A Swedish Pastor said to one of our missionaries among the immigrants: "Twenty-six years ago I landed here a stranger. You gave me a New Testament in the Swedish language. Through reading it I became a Christian and afterward a preacher. It all began with your giving me a Testament."

A Lithuanian, who is a member of a downtown church, was converted by reading a Testament given him by our mission-

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ary when he landed at Ellis Isla[illegible] is so familiar with his Testament that he can turn to almost any passage that can be mentioned.

On a recent Sunday a young educated Russian was baptized in one of our churches. He has returned to his own country as a missionary. The first time he saw a Bible was when he was presented with one in his own language at Ellis Island by a missionary of the New York Bible Society.

Some sailors on the bark John S. Bennet, one of whom had never seen a copy, received Scriptures from our missionary just before leaving port. Within ten days the vessel went down at sea and all on board but two perished.

An Italian woman, overcome by grief, was about to hurl herself from the window of a hotel. As she went to the window, she put her hand on the table and on a Bible lying there furnished by the New York Bible Society. The Book drew her attention and she began reading it. She is now a happy Christian and has a Bible of her own, given by our Society, through the Italian pastor who told us the story.

A blind boy came into the office of the New York Bible Society. He wanted a copy of Genesis that is printed for the blind. We gave him a copy. The boy is fourteen years old and he has read all of the New Testament furnished him by our Society.

All Christians should be deeply interested in the circulation of the Bible. His Word will never return void.

Triumphant Romanism.—The unsettled, drifting and apostate conditions of Protestantism are now constantly used by the Romish "church" to show that the reformation movement is a tremendous failure. Modern Catholicism lifts its head and realizes the great opportunity it has in the English speaking world. Its claims become more bold and vigorous. It is the beginning of that revival, which the Word predicts for the end time. As reported in our November Issue the Ecumenical Conference on Methodism endorsed more or less the destructive Criticism, which is so prominent in that denomination. A leading Roman Catholic periodical, published in Canada makes the following comment:

"We can well remember the day when Catholics throughout the world were pictured as the enemies of the Bible, simply

because the Church insisted that every Tom, Dick, and Harry was not competent to interpret it as they pleased. The Toms, Dicks, and Harrys of our Methodist brethren have certainly been instrumental in creating a great deal of confusion in their own fold, and, after we have read their utterances, we are not surprised at *The Guardian's* admission that Methodism somehow is losing its grip all along the line. These Methodist critics of the pulpit who are preaching their doubts have unsettled the simple faith of the rank and file; and, in the course of the debate, the pathetic admission stands out forcibly that the people sitting in the pews are looking wistfully and vainly to the pulpits for the assurance that there is at least some one thing upon which Methodist faith can rest."

What a clever argument! The next thing is that "mother church" as they term their system (the Mother of harlots according to the Bible) alone has the foundation upon which faith rests. And such language blinds the eyes of thousands of unsaved "Protestants" who sooner or later will be swallowed up by Rome. Rome is, has been and ever will be the enemy of the Bible.

Unhappy China.—What a terrible struggle has set in throughout the prominent provinces of the Chinese Empire! It is estimated that nearly 50,000 beings have been killed so far and there is no end in sight. The "Dragon" the emblem of China is showing his power and in the little time, which is left to him he is trying to fill that dark country with suffering, bloodshed and violence. But his time is short. A better day will dawn for China and the other heathen nations enslaved by Satan. The deceiver of the nations, the god of this age and prince of the power in the air will be chained by Him, who has conquered him; then he can deceive the nations no more (Rev. xx:3). He knows his time is short, that soon the King of Kings will come to dethrone him.

We should pray at this time earnestly for the missionaries in China and for the thousands of native Christians, whose lives are in danger and whom the Dragon hates in a special manner.

Dark Figures.—In spite of the heroic work done by the

Prohibition movement and its supposed victory, the sale of intoxicants is increasing at a rapid rate. The recent Internal Revenue report for 1911 is a revelation.

The annual report of Royal E. Cabell, Commissioner of Internal Revenue, given out, makes several startling declarations. All records were broken in the past fiscal year in the production of alcoholic liquors.

The smoking of opium is a widespread vice in this country, and opium "joints" exist in every city of considerable size.

The double system of taxing oleomargarine is corrupting grocers and gross frauds are being perpetrated on the butter-buying public.

The internal revenue receipts last year were $322,526,899, the greatest in the history of the government.

Corporations making returns under the new corporation tax law numbered 270,202, with an aggregate capital of $67,886,430,519. The aggregate net income to the stockholders was $3,306,250,642.

The year's production of distilled spirits amounted to 175,402,395 gallons, nearly 7,000,000 gallons more than in the previous banner year—1907. The production of beer, ale, etc., amounted to 63,216,851 barrels, nearly 4,000,000 more than in the previous record year—1910.

The amount of liquor held in bonded warehouses for ripening now reaches the enormous total of 249,279,346 gallons.

Things seem hopeless in this direction. The only hope is the Coming of the Lord. With that event the things which offend will be gathered out of this Kingdom. Violence and vice will terminate then. May the glorious day be hastened. Even so, Come Lord Jesus.

Have you received blessing and help through reading "Our Hope?" If so, you have a responsibility towards others. The Lord wants you to pass it on. Do you know someone who needs this teaching? Do you know some poor, struggling Christian who might find help in having the magazine? Why not send it to such for one year? We charge for such only the cost price, 75 cents per year.

Do it now!

The Heart of the Lesson.

The International Sunday School Lessons for January.

THE BIRTH OF JOHN THE BAPTIST FORETOLD.

(Jan. 7. Luke 1:5-23.)

Golden Text Heb. xi:6.

I. Lesson Outline.

1. Two Godly Saints (verses 5-7). 2. A Lack of Blessing in the Home (verses 8-11). 3. A Heavenly Message (verses 12-17). 4. Unbelief and its Sign (verses 18-23).

II. The Heart of the Lesson.

For three hundred years and more there has been silence on the part of God with respect to any revelation out of heaven from Him. The last message through Malachi had spoken of the coming of the messenger who was to herald the long expected Messiah (Mal. iii:1; iv:5, 6). Now in the fulness of time God again breaks the silence by the coming of His angel Gabriel to a chosen priest in the very house where He has made His honor to dwell; and which was known by His Name. The fulfilled promise of God is the heart of our lesson.

The home and the parentage of the messenger was all ordered by the Lord that the very home training of the forerunner might be of service to him. Nor is it amiss to suggest that when we permit our homes to be ordered by the Lord it will ever tend to bring rich blessings upon the children in all their after life. Out of such a home we usually have the exodus of men and women of God who in firm purpose of heart are prepared to stand with and for God in the breach when needs be.

It was in the regular discharge of his every day duty as in the sight of God that the joyful message from heaven came to this man of God. And it is usually in the midst of a patient, persistent plodding on in the humdrum of every day life that many of our spiritual blessings come to abide with us. In the house of God, at the hour of prayer, when the priest was busy offering up the incense to God, which typified praise and thanksgiving—the angel of God came with the heavenly message. The Spirit usually chooses such occasions to speak of

the deep and precious things of God to our souls. The message is to bring joy and gladness in ever widening circles to others, even as all God's word does to the heart and life and all in touch with us.

Central in the message of the angel concerning the forerunner of Christ is his word, "he shall be filled with the Holy Ghost from his mother's womb." Such a filling would keep him an abiding Nazarite to God's glory, and would fit him as nothing else could for the peculiar ministry to his people and his day. Nor is it any the less true for us at this present time, when we are thus enjoying the abiding fulness of the Spirit through the grace of our God.

The doubt of the heart to which this message was brought has its merited reproof in that dumbness that could not even praise God until the day of the fulfilment of the promise. God cannot brook our unbelief; but must have our heart's full confidence. Without that simple faith it is impossible to please Him.

THE BIRTH OF JOHN THE BAPTIST.

(Jan. 14. Luke 1:57-80.)

Golden Text Luke 1:68.

I. Lesson Outline.

1. The Promise Fulfilled (verses 57, 58). 2. The God-Given Name (verses 59-63). 3. The Loosened Tongue (verses 64-66). 4. The Divine Anthem of Praise (verses 67-80).

II. The Heart of the Lesson.

Everything in our lesson centers in God as the "Lord God of Israel," who has truly visited and is about to redeem His people; yea, and soon to redeem by the blood of the cross all who would put their simple trust in Him. Our golden text thus stands as the heart of the lesson.

The opening words speak of the exact fulfilment of the divine word and promise at the very moment it was due; and in the very way foretold. Here, as ever, all the promises of God are verity and truth, and the heart can trust without any fear. Here again, as ever, the divine fulfilment of the word brings joy to the godly parents, as also to their friends and neighbours and friends; it is well to have our joy thus imparted to others, and it is a privilege to have them share our pleasures.

True to the word of command from God, and spite of all ancestral names and the ready help of friends, the God-given name of John is bestowed upon the child. The gift of Jehovah he surely was, and God told in that way how he had specially come from the Lord upon a necessary and divine mission to Israel. Nor is it any the less our privilege to regard our little ones more or less in the light of spiritual Johns as

being true gifts of God to us. And ours is the responsibility of receiving and rearing them up for the Lord to His honor *and glory in all things.*

The divine chastisement for unbelief is removed in an instant and the happy father voices his thanksgiving and praise to God for all His mercy and grace. Spirit-taught Zacharias speaks prophetically of the coming of Him whose forerunner his own son John was to be. All is seen to be in full conformity to the manifold promise of God to the fathers; and the blessed result is that of a perfect salvation to the people whose hearts are made to thrill with joy and whose mouths are filled with praise to God and thanksgiving for the salvation. Distinctly, too, is the ministry of the new born babe marked out by the Spirit as that of the prophet of the Highest preparing the way of the Lord for the Greater One who as Redeemer would soon appear, and go to the cross where full redemption would be wrought out for us. The verses are brimming over with precious Gospel truth, and demands prayerful thought and study. In the quiet of retirement with *God, and oft alone in the desert John finds his needed preparation* from God for the brief ministry that is to be his in this scene. So should our preparation be made.

THE BIRTH OF JESUS.

(Jan. 21. Luke ii:1-20.)

Golden Text Luke ii:11.

I. Lesson Outline.

1. Up to Bethlehem (verses 1-5). 2. Emmanuel in the Manger (verses 6, 7). 3. The Angelic Heralds of Glad Tidings (verses 8-14). 4. The Obedient, Blessed Shepherds (verses 15-20).

II. The Heart of the Lesson.

There is no question as to the heart of our lesson here: the Christ of God, the Babe of Bethlehem's manger is the heart of all.

All the ways and plans and purposes of men are overruled by the Lord to the fulfilling of His promises. The decree of Cæsar brings the Virgin mother under Joseph's care to the very place where the Son of God is to enter our world by birth: and there in a characteristically humble place the divine Son of God comes to be the Redeemer of men. Remember that the Babe of Bethlehem is the Creator of the world; Himself uncreated (Jno. i:1-5): the God who upholds all things by the word of His power (Heb. i:3). And yet is He man, though perfect and apart from all sin; having neither the old Adamic nature of sin; nor ever having committed any sin at all through the whole of His sojourn here. O, what a marvel

faith beholds in that manger; and, later, upon the cross of Calvary! We are amazed at all the grace and mercy and love that provides such a salvation through such a Saviour.

All heaven seems to be stirred by the event of the ages; and herald Angels gladly wing their flight earthward to tell the humble shepherds of the events just transpired. "Fear not," is the advance word of the Gospel, and, "Christ the Lord, the Saviour," is the great heart of their message: while the grand chorus hymn their hallelujahs of praise to God for all His grace. That news is for all people, and comes to us with most blessed freshness and power to-day; bringing unto all believing hearts great joy and a glad response to the angelic song.

Obedient to the heavenly vision, the shepherds gladly seek the manger-cradle of Bethlehem and their eyes and hearts are fully satisfied with the vision which they behold. From that presence they go, as every believer should go, upon the business of telling others all that they had seen and that had been told to them concerning the coming of the long-expected Messiah. In no other way is God now telling men of the coming and power of Christ to save; sinners saved by grace must become His heralds of the good news to others. And ever as the story is told the heart of the one who publishes it is filled with fresh praise to God and gladness and joy, while the listening ear is charmed with the wondrous Gospel of God that saves to the uttermost because it centers in Christ who came, who suffered, who died, who is risen and ascended, and is coming again.

THE PRESENTATION IN THE TEMPLE.

(Jan. 28. Luke 11:27-39.)

Golden Text Luke 11:30, 31.

I. Lesson Outline.

1. Presented to the Lord (verse 27). 2. The Joy of the Waiting Heart (verses 28-32). 3. The Word to Mary (verses 33-35). 4. The Glad News Heralded to Jerusalem (verses 36-38). 5. Back to the Nazareth Home (verse 39).

II. The Heart of the Lesson.

Again Christ is central in our lesson. Wherever He comes the hearts of the believing people gather to Him. Simeon, Anna, Mary, and Joseph all find their hearts center and interest in the Babe of Bethlehem there with them in the Temple of His Father.

The scene is significant, indeed. The Divine Incarnate Son of God presented by His Mother and Joseph to God Himself in the very House of God. The Lord's ownership acknowledged. So should it ever be with believers in some way; God's right to the children recognized, and acceded to. What a

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blessed beginning of the young life—presented to the Lord.

Simeon's years of patient waiting find at last their fitting reward; and as this man of God holds the infant Redeemer in his arms, he has his heart's satisfaction to the full: and stands ready to depart at the Lord's command. When Christ is fully apprehended by faith we ever have more than heart could wish, and joy unutterable fills and controls our heart. Then we get clear insight and spiritual vision concerning the precious things of God.

Yet must Mary learn that along with the great joy there is mingled *sorrow*. The *cross* would be the place of the world's redemption; yet what a piercing of heart to her. Still would the grace of God be sufficient, and at last Mary's faith sees the cross as necessary to the salvation of the soul, and finds rest and peace in what Christ has done. Nor do our present sorrows and trials as believers in Christ in any degree of weight or time compare with the deep heart joy in Him; or the coming weight of glory that is ours through Him.

Another gladdened heart is used of God to testify the message that the shepherds had already given; and Jerusalem itself must needs learn that the Messiah has come, and the great work of redemption, typified by their many sacrifices; and long promised by every one of their prophets; and symbolised in very many ways to them is about to be fully realised: for the Saviour Himself is already upon the scene; and true faith had recognised Him and known Him as such.

Our lesson closes with a glimpse into the Nazareth home, where our Lord's childhood, boyhood and youth are spent under the very careful training of that godly mother, and the equally godly Joseph. Not much is said, but the years are spent in the sacred fitting of Him in this godly way for the work that was before Him. So our homes may be made through grace places of training and of blessing to-day.

Notes on Prophecy and the Jews.

To distinguish between the chief actors in the soon coming crisis for Israel and Jerusalem is of the greatest importance. If one fails in this the events concerning the time of the end will be hazy. Mr. Walter Scott in his volume "At Hand" gives much help on this phase of prophetic truth.

"The beast in Rev. xiii:1-10, is the ancient empire of Rome re-

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appearing on the stage of history before it is finally crushed by the epiphany or appearing of the Lord in glory. The beast is the sum of the ten kingdoms of western Europe. The term beast is used of the empire, and also applied to its personal ruler. The first Apocalyptic reference is in chap. xi, as the satanic persecutor of the Jewish witnesses in Jerusalem (verse 7). The ten kingdoms comprising the material strength, and possibly the territorial extent of the empire, have each a separate existence, but each and all in subordination to the distinguished chief, or the 'little horn' (Dan. vii). The monarchies of Europe, wearied of mutual jealousies, and unable to preserve any longer 'the balance of power'—the principle which has dominated European politics for more than a century—shall willingly lay down their crowns at the feet of the august ruler in Rome (Rev. xvii:17).

The cry used to be 'Italy and Rome for the Italians,' and God in His providential dealings heard and answered the cry. Now it is 'Palestine and Jerusalem for the Jews,' which God will give effect to, and that *soon*. Italy is rapidly coming to the front, and no political checks can arrest her destiny. Prophecy decrees that the ancient fourth empire, after many centuries of political non-existence, shall emerge out of a social and political upheaval. Satan will revive it. When it reappears under certain new forms, unknown in the past, it excites the wonder of the world (Rev. xiii:3). After a brief continuance it goes into perdition (xvii:8). What makes the empire such a prominent figure in the prophetic crisis just at hand, is its past connection with Christ and with Judah. The beast's direct relation was and will be with the Judah part of the nation only, not with Israel as a whole.

The next chief actor is the Antichrist, who reigns as king in Palestine during part of the time between the Translation (1 Thess. iv:17) and the Appearing (Rev. xix:11). He is accepted by the restored nation on his own credentials as their prophet-king (John v:43). His arrogancy and blasphemous pretensions know no bounds. He takes God's place in the temple (2 Thess. ii:4), and works miracles in the wider domain of Christendom (Rev. xiii:13). He and the distinguished political chief of the empire work together; they wreak their vengeance on godly Jews and Gentiles who witness against their wickedness. They perish together eternally (Rev. xix: 20, xx:10).

The *rôle* ascribed to the king of the south, or Egypt, is not of such evil character as that of the other prominent personages who stand out conspicuously in the last days. Egypt, we gather, will be a power in subordination to the western con-

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federacy, but certainly not one of the ten kingdoms into *which the revived empire is distributed.* Egypt is one of the most interesting and ancient of monarchies, and long and eagerly contended with Syria for possession of Palestine, and for mastery in southern Asia—the territories now governed, or rather misgoverned, by Turkey. The old feuds and conflicts between the kings of the north and south (Dan xi:1-35) are to be resumed. Each of those kings attacks *the* wilful king in Palestine (verse 40), besides opposing one another—the Holy Land is the battlefield of the contending powers.

The Assyrian of the prophets Isaiah, Micah, Joel, and the king of the north of Daniel, are one and the same. *Historically,* the Assyrian kingdom (not empire, for it never attained to that dignity), preceded the rise of the Babylonian empire. *Prophetically, the order is reversed. Babylon, mystically, is the whore* (Rev. xvii), and representatively in the beast (Rev. xiii:2) perishes before the Assyrian. The kingdom of Israel, i. e., the ten tribes of Ephraim, was destroyed by Assyria. The kingdom of Judah, i. e., the two tribes of Judah and Benjamin, was *overthrown by Babylon. The Assyrian is termed the king of* the *north,* as indicating the geographical position of his kingdom towards Palestine. But this distinguished chief of the north-eastern confederacy of the peoples opposed to restored Israel, demands more than a passing notice. He is the great external enemy of Israel, and a scourge in the hands of Jehovah for the punishment of His guilty people.

The "beast," or Rome, has never been in relation to Israel as a whole, nor will it be in the day to come. Centuries before the fourth empire came into direct contact with Judah, the deportation of the ten tribes had taken place. Judea was annexed to the Roman dominions 63 B. C. In the prophetic arrangement the beast and his ten vassal kings perish *before* Ephraim, or the so-called "ten lost tribes," enter publicly the prophetic arena. The relation of the beast is to Judah *only.*

We now return to the consideration of the Assyrian. In Psalm lxxxiii, as also in Ezek. xxxviii, xxxix, we have two coalitions of nations formed against Israel, in both of which the Assyrian is the recognized leader. The avowed object of the former is to blot out the name and existence of Israel from the earth: see the psalm, especially verses 4, 5. The object of the latter is to plunder and rob: see Ezek. xxxviii:11, 12. Both attempts are signally defeated. The combination referred to by the prophet of the captivity seems to consist of larger powers than those named in the psalm. These latter, with the exception of Asshur (Assyria), are of peoples who in the past were opposed to Israel. They come up again. They reappear

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to complete their respective histories, and manifest, in even greater intensity than before, their undying hatred to the people of Jehovah's choice. But no weapon yet forged against Israel can prosper, and so, utter and overwhelming ruin is the divinely-appointed portion of *all* the enemies of Israel: see Isa. viii:9, 10. The peoples mentioned in the psalm were Israel's near neighbors; and as Edom is first named (verse 6), we gather that the awful slaughter of the heathen on the mountains of Idumea is of those named by the psalmist: see Obad.; Isa. lxiii:1-6, *peoples*, not people. Judah will assist in the work of judgment, but none of the peoples or Gentiles: also Ezek. xxxv; Isa. xxxiv. The greater powers under Gog (Russia) fall on the mountains of Israel (Ezek. xxxix:4). Those judgments upon the Gentile enemies of Israel, whether upon her mountains or in Edom, are *subsequent to the destruction of the beast and the false Messiah or Antichrist.*

The northern army (Joel ii:20), under its renowned leader, the Assyrian, invades Palestine from the north (Isa. x:28-32). "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (verses 5, 6). Again, "Behold, the Lord bringeth up upon them (Israel) the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy land, O Immanuel!" (Isa. viii:7, 8). The country is devastated and laid waste; Jerusalem besieged and captured, and that, too, in spite of the guaranteed protection of the western power who makes a seven years' treaty with apostate Judah (Dan. ix:27; Isa. xxviii:14-22). This the Lord terms a covenant with *death* and *hell*. There is a second and subsequent siege of Jerusalem, which, however, is not successful. The Lord's personal intervention on behalf of His people turns the tide. Israel, not the two tribes only, is delivered, and her enemies perish for ever.

The conqueror of Jerusalem behaves with great brutality. The city is laid in heaps, the houses despoiled of their contents, the temple defiled, half of the population—probably the most influential—are sent into a miserable captivity, murder and unbridled lust riot unchecked, and Judea resounds with the sobs, groans, and tears of the afflicted remnant. The bodies of the slain are denied burial, and contemptuously thrown to

the fowls of heaven and beasts of the earth. It is an appalling picture of human misery; see Ps. lxxiv; lxxix; Zech. xiv:1, 2.

We have another view of the state of things in Jerusalem in that most awful crisis of their history (Rev. xi). But while *Psalms lxxiv and lxxix disclose the condition of things* in the captured city and in the country itself, they must not be confounded with the earlier sorrows of the godly in Jerusalem under the beast. It is the Assyrian, or king of the north (*not the beast*), *who invades Palestine, captures Jerusalem*, and *lays* it in heaps. It is the Assyrian (*not* the western power) who desolates the land, burning the synagogues, destroying the sanctuary, and roaring in the midst of "Thy congregations," *while his armies breathe the spirit of their master and are not* a whit behind him in deeds of rapine and blood. Jerusalem is fully occupied with the soldiers of the northern army (Joel ii: 9). The Antichrist *defiles* the temple; the Assyrian *destroys* it. *The beast, moreover, is the would-be protector of Judah. The* Assyrian is the enemy of Judah. The beast is the enemy of the *saints;* he makes war against them (Rev. xiii:7); the Assyrian against the *nation*. The Assyrian is opposed to the policy and *aims of the beast and Antichrist. We may add that Psalms* ix and x depict the feelings, and lay bare the exercises of soul of the godly remnant in Jerusalem and in Judea during the period of political oppression by the Assyrian and the persecu*tion by the beast.*

The doom of the Assyrian is foretold. Many of the countries bordering on Palestine are overthrown. Edom, Moab, and Ammon escape (Dan. xi:41), but only to be destroyed by conquering Judah (*Isa. xi:14*). *Egypt seems to be the goal for* the northern army. Egypt falls a prey to the Assyrian. The country is despoiled of its gold and treasures. "But tidings out of the east and out of the north shall trouble him" (Dan. *xi:44*). *What those tidings are we are not informed. It may* be the return of the ten tribes to Palestine, for in the second attack upon Jerusalem Ephraim is *there*. The arrival of such a large body of Israelites would necessarily cause anxiety, and *it may be, too, that he hears the Lord has come. The tidings*, whatever they are, are evidently connected with the Jewish people. The enraged conqueror hastens back laden with the treasures of the south. Filled with rage and a grim determina*tion to destroy, and to wreak his vengeance*, "*he shall plant the* tabernacles of his palace between the seas (the Mediterranean and the Dead Sea), in the glorious holy mountain; yet he shall come to his end, and none shall help him" (verses 44, 45). In *the moment of his pride, rage, and exaltation, he is utterly and* eternally destroyed. "For Tophet is ordained of old; yea, for

the king ALSO (read) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it" (Isa. xxx:33). This, then, is the decreed doom of the Assyrian. He is cast into the lake of fire, of which Tophet is the expression, beside his enemies, the beast and the Antichrist. What a miserable trio in the endurance of eternal punishment—probably the most wretched save their master—the devil—who after 1,000 years is consigned to the same awful doom.

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The following is an Editorial of the American Zionistic Organ "The Maccabaean" on the war between Italy and Turkey:

The ultimate occupation of Tripolis by Italy was agreed to by the Algeciras conference, which gave legality to its pacific invasion of the territory. For a number of years Italy has been enlarging its sphere of influence, in a peaceful manner, with very little disguise as to its ambitions. Not content with the slow progress of its legal and peaceful penetration of the land that faces Sicily, Italy now invokes the god of war to facilitate its aggression, and with shameless utterance and brutal directness lands troops in Tripoli determined to take with the mailed fist what it is not in a position to make its own by peaceful and legal means.

Behind this war, declared with the consent of the European powers, are the forces that have made the Turkish empire what it was during the reign of Abdul Hamid. The European powers were responsible for the sickness of the sick man in Europe. And now that Turkey has, with one fling, thrown off the old man of the sea who has been clinging to its neck and stunting its growth; now that the citizens of the Ottoman empire are engaged in the stupendous task of establishing a constitutional government in place of a cruel despotism, now that the best men in Turkey are engaged in cleaning the augean stables of misgovernment—the Powers of Europe, responsible for the mess made of government in Turkey, stand by and, by their silence, give their consent to an aggressive move directed against the integrity of the Empire, regardless of the dangers to the peace of the World such aggression may bring about.

The press of Europe excoriated Italy for its conduct in declaring war; but Italy has not acted without the consent of the Powers. Its brutal diplomacy might have shown a finer "Italian" quality had it not been so certain of the encouragement of its neighbors. If internal warfare breaks out in Turkey

before the constitutional government has solved its problems, and is prepared to make its report to the intelligent opinion of the world, not Italy will be responsible, but those governments that have counselled Italy in its invasion of Tripoli.

The Zionist organisation has had confidence in the integrity and good purposes of the Turkish government, and although misunderstandings had arisen, we have attributed these misunderstandings to the unfamiliarity of Turkish statesmen with the objects of our movement. Within the past few months, however, Turkish leaders have shown by their public utterances that they do consider the Jewish movement into Palestine of benefit to Ottoman interests. If certain legislative reforms have not been forthcoming, we have attributed it to the fact that the Young Turkish leaders have been unable to reach the consideration of these matters, owing to the stupendous problems that they have been called upon to solve.

Our sentiments and our interests are with the Ottoman empire and we view with disapproval any attempt on the part of any European nation to disturb the peaceful readjustment of conditions in Turkey to a constitutional form of government. We believe that in the military forces that will be gathered for the defence of the Empire, Zionists will be found enrolled and in the financial support which Turkey may require to maintain its defence of its position, Jews, regardless of their views on *Zionism, will be found numerous enough and powerful enough* to prove the sincerity of our sentiments on this issue.

✠

In 1897 the Jewish population of Jerusalem was 28,000, but to-day more than double that number of Jews are to be found in the ancient city. They are flocking to the land of their fathers from every part of Europe. Some are driven out of Russia by fear of pogroms, others flee from the turmoil of the Balkan provinces, while others are just led to the cradle of their race by the homing instinct.

✠

Private messages from Constantinople (writes a correspondent of the Manchester "Guardian"), point to the extreme probability that the Jews will shortly obtain large concessions in Palestine. M. Pavolus, the department chief of the Agricultural Ministry, who had been sent to Palestine to investigate the agricultural and industrial condition of that regioc, bas just returned and presented a detailed report of his investigations. He contends that in order to develop colonization in

Palestine it is absolutely essential to grant the Jews far-reaching concessions. M. Pavolus complains that the Government neglects the forests around Mount Lebanon, protesting that such neglect will be disastrous to the country. He warns the Government that unless preventive means are taken the whole of Palestine will be ruined in the course of a few years. To obviate this, the departmental chief suggests the granting of wide concessions to Jews. He maintains that they will develop plantations and guard against the destruction of the forests. Anyone who has seen the flourishing condition of the number of Jewish colonies in Palestine, he says, could not but come to the same conclusion.

The Vienna correspondent of the "Times," in a telegram, says: "A message from Constantinople to the 'Politische Correspondenz,' states that many foreign Jews have recently arrived in Palestine in order to purchase land there. It is reported, adds the message, that these events are causing excitement among the Mussulman population."

Half truths are almost as bad as whole errors. Satan's first lie was a half truth. He told our first parents that to eat the forbidden fruit would open their eyes, and it did, but it was to see themselves sinners; he said they would know both good and evil, and so they did; but how much better to have known only good! He said they should not, in the day they ate, surely die, and they did not, in the lower sense of physical death, but they did die to God's favor and sympathy. Satan's favorite device for deluding and destroying souls is to use half truths. He coats the poison of error with a sugar coating of truth, and so it tastes sweet at first, but is bitter and deadly after we swallow it.

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What think Ye of Christ?

Pharisees! with what have you to reproach Jesus? "He eateth with publicans and sinners" (Luke xv:1, 2).

And you, Caiaphas, what say you of him? "He is guilty; he is a blasphemer, because he said: 'Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven'" (Matt. xxvi:63-65).

Pilate, what is your opinion? "I find no fault in this man" (Luke xxiii:4).

And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against him? "I have sinned in that I have betrayed innocent blood" (Matt. xxvii: 3, 4).

And you, centurions and soldiers, who led him to the cross, what have you to say against him? "Truly this was the Son of God" (Matt. xxvii:54).

And you, demons? "He is the Son of God" (Mark i:23-26; Matt. viii:28, 29).

John the Baptist, what think you of Christ? "Behold the Lamb of God" (John i:29).

And you, John the Apostle? "He is the Bright and Morning Star" (Rev. xxii:16).

Peter, what say you of your Master? "Thou art the Christ, the Son of the living God" (Matt. xvi:16).

And you, Thomas? "My Lord and my God" (John xx:27, 28).

Paul, you have persecuted him; what testify you of him? "I count all things but loss for the excellency of the knowledge of Christ" (Phil. iii:8).

Angels in heaven, what think ye? "Unto you is born a Saviour which is Christ the Lord" (Luke ii:9-11).

And thou, Father in heaven, who knowest all things? "This is my beloved Son, in whom I am well pleased" (Matt. iii:16, 17; xvii:5).

Dear reader, what think YOU of Christ?

—*Translated from the German.*

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Daily Scripture Calendar.

JANUARY, 1912

January 1. "Thy *years* shall not fail" (Heb. 1:12).

We who can say this stand on high vantage ground. We look over the past centuries and we see the mounds of buried cities, and the graveyards of buried nations. We look forward, and we see a new creation, a new Jerusalem. And He who shall countermand all decay, is the eternal Christ; our Saviour, and earth's everlasting, coming King.

January 2. "I will remember the YEARS of the right hand of the Most High" (Psa. lxvii:10).

I will not think on the long drawn suffering of *my own* weary years. I will remember the patient blessed years of God's dealings with us all, in the past. If I am like a hound that has lost its scent, I will fly back and recover it. If I have become dull and stupid of apprehension, I will revive my own faith by saying, "What God has done, He is still able to do for me."

January 3. "A THOUSAND YEARS in thy sight, are but as yesterday when it is passed" (Psa. xc:4).

What seems long to man, is short to God. The "watch in the night" may refer to the four dispensations marked off by Adam, Noah, Abraham, Moses. All that age was night time compared to the light which dawned with Jesus, who was "the Day Spring from on high." Yet while morally the world is dark, the saint sings Rom. xiii:12.

January 4. "I . . . UNDERSTOOD by books the number of the years" (Dan. ix:2).

Blessed and honored are you if you can say this. Human affairs are all a jumble to the man who does consult the Bible. But you who study it, know that all events in nations are mov-

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ing according to God's foreknown design. Nothing will be late or fail through. Leave judgment to Him and occupy yourself with His promises to you.

January 5. "We shall see Him AS HE IS" (1 Jno. iii:2).

There is very deep meaning in these words. *Incarnate Man* will not be the only form the Lord will wear in the coming age. To the saints alone who will have transfigured eyes, will He show His *real* glory. Judah shall look on the *pierced* Messiah. Israel on the *Davidic King*. The nations on a mighty *Monarch*. To His church He will unveil His *Godhead* nature.

January 6. "Whereby shall I KNOW this" (Lu. 1:18)?

So asked Abraham and Zacharias. Signs were never requested by such as *Gideon and Hezekiah, except when the* case seemed humanly impossible. A new and better way has *been opened to the Christian. A divine eyesight into things* is given him. And he can say, "The things which are impossible *with men, are possible with God.*"

January 7. "There REMAINETH therefore, a rest" (Heb. iv:9).

Something left over, like a bit in the closet, or a residue in the bank, when you think you have used up every ounce of your strength. You may be sure on the last lap of the journey, Eliezer drove the camels hard, and jolted Rebekah very much. But soon Sara's tent was reached, and all was forgotten in the joy of Isaac's welcome to his tired bride.

January 8. "REST in the Lord" (Psa. xxxvii:7).

Have you ever been tired in body and brain beyond further *endurance? You feebly staggered away into some "closet," and* just "sat before the Lord." Soon you felt yourself like a "*mighty man that shouteth by reason of wine.*" Your *griefs* were gone; your patience had returned; your hope was again aflame. Such is the *miracle of resting in the Lord.*

January 9. "I am as STRONG this day as I was" (Jos. xiv:11).

You may not be able to say this physically. Longevity was never promised the New Testament saint. But faith can climb to Paul's height (2 Cor. xii:9, 10). The burdens of life are piled up around you. You are no match for them. Re-

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member how Caleb looked at things. Where Israel saw giants, he saw grasshoppers. Just keep behind the Lord. That is all; "follow, follow."

January 10. "Blessed are your eyes for they SEE" (Matt. xiii:16).

We marvel at the blindness of the Jews. Why not wonder more at the blindness of the Gentiles? Signs, thick and fast, exactly as predicted, are coming upon mankind. Yet all the scholars and scientists are declaring it is only a transition period into better conditions; and entirely scout the idea of the supernatural; thus they deny the course of prophecy.

January 11. "The whole DISPOSING thereof is of the Lord" (Prov. xvi:33).

It is right to use sanctified common sense, and *plan* as well as *pray*. Remember the lot of olden time was always an *appeal to God*. So Peter recognized the method in the choice of Matthias. In matters of difficulty let faith co-operate with judgment; and then leave the disposal with the Lord. Let faith a paradox, *act* while it *rests*.

January 12. "A great High Priest that is passed into the HEAVENS" (Heb. iv:14).

Whence came He there? By His own inherent power He passed above the clouds, above the firmament, into the residence land of Deity. What aviation stunt can match this miracle? When will inventors stop their boasting, and think on the flights of Enoch, and Elijah, and Christ? Some day hosts of us will likewise arise and astonish the scoffing birdmen.

January 13. "They that feared the Lord SPAKE often one to another" (Matt. iii:16).

We wonder what they said. If we listened no doubt we would have heard the words, "sin," "righteousness," "glory," "Lord." If we hearken to companies now, we mostly hear, "stocks," "deals," blasphemies, jokes. How such talk must disgust the Lord. Beloved, let us try and season our conversation with gracious salt, that our words may be worthy of transcribing.

January 14. "Seeing Him who is INVISIBLE" (Heb. xi:27).

Blessed are you if thus purblind to earth. A steady pageant of worldliness smites the eyeballs. Every magazine and newspaper offer carnal *views*. Pray that in the best sense you may have "*eyes that see not*," and "*ears that hear not*" *the sights* going on around. But remember, it takes stern endurance to become a stupid, out-of-date fool for Christ's sake.

January 15. "Let PATIENCE have her perfect work" (Jas. i:5).

It is harder to wait than to work. Patience only is the *perfect* work of the soul; for it gathers into itself, and develops all the other graces: Love, to be real love, must *suffer long*. Hope, to be sustaining, must *endure to the end*. Patience is the first quality of ministry (2 Cor. vi:4; xii:12).

January 16. "Unto you, therefore which believe He is PRECIOUS" (1 Pet. ii:7).

Read the Parable of the Vineyard, Matt. xxi:33. *Hedging around* is the first principle of the Gospel. Saints are a separated people. *Keeping back* from the Lord fruits, is the cause of all our trouble. *Reverence for the Son* is the total of all goodness. *Appeal to Scripture* will decide all future judgment. The heir *will come again* to His vineyard.

January 17. "Herein is my Father glorified, that ye bear MUCH FRUIT" (Jno. xv:8).

The vine is worthless for wood, but exceeds all other vegetation in fruit-bearing. *You* have no private value. *You* are a cipher wanting a numeral. Everywhere in grace, God chooses the weak things to show forth His power. You are not asked to be a stately, showy cedar. You are appointed to be a brittle, clinging, abiding, grape yielding vine branch.

January 18. "That righteous man . . . in seeing and hearing, VEXED his righteous soul from day to day" (2 Pet. ii:8).

Do not say it served him right. You and I dwell in a Sodom, too. All *conversation may not* be wanton, but most of it is carnal, and unedifying to the pure minded believer. And it

should be a comfort to us (no matter how he got there), that Lot, like us, was distressed by his worldly surroundings, and longed for deliverance.

January 19. "There hath no temptation taken you but such as is COMMON to man" (1 Cor. x:13).

When you think your lot unusually hard, it is comfort to remember "the same afflictions are accomplished in your brethren that are in the world." Also, they are fixed in amount, to each one's personal endurance, and have an appointed end. Hosts before you endured the same fight of faith; and so we, "If we suffer *with* Him, shall also reign *with* Him in glory."

January 20. "Having a DESIRE to depart and to be with Christ" (Phil. i:23).

They who have such sanctified longing are rare to be found. Most of us are desiring to *live*. Paul's was the healthy attitude of a soul wishing to join his Lord, yet willing to suffer on here if need be. The suicide, who antedates his appointed time, bars the very gates he seeks to open; and forever excludes himself from that Kingdom where all troubles are supposed to end (1 Jno. iii:15; Rev. xxi:8).

January 21. "The joy of the Lord is your strength" (Neh. viii:10).

The physicians and beauty doctors tell us that *laughter* is the best of medicines. If this be true in the natural world, how much more so in the spiritual world. Yet strange, true Christian joy does not *laugh*. It shows itself in sobriety, in bravery, in patient contentment. Let this light from heaven be in you, and night will be turned to day.

January 22. "Thou shalt COMPASS me ABOUT with songs of deliverance" (Psa. xxxii:7).

Christian joy is here compared to a *girdle*. It answers to the expression "comforted on every side" (Psa. lxxi:21). Inward joy in God, like a girdle, binds together and hides all the rents of daily trial. With girded loins men run, or await any *activity*. So our Lord, for the joy set before Him, endured the cross. So the great cloud of witnesses encompass us.

January 23. "The more they afflicted them, the more they MULTIPLIED and grew" (Exo. i:12).

This was plainly a miracle; but a miracle constantly repeated to God's people in some form. The bush burned but never consumed. The shoes never were out in the desert. The palm thrives under oppression. The oil and meal of the widows, and the wine of Cana, increased as drawn out. The natural man faileth, but the inward man is renewed day by day.

January 24. "Their soul shall be as a WATERED GARDEN" (Jer. xxxi:12).

The imagery implies an oasis-spot in the midst of drought and desolation. And it is said of the *soul*. You dwell in a barren world. Its waters are bitter. Its seas are salt. But God in grace has hedged you in. All the streams of heavenly irrigation are turned upon you. His softest winds blow to your behalf. Now He waits for you to say, "Let my beloved come into His garden, and eat His pleasant fruits."

January 25. "I know thy . . . poverty, but thou art *RICH*" (Rev. ii:9).

What a vista into things unseen these words open. You are truly poor. You wear shabby clothes, and consort with the humble. The rich pass by you in indifference. God, who made all the gold and diamonds, looks down from heaven upon you. He says, not so; you are rich. When gold perishes you shall *abide*. When worms devour the proud, you will be in *glory*, at home with the Lord.

January 26. "Thou holdest FAST my name" (Rev. ii:13).

It may seem a small item of Christian activity for you. Perhaps you are near the close of an earnest life. Once you preached and toiled much. Now all you can do is sit still and confess Christ. Read how it rejoices your Lord. When all was opposition, Peter confessed that name; and it became the rock foundation on which all miracles were afterwards wrought.

January 27. "I have a FEW things against thee" (Rev. ii:20).

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How gracious that He approves of *some* things, and does not say, I have *everything* against you. Try and discover what these things are. Perhaps they are only *negative*, like the case before us. There is something evil in your home, or business, that you are simply *tolerating*. It may be a refined thing, like Queen Jezebel, but it must be cast out.

January 28. "Remember therefore how thou hast RECEIVED and HEARD" (Rev. iii:3).

You are not as many believers are, in darkness regarding dispensational truth. You have been taught the coming of the Lord. You are able to discern the signs of the times. You know the meaning of things coming to pass before your eyes. You, of all saints, ought to be "walking in white," and keeping yourselves aloof from worldly defilement.

January 29. "Thou hast a little STRENGTH, and hast kept my word" (Rev. iii:8).

It is better to be faultless and feeble, than strong and corrupt. Everywhere in the Seven Letters, it is *endurance*, above every other virtue, that is commended. Your experience will naturally fluctuate, as a boat on the tide; but let *faith* like a strong cable hold you, and the anchor will never drift its moorings ground.

January 30. "I will keep thee from the hour of TEMPTATION" (Rev. iii:10).

This is true of all minor temptations. The "way of escape" always follows hard behind the trial (1 Cor. x:13). But it shall be particularly true in the last great tribulation. Before the deluge, God will shut us into the Ark. Before the fire, He will have every righteous Lot out of Sodom. Do not fear; soon He will call, "Come, My people, enter thou into thy chambers" (Isa. xxvi:10).

January 31. "Behold, I stand at the door and KNOCK" (Rev. iii:20).

Why is it that the coming of the Lord occupies so prominent a place in Scripture, as THE MOTIVE to holiness, and patience, and godly fear? Nowhere are we exhorted to prepare to die. Everywhere we are reminded that a sudden terminus to affairs is imminent. A judge standeth at the door. A thief in the night is threatened. A servant is warned, "Gird your loins."

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OUR HOPE

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Editorial Notes.

1 Cor 6:20

Bought With a Price.

Twice in the first Epistle to the Corinthians the Holy Spirit speaks of the fact that we are bought with a price. "For ye were bought with a price; therefor glorify God in your body" (1 Cor. vi:20). "Ye are bought with a price; be ye not the servants of men" (vii:23). The Corinthians had drifted into worldliness and the Holy Spirit reminded them that they were not their own. Bought with a price by God Himself all belong to Him. How we need to be reminded of it for our own peace and comfort, that we are thus bought with a price and as God's bought ones are His property; we belong to Him, body, soul and spirit. The great truth must constantly be kept by the power of the Spirit of God before our hearts, in order to live to the Glory of God. Let the Child of God lose sight of this great fact of redemption and the claim which God has on account of it on our whole being, and [illegible]ual poverty and unreality in the things of Christ will [illegible] be the result. Alas! how many thousands, who are bought with a price, who trust in the great price, which was paid for them, live unto themselves. What a wonderful, blessed theme it is! It is so simple and unfathomable. Neither the price which was paid for our redemption and the Person, who paid the price can be fully estimated by the Saints of God. If all the deep thoughts and meditations all the children of God enjoyed, could be brought together they would be found insufficient to reach the heights and the depths of

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this marvellous theme. And who can measure all the sins, all the guilt, all the misery, sorrow and shame, all the torments of an eternal darkness into which sin has plunged us and from which the price has completely set us free! Who can fully grasp the glory, the eternal glory of an eternal home with God, which the price has bought for us believing sinners. Bought with a price! Bought with a price! Such will be eternity's glorious memory. All the memories of earth, of suffering, of service and blessing may be blotted out. This theme can never be effaced. The glorious song which begins when the saints are gathered before the throne will re-echo through the vaults of heaven and roll on throughout the ages to come. "Thou art worthy. * * * Thou wast slain. * * * Thou hast redeemed us to God by Thy blood" (Rev. v:9).

In a day when the Lord who bought us is denied, when we hear less and less of the blood, how well it is that we refresh our own souls and honor our dishonored Lord, by tracing once more the ever blessed truth, that we *are* bought with a price. One might say that every great truth revealed in God's holy Word is somewhere connected with this brief sentence, "ye are bought with a price." The One who came to earth to pay the price was not a creature. He was not an angel. Had He been a creature of God, a holy angel or merely a perfect man, He could not have bought us. Wherever the Deity of the Lord Jesus is denied the purchase price is equally denied. The price which was needed to redeem us could only be paid by one, who is very God Himself. Such He is, who came in the fulness of time, born of a woman. The Creator of heaven and earth came to buy us with a price. That was the great purpose of His incarnation. For this He came in the form of a servant.

And He bought us. He paid the price, which in its value, in its matchless worth can only be understood by God. Holy ground it is upon which we stand. The theme to our souls becomes more entrancing, holier and more precious, as an apostate Christendom turns away from

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it and against it. Not that perfect life of righteousness, nor His life of doing good was the price, which has bought us. The incarnate One in all He was in Himself, what He said and what He did in His spotless life could not effect our redemption. The price He paid, the price with which He bought us, was paid by Him on the Cross, when He gave Himself and stood in the sinner's place before a holy God. The price is His precious blood. He purchased us with His own blood. As the forsaken One He hung on that cross, which He so willingly endured, with all the shame, He despised.

> There from His head, His hands, His feet,
> Sorrow and love flowed mingled down;
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?

Thus we often sing. But who can know what it was for Him to pay the price and have the curse of judgment pass over His head!

Glory to God! Because such a One paid the price we know that we *are bought and redeemed*. All was met by Himself. Every sin of those who accept Him as Saviour has been fully paid. He has redeemed us from the power of sin, the power of Satan, an eternal separation from God. He has by the price He paid brought us to God. Bought with a price! We look up into a Father's loving face. Bought with a price! The Father's bosom is our resting place and the Father's love (the love wherewith He loveth His adorable Son), is our eternal portion. Bought with a price! The Son has given us His life and our life is hid with Christ in God. Bought with a price! The Holy Spirit has come and has made our bodies His temple and sealed us. Bought with a price! A heavenly possession has been purchased for us; to be like Him and with Him is the glorious goal of His redeemed. Bought with a price! Hallelujah! What a theme.

Beloved! As we think it all over again, as once more we remember His love, our hearts are filled with grief and shame. Bought with a price. Yes, but how about

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"glorify God in your body and in your spirit, which are God's"? How we failed! How little, we His bought Ones, have yielded ourselves to Him who bought us. How often we have lived as if we were our own, lived like the poor unsaved ones about us, seeking our own pleasures and gratification, never thinking that He who bought us, bought us that we might be His present possession, His willing slaves. Well did a brother write many years ago, "*Our bodies are the property of Him who has purchased* us at such a cost; for He did not buy us partly, but entirely. Let then, the God of our mercy have the willing service of those bodies which are His. The fleet[illegible] of our sojourn here below are our opportunity of [illegible] Him, by yielding ourselves to Him as those that [illegible] from the dead, and our members as instruments of [illegible] unto God." May we confess to Him our want of practical living out of all this. There is still a little time left! (How few the days may be!) in which we can glorify Him in our bodies and live unto Him. We can still serve Him as Lord a little while longer. And reader, whatever your failure may have been in the past in living a separated life, how little you may have glorified Him and how much you may have dishonored and denied Him, who has bought you with a price, be assured, that His Grace will enable you to glorify Him, to live unto Him. Just seek His face and tell Him all.

"I was bought with a price; 'tis a wonderful theme,
For the Maker of all things came down to redeem,
And He purchased my body, my spirit, my all,
From the firm grasp of Satan, from under his thrall;
I was bought with a price from the hard iron yoke,
From the tears and the groans that my anguish bespoke,
From the arms of that monster who gloated to see
How despairingly wretched his victim could be.
I was bought with a price from the torments of hell,
From that dread lake of fire that no waters could quell;
As a brand from the burning He drew me and smiled
As He placed in His bosom, His poor weary child.
I was bought with a price, nay, not silver or gold,
For their worth might be known and their value be told,

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But the blood incorruptible never can fail,
All our foes before it shall eternally quail.
I was bought with a price, O my soul take it in,
I'm redeemed from the power and guilt of my sin;
Yes, Lord, I am thine, I am all, all thine own,
With Thee in Thy yoke would I labor alone."

✠

Show Me Thy Glory.

"Show me Thy Glory." Such was Moses' prayer when he had found Grace in Jehovah's sight and the Lord had told him "I know thee by name" (Exod. xxxiii:17-18). We, His people who have trusted in the Lord Jesus, have found Grace in His sight and He knows us by name. The longing of the new nature is constantly for the Lord of Glory and for the Glory of the Lord. And that longing can be satisfied, for it is written "We all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from Glory to Glory, even as by the Spirit of the Lord" (2 Cor. iii:18). It is in the Word where we behold His Glory and the Power to behold His Glory there is by the Holy Spirit. It is His precious office work to unfold the matchless Beauty, the Loveliness, the Grace, the Power and the Glory of our adorable Lord and reveal Him to our hearts. How He must be grieved when our carnal walk, our worldly ways, our occupation with self make this revelation impossible. There is no babe in Christ which feels not this need, this longing of the new nature, to know Christ better, to see more of His Glory. There is no Saint who has advanced in spiritual knowledge and insight in the Word of God, who has not the same longing. The Apostle Paul *is a witness to it.* "That I *may know Him*" was his great wish when he wrote from the prison; and he knew Him so well. A better knowledge of Him, a greater vision of all His Glory will make us more humble. It will bring us low at His feet and that is the highest place for blessing and service. It will transform us into the same image. To have Him and His Glory before our hearts and walk in communion with Him is the real source

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of a blessed Christian walk and service. And as we know Him better and behold His Glory, the heart cries out in admiration, Oh! what a Lord! Faith is strengthened, love for Him, to please Him, is deepened and hope looks forward to that blessed moment, when we shall see Him as He is. "That they may behold my glory" is the prayer He asked of the Father. It will be answered. We shall behold the Glory of th Lord in the Father's house. ..

How we must mourn over days and weeks when we had Him so little before our hearts. And, readers, is your life as a Christian joyless, fruitless and powerless? It is because you have lost sight of the Lord. No Christian who walks with the Lord and who has Him constantly before the heart is joyless or barren in His life. The power in our lives and our service is the reality of the Person of our Lord. Saints of past generations spoke of "practicing the presence of God." It is our blessed portion to walk in His fellowship and continually know ourselves in His presence and His presence with us.

✣

A Solemn Word.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran tha" (1 Cor. xvi:22). The word "Anathema" means "Accursed" and "Maranatha"—"Our Lord Cometh." If any man love not the Lord Jesus Christ let him be accursed—"Our Lord Cometh." What a solemn word it is! How plain and simple it is! And it is not the Apostle Paul who wrote these words by himself so that there might be a reasonable doubt that he erred in penning this sentence. The sentence is the infallible, unalterable declaration of the Spirit of God. The curse of God must fall and rest forever upon all who reject the Son of God as their Saviour. The Lord Jesus Christ is the only way to God. Apart from faith in the Lord Jesus Christ there is no salvation. To love the Lord Jesus Christ means to believe on Him, and His love He manifested when He died in our stead and paid our penalty. If a sinner rejects this love and refuses to believe on Christ the curse of God

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must rest upon him. In view of what the Lord Jesus Christ suffered, the deep agony of the cross, forsaken of God, smitten and afflicted so that all the waves and billows of judgment and wrath rolled over Him, in view of all this, the solemn word is perfectly just. Yea God, a holy God, can do nothing else but let His curse come upon the man who refuses love and obedience to His Son Jesus Christ. When our Lord comes and is revealed from heaven with His mighty angels in flaming fire He will execute the vengeance of God on them that know not God and that have not obeyed the Gospel (2 Thess. i:7-9).

And how sweeping this solemn statement is. If *any* man love not the Lord Jesus Christ. It does not matter what the man is, where he is, what he believes, what religious creed he may hold, what process of reasoning he follows, how moral and philanthropic he may be—the criterion is "loving the Lord Jesus Christ." If any man, though a church member, an honest, upright man, an educated man, and anything else, love not the Lord Jesus Christ let him be anathema—accursed. How could man dare to utter such a word if it were not the Word and verdict of God Himself. And it is, dear reader. It can never be altered. It is as changeless as God Himself.

Let us bring this solemn word nearer to our hearts. Do you love the Lord Jesus Christ? Have you believed on Him, that He died for you, loved you and gave Himself for you? Perhaps some one will read these lines who has not yet "Kissed the Son" and bowed in loving obedience at His feet. Some unsaved nominal church member may read these solemn words. Oh! friend, may the Spirit of God show you the Gospel, show you that Christ died for you. Believe on Him; love Him and thus escape the soon coming wrath of God. We praise God that He has been pleased to use "Our Hope" in the past in the salvation *of souls. We earnestly pray now that this text and the* brief exhortation may lead some soul to accept Christ as Saviour and Lord. Do not delay. The time is short.

And how little we His people seem to have these solemn

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words real before our hearts. A mass of people surround us on all sides. Most of them are nominal Christians. They do not love the Lord Jesus Christ. They are lovers of pleasure more than lovers of God. Their lives of disobedience show that they know Him not. They are facing the divine, "Anathema." And how little compassion we have for them. How seldom our hearts know the real burden for souls. May the Spirit of God impress these solemn words upon our hearts and give us a deep yearning for those who are perishing.

✣

The Larger Hope.

The teachings of the so-called "larger Hope" or Universalism are increasingly accepted by many. We are not surprised at it. The eternal punishment of the wicked is a fundamental doctrine of the Word of God. The denial of this solemn doctrine is a part of the apostasy, which now sweeps with such unchecked force through Christendom. Nowhere else does Satan appear so much in the garb of an angel of light, as in the attempts to explain away the future punishment of the lost and the eternity of that punishment. A simple faith in the plain declaration of God's holy Word is the only safeguard against the cuning reasonings and speculations which are advanced by those men, who teach now the fatal delusion of a restitution of all things.

A few months ago we called attention to some of the marks of errorists and stated that the denial of the eternal punishment of the wicked is the thing into which they all drift. First they begin by claiming "new light" (often borrowed light from other sources). Then strange and fanciful theories are invented and made to fit the Bible. At the same time there is an outcry against traditionalism and creedal theology. Eventually their "new light" leads them to the delusion of a universal salvation. We have watched several men going that way.

But what is the result? All efforts in the Gospel and in soul winning are at once paralyzed. We do not know of one of these men, who have departed from the faith in

the eternal punishment of the wicked, who are fishers of men and who have a prayerful interest in Mission work. The men of God in the past, the chosen instruments to lead thousands to Christ were all believers in the doctrine these errorists deny. The men to-day who win souls are the men who believe the solemn truth, "he that believeth not the Son shall not see life but the wrath of God abideth on him." The delusion they have accepted produces the greatest possible indifference towards the unsaved world. And that is bad. It shows the Holy Spirit is not behind it.

Another result is that the writings of these men, with their fine spun arguments, their logical and philosophical reasonings are without power and blessing to the heart and conscience. Their papers have high sounding names, such as "Watchtower" — "Unsearchable Riches" — "World's Hope"—"Prophetic Word," etc., but there is no refreshing power there. How else can it be, when a doctrine is denied which is of such far reaching importance. Some young believers have written us occasionally about some of these papers. They told us they got nothing from them and had to stop reading, for they became uneasy and felt something was wrong. We believe in what may be termed, "the instinct of the new nature." It is a warning whenever anything is presented which is not according to the Truth of God.

We do not think our testimony against this false doctrine of universalism will have much effect. We rather think many will follow this evil way and become still more indifferent. All this is Satan's work. His aim is to dishonor Christ and His work and to hinder the Gospel. The denial of the eternal punishment does both. We have a small tract of the late Bishop Nicholson, "Better not to have been born." It is a refutation of this error. We saw some months ago an attempt by a German writer to explain the solemn words of our Lord to Judas. The wriggling and twisting he had to perform to get over this statement reminded one of the wriggling of the serpent.

Blasphemy.

Before us is a small leaflet printed in German and written by one who used to be a prominent teacher at the former *Niagara Bible Conferences*, Prof. E. F. Stroeter, who years ago was associated with us in Christian work. He has fairly plunged into the teachings that there is no eternal punishment of the wicked. The sheet is addressed to "thinking Christians." At the close the belief in the eternal punishment of the wicked is branded as a most terrible blasphemy. That is about one of the worst sweeping statements we have ever seen in print. According to this the mighty men of God of the past, the chosen instruments of the Holy Spirit, who believed, taught and preached the solemn truth of eternal punishment, believed and preached a blasphemy. Such great gifts of the risen Lord to His church as John Wesley, George Whitefield, John N. Darby, Finney, Charles Spurgeon, George Müller, D. L. Moody and hundreds of others, who believed in this doctrine were deluded men. Worse than that. The Holy Spirit used, according to this statement, a terrible blasphemy thousands of times over again to awaken sinners and then brought them to Christ through "a blasphemy." But enough. It shows where men will get to when they depart from the faith. Equally sad it is to find that this kind of literature bears the imprint of the German Methodist Publication House in Germany, which acts as dispenser of this shocking statement. Surely the apostasy is on.

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Mr. Campbell Once More.

Some people have claimed that the apostle of the new theology, Mr. R. Campbell of London has changed again and now has become orthodox. This is an error. He made some statements here and there which sounded orthodox only to state his fatal delusion again the next time he spoke. The following sentence was uttered by him in different places: "Every Buddhist is on his way to heaven, so is every Mohammedan and every follower of Confucius; he does not need to change his faith."

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Pastor Anderson of New Britain (Conn.) writes in his paper of his visit there:

He spoke twice in New Britain, to the Congregationalists on "Divine Fatherhood" and "Liberal Christianity." We listened to his first address. Had we not examined his Anti-Christian books before hearing him speak from a pulpit which has hitherto stood for the evangelical Christian faith, it would have been difficult to have discovered what the speaker really was endeavoring to reveal or conceal. He left thoughtful men and expectant listeners in doubt. As an apology for his presence in a Christian pulpit it was stated that he had accepted the Lord Jesus as his Saviour. Had this been a genuine work of grace in the heart of this man, he would have publicly retracted his blasphemous writings and called in his works which if believed would tear down the entire structure of the Christian faith. It is sad to witness the rapidity of the falling away upon every hand.

Mr. Campbell denies the one divine revelation to man, the Word of God, and substitutes the universe and the soul of man as the two mediums of knowing God. The Bible account of sin is denied, the deity of Jesus Christ, the virgin birth, the substitutional atonement, the Church of God as a divine institution, the resurrection of the body and the judgment. This poor blind guide, who would seek to destroy the Christian faith should be pitied and prayed for, but what a dangerous thing to allow this Anti-Christian and false prophet to come inside the ranks of the people of God to spread his damnable heresies. Let us pray for this deluded infidel and preachers who are drifting away from the authority of God's Word to listen to fables. This is a time for fasting and prayer and humiliation before God.

We thank God that here and there a voice is raised against this enemy of the cross of Christ and his pernicious work.

✣

Men and Religion. We have been asked repeatedly to express again our opinion on this movement since it has been put in operation. Our readers will remember that "Our Hope" was perhaps the first magazine, which expressed doubt about the movement and cautioned against it. We have watched it closely in different places and have *not* changed our mind on it. We are convinced more than ever that the movement as

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such has not the approval of the Lord and of His Spirit. It is a mixture. Men are recognized in it as leaders who are unsound.

A gentleman writes us from Rochester, N. Y.: "With a friend I went to the official headquarters of the 'Men and Religion Movement,' and had an interview with the secretary in this city. To our surprise we found him to be a pronounced Higher Critic from the Harvard Divinity School. He informed us that Mosea did not write the Pentateuch; Isaiah was written by different men; Daniel was not inspired, etc. When we advanced the words of the Lord Jesus in John v:46; xli:38-41, and Matth. xxiv:15, he tried to explain them away."

We asked a leading business man of Buffalo if Dr. Van V. Holmes of that city is in the Men and Religion movement. Our friend answered us that Dr. Holmes has endorsed the movement and is in it. This gentleman has for years publicly attacked the Bible. He is one of the most rampant, boisterous, destructive critics, who openly denies some of the fundamentals of Christianity.

Men of similar character have fallen in line in other places. If the movement stood for Salvation, the old Gospel and the faith delivered unto the Saints such men would not side with it. Some brethren who are faithful in preaching the Gospel and with whom we talked, told us that they made use of the stir created in different localities to preach the truth, without endorsing the movement. We hope that they will have the Lord's blessing in it.

✠

A Confession.

Dr. Marcus Dods, who passed away a few years ago, was one of the leading and most dangerous higher critics. In his responsible position as President of the Free Church College of Edinburgh he had a free hand in sowing the seed of doubt in God's Holy Word. His son has published in a volume a number of his father's letters covering a period of time when he was at his best and had reached the zenith of his career. Among these letters are a number of

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expressions which reveal spiritual darkness bordering almost on despair. We quote one of these confessions:

"I am a backslider. I used to enjoy prayer, but for years I have found myself dumb. Of course one can always make a prayer, but prayer in the sense of asking for things has not been in my case a proved force. I pray now not because my own experience gives me any encouragement, but because of Christ's example and command. I wish I could live as a spectator through the next generation to see what they are going to make of things. There will be a grand turnup in matters theological, and the churches won't know themselves fifty years hence. It is to be hoped some little rag of faith may be left when all is done. For my own part I am sometimes entirely under water and see no sky at all."

How sad—oh! how sad to leave such a testimony behind! It has the ring of the despair and emptiness of infidelity in it. Indeed it differs but little from the confessions of noted infidels. All the comfort and inspiration his higher criticism could give to Dr. Dods was "to see no sky at all." Higher Criticism is the most subtle soul-destroying infidelity and robs the man who believes it of all comfort and assurance.

And how significant is his statement, "there will be a grand turnup in matters theological, and the churches won't know themselves fifty years hence." Quite true; "there *is* a grand turnup in matters theological," but who is responsible for it? This denial of the inspiration and divine authority of the Bible has led to all the turnup and less than fifty years from now it will be true, solemnly true, what our Lord predicted, "nevertheless when the Son of Man cometh shall He find the faith in the earth?" The Apostasy started with the destructive criticism of the Bible. May the above confession be a warning to some who are drifting.

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The Power of the Gospel.

The blessed good news has the same power to save as ever. Whenever the Gospel is preached in dependence on the Lord and His Spirit it is still the power of God unto sal-

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vation to all them that believe. Dr. R. A. Torrey in a letter to the Editor writes of the gracious results of his testimony in Cambridge University.

We have had a wonderful work here in Cambridge. Last Sunday night after my address on "Heroes and Cowards," from fifty to a hundred university men arose to publicly profess their acceptance of Jesus Christ as their Saviour. Tuesday and Wednesday nights there were also professed conversions. Th[illegible] the only nights of meetings this week.

One young man who had been spending gre[illegible] of money and living a very worldly life, was going to the [illegible] with a friend one night during our meetings here. The friend died very suddenly, this other young man drifted into our meeting and was saved.

A university "Coach" was to meet five men for an hour's work, four failed to come, so he said to the one who did come, "I shall have to give an hour to the four later, so will take this hour to talk to you personally, do you know what I mean"? The young man said no, he did not. The Coach, Mr. B., said that he had been a professing Christian for years but had never spoken to any one about their soul, and he was going to begin with him right there; then he mentioned this young man who had died suddenly, saying that he had taken men to church and meetings but had never gone any farther, and here this young man had died without Christ. The other man who was there in his room was led that night to Christ. There is great interest and much prayer, for which we give God all praise.

We heartily rejoice in these blessed evidences of the power of the Gospel. All who go forth to preach the Gospel, knowing the Gospel themselves in their own lives, should not alone pray for results, but expect the manifestation of the power of God in the salvation of souls.

✠

The Masterpiece Of God.

With this number we begin a series of articles on the Masterpiece of God. It is a study of the wonderful Epistle of Ephesians. God willing we hope to cover the entire six chapters in a detailed exposition. We request earnest prayer that the Spirit of God may open more fully this greatest portion of God's holy Word to the heart of the writer and to every reader. We all need these great truths for our

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encouragement and to keep us in the evil days which are upon us. We are confident that the Lord will give us the richest blessing as we meditate month after month on these great truths and their practical bearing upon our life and science as His redeemed people. Perhaps before we can finish this book in a close study He may come and call us home to share His Glory.

And how we wish that a thousand more Christians might begin the study of this Epistle with us. We have prayed for it that this might be the case and expecting the answer we ordered a thousand extra copies printed. An effort from our interested readers at this time will be much appreciated. We have so many gracious evidences of the way the Lo ' is pleased to use "Our Hope" that we feel constrained to put this matter once more upon the hearts and consciences of our readers. Read this issue and if your heart is blessed and your soul refreshed remember that you may extend these blessings to others. We still send the magazine to new subscribers for 75 cents for the first year. It is a small sum and what blessing may result if you put the magazine for an entire year into a home or into the hands of a preacher or some other Christian. We have received large numbers of letters praising God that someone brought "Our Hope" to their notice. We might secure 1,000 new readers through an advertising scheme. We prefer to do it by prayer and through the prayerful cooperation of our friends. Let us hear from you.

✣

Ecclesiastical Position.

We are often asked about our ecclesiastical position. Of late quite a number of letters were received and no doubt many of our readers have had the same question in mind. Then we saw in a certain paper a wrong statement on this matter, so that we desire to say a word on it.

The ecclesiastical affiliation of ourselves was given as "Plymouth Brethren." This is incorrect. We have never had any ecclesiastical connection with any of the

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Plymouth Brethren parties, nor are we now affiliated with any party of Brethrenism. The ground which the Editor occupies and which he believes to be the Scriptural ground is that of fellowship with all the true children of God, who are sound in the faith and walk in the light, irrespective of denomination or party. We are not the exponent of any kind of "ism," but besides preaching the Gospel our work is to minister under the Lord to the spiritual needs of His people. Thus alone can we be obedient to the divinely given injunction to keep the unity of the Spirit in the bond of peace. The oneness of all believers in Christ is a precious doctrine. The Lord has graciously blessed us in this work and we expect to continue in this position and work till He comes.

✣

Dr. Elmore Harris.

During the last week of the old year the sad news reached us that Dr. Elmore Harris of Toronto, Canada, passed away in Delhi, India. Our brother was on a trip around the world in the interest of missions having started in the early fall. His death shocked us much. He was an excellent teacher of the Word of God and President of the Toronto Bible Training College, which was founded and mostly maintained by his own private means. At a time when men who contend for the faith delivered unto the Saints are so much needed, the calling away of a brother like Dr. Harris, who was comparatively young, seems, humanely speaking, mysterious. But the Lord never errs in calling His servants from sphere to be with Him when work was done. We express our deep sympathy to all his sorrowing ones.

✣

Bible Study Department.

We have now added to "Our Hope" a new department on our Bible Study Course. The reader will find it every month preceding the Notes on Prophecy. The new department will give monthly information on the Bible Study plan we have inaugurated. Communications from preachers and others who have classes in this Bible Course will be printed from time to time. Suggestions will be considered and hints given. We

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ask all interested to help us in making this part of "Our Hope" a success. We are very much gratified to know that this simple Bible Study Course has been adopted by so many people all over our land and that blessing has been the result.

✣

Saphir Books.

We carry a number of the excellent books by the late Dr. A. Saphir. Mr. Saphir was a Hebrew-Christian and had a rare insight in the Word of God. The books we recommend especially are "Epistle to the Hebrews," 2 volumes ($2.00; "The Saviour and the Sinner" (50 cents); "The Good Shepherd Finding His Sheep" (50 cents); "Christ and the Scriptures" (30 cents). To help in the circulation of these five volumes we will be glad to send them postpaid for only $2.50.

✣

Jewish Question

The book "Hath God Cast Away His People?" is now out of print. As we have no plates, we cannot print another edition. However, we shall publish the main part of this volume, the exposition of Romans xi, revised and enlarged in a special volume, entitled, "The Jewish Question." It will be a volume of some 175 pages. At the same time we shall print a cheap paper edition, which will be suitable for distribution among the Jewish people. Quite a number of Jews read this exposition and were helped by it. The late ex-President Grover Cleveland also read this book and wrote us a few years ago that he received much benefit from its perusal. We shall have the book out in a few weeks.

✣

Engagements.

Among the engagements of the Editor for February, we mention the Moody Bible Institute, Chicago, Ill., Feb. 20-March 2. The Editor expects to lecture daily to the students and he hopes to address evening gatherings in Chicago and vicinity, wherever the Lord may open a door. After Chicago he hopes to take up work in the far Southwest. Remember this oral ministry in daily prayer.

✣

Life of St. Paul.

We have been asked for a good work on the Life and Epistles of the Apostle Paul. We can heartily recommend the work of Conybeare and Howson as most helpful. The volume has over 700 pages. It has been reduced in price, and we can furnish it postpaid for $1.

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His Riches.

The little volume "His Riches — Our Riches" is still being graciously used in touching the hearts of the unsaved and helping young believers into a better knowledge of the Gospel. There is an infidel concern in this country which puts out small books in choice bindings. One finds them almost everywhere and often on the library and parlor tables of Christian homes. We have just issued a limited edition of "His Riches—Our Riches" printed on a very fine paper and bound in leather in an exquisite style, suitable for a gift at different occasions. We have done this because there seems to be a demand for it. We mail it in a box for 75 cents postpaid.

✣

We call special attention to the revised list of books appearing on the last cover of the current issue. A number of interesting volumes have been added, while others had to be omitted because they are at present out of print.

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Notes on Prophecy in this issue contain interesting items. We call special attention to them.

✣

We have been very much crowded in our little office and some of our friends who ordered books did not receive them as promptly as they expected. This was also on account of the congested condition of the New York post offices. We were sorry for it but could not help it.

In case some of the new subscribers do not get the magazine regularly, or addresses are incorrect or to be changed, we will consider it a favor if our friends will notify us at once.

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Do not forget that we send "Our Hope" to many Y. M. C. A. railroad reading rooms, libraries, foreign missionaries, etc., free. If you can help financially in this good work it will be much appreciated.

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The Masterpiece of God.

An Exposition of the Epistle of Paul to the Ephesians.

INTRODUCTION.

The Epistle to the Ephesians is one of the prison epistles of the Apostle Paul. Tychicus and Onesimus were sent by the Apostle to Colosae. Epaphras, that great man of prayer, who agonized in prayer for the Colossian believers (Col. iv:12), had communicated to Paul the condition of the church in Colosae and informed him of the threatening danger from unsound teachers. Tychicus had received from Paul the letter to the Colossians, containing such wonderful revelations concerning the person and work of Christ and the believer's fulness in Him. All the Colossian errors were met by the Holy Spirit in this Epistle and much more added. Onesimus, the runaway slave, who in believing the Gospel had become the spiritual son of the Apostle and a brother beloved to his master Philemon carried that beautiful little epistle of recommendation and courtesy to Philemon. The Epistle to the Ephesians* was also committed to Tychicus. Never before and never after were such weighty and blessed documents entrusted to human messengers.

In the Epistle to the Colossians Paul makes the statement, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God" (Col. i:25). To fulfil the Word of God does not mean, as often stated, that Paul fulfilled his min-

*Some scholars claim that the words "at Ephesus" should be omitted and that the Epistle was not addressed to the Ephesians. The evidence for it is found in the fact that the Epistle does not contain any messages of personal greetings and in other internal evidences. We believe that the Epistle was first sent to the church at Ephesus and then passed on to other places, so that it was a kind of a circular letter. The Epistle mentioned in Col. iv:16 was undoubtedly this Epistle.

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istry and was faithful in it. It means rather that to him *was given the revelation which makes full, or completes* the Word of God. The highest and most glorious revelation, which the God and Father of our Lord Jesus Christ has been pleased to give, He has communicated through the Apostle Paul. The two prison Epistles to the Ephesians and Colossians embody this completion of the Word of God. The Ephesian Epistle holds the place of preeminence. The revelation which is given in this Epistle concerning believing sinners, whom God has redeemed by the blood of His Son and exalted in Him into the highest possible position is by far the greatest revelation in the entire Bible. God is revealing His own loving heart and tells out by His Spirit how He loved us and thought of us before the foundation of the world. He shows forth the riches of His Grace and now makes known the secret He held back in former ages. *How rich it all is!* Like God Himself, so this revelation coming from His loving heart is inexhaustible. We may speak of Ephesians as the rich Epistle of the God and Father of our Lord Jesus Christ, who, rich in mercy, tells us of the exceeding riches of His Grace in kindness towards us through Christ Jesus. But even this definition does not tell out half of all the Glory this wonderful document contains. It is God's highest and God's best. How could even God say more than what He has said in this filling full of His Word.

In the Psalms we read: "The heavens declare the glory of God and the firmament showeth His handiwork" (Ps. xix:1). We lift up our eyes and behold the wonders of God's creation, which He called into existence by His Son and for Him (Col. 1:19). Here in this Epistle another heaven is opened. If the heavens of Creation are so wonderful and its depths unfathomable, how much more wonderful are the Heavenlies into which Christ has entered, where He now is seated, far above all principality and power and might and into which God's Grace has brought us in Him.

And this brings us to the reason for calling these medi-

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tations on this Epistle "the Masterpiece of God." The first *three chapters of Ephesians contain the great revelation* to which we referred above. What God has accomplished in His Son, the Lord Jesus Christ, to the praise of the Glory of His Grace; how He makes believing sinners one with His Son, sharers of His fulness and His Glory, this is the revelation of these chapters. All was planned before the foundation of the world, while elsewhere in these chapters (ii:7), the eternity to come is mentioned. From eternity *to* eternity are the boundaries of these three chapters.

The church, the body of Christ, the fulness of Him that filleth all in all, the one body in which believing Jews and Gentiles are united, the building growing unto an holy temple, the habitation of God by the Spirit and the ultimate destiny of that body, are further revelations of these marvellous chapters.

Now the central verse of these chapters is found in ii:10. "For we are His workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them." The word "workmanship" arrests our attention. *It is the Greek "Poiema," from which our word* "Poem" is derived. It is a beautiful thought in itself to think of those who are saved by Grace and united to Christ as "the poem of God." But the word "Poiema" may also be rendered "masterpiece."

Only once more is the same word found in the original language of the New Testament Scriptures. In Romans i:20 it is used in connection with the physical creation. God has produced two great masterworks in which He manifests His power. He called the universe into existence out of nothing. What He as the omnipotent One can do is seen in the creation of the heavens and the earth and in the sustenance of His creation. His eternal power and Godhead are revealed in creation (Rom. i:19-20). But the creation of the universe out of nothing is not the greatest masterpiece of God. God has done something greater. He has produced a work, which reveals Himself in a far higher degree. That greater masterpiece is the redemption

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of sinners. God took only six days to bring order out of the chaos of the disturbed original creation and to call into existence the present earth and heavens, but He spent forty days with Moses in directing him to build the tabernacle, because the work of redemption is more glorious than the work of creation. In this greater work He manifests "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places" (i:17-20). God planned for this great work before He ever created the universe and the universe was called into existence in anticipation of this greater manifestation of God's glorious power. How God planned it before the foundation of the world, the work of the Godhead in the accomplishment of it, the details of His masterpiece and the mystery connected with it, we hope to follow in this exposition.

God's creation may be studied with the telescope or the microscope. With the telescope we study the heavens and see the great constellations and millions of heavenly bodies. We take the microscope and examine the drop of water and behold there the marvels of creation. A telescopic sweep of this epistle is insufficient. The microscopic examination brings out its wonders.

"The student of the Epistle to the Ephesians must not expect to go over his ground too rapidly; must not be disappointed, if the week's end find him still on the same paragraph, or even on the same verse, weighing and judging,—penetrating gradually, by the power of the mind of the Spirit, through one outer surface after another, getting in his hand one and another ramifying thread, till at last he grasps the main cord whence they all diverged, and where they all unite—and stands rejoicing in his prize, deeper rooted in the faith, and with a firmer hold on the truth as it is in Christ. And as the wonderful effect of the spirit of inspiration on the mind of man is nowhere in Scripture more evident than in this Epistle, so, to discern

those things of the Spirit, is the spiritual mind here more than anywhere else required."*

And the more we read and study this Epistle the more we will be impressed with the greatness and the glory of the revelation it brings to our hearts. It is a theme for eternity. And how needful the study of this Epistle is for us in these days. The truths revealed will keep us in the days of apostasy and lift us above the materialistic spirit of the times. Without earnest and continued meditation made known in this Epistle spiritual growth and enjoyment are hardly possible. May it please the Holy Spirit to lead the writer and the reader into a better and deeper heart knowledge of His wonderful Grace.

(To be continued—God willing.)

The Heart At Rest.

"*The Lord is my portion, saith my soul; therefore will I hope in him.*"
Lamentations iii :24.

My heart is resting, O My God!
I will give thanks and sing;
My heart has found the secret source
Of every precious thing.
Yes! the frail vessel thou hast made
No hand but thine can fill—
For the waters of earth have failed,
And I am thirsty still.

I thirst for springs of heavenly life,
And from thyself they rise;
I seek the treasure of thy love,
And close at hand it lies.
Thus a new song is in my mouth,
To long loved music yet:
Glory to thee for all the grace
I have but tasted yet.

Glory to thee for strength withheld,
For want and weakness known—

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*Dean Alford-Prolegomena.

For fear that sends me to thy breast
For what is most my own.
I have a heritage of joy
That yet I cannot see;
But He who bled to make it mine
Is keeping it for me.

There is a certainty of love
That sets my heart at rest;
A calm assurance for to-day,
That to be weak is best;
My soul reposeth on thy truth,
Who hath made all things mine,
Who gently bends my froward will,
And makes it one with thine.

I will give thanks for suffering now,
For want, and toil, and loss;
For death that sin makes hard and slow
Upon my Saviour's cross.
Sometimes I long for promised bliss,
But 'twill not come too late—
And songs of patient faith may rise
From the place wherein I wait.

Mine be the reverent, listening love,
That waits all day on thee,
With service of a watchful heart
Which no one else can see:
The faith that in a hidden way
No other eye may know,
Finds all its daily work prepared,
And loves to have it so.

My heart is resting, O my God!
My heart is in thy care,
And while it finds its joy in thee,
Can trust thee everywhere;
The heart that ministers for thee
In thy own work will rest;
And the subject spirit of a child
Can serve thy children best.

—*Selected.*

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Foreknown and Predestinated.

Romans viii:28-30.

By John James.

"But we know that to those who love God all things work together for good, to those who according to purpose are called. Because whom He foreknew, He also predestinated to be conformed to the image of His Son, for Him to be the first-born among many brethren. But whom He predestinated, these also He called; and whom He called, these also He justified; but whom He justified, these also He glorified."

Those who love God are those who have first been loved by Him; and that not only in the way that God loves all, and gave His Son to die for all, but who also have been called by God's grace to participation in His purpose in regard to them. It is to such that God makes all things work together for good. He makes everything of present trial and discipline to contribute to our spiritual good in view of His ultimate purpose of eternal blessing. The more that this purpose of God obtains possession of our minds and becomes the object of our hope, the more will present things lose their hold upon us; and while fulfilling our duties in this life, the world will come to be seen in its true character; and we shall be delivered from "the lust of the flesh, the lust of the eyes and the pride of life." The discipline of trial and sorrow, which is usually, if not always, the portion of God's people, He makes to work together for our good by bringing us into conformity now with what He has in view for us in the future.

But our participation in this eternal blessing is not a chance thing. Those called are those whom He foreknew. But that foreknowledge is not merely that God knew what we would be; for that is a foreknowledge which He has of all alike; and which certainly, in the case of no individual of Adam's race, would establish any claim upon Him. But there are those whom He foreknew, and others of whom He says, "I never knew you" (Matt. vii:23). Why He should "foreknow" some and not others we do not know; for we are unable to discover any reason for it in ourselves; nor have we found it revealed in Scripture. If any one has more light we shall be glad to participate in it. Many a five hundred pence debtor has been forgiven, while many a fifty pence debtor has been lost. But we do know that when either the one or the other goes to God

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with the confession of his debt and that he has nothing to pay, he is forgiven (Luke vii:41, 42). That is our side of it; but the secret things belong to God (Deut. xxix:29).

Next follows predestination. "Whom He foreknew He also predestinated." It is important to observe what predestination is unto. It is always to something good over and above selection. We do not read in Scripture of any being predestinated to be lost. On the contrary, God would "have all men to be saved" (1 Tim. ii:4); and He cannot predestinate contrary to His will. Moreover, hell was not prepared for men but for the devil and his angels (Matt. xxv:41). In our text we are predestinated to be conformed to the image of His Son. In this "love with us is made perfect" (1 John iv:17), for there is no greater blessing than this that we could be brought into. It is not only the place to which we shall be brought—the Father's house, but the state in which we shall be in that place, conformed to the image of His Son. This does not mean physical likeness of feature, but internal moral likeness of sinless perfection. Then there will be no need through the Spirit to mortify the deeds of the body; for the great change at the coming of the Lord will have taken place; and "we shall be like Him for we shall see Him as He is" (1 John iii:2). We shall have no sin in us. "As we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. xv:49). All this to which we are predestinated is more than being saved. God could have saved us through Christ, but He has not only done that but has predestinated us to still more "that in the ages to come He might show the succeeding riches of His grace in kindness toward us in Christ Jesus" (Eph. ii:7).

And Christ also is to have His part in it. "He shall see the travail of His soul, and shall be satisfied" (Isaiah liii:11). He is "the firstborn among many brethren." We must distinguish what He is as "firstborn," from what He is as "Only begotten Son." The latter is His eternal Sonship, what He is in the unity of the Godhead, His Deity, which He does not share with others. The eternal life in Him, of which we partake at new birth, is divine in its character or nature, but in us it is derived and dependent life. But He is self-existent.

The second psalm is the key to what is meant by "firstborn." "Thou art my Son; this day have I begotten thee" (verse 7). It is what He is as born into the world in time—this day—"come of a woman" (Gal. iv:4). He is Man as well as God; and it is as Man that He is the "firstborn." He is both "the image of the invisible God" and "the firstborn of all creation" (Col. i:15). He is God come into the world, and makes God visible to us; and having come into His own creation, He is

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the firstborn in it. Not in point of time, but the firstborn in place and dignity. He is also "the firstborn from the dead; that He might be in all things holding the first place" (Col. i:18). He is firstborn in incarnation by virtue of His Person and His work as Creator; and He is firstborn from the dead by virtue of His Person and work as Redeemer.

But some consider that "this day have I begotten Thee" refers to His *resurrection*, quoting Acts xiii:33 *in proof*. But in that text the word "again" should be omitted. It simply reads that the promise made *to* the fathers "God has fulfilled *to* us their children, having raised up Jesus." The word rendered "raised up" does not mean resurrection unless, as in verse 34, the words "from the dead" are added. The sense is as in Judges ii:16, "The Lord raised up Judges;" and in Matt. xxii:24 "raise up seed unto his brother." If the reader will turn to Acts xiii:33, 34, he will see that both verses cannot refer to resurrection, but that 33 is incarnation, and 34 resurrection. Psalm ii:7 is also quoted in Heb. i:5, where it again refers to His incarnation. "Thou art *my Son; this day have I begotten thee*," cannot refer to His eternal Sonship, but to what He became in time, as indicated by the words "this day." It was then that He became Son *of Man*. He was also, *even as to* His humanity, Son of God. We do not merely deduce this from the circumstances of the case, reasonable though such a deduction would be; it is distinctly stated by the angel Gabriel to Mary: "The Holy Spirit shall come *upon* thee, and the *power of* the Highest *shall overshadow thee; therefore also the Holy thing* born shall be called Son of God" (Luke i:35). This was in answer to Mary's question in verse 34. It is thus that the Word became flesh and dwelt among us; Humanity and Deity becoming one in Him, so that what is true of Him as God is sometimes spoken of Him as Man; as in John iii:13. "And no one has gone up into the heaven except He who out of the heaven came down, the Son of Man who is in the heaven." God has become Man by birth of a woman, and in Him Deity and Humanity are so really one Person that it is not merely the Son of God who is in heaven, but the Son of Man. He was both in heaven and on earth.

The union of Deity and humanity in His Person is further shown by the way in which He died. As another said, "He had to be a Man to die, He had to be God to die as He did." Men had taken Him, and by wicked hands had crucified and slain Him (Acts ii:23). That was what they were guilty of; it was to put Him to death that they crucified Him. But His life could not be taken from Him, for He had not forfeited it by sin as we have. And *if His* death is to be efficacious for others,

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if it is to atone for the sins of others, it must be voluntary on His part, not taken from Him, but laid down of Himself, as He Himself said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x:17, 18). It was the last act of obedience even unto death (Phil. ii:8) of that life of spotless perfection.

This is precisely verified by the revealed events of Calvary. They crucified Him at 9 A. M., and six hours after, long before the usual time for death by crucifixion to take place, He, with strength unimpaired, "cried again with a loud voice and yielded up His spirit" (Matt. xxvii:50). So unusual was this that "the centurion who stood by opposite Him having seen that thus having cried out He expired said Truly this Man was the Son of God" (Mark xv:39). Let us beware then of seeking to find in the crucifixion the cause of His death. Had it been so, His life would not have been laid down of Himself, and, we say it reverently, it would not have had atoning efficacy. So little do we sometimes perceive what the result would be if our poor mistaken thoughts were true. Even "Pilate marvelled if he were already dead" and would not believe it until he had it confirmed by the centurion (Mark xv:44, 45). In His death, therefore, as well as in His life, the Son of God and the Son of Man were one in His Person. It was an atonement that only God become Man could make, no mere man, even if sinless, could have made it. None but He could lay down His life.

But, having spoken of His death, let us reverently consider another thing which it was necessary for Him to pass through in order that His death might have efficacy for the salvation of others; in order that it might make propitiation for our sins. Two things are the result of sin. We read, "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many" (Heb. ix:27, 28). These two things, death and judgment, had to be passed through by Christ in order to save us. But as His death was to be atoning death, leaving nothing after death to be endured, He must pass through the judgment not after death, but before it. This is what He was suffering during those three hours of darkness that preceded His death, at the end of which He cried, "My God, my God, why hast thou forsaken me?" This was the judgment that comes upon men after death, but which He bore before death, when He was bearing the sins of many; and which, therefore, left nothing more to be done after death for the salvation of all who have ever believed on Him, whether

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before the cross or since. He had vindicated God's righteousness in inflicting judgment by bearing it Himself. He made good both the righteousness and the holiness of God, so that Christ is made to be to the believer both righteousness and holiness (1 Cor. i:30). And by having the life that is in Christ, come through death, the believer is both righteous and holy, and will not come into judgment. And it is only consistent with this that both righteousness and holiness will characterise the life which he lives in the flesh.

But, it may be asked, if the duration of the judgment, when borne by Christ was only three hours, how does that atone for judgment, which in the case of the unbeliever, will never end? See Mark iii:29; Heb. vi:2; Jude vii; Mark ix:43-48; Rev. xxii: 11, etc. The reason why the judgment of the lost will never end is that the condition of guilt and defilement, in which the unbeliever dies, will never end. If he had taken the sinners place, in the confession of his sins, he would have found God both faithful to what the blood of Christ has procured for the sinner, and just because Christ has borne the judgment, to both forgive and to cleanse (1 John i:9). But that He has not done; and as there remaineth no more sacrifice for sins, he remains guilty and unholy forever. There is no new birth in hell; and Rev. xxii:11, Mark ix:43-48, distinctly reveal that there never will be.

But the Lord Jesus was personally both righteous and holy; as the Father Himself is (John xvii:11-25). Judgment had only the more brought to light His perfection, for when made sin and forsaken, He still cried, out of depths that none can fathom, "My God." From those depths went up to God the sweet savour of One perfect towards God. Righteousness, therefore, demanded that He should be heard; and "He was heard because of His piety" (Heb. v:7): so that the Father's presence is again seen to be His by His last words as, completing the perfect obedience of His life, He said, "Father into thy hands I commend my spirit." No other death was ever like that. It was the Lord's death. Even in death He was the Lord. (Compare Rom. xiv:9.) Stephen could say, as the life was being battered out of him, "Lord Jesus receive my spirit" (Acts vii:59). But of the Lord we read, "And when Jesus had cried with a loud voice, He said, Father into thy hands I commend my spirit; and having said thus He expired" (Luke xxiii:46).

Here we rest in wonder viewing,
All our sins on Jesus laid.
And a full redemption flowing,
From the sacrifice He made.

The effect of His death was immediately seen in the rending

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of the veil of the temple from the top to the bottom. The *efficacy of the blood had entered the holiest, and this was God's* answer to it. His resurrection is, therefore, the justification of every one who believes in Him.

Then He becomes not only the firstborn by His birth, but the firstborn among many brethren in resurrection from the dead. Death and judgment are now behind Him, and are, therefore, behind every one who has life in Him. The believer will never come into judgment (John v:24); and if death does come to him, it is only because his mortal body has not been quickened, but, instead of that, corruption will put on incorruption when the body is raised. Thus Christ, raised from the dead, manifests in His own Person the relation of every believer to death and judgment. Both are behind him. He has "annulled death, and brought to light life and incorruption by the glad tidings" (2 Tim. i:10).

This brings us to the next thing, "called." This calling is not by the law, but by the Gospel. The law gives nothing to *us whatever; it demands from us that we shall be what we were* made to be by God's creation before sin came in; and it condemns us for not being that. But the Gospel is God's call to receive from Him all that He so freely gives to us in Christ. That call is effectual when it reaches the conscience and convicts of sin, and brings us in repentance to confession of our sins. "Father I have sinned against heaven and before Thee, and am no more worthy to be called *thy* son" (Luke xv:21). That is all; what God desires is then accomplished; there is "truth in the inward parts" (Ps. li:6). To that soul belongs everything that Christ has done for sinners. It is true that not one of us would ever take the sinner's place if left to ourselves. Therefore, God must act in us as well as for us if any are to be saved. That is the reason we read, "Whom He did predestinate them He also called." It is God carrying out His own predestined purpose and making it effectual; so that if all alike would reject it, some shall have it. 'The Gospel is preached *to all, and as many as are ordained to eternal life believe* (Acts xiii:48). This is stated as the principle on which God was working through Paul at the beginning of his first missionary journey. But for this there would be no result whatever to the *preaching of the Gospel.* (*Compare Rom. ix.*)

The next thing, therefore, is justification. "Whom He called, them He also justified." This is what the sinner needs; and it is the triumph of God's grace that He not only forgives but He justifies. Love, goodness, mercy, could forgive; righteousness alone could justify. And although "Jehovah, Jehovah God, is merciful and gracious, and abundant in goodness and truth,

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keeping mercy for thousands, forgiving iniquity and transgression and sin," yet not one of these attributes could be put into operation on behalf of the sinner merely because of love and mercy; there must be a way made by which it will be righteous to forgive. When that is done forgiveness becomes justification. This accounts for the way in which Paul quotes Psalm xxxii:1, 2, in Rom. iv:6-8. The forgiveness of the psalm becomes imputed righteousness in Romans. It is righteous forgiveness, founded on Christ's work of expiation; so that the justified man is righteous before God. God has justified him.

Sanctification is not mentioned here. It is not the theme of Romans, as it is of Hebrews. In Romans we are "justified by His blood." In Hebrews "we are sanctified through the offering of the body of Jesus Christ once." Romans has the throne of God and guilt in view. Hebrews has the holiest and fitness for it in view. As we are headed up in Christ by the life which we have received from Him, the fruit of His death becomes ours, cancelling all that we were in Adam, and possessing Him for our life, He is made to be to us righteousness and sanctification; so that in Him we are righteous and holy. "As He is so are we in this world" (1 John iv:17).

Finally we have "whom He justified, them He also glorified." The glory of God is already ours in title, although we have not yet actually reached it. Justification by the blood entitles the believer now to the glory of God. (See Romans v:1, 2.) In fact, it is already true of Christ. Christ is glorified; and as the believer is identified with Christ, he is said to be "sitting in Him in heavenly places." Not yet sitting with Him, but in Him (Eph. ii:6). Sitting "together" in this Scripture means that Jew and Gentile are in the same blessing. When it is heavenly blessing the Jew has no priority over the Gentile (*Eph. iii:8*), *both alike are in the highest blessing it is possible* to be in. Only in the call to earthly blessing, and the earthly kingdom will the Jew have the priority; when the Jew will be the channel by which the blessing will reach the Gentile. The new birth and justification are necessary for salvation, and are, therefore, necessary for every sinner whether called to earthly or to heavenly blessing. This explains the Lord's words to Nicodemus, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (John iii:12.) It is not that new birth itself is an earthly thing, but that is was necessary for the earthly kingdom promised in the O. T. And it is also necessary for the heavenly kingdom in which all will participate who have part in the first resurrection; which will comprise all the dead in Christ from Abel to the completion of the first resurrection in Rev. xx:4, and not the

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church, the body of Christ, only. The first resurrection and the rapture are kingdom truths, and consequently find a place in the parables of the mysteries of the kingdom in the words "gather the wheat into my barn." The fact that this is spoken in parable proves that it is a thing kept secret from the foundation of the world. (See Matt. xiii:35.) It is a mystery or secret of the kingdom, not revealed in the O. T., but, for the first time, revealed in Matt. xiii. It is the last event of the parable. Its fulfillment brings the time of the mysteries of the kingdom to an end. What is further revealed by the Lord, in addition to the explanation, is spoken, not in parable, but in plain speech, because it does not belong to the time of the mysteries, but to the time not kept secret, but already revealed in the O. T. Matt. xiii:40-43 is not explanatory of the parable, but is additional to it. It states what will take place afterwards, in the time to which the parable cannot apply, because it is a parable of the mysteries of the kingdom; a time which began at Pentecost and ends at the rapture. That is to the time kept secret from the foundation of the world.

But to return. The words "them He also glorified" are in the past tense because Christ having been already glorified, the purpose of God in regard to us is manifested in the glory given to Christ as Man. Not His essential divine glory, in that He is alone. But his glory as the first born of many brethren is that in which we share. Let all of earth and earth's glories then sink into their utter insignificance, and let us humble ourselves now, refusing the world's glory and all its rewards, for he that humbleth himself shall be exalted. When that time comes, man's day will be over, and the day of the Lord will have come.

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Eternal Punishment, Scripture Testimont.

By Walter Scott.

We regard the eternal punishmeot of the wicked as a vital subject. The everlasting anguish of the lost is horrible to contemplate. The never dyiog worm and quenchless fire are figures undoubtedly, but figures of what? Of endless agony (Mark ix). It is with trembling pen that we trace these dread lines of coming wrath, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv:11). The last echo of eternity is a wail of anguish from the lost of the human race "in the lake which *burneth* with fire and brimstone: which is the second death" (Rev. xxi:8).

All arguments for the non-eternity of punishment drawn from a *human* conception of God's character are absolutely useless. The moral glory and perfection of the infinite and eternal Being of God is the measure of His love and of His burning indignation against sin. Both love and wrath flow from His nature—from what He is as love and light. The attributes of love and justice are each absolutely perfect, and co-exist in Him. Both are necessarily eternal, and you can no more limit the one than the other. God in the majesty and glory of His Being has been sinned against, the consequences therefore are eternal—*must* be so. God alone can assure me what sin is, and determine its adequate punishment. Sin in its awfulness necessitated an infinite sacrifice. Were the penal consequences of sin terminable, why an *infinite* sacrifice to avert these? Surely the sacrifice must be in moral correspondence to sin in its nature and consequences.

Eternal punishmeot is unpopular at all times. It is openly denied by many, and ignored by vast numbers of ministers and professiog Christians. In fact, it is rarely

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alluded to in the pulpit ministrations of the day. "Hell," "fire," "wrath," are regarded as vulgar words, and must not be uttered to ears polite. Love is extolled, yea, is deified. Love is God, so thinks, and says, and preaches the Devil's Church of this our century. The most successful preachers and evangelists of all time were men who fearlessly denounced sin, and with no bated breath proclaimed the eternal doom of the lost. But where are such men to-day?—few and far between. There is no such thing in Scripture as any one truth independent of another. Truth is one. Whittle down the tenth of eternal punishment, deny it, ignore it, and your unholy work will result in exceedingly loose views of sin, of the holiness of God, and of the sacrifice of Christ.

We attribute much of the prevailing lawlessness, and growing contempt of Divine Authority in the Church and State to the denial of eternal punishment. Were you to remove the penal code from the statute book of England, you would open the flood-gates of human passion and sin, and life would become intolerable. Hell would hold high carnival in this or any country where the punishment of crime ceased. No hope of alleviation or termination of the sufferings of the lost in the lake of fire dare be entertained. Their situation is absolutely hopeless. To the appeal of the rich man in "Hades" (Luke xvi:13 R. V.) for one drop of water to alleviate his agony, Abraham answers, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." In light of this solemn statement from the other world, how baseless the delusion of a gospel after death. There is a great and impassable gulf fixed between the respective abodes of bliss and misery.

Death fixes the state or condition of each responsible person. The state is immutable and eternal. Each inhabitant of heaven and hell continues to act in consonance with his nature. Neither sin nor holiness ends with this life. We quote the deeply solemn words of Revelation xxii:11 R. V., "He that is unrighteous, let him do unright-

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eousness still: and he that is filthy, let him be made filthy still: and he that is righteous let him do righteousness still: and he that is holy, let him be made holy still." Here, then, are two classes of bad as opposed to two classes of good. But each one in time and eternity, equally *after* death as before it, acts according to the truth of his nature. There *is* sinning in Hades; there *will* be sinning in the lake of fire. In eternity sinning and suffering are united, equally to holiness and happiness. But not only are these things permanently fixed in the eternal state, but they are being added to: see marginal note to Revised. Increased and increasing sin! Increased and increasing holiness!

There are three expressions in our English Bible which denote *eternity*. We give a selection of each confined to the New Testament. "The things which are seen are temporal." This is characteristic of the Old Testament, hence we read of the *everlasting* hills; and, ordinance for *ever*: keep thy law for *ever and ever*. Words in the New Testament which can only express endless duration are employed in the Old Testament to signify the duration of things so long as they exist.

1. Eternal or Everlasting, both represented by the same word in the Greek.

The endless Being of God.	Rom. xvi:26.
His eternal power and Godhead.	Rom. i:20.
Salvation is eternal.	Heb. v:9.
Life is eternal.	John vi:54.
Redemption is eternal.	Heb. ix:12.
Glory is eternal.	1 Peter v:10.
The inheritance is eternal.	Heb. ix:15.
The consolation is eternal.	2 Thess. ii:16.
Judgment is eternal.	Heb. vi:2.
Suffering the vengeance of eternal fire.	Jude 7.
Cast into everlasting fire.	Matt. xviii:8.
Go away into everlasting punishment.	Matt. xxv:46.
Punished with everlasting destruction.	2 Thess. i:9.
Reserved in everlasting chains.	Jude 6.

2. For Ever.

The Creator blessed for ever.	Rom. i:25.
The Son abideth for ever.	John viii:35.
Christ abideth for ever.	John xii:34.

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Jesus Christ, the same *for* ever.	Heb. xiii:8.
Believers perfected for ever.	Heb. x:14.
Believers will live *for* ever.	John xi:51.
The mist of darkness reserved for ever.	2 Peter ii:17.
The blackness of darkness for ever.	Jude 13.

3. For Ever and Ever.

The life of Jehovah is for ever and ever.	Rev. x:6.
The glory of God is for ever and ever.	Gal. i:5.
The throne of the Son is for ever and ever.	Heb. i:8.
The reign of the saints is for ever and ever.	Rev. xxii:5.
Tormented for ever and ever.	Rev. xx:10.
Smoke ascendeth up for ever and ever.	Rev. xiv:11.

Thus the eternity of God in His Being; the life of the righteous; the eternal reign of Christ and of His saints are affirmed *in the same terms* as express the eternal doom of Satan, of his angels, and of the lost of the human race. God's eternal existence, the believer's eternal blessedness, and the eternal duration of the punishment of the wicked must stand or fall together. The thought of limitations cannot for a moment be entertained.

The denial of eternal punishment MUST involve either of two frightful consequences. First, the ultimate restoration of all the lost in the lake fire; or, second, the utter extinction or annihilation of all the inhabitants of Hell. If you hold the former, then it follows that the lost will be restored apart from new birth and the blood of Christ; if the latter, then you deny the origin of man's creation, God breathing into his nostrils the breath of life—life of and life from God (Gen. ii:7)—you reduce man to the level of the beast. But neither the restoration of the lost nor their extinction can find a shred of Scripture in support of the baseless theory.

The eternal punishment of the Devil, and lost men and fallen angels, is as clearly taught in the Scriptures as the sun shines in the heavens.

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Current Events and Signs of the Times
In the Light of the Word of God.

Russia's attitude. The Russian Empire has been very much in the foreground of late. The treaty of 1832 was abolished by the U. S. Senate. This was mostly brought about by Jewish influences. In connection with this incident the Russian bear has shown its teeth. The hatred against the Jewish race is not on the wane in the great northern empire. Antisemitism is as strong as ever and it is only a question of time when other fierce outbreaks against the Jews will occur. The Word of God speaks repeatedly of a great Northern power, of the time of the end, the enemy of Israel. That power is Russia.

Still more significant is Russia's abominable behaviour against Persia. During the past three or four years Russia's aim has been to extend her dominion southward and find an outlet into the Indian Ocean. Steadily she has laid her plans to annex Persia. The success of this movement is only a question of time as Russia's troops are already in possession of Persian territory. Recently they massacred hundreds of innocent women and children. In Ezekiel xxxviii is found an unfulfilled prophecy. All students of the prophetic Word are agreed that Gog and Magog, the chief prince of Rosh, Meshech and Tubal (xxxix:1) is Russia. Russia during the end of the age will head a great confederacy of nations to invade Israel's land once more. In the list of nations which are joined to Gog and Magog, Persia is mentioned (verse 5). Russia by her fierce hatred of the Jews and forward movement in Central Asia is preparing for her destiny and final complete overthrow.

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Lawlessness, violence and murder. The confession of the McNamara brothers has brought to light an awful condition of things. It seems these men for years resorted to deeds of violence and are responsible for the lives of a number of people, Behind them others stood who are equally responsible. What the investigation now in progress will bring to light remains to be seen. The current of anarchy is far stronger than it is generally known. We quote from one of the leading dailies of New York City:

American Socialism made a fool of itself over the McNamara case, and a very dangerous fool at that. The McNamaras were not Socialists, but no labor leaders were so virulent as the Socialists in denouncing the arrests. No labor leaders used such incendiary language as the Socialists in seeking to convince the country that these men were martyrs who were about to be murdered by a bloodthirsty capitalism.

Mr. Debs practically defied the courts to convict the McNamaras. Immediately after their arrest, the "Call," the organ of the Socialists in New York, said: "The same attempt is made to arouse public fury not so much that the McNamaras may be murdered, but in order that the working class may be beaten into submission." Everywhere Socialists seized upon the incident to preach a more vindictive gospel of class war.

Even when the stunning confession became public, no Socialist leader expressed the faintest degree of horror at the crimes that had been committed. They were all engaged in reviling the confession as a "plant" to injure the Socialist ticket in the Los Angeles election. It was not until the country had begun to appreciate the full significance of the pleas of guilty that Socialist leaders suddenly discovered that they were opposed to the use of dynamite in advancing their doctrines. But they had been preaching a class war in language that led logically to dynamite and murder. If social and economic conditions in this country are one-tenth part as bad as Socialist orators and writers pretend, workingmen would be justified in resorting to any weapons to release themselves from an intolerable slavery.

The fact of the matter is that under its irresponsible leadership American Socialism has been dealing in an incendiary demagogism that must inevitably turn such minds as those of the McNamaras. Socialism cannot shirk its share of the responsibility and throw all the blame upon organized labor. Its language has consistently given the lie to its own doctrines.

Socialistic Sunday Schools. The remarkable rise and spread of Socialism is baffling the statesmen of all nations.

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In this country, in Germany, England and other lands the rising generation is being taught systematically the principles of Socialism and the hatred of the rich. The following is a report of what is done in this direction in England:

"The character of the ideas taught in the Socialist Sunday Schools established in England for the purpose of making Socialists out of children has served as a basis for protests to the newspapers. One writer asserts that this conversation took place in such an institution:

The Teacher—Can a boy socialist be a Boy Scout?
Answer—No, comrade.
The Teacher—*Why cannot a boy socialist be a Boy Scout?*
Answer—Because a Boy Scout has to salute the Union Jack.
The Teacher—Why must not a boy socialist salute the Union Jack?
Answer—Because the Union Jack is an emblem of oppression and slavery."

It is dreadful to think what the harvest will be ere long from this kind of seed. "Despising authorities and speaking evil of dignities" (Jude vii) is one of the predicted marks of the apostasy. Utter lawlessness cannot be far away. The restraining power in the world, the Holy Spirit, holds it still in check.

Jewish Sympathy for Turkey. Jewish sympathy in the Italian-Turkish war is altogether on the side of Turkey. Especially marked is this interest among the millions of Jews living in Russia. A number of young Jews departed recently from Kieff to enlist in the Turkish army at Constantinople.

The formation of similar groups is also reported from Lodz and Warsaw. Jewish sympathy with Turkey is not confined to Zionist circles. Although every allowance is made for the exemplary treatment of Hebrews in Italy, the Jews in Russia feel that the blindness of European diplomacy to a sense of wrong is also responsible for the indifference of the latter towards their own sufferings.

The Russian press, true to its tradition, regards the war as a product of Jewish intrigue. The *Sviet* asserts that the Young Turk Committee, "with its Jewish majority, has brought about the war." M. Menushikoff (in the *Novoe*

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Vremya) states that Abdul Hamid's refusal to grant Palestine to Dr. Herzl cost him his throne, and now the Young Turks, in this turn, pay for their failure to satisfy the Zionists.

Making Sport with God's Law. The Holy Law of God is often ridiculed. Apostate Jews and apostate Christians laugh at the divine statement that God wrote the ten commandments upon the tables of stone. Others speak of revising the commandments and recently there appeared in the daily papers humorous ten commandments for wives and a similar set for husbands, mocking God's commandment and law, which is holy, just and good (Rom. vii:12). All this shows the spirit of the age.

Question Column.

No. 485. Kindly explain John xx:23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Also Matt. xvi:19: "And I will give unto thee (Peter) the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on esrth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Also Matt. xviii:18: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

As these passages convey authority, or rather create responsibility, to bind and loose, and apparently to remit and retain sins, they have, of course, been laid hold of by the Synagogue of Satan (Rome) to attach the authority of heaven to her acts. At the outset we may be quite sure that there is nothing in the Word of God to give authority to, or that sanctions evil. The injunction of the Apostle John is clear and simple as to that. Ecclesiastical evil

was being forced upon the church by one who loved to have the pre-eminence. The apostolic word is "Beloved, follow not that *which is evil, but that which is good. He that doeth good is of* God; but he that doeth evil hath not seen God" (III John a). God never decrees anything contrary to His own nature. Any one who seeks to *bind the consciences of God's believing people to what is* contrary to the nature of God is not a servant of God. He is acting for another master, Satan, transform into an angel of light, although he may not know it.

First, as to John xx:23, let us look closely at the passage. In Bagster's Interlinear Literal Translation it is rendered thus: "Of whomsoever ye may remit the sins they have been remitted to them; of whomsoever ye may retain, they have been retained." This is the true rendering of the Greek Tense, "have been," instead of "are." Any one can confirm this by reference to the tenses in Newberry's Bible. The sins have first been remitted or retained in heaven: the doing so on earth is carrying out what has already been done in heaven, and in no way precedes it. It is not because they are remitted on earth that they are remitted in heaven. It is the reverse of that.

Then why are they remitted or retained in heaven? First notice that it is not some particular sins that have been confessed, that are remitted or retained, but the *whole* of the person's sins. The persons are forgiven all their sins for ever. They stand forgiven in contrast to those not forgiven. *The only thing that can make that* difference between those who are all alike sinners is the faith of the Gospel. Those who believe are forgiven, those who disbelieve *are not. God knows each one who believes and who rejects the* Gospel, and their sins are forgiven or retained in heaven first; then the verse gives authority to assure believers of that, and unbelievers to the contrary.

This is further proved by the context. First the disciples are sent forth. "Jesus therefore said to them again, Peace to you: as the Father has sent forth me, I also send you." This, we know from other Scriptures, was to preach the Gospel. For this they needed the Holy Spirit. "And having said this He breathed into them, and says to them, Receive the Holy Spirit." The breathing into them was not the gift of the Spirit; they did not receive the Spirit until the day of Pentecost; it was an action symbolical of the fact that every believer receives from Christ the quickening Spirit (1 Cor. xv:45), His own life in resurrection. Having that life, in all the value of His work on the cross, they are qualified to receive the Holy Spirit; whom they received on the day of Pentecost; and whom every believer now receives when He believes. Then follow the words authorizing them to remit or retain the sins of those who, having heard the Gospel, believe or disbelieve. Many such instances are narrated in the Acts. See Ch. viii:20-23 and xiii:38-41.

There is not an instance in Scripture of an apostle setting up to receive confessions, nor to either remit or retain such sins as are confessed or to prescribe penance. All such action is satanic. It is coming between the soul of the sinner and God; the reverse of what Christ, the true Priest, does. He, instead of saying we cannot go to God directly for ourselves, is the One who enables us to do that. See Heb. vii:25; ix:11-28. He became High Priest when He was anointed by the Holy Spirit coming upon Him as a dove (Matt. iii:16, 17). He was a Priest "to make propitiation for the sins of the people" (Heb. ii:17). He was also the sacrifice, and "He offered Himself without spot to God" (Heb. ix:14). And He now "ever lives to make intercession for us" (Heb. vii:25).

As to binding and loosing, the authority was first given to Peter, in connection with the keys—the symbol of authority to administer the kingdom. Then the apostolic succession is found, as far as this goes, and no farther not in the clergy, nor the pseudo priests of Rome, nor in the Pope, but in the true church, the "*ecclesia*," or called out ones of God. See Matt. xviii:15-20. We quote vs. 18: "Whatsoever ye shall bind on the earth, shall be bound in the heaven; and whatsoever ye shall loose on the earth shall be loosed in the heaven." The Greek tense of "bound" and of "loosed" would make these words read "having been and being bound," and "having been and being loosed." (See Newberry Bible.) That is, it is first bound and continues to be bound in heaven, so that instead of heaven being bound by the actions of fallible men on earth, it is the reverse. It cannot be bound on earth unless it has already been bound, and continues to be bound, in heaven. How may we know if it has been bound in heaven? If it has the certain authority of Scripture, not otherwise.

A case of sin being bound by apostolic authority is that in 1 Cor. v:5. And that the church is to do the same now that we have no apostles, is seen in 1 Cor. v:13. See also 1 Tim. i:20. For an instance of loosing see 2 Cor. ii:6-8.

The subject calls for a more detailed exposition than we have space for in the Question Column. But if the reader will refer to and study every Scripture cited, we think our meaning will be clear, whether he agrees with it or not.

No. 486. Please explain the meaning of the phrase "the Lord's Day" (Rev. i:10), considering also if it means the same as "the first day of the week" (Acts xx:7), or if it is synonymous with "the day of Christ" (2 Thess. ii:2).

After having fully considered the views of esteemed brethren who differ from us (and from one another), our own conviction is that when John wrote "I became in the Spirit on the Lord's Day," he did not mean that he was transported in spirit into the day of the

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Lord. *First*, because that which he then saw was the Lord Jesus in the midst of the seven lampstands, holding the seven stars in His right hand, and who dictated the seven letters to the seven assemblies in Asia. That is, he was occupied with the things concerning the church during its sojourn on earth at the present time; and not with the things of the day of the Lord. *Second*, because it is evident that being in the Spirit on the Lord's Day came to an end when the seven letters were dictated. *Third*, when John saw the judgments of the day of the Lord,* it was "after these things," and he became in the Spirit a second time, and was caught up to heaven and saw not lampstands on earth, but a throne in heaven. This, and the breaking of the seals of the seven sealed book, introduces the judgments of the day of the Lord during the 70th week of Daniel, as related in Matt. xxiv:1-44. None of this can take place until after the church is gone from the earth. Consequently John did not see the judgments of the day of the Lord from an earthly standpoint. Those who make Rev. i:10 to read "I was in Spirit in the day of the Lord," involve themselves in the error that John saw these judgments on the world when he was on earth, which would indicate that the church will be on earth at that time, instead of having been caught up to heaven as John was (Rev. iv:1-3). *Fourth*, an exact translation is not "the day of the Lord," but "the Lordly Day," exactly as "the Lord's Supper" (1 Cor. xi:20) is "the Lordly Supper." This accounts for the name given to the day. The early church came together on the first day of the week to partake of the Lord's supper (Acts xx:7). It was a supper characterized by the remembrance of the Lord (1 Cor. xi:23-26). So the day on which this was done became characterized by it also: in fact, it is a matter of church history that the first day of the week came to be called the Lord's Day. It was also the day the Lord rose from the dead; and it was the day he chose on which to appear in the midst on two occasions (John xx:19, 26). It was also the day on which the Holy Spirit came down and baptized the disciples into one body in Christ, making them to be the body of Christ (Acts i:5; ii:1-4; 1 Cor. xii:13).

And the Lord's Day begins the week. The Sabbath ended it. We begin with peace made by the blood of His cross (Col. i:20). The Sabbath rest would have to be earned by having kept the whole

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*Not the day of Christ. 2 Thess. ii:1, 2 should read: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and our gathering together to Him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter as [if it were] by us, as that the day of the Lord is present." The day of the Lord is the time of the world's judgments. The day of Christ will be the time of the saints' joy (Phil. ii:16).

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law perfectly all the previous days of our life; but none ever attained to it, nor even can. How significant is the fact that when Christ took our place and was made sin for us, there was no Sabbath for Him. He was in the grave all the Sabbath day; and the first day of the week, being the resurrection day, becomes the eighth or the new creation day. Thank God we leave all the old behind forever, and already enter upon new creation joys and blessings in Christ and through Christ and His work (2 Cor. v:17-21).

The book of Revelation is divided into three parts by the Lord Himself. "Write, therefore, what thou hast seen, and the things that are, and the things that are about to be after these" (Rev. i:19).

1. "What thou hast seen" (chap. i:9-18).
2. "The things that are" (chaps. i:20—iii:22).
3. "The things that are about to be after these things" (chaps. iv:1—xxii:5).

After chap. iii the church is not seen on earth but in heaven, symbolically represented by the twenty-four elders. Chaps. iv and v; vii:11-13; xi:16-18; xix:4. That there will be believers on earth during that time, some of whom will suffer martyrdom, we see from chaps. vi:9-11; vii; xi; xiv; xv:2-4; xx:4.

Those who refuse to be controlled by the three divisions which the Lord points out are in hopeless confusion in their interpretations and appreciations of what is in the book. The time is at hand for the fulfillment of what is revealed in it in vision, sign and symbol.

No. 487. Is Antichrist the first beast of Rev. xiii or the second beast?

The first beast is the resurrected Roman Empire as it will be in the last half of the 70th week of Daniel. The second beast is the Antichrist of the Jews, during the same period. He is the "king" of Dan. xi:36. "The man of sin" of 2 Thess. ii:3. "The false prophet" of Rev. xvi:13; xix:20.

No. 488. Please explain Malachi iv:3, who shall tread down the wicked, and when shall this take place?

The wicked will be the enemies of Israel in the last half of the last week of Daniel. Israel will tread them down; a figure of complete victory over them. It will be when the Lord rescues them by His appearing. Compare Zec. xii:3.

No. 489. Will the 70th week of Daniel ix:24 begin immediately after the removal of the church from the earth; and will the Lord appear at the end of the 70th week?

The coming of the Lord for the church and the last week of Daniel are not connected. We only know that the church will be

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removed some time before the 70th week begins; but how long before we are not told. There is no date to the coming of the Lord, nor is anything dated from it. It is different with the appearing of the Lord. That will be at the end of the week. We trust our readers will not let their faith stand upon our word, but that they will prove it from Scripture for themselves.

No. 490. To what time, and to what people, does the parable of the ten virgins apply?

In addition to what we said in answer to question No. 473, to which we refer the reader, we point out the correct division of the subjects in Matt. xxiv and xxv.

(1) Matt. xxiv:1-44. Spoken in plain speech. The remnant of Israel during the 70th week of Daniel. Verses 4-14, the first half of the week. Verses 15-44, the last half. This is speaking generally. Some things in the first half will continue through the whole week of seven years.

(2) Verses 45-51. A parable; therefore it applies to Christian times. The faithful and evil servants, and their conduct during the Lord's absence. Compare Luke xii:41-48.

(3) Matt. xxv:1-13. Another parable of the present time.

(4) Matt. xxv:14-30. The parable of the talents. Compare and contrast Luke xix:11-27. Both apply to the present time, as do all the parables of Matt. xiii.

(5) Matt. xxv:31-46. Plain speech. The judgment of the living nation on the earth by the Lord at His appearing.

When Israel and the nations are the subjects, it is plain speech. When it is the present time of the "mystery" of the church, it is in parables.

The Kerry Boy And The Lost Sheep.

One evening at the close of a cold February day in Kerry, Ireland, there was a knock at the door. A poor man wished to see me. I had never seen him before, and he introduced himself by asking pardon for coming at such a late hour, but he had one son, and he feared the boy was dying.

I rose immediately, and followed him. The cabin was perched on the mountain-side, and so isolated that I could

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scarcely feel surprised at not having discovered it before.

We entered the miserable hovel. An old woman rose as I entered, and with the natural courtesy of the Irish poor offered me a low chair. In one corner of the hut, on a heap of straw, lay the boy. He was about seventeen years of age, and in the last stages of consumption.

I told him as quitely as possible why I had come, and put a few simple questions to him as to his hope of salvation and the eternal world to which it was evident he was fast hastening. He appeared totally unconscious of my meaning, but I discovered from the few words he uttered that he had heard something of God and future judgment, but he had never been taught to read. The Holy Scripture was a sealed book; he was altogether ignorant of the way of salvation, and his mind on this all-important subject was an utter blank. I was struck with dismay, and almost with despair. Here was a soul on the verge of eternity, and in utter darkness. What was I to do? I raised my heart to God for guidance and instruction to put the way of salvation clearly before him, and then I said,

My poor boy, I fear you are very ill.

Yes, he replied.

Have you had this cough long?

A long time—nearly a year.

How did you catch it? A Kerry boy is used to cold air.

Ah! he answered, so I was till that terrible night nearly a year ago when one of the sheep went astray, and my father sent me to search for it. The snow lay thick upon the ground, and the cold wind pierced me through and through; but I didn't mind, as I was anxious to find father's sheep.

And did you find it? I asked, with increasing interest.

Oh, yes! I never stopped till I did.

And how did you get home?

I just laid it on my shoulders and carried it home.

And were they not all rejoiced to see you?

Sure enough, and that they were—father, mother, the neighbors and all.

Wonderful! I thought. Here is the whole gospel story.

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The sheep is lost. The father sends his son to seek it. The son goes, seeks, suffers, finds, lays the lost sheep on his shoulders, brings it home, and rejoices over it with friends and neighbors.

I opened my Bible and read to the dying lad four verses in the fifteenth chapter of Luke. He at once saw the likeness, and followed me with deep interest while I explained to him the meaning of the parable.

The Lord graciously opened his heart to receive the things spoken; he understood, he believed, and he accepted Christ as his Saviour. I never saw a clearer proof of the power of the divine Spirit to apply the word of God.

He lived but a few days, and died peacefully with the words, "Jesus, my Saviour and my Shepherd," on his lips.—*Selected.*

March! March!

March! March! March! Earth groans as thry tread;
Each carries a skull, going down to the dead.
Every stride, every stamp, every footfall is bolder:
'Tis a skeleton's tramp with a skull on his shoulder.
But oh! how he steps, with high tossing head,
That clay-covered bone, going down to the dead.

COXE.

March! March! March! How lightly they tread,
Looking up to that One who rose from the dead.
Every stride, every step, every footfall is bolder:
'Tis a sinner draws nigh, with a load off his shoulder.
And oh! how he steps, looking up to his Head,
Who triumphantly rose from the midst of the dead.

J. WILLIAMS.

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The Heart of the Lesson.

THE WISE MEN LED BY THE STAR.

(Feb. 4. Matt. ii:1-23.)

Golden Text, Isa. xlv:22.

Daily Readings.

M. 29, Num. xxiv:1-19; T. 30, Isa. xlv:12-25; W. 31, Joel iii:1-21; Th. 1, Acts x:1-6, 30-48; F. 2, Rom. xi:21-36; S. 3, Eph. ii:1-22; Su. 4, Matt. ii:1-23.

I. Lesson Outline.

1. Guided to the Born King (verses 1-12). 2. The Rejection and Persecution of the King (verses 13-18). 3. The Child Home of the King (verses 19-23).

II. The Heart of the Lesson.

Matthew's Gospel is pre-eminently the Gospel of the kingdom; and Christ is here presented as the King of Israel. So that while we drew many helpful spiritual lessons from it, we must ever bear this in mind in all our study of the portions assigned. Amid the awful spiritual and moral darkness that covered the world; and in which men were groping as the blind for the wall, Christ came as the Light of Life to poor perishing sinners. How exceedingly appropriate then that the heavenly star should guide these men of the East to the feet of the Babe who had come, a Light into the world. In exact fulfilment of the prophecy of Isaiah, "Gentiles came to the light, and Kings to the brightness of His rising."

But while the Gentiles were prepared to worship and to give of their treasures to the new born King, to the Nation of Israel the Messiah was far from welcome. With an Edomite upon the throne of David through their own conniving and sufferance, and with their hearts and lives occupied with a mere dead formalism they were in no state to welcome their King. Nor would the professing Christian world be any better prepared to welcome the Lord of glory when He comes again in power. That coming will create even greater disturbance than did the first advent (Rev. E. Rev. vi:12-17).

Led to the Saviour the overflowing hearts express themselves in worship and the presentation of appropriate gifts, even as in the coming day there will be worship and praise to the worthy One who has redeemed us to God by His blood. While the world at

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large will offer its gifts to Him (Psa. lxxii:10, 11). The One who guided them to Bethlehem directed their homeward journey and thwarted the purpose of Herod by providing a hiding place in Egypt for the Baby King. Here as ever the wrath of man is restrained by the Lord and made to fulfil His purpose and glorify Him.

With the enemy passed from the scene, the Lord directs Joseph in his return to the Land of Israel, and to that special place in the Land which should speak in its lowliness of the emptying of Him who had come into the world as the Saviour of His people, as of the Gentiles too, and of the world itself. An humble Nazarene He ever was while here; and pre-eminently so when He endured the cross in the bearing of our sins in His own body in redeeming love and grace. Every prophecy concerning that first advent was most accurately fulfilled, and this only argues the complete literal fulfilment of every prophecy concerning that coming advent in glory and power which is hastened on apace. To this the heart responds, "Even so, Come Lord Jesus. Come quickly."

THE BOY JESUS IN THE TEMPLE

(Feb. 11. Luke ii:40-52.)

Golden Text, Luke ii:49.

Daily Readings.

M. 5, Ex. xxv:1-22; T. 6, 1 Sam. iii:1-21; W. 7, 1 Ki. viii:1-11; Th. 8, Psa. cxxi, cxxii; F. 9, 1 Cor. iii:1-21; vi:19, 20; S. 10, Heb. ix:1-15; Su. 11, Luke. ii:40-52.

I. Lesson Outline.

1. The True Growth of Christ (verse 40). 2. The Missing Saviour (verses 41-45. 3. His Father's House (verses 46-50). 4. The Subjection of our Lord (verses 51, 52).

II. The Heart of the Lesson.

In Luke our Lord is before us as the Perfect Man; and all in the Gospel serves to set Him in this light. The genealogy is traced to the first Adam; and here, as in no other Gospel, we have a glimpse of the early life of Christ. But remember that our Lord was not the abnormal prodigy that tradition makes Him out to be. Nor were there any miracles wrought in that time prior to His public ministry (John ii:11). Everything was in place and season with Him who was the Perfect Man of Psalm 1 (cf. verses 3 of that Psa.).

The glimpse that we have here of the true growth of the boy Jesus is one of the greatest and most unfathomable of mysteries. As God in His uncreated Deity growth would be an impossibility; but as a Perfect Man it was a divine necessity. But ever a true growth and a godly increase in grace. The Word of the Lord would be the abiding man of His counsels; and in knowledge through that would He grow. This is what we have portrayed in Psa. xvi:7 and similar Scriptures.

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The yearly journey to Jerusalem would afford many opportunities for this line of development; and at the law age we find Him tarrying behind in that Father's House as recognised by the Jewish people. O wondrous scene! The One who as God dwelt between the Cherubim, and had been in that house from the very beginning, is now seen there as a lad, sitting among the doctors of the law. Yet even here nothing is out of place. He is not *talking, but listening; and eagerly asking questions about the Word* of the Father. Only replying to these men when Himself questioned: this was the Father's business for Him then, the increase in the knowledge of the things of God. And this was His work for thirty years. Remember that no time spent by us over the *study of the Word is at all lost time. Christ has sanctified Bible* study by His own example. And we are asked to ponder the very Word that He studied and that gave knowledge to Him.

But Nazareth and not Jerusalem was His place for the time. He does not attempt to be a *boy preacher;* but seeks to be ever doing the will of His Father. That will took Him back for several years to the humble home at Nazareth; and to willing, obedient, loving subjection to the simple-minded plain Mary and Joseph. What a rebuke to all our pride and self-seeking! What a true preparation for the three and a half years of public life that at last brought Him to the cross! What years of blessing and help to Mary and Joseph as they sought to lead this God-given One in the way of the Lord. How His presence as a child, as a boy, as a youth, as a young man sanctifies the home life and hallows all its fellowship as in the Lord. Would that He dwelt now in every home.

THE MINISTRY OF JOHN THE BAPTIST.

(Feb. 18. Mk. i:1-8, Lk. iii:1-20.)

Golden Text, Matt. iii:2.

Daily Readings.

M. 12, 2 Ki. i:1-15; T. 13, Isa. l:1-20; W. 14, Matt. xi:1-12; Th. 15, Mk. i:1-8; vi:16-20; F. 16, Jno. i:19-36; S. 17, Mal. iii:1-6; iv:1-6; Su. 18, Lk. iii:1-20.

I. Lesson Outline.

1. The Promised Herald (Mk. i:1-8, Luke iii:1-6). 2. The Call to Repentance (verses 7-9). 3. Heart Questions (verses 10-14). 4. A True Testimony (verses 15-18. 5. Imprisonment and Death (verses 19, 20).

II. The Heart of the Lesson.

According to the promise of God given to the fathers at the very moment and in the way foretold the Herald of the Messiah is sent to Israel. Very explicit are the ear-marks of history as given by the Spirit in Luke; and all are verified and lend their testimony to the truth of the doctrine of inspiration. The herald is but the voice proclaiming the coming of the Lord Himself; and the call is for a preparation to receive Him who is soon to appear.

Much of what is in verses 4-6 had but an initial fulfilment at the first advent; it will be completely accomplished when He shall come the second time.

The great heart of John's message is in the words of our golden text. Israel had been thinking wrongly about God; and showing their erroneous thoughts in their ceremonialism that was death to all spirituality. Nor could their life rise above the level of their legalism. They are to change their views of God; and of themselves, and to express that practically by taking the place of undone sinners in His presence. Every department of life is affected; even as the Gospel will make every man a better man, and every woman a better woman through faith in Christ Jesus, in the very avocation in which grace finds them. And that not by means of any species of reformation or education; but by the dynamic of a new life through the new birth by the power of the Spirit of the Word. Now as then the axe is laid at the root of all religious profession and no amount of claims along that line will avail to avert the coming judgment. Stirred to the heart the people are filled with burning questions that are answered for them. So does the Gospel meet and answer all questions of the stirred up soul to-day.

Lest any should mistake the voice for the Messiah; the herald for the King Himself, John speaks clearly and definitely concerning his own place and work with regard to the coming One. He is but preparing the way for One far greater than Himself who shall come in power and shall most effectually work that which is His own special work. Over against water baptism is that of the Holy Spirit and of fire. Over against John's advice to the people is the fan and the purging power of Christ.

But John's popularity soon ends; his career of six months later is the briefly allotted time for this herald of the Lord Jesus. A prison and death are given to this man of God; and that at the hand of the vacillating Herod who heard, and trembled, and feared, and observed, and did many things gladly. Yet would he not do the one thing needful in giving up his pet and bosom sin to receive the Saviour into his heart. John gets a martyr's crown; while Herod goes from the throne to eternal ruin and misery.

THE BAPTISM AND TEMPTATION OF JESUS.

(Feb. 25. Mk. 1:9-13, Matt. iv:1-11.)

Golden Text, Heb. ii:18.

Daily Readings.

M. 19. Jas. i:1-18; T. 20, Heb. xii:1-13; W. 21, Heb. ii:5-18; Th. 22, Heb. iv:12-v:5; F. 23, Deut. vi:1-19; S. 24, Mk. 1:9-13; Lk. iv:1-13; Su. 25, Matt. iv:1-11.

I. Lesson Outline.

1. At Jordan (Mk. 1:9-11). 2. Victory Over the Tempter (Mk. 1:12, 13; Matt. iv:1-10. 3. Heavenly Ministry to the Victor (Matt. iv:11).

II. The Heart of the Lesson.

At Jordan our Lord is taking representatively the place which [illegible]wards He actually took upon the cross where He was made [illegible] us, though He knew no sin. This it was that called forth the [illegible]mour[illegible]g of the Holy Spirit in all His fulness, and the testimony of the Father out of the Shekinah cloud, proclaiming His [illegible]ship and the Father's pleasure in Him and His work. Just as the [illegible]assover lamb was put before the people on the tenth day of the [illegible]nth, and kept shut up for that purpose unto the fourteenth day: so our Lord is before the people for well nigh four years as God's Lamb who is to bear away the sin of the world.

This testimony is to be linked up with the question of the enemy, or rather the doubt suggested in the words, "If Thou be the Son of God." All the assaults of the foe were based upon that statement; all were temptations to take Himself out of the hands of God and to escape the trials and sufferings of the way which led on to the cross. Yet never would the Lord thus take Himself out of His Father's hands by supplying His own needs by exerting His own power. At every point the enemy is met and vanquished by the use of the Word of the Lord. The order in Matthew is to be compared with the description of the world that we have in 1 Jno. ii:16. Moreover, it was not that in Christ there was any old nature to respond to temptation to sin. His sympathy for us is not along that line at all; nor do we need it in that way. Rather do these assaults reveal that there was in Him absolute perfection that could not be tempted as we are. In the Second Man there was the pure gold without any alloy whatever. His sympathy for His people would be as to their new sinless nature when brought into the place of temptation by the enemy. One of the temptations was to satisfy the needs of the body; and the last two were to take the place that would one day be His through the path of suffering, humiliation and exaltation; but to take the Satanic short cut without the cross. This would have proved Him to be the Antichrist, and not the Son of God.

What a transformation that wilderness underwent when the tempter fled from the presence of the Victor, and the familiar forms of the angelic beings came from the Father's presence with heavenly succor and ministry. So in a measure to the victors of faith to-day the Father sends from the very throne itself blessed ministry and succor. And our Great High Priest on the throne is ever touched with the feeling of our infirmities. Like Christ, our only safeguard is in the right use of the word. Remember that the first man fell at this very point; and it behooves us to be well acquainted with the Word in our hearts that we may be able to meet the enemy. This is the two-edged sword of the Spirit (Eph. vi:17) that we must take through grace as we are oppressed by the foe in the hour of temptation and trial.

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Bible Study Course Department.

To make the Bible Study Course as widely known as possible we have inserted prominent advertisements in different religious papers and magazines offering a copy of Mark free to every S. S. teacher. This has brought a large response, and we can only pray that those who received the pamphlets will be much helped by it in the instruction of the young. As "Mark" is the principal S. S. lesson book during this year, there is an opportunity to circulate many thousands of these pamphlets. It would be a good plan if in different cities and towns the names of the S. S. superintendents could be obtained and each receive a copy with the request to speak of it to the teachers. We have done this in our own large City of New York. Who will do it in St. Louis, Boston, Baltimore, Philadelphia, Chicago and other cities?

A number of preachers have gone through Isaiah in their weekly meetings and have written us that they find it a very helpful study. The same brethren have now ordered each from 25 to 100 pamphlets on Mark. There is nothing like the study of the Word itself. We may all look for gracious results wherever the Word is systematically studied.

Bible Study Pamphlet No. 3 will be on the **Book of Genesis.** It will be about twice as large as the pamphlet on Mark. Special attention is given in this pamphlet to the attacks made upon the foundation book of the Bible from the sides of Higher Criticism. In the numerous annotations much reference is made to the types and dispensational teachings, which are so numerous in this great book. Other interesting features are introduced, and a dictionary of the hundreds of proper names in Genesis and their correct English meaning will be found at the close of the pamphlet. The price is 20 cents postpaid, which is the actual cost price of the pamphlet, inclusive of postage. We hope to have it ready for mailing towards the end of February. It will be sent to all who received and paid for Mark and those who sent in one dollar on account. We cannot afford to send out free sample copies of this pamphlet.

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If our readers desire to have this Bible Study Course regularly they should write at once. We can supply the first two pamphlets.

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The Book of Genesis was undertaken next because the majority of requests were for this book. We will be thankful for any further suggestions.

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A brother wrote that we should ask 500 people to give ten dollars a piece so as to overcome the financial burdens connected with this course. We are thankful for this and other suggestions, but we have decided to avoid anything of this nature. We believe the Lord has called us to do this work and we have cast this burden as well as others upon Him. We are confident that He will supply all the need.

Notes on Prophecy and the Jews.

In our Editorial Notes of December we gave the text of Mrs. Annie Besant's (the high-priestess of Theosophy) new order of the Star of the East. As it will be remembered she announces the coming of a great "world teacher" and the order of the Star of the East is to draw all people together for the welcome of this coming teacher and leader. Some foolish preachers in England have endorsed this movement and praised it as a wonderful attempt called into existence by God. In consequence the new order is growing. As we stated before, Mrs. Besant's order is one of the most significant attempts the god of this age has ever made to prepare the way for the reception of his man, the Antichrist.

We quote from a letter of Sir Robert Anderson on this matter.

Next to the profanity of R. J. Campbell's "New Theology," it is the worst thing I have read for a long time. The perusal of it so upset me that I could not prepare my address for a Mission Service this evening, and it was not till I began to speak of the Lord that the evil influence lost its hold of me. A friend of mine, well known in Christian work in London, and an author of repute, heard Mrs. Besant's lecture, and he called on me next to tell me of it. It was he said the first public announcement to welcome the Anti-christ, and to prepare for his advent.

We fully agree with this strong statement of our brother. What a time to watch and wait!

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Post-Millennialism versus Pre-Millennialism is an editorial in the "California Christian Advocate" written by Freeman D. Bovard, D. D., the editor. It is a review of a small volume by a Methodist preacher on "The Second Advent follows the Millennium." The coming of the Lord before the millennium is called "unapostolic" and the men of God who believe in the pre-millennial coming of the Lord Jesus Christ are termed "deluded prophets" and "misinformed expounders."

Men who write such stuff ventilate their own ignorance. If the editor of this Advocate of Methodism had even a schoolboy knowledge he would not have repeated such ridiculous and utterly false statements as the above. Any reader of the New Testament knows that the apostolic faith includes the second, visible and glorious coming of this same Jesus. Prof. Harnack of Berlin, one of the great living scholars, has made repeatedly the statement that the predominant faith during the first three centuries of this age. But worse is his statement that men, who believe in the pre-millennial coming are "deluded prophets" and "misinformed expounders." Let us name some of the men whom he brands "deluded" and "misinformed." Cyprian, Massilon, Latimer, John Knox, John Calvin, Joseph Mede, Thomas Adams, Thomas Watson, Richard Baxter, Samuel Rutherford, Matthew Henry, John Bunyan, Sir Isaac Newton, Increase Mather, Cotton Mather, John Bengel, Isaac Watts, Toplady, Thomas Prince, Charles Spurgeon and hundreds of others. To the "deluded prophets" and "misinformed expounders" belong also the illustrious names of John Wesley, Charles Wesley and John Fletcher.

The truth is that Dr. Bovard and the man whose book he reviews are "unapostolic"—"deluded prophets" and "misinformed expounders." We quote but one paragraph which is as foolish as it is unjust:

He presents nine major reasons why the pre-millennial doctrine

cannot be true, and he might have made it nine hundred and ninety-nine and nine plus one, making a thousand reasons why pre-millennialism is a blind cry against common sense and reason. We think any one of his nine reasons is sufficient. This question is not so baffling as it is so utterly absurd. Wherever it has broken into the life of society it has worked sad havoc. One would think that its delusions would react against it, but the delusion is the charm and strength of the movement. It has all the wild strength of a full-fledged delusion.

Pre-millennialism a blind cry against common sense and reason! Yes, but what about the Word of God? The accusation that "wherever it (pre-millennialism) has broken into the life of society it has worked sad havoc" is a *slander*. The most consecrated Christians, the men and women who are the backbone of hundreds of churches, the most tireless workers and soul-winners, the most successful and self-sacrificing foreign missionaries, the praying, working Christians are those who believe in the pre-millennial coming of our ever blessed Lord Jesus Christ. It is in the camp of post-millennialism, that utterly unscriptural theory which lacks all support of the Word of God, where one finds the apostasy, the rejection of the faith and the Gospel and the Spirit of Laodicea.

We often wonder how thousands of Methodists who know the truth and "love His appearing" can stand such attacks upon the faith delivered unto the Saints without a protest.

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The attitude of Russia towards the Jewish race remains unchanged. These are evidences that it is becoming more bitter. The *N. Y. Evening Post* had an editorial on the situation, which is [illegible] and very fair. We give a part of it to help the friends of Israel to understand the sources of Anti-Semitism in Russia.

Russia's repressive policy towards the Jews has been defended upon economic grounds and also upon political grounds. The first is the older argument. Profound patriots of the orthodox Russian type long ago discovered that the simple, untutored Russian peasant must not be left unprotected against the Jews with their superior

mental endowment, energy and thrift. Confronted with the problem of two races on a different cultural level, the typical Russian solution was not to raise the lower race, but to crush down the superior one. On that principle is based the entire mass of restrictive legislation by which the Jews have been pent up within a single corner of the empire hampered in the pursuit of trade and the professions, and reduced to a minute percentage in the universities. The stupid iniquity of such a policy need not be expatiated upon here. It is sufficient to point out that, far from constituting a parasite class, the vast number of Russian Jews live under conditions of abject poverty closely approximating that of the Russian peasant. Given freedom of opportunity, the Jewish workman would probably carry into every city of the Empire that new industrialism which Russia's rulers are so set upon developing. This is aside from the general argument that the Russian Government would find it difficult to look abroad and point out a nation which has fallen into economic ruin through granting equal opportunity to its Jewish citizens.

After treating the Jew for several generations as an economic peril, the Russian Government discovered that he was a political peril. There is no denying that the Jews have played an important part in the progressive movement in Russia. Undoubtedly they were prominent during the revolutionary upheaval of half a dozen years ago. But the Jews, in throwing themselves ardently into the liberation movement, did only what every other oppressed nationality within the Russian Empire did. The Armenians in the Caucasus, the Lettish element in the Baltic provinces, the Poles, the people of Finland, joined in the uprising which obtained for Russia the flicker of liberty and constitutional government she now possesses. Thus it was demonstrated once more that repression can lead only to revolution. The Austro-Hungarian monarchy, which in proportion to the total number of inhabitants has probably as large a Jewish population as Russia, has never found the Jews a peril to peace, order, and prosperity. The great question at stake is whether the Russian Government really hopes to go on forever sweeping back the tide of modern enlightenment. Bourbonism is slow to learn, else Russia would have learned before this the hopelessness of her task. She would have recognized the significance of the great change that has come over the Russian peasant himself. If that simple son of nature has not been proof against the revolutionary infection, as the history of the last few years has shown, how absurd it is to pick out a single element in the population and bear down upon that as the sole cause and instrument of danger to the autocracy.

The hallmark of Russia's repressive policies towards other nationalities as well as the Jews is stupidity and futility. Despotism has

only one excuse—success. But, as a matter of fact, the Russian autocratic system is a creaky, blundering machine. As applied to the question in hand, for instance, what is there the Russian Government has to fear from the presence of foreign Jews within its boundaries? Would the American passport be utilized by Jewish revolutionists for their own purposes? Revolutionist agitators and emissaries have never found much difficulty in entering the country. It is precisely against travellers engaged in legitimate business that the passport system most operates. American citizens of the Jewish faith whose interests demanded their presence in Russia have been compelled to secure a "vise" for their passports under false pretences, or have entered on other people's passports, or have made use of that omnipotent argument in Russian officialdom—bribery.

It is a repetition of the spirit of the first Anti-Semitic nation, the land of Egypt. Economic and political fears are at the botton of Anti-Semitism and behind it stands the power nf Satan. Gentile nations fear the Jews. The U. S. and other civilized countries are no exceptions. The Jew will always go ahead of the Gentile and rises victor over all conditions. It is more than a prophecy. God bears witness in the marvellous preservation of that race and their continued success, that He has not cast away His people.

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The Nationalists have introduced in the Duma a bill providing that American Jews without exception shall be excluded from Russian territory. There has also been introduced a bill raising the tariff on American goods by 100 per cent. The object of the bill is said to be to check the importation of American agricultural machinery.

The bill is far more drastic than the previously proposed retaliatory legislation. It classes American Jews with Jesuit clergymen and foreign gypsies. The prohibitive duties proposed against American imports are much more stringent than those which were provided in the bill put forward last week.

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Daily Scripture Calendar.

FEBRUARY, 1912

February 1. "The SHEPHERD, the STONE of Israel" (Gen. xlix:24).

Joseph was the standing miracle to demonstrate this magnificent saying. The "Might of Jacob" was his help for every sheaf of grain he gathered or gave out. Are you called in *any* way to be a *sustainer of others?* Oh, believe this word of promise is eternal for you also. Though "*poor*, you can make many rich." *Your* resources *never will* dry up while this Shepherd "shall help thee."

February 2. "FORGETTING those things which are behind" (Phil. iii:13).

Begin by *remembering* God has forgotten your sins, and put them behind His back (Isa. xxxviii:17). That gives you a fair start. Next, *cultivate* the habit of *letting* yesterday's troubles be buried. We prolong our own sorrows by *regurgitating* them, as animals chew the cud. Next we are to "reach forward;" and that attitude will make all present vexations small and contemptible.

February 3. "As thy days so shall thy STRENGTH be" (Deu. xxxiii:25).

The language implies there *will* be experiences in life when human ability *will* be insufficient, and a divine *promise* alone can sustain the soul. The trouble with us is, *we want to forecast to-morrow*, and lay up help, as men lay by money for the "rainy day." Regarding our *eternal* welfare, Scripture is very communicative. It is equally silent about *temporal* present events.

February 4. "Their rock is not as our ROCK, even our enemies themselves being judges" (Deu. xxxii:31).

Nothing but Christ will stand in all the stress of life. Why do condemned criminals ask for "Spiritual advisors"? Why did

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Balaam say "let me die the death of the righteous"? Why did Jonah's sailors, and the thief on the cross, turn heavenward in their extremity? Why does philosophy collapse in the supreme hour? While martyrs like Stephen, die in ecstasy of assurance?

February 5. "As much as lieth in you, live peaceably with all men" (Rom. xii:18).

This is a call to *individual* quietness of spirit. It has nothing to do with armies or nations. It is a very marked sign of these mixed times, that many are under supreme delusion regarding *peace*. Philosophers and reformers are urging *submissive arbitration*; yet the universal *practices* of suffragists and labor unions is *militant*, *insistant* and in no wise *quiescent*.

February 6. "Tribulation worketh PATIENCE" (Rom. v:3).

And several more valuable things. Perhaps you are mourning over a financial loss. When you saw the ruin so complete, did you take account of the spiritual assets? You took "the spoiling of goods joyfully." That is *patience*. The interest on patience is *approval*. And the compound interest on divine approbation is *hope* of an inheritance that shall never fail. So you are *rich* after all.

February 7. "He shall give his ANGELS charge concerning thee" (Matt. iv:6).

Hebrews i:14 make it plain the same promise is true for us, as for the Lord Jesus. The devil is a wily reality. He is no joke; no mere caricature. Deception marks his methods with the saints. He seeks to harm your bodies. Claim the defence of angels. Go forth daily in the shelter of that beautiful promise; "He will keep the feet of His saints . . . for by strength shall no man prevail."

February 8. "The Father, who made us MEET to be partakers of the inheritance" (Col. i:12).

Believing in the forgiveness of sins, alone makes us *meet* to enter the kingdom. But there is a *place* of honor assigned for each in that kingdom. And that place only is attained by means of the work of *patience*. If we cannot rule our *spirits* now, how can we rule in the kingdom hereafter? Therefore *patience* is called the perfect work of the soul.

February 9. "They BOUND Him, and led Him away" (Matt. xxvii:2).

And he who had power to rend mountains, submitted. He might

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more easily than Samson have snapped His fetters. God has been pleased to make this item of our Lord's humiliation an object lesson for us. Are you handicapped in Christian service? Like Peter, are you "led *whither* you would not?" Here by like Christ, you are to learn obedience by the things you suffer.

February 10. "The CROOKED shall be made straight." (Isa. xl:4).

Repeatedly this is promised and shall be grandly true in Millennial days. But the word is helpful now. There is some crook in your lot that the national order of things cannot strengthen. The Lord is able to even it. Think of the crook that was taken out of hasty Moses, and blaspheming Peter, and revengeful John, and persecuting Paul; and what straight witnesses they became.

February 11. "Who shall lay anything to the CHARGE of God's elect" (Rom. viii:33)?

Not the Father or the Son, or good angels. Satan only does. See the result. He was defeated when he tried to frustrate *resurrection;* and *Israel's restoration;* and man's *salvation* (Jude 9; Zech. iii:1; Rev. xii:3, 4). When personally he annoys, as he did Job and Hannah, and Paul, we answer not the charges, but cry. "We have an Advocate with the Father, Jesus Christ the righteous."

February 12. "NONE of us LIVETH to *himself*" (Rom. xiv:7).

First, because whether we *realize* it or not, all believers are *now co-members* of one Body. Second, because we have been called unto a *bondage* as Christ's servants, which has confiscated all our gifts and time to His use and demand. It is a bondage of liberty, yet a bondage of accountability. As He makes us *live,* that *life* is His.

February 13. "Not worthy to be COMPARED with the glory" (Rom. viii:18).

Without doubt you have had a sad life, with loss of relatives, loss of property, loss of health and many burdens. Would you join a *filthy kitchen rag with a piece of rare brocade in making a garment?* Or set a bit of common gravel beside a gorgeous ruby, in a ring? Thus are your present afflictions when put over against the glories reserved for you.

February 14. "A man of SORROWS, and acquainted with grief" (Isa. liii:3).

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Like all the mysteries of His life the bringer of *glad* tidings was Himself a *sad* messenger. It could not be otherwise since He saw under the veneer of *life*. At the same moment He saw John in prison, He saw Salome dancing. He saw Judas betraying and *kissing* at the same time. How sad the view of our sin and deceit must ever make Him.

February 15. "Thou knowest not what a DAY may bring forth" (Prov. xxvii:1).

Rapid change is a marked sign of these last days. Formerly, diseases came slowly and fortunes slumped with waning. Now, the man you chatted with yesterday has gone from the living to-day. It becomes us to see that our *present* is adjusted. Are your sins forgiven? Are your debts paid? Is your character above the cronors suspicion? Are you ready for the Lord from heaven?

February 16. "The days of thy MOURNING shall be ended" (Isa. lx:20)

No such promise is made to any Gentile nation. It is the mark of Israel's sonship and election (Heb. xii:7, 8). All the godly, like Jacob, and David, and Daniel, and Jeremiah have been life-long mourners (Gen. xxxvii:35). Think how lovely it will be, when the Jews no longer have a "wailing place;" and white raiment, and song, and unbroken fellowship is the estate of us all.

February 17. "In all this Job SINNED not" (Job i:22).

Job was truly an upright man. The Spirit ratified this. His own heart said so. How he must have wondered at his afflictions, with his old dispensation view of things (Deut. xi:27; Isa. i:19). Like Job, how little we realize Satan is behind our troubles. And often they are God's very best way to disprove the devil's accusations, and demonstrate our *uprightness*.

February 18. "We call them blessed which ENDURED" (Jas. v:ii. R.V.).

If then Job's patience was God's counter challenge to Satan, how important it is we glorify Christ by sinless submission (1 Pet.iii:14, 17; iv:14). We are proved by three processes. By the Father, who trains us by chastening. By Fire, which burns our dross and refines. By the knife, which prunes the worthless and cultivates our good fruits.

February 19. "A man in whom the SPIRIT OF GOD is" (Gen. xli:38).

Such was Joseph. Can it be written of you? Have you got the

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Mighty God of Jacob to lean on? Such honor costs high. You will have to suffer. You will have to be a refrainer from sin. You must bear the burdens of others. You must go down into the pit of death. While you live in Egypt, you must in heart and faith be *not of Egypt.*

February 20. "I will SHOW him my salvation" (Psa. xci:16).

You are honored, when, perhaps, some rich man takes you aside, and privately shows you his plans for building a hospital, or sheltering home. Why will travellers scale mountains for "views"; and be indifferent to the program of the ages, which God has spread out in His Word, and invited us to examine.

February 21. "Wilt thou show wonders to the DEAD" (*Psa. lxxxviii:10*)?

Jehovah surely will. This is Messiah's own plea for resurrection. Because He was made alive, we shall be also brought from the land of death. When winter's frosts fall upon the trees and flowers, do *we not expect the spring will revive them?* "Why should it be thought a thing incredible . . . that God should raise the dead"?

February 22. "He made known His WAYS unto Moses" (Psa. ciii:7);

"His *acts* unto the children of Israel." So are *reasons* and *events* always separated in God's dealings with men. The *secret* of the Lord is only with them that fear Him. The prophetic saint expects "perilous times" in the last days. The worldly scientist looks only *for the upheaval of improvement. The tares of the kingdom are* no mystery to those who "dwell with the King."

February 23. "Come ye yourselves APART into a desert place" (Mark vii:31).

Never did the call sound louder. Like sands that rush from an hour glass at the last instant, Satan is driving us all. We are like candle wicks quivering in many draughts. Try if only for ten minutes in the busy day to get where there are no distractions. Read how often the Lord found it needful "to go apart," to calm His soul into strength.

February 24. "PERFECT and ENTIRE, wanting nothing" (Jas. i:4).

You certainly desire such a Christian record. You know it is *friction* which polishes gems and metals. You wish to be unselfish

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and lovable. Nothing will sooner make you so than to have to live in the same house, or work in the same place, with a person who is selfish and crooked; and contrary in spirit to your own mind and heart.

February 25. "He gave GIFTS unto men" (Eph. iv:8).

Gifts are usually suitable to our environment. The poor laborer gets a pair of shoes; the society lady gets a *pearl* necklace. *How* incongruous to reverse these gifts. Christ never attempted to improve men's temporal condition. His gifts are for Spiritual ministries (v:11); for we are no longer of the world to seek its carnal comforts.

February 26. "The Lord is my LIGHT and my salvation" (Psa. xxvii:1).

Salvation here means present safety. The Psalmist thinks of himself in a dark place. Enemies, stronger than himself, surround *him. But he has no fear. Comfort yourself in these words.* Your path is dark. A secret light goes with you everywhere. Unseen *angels clear the stones out of your way; beat back the demons;* and preserve you for the Lord's pleasure.

February 27. "Saw ye HIM *whom* my soul loveth" (Cant. iii:3).

The spouse has lost her bridegroom. She makes the mistake of interrogating the watchmen, instead of searching "among the lilies." So Joseph and Mary sought the lost Jesus anywhere but in His Father's house. Have you lost the presence of Christ? Do not light the world's lamp to find Him. Do not come to extreme poverty before you say, "I will arise and go to my Father."

February 28. "If I GO . . . I will COME again" (Jno. xiv:3).

As the going refers to the ascension, the coming refers to the descension. Jesus went to the Father's right hand. He is appointed to stay there until His enemies be made His foot stool. He has *never yet returned.* Not even David's child came to meet him at death. Only when death is defeated by resurrection will our Lord *come again.*

February 29. Even so, come, Lord Jesus.

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Editorial Notes.

The Shepherd and Bishop

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii:25). The words which precede this verse speak of our Lord's life on earth and His work as sinbearer. His holiness is first mentioned. "Who did no sin, neither was guile found in His mouth." Then we read of His perfect subjection to the will of God. "Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." What a blessed life it was He lived! And in this He has left us an example, "that we should follow His steps." What a privilege to follow thus after Him and let His own life and character be reproduced in us. The ornament of a christian life is "a meek and quiet spirit" (1 Pet. iii:4). This is in the sight of God of great prize, for it constantly reminds God of His own blessed Son. We behold Him also as the One who bore the sins of His people. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed." His blessed path of Holiness and submission under God led Him to the Cross, where He who knew no sin was made sin for us. It was on the tree in His own blessed body He bore our sins. There He was made a curse for us, for it is written, "Cursed is every one that hangeth on a tree." And the results of

His work as the sinbearer is that we are healed by His stripes and that we are now dead to sins, should live unto righteousness. In Romans we learn that we are dead to *sin;* but here we are exhorted to be dead to sins and to live practically unto righteousness.

After these precious words He who has redeemed us by His Blood is put before our hearts as the Shepherd and Bishop of our souls. And such He is for our comfort and help. *How gladly we own it that once we were as sheep* going astray. No one who knows the Lord can ever deny the fact that "All we like sheep have gone astray; we have turned every one to his own way." And the good Shepherd, who gave His life for the sheep, who went into the jaws of death, sought us and brought us to Himself. Thus we are returned unto the Shepherd. And what a Shepherd He is! How strange it is that His sheep, so dearly bought by His own blood, enjoy Him so little as their Shepherd. How it must grieve Him to see His beloved ones not making use of the comfort and help His loving heart is so willing to bestow. *Oh! the blessedness of learning from His own* lips that He knows every one of the flock and provides for every need. "I am the good Shepherd and *know my sheep* and am known of mine" (John x:14.) "My sheep hear my voice, and *I know them* and they follow me; and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand" (verses 27-28). He careth infinitely more for His sheep than tongue or pen can tell. All His tender love is towards His flock, and the weak, the stumbling, the falling, those who have wandered away, are the special objects of His loving care. How often our hearts grow distant and we are cold towards Him in our affection and devotion. It is then that He seeks and wins us back to Himself. With what tenderness He then speaks to our hearts and by giving us a new taste of His great love, or a new vision of His Glory, He draws us close to Himself.

The great Shepherd who careth for His sheep is revealed in the Twenty-third Psalm. Here the Spirit of God shows

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what He wants to be to His sheep and what His flock may expect of Him. Oh! for faith to say at all times and even in the darkest days, "The Lord is my Shepherd *I shall not want.*" Blessed be His Name there is nothing wanting. There could not be anything wanting under such a Shepherd, for He is Jehovah. He provides for our need. He supplies everything. He cares for each sheep and each is under His care.

But He is also our Bishop. The word Bishop means Overseer. As such He watches over us and guards His own with His wisdom and power. Thus His love and His power are ever on our side. How needful it is for a true christian walk to remember that we are indeed returned to the Shepherd and Bishop of our souls. If we forget it, He does not forget us. Our want of appreciation does not affect Him. His love is too great to cast us off for our wanderings. Great is our blessing if we do not forget it; if we daily know ourselves in His loving, tender care and under the watchful eye of our omnipotent Overseer. Then we shall listen to His voice; we shall follow His leading and be kept close at the Shepherd's side, the greatest need the poor and helpless sheep has.

And we are on the way to meet Him. Soon the Chief Shepherd will appear. What joy it will be for Him to lead all His redeemed into the Father's presence, in the Father's house! What joy for us to see Him at last face to face and have Him tell us the full story of His Shepherd's love and Bishop's power, with which He led and kept all His sheep, so that not one could perish! If *now* we love Him, whom we have not seen and believing on Him rejoice with joy unspeakable and full of glory, what will it be when we see the One altogether lovely and gaze upon His Glory?

"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.

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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."

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Worthy of the Lord

In the Epistle to the *Colossians* the Lordship of our Saviour is especially brought out by the Holy Spirit. He is revealed there in all His Glory as the Head of all creation and the Head of the Body, the Church. Therefore, the Holy Spirit exhorts believers who are identified with Christ to walk worthy of the Lord. What this walk is the Epistle itself reveals. It means to continue in the faith in Him (i:23), to walk in Him, rooted and built up in Him (ii:6). Such a walk means to look away from everything else and to look to the Lord as *our* Head *in whom* the fulness of the Godhead dwells bodily (ii:10). Walking worthy of the Lord is to seek the *things above where Christ sitteth and have our affection* there (iii:1-3); to mortify our members here and to put on the new man (iii:5-14). "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (iii:17). "And whatsoever ye do, do it heartily, as to the Lord, and not to men" (iii:23). It means to serve the Lord Christ in all things and at all times (iii:24). In one word walking worthy of the Lord is to give Him the pre-eminence in all *things* (i:18).

And this can only be accomplished through the Power of the Holy Spirit. *All our hearts long for the reality of* it. May He grant it unto us day by day.

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The Blood

Our attention has been called of late a number of times to the aversion which certain men have to the use of the word "Blood." Christian Scientists and other Apostates not alone avoid this word, but they sneer at it. Even some, who claim to be still orthodox in their creed have made the statement that the word "Blood" has something repulsive in it and that it is "more refined" to substitute for "the blood of Christ" the expression "the death of Christ." It is less repugnant and better suited to the refined taste of the twentieth century, so they say.

This present day "Men and Religion" movement has evidently carefully avoided the word "blood." A lawyer wrote us from Boston that we were too lenient in our last issue in speaking of that movement. He reports that one of the speakers in that city spoke of Gospel preaching as "rot." Similar statements were made by some of the other so-called "experts" of this strange movement. The Blood and the power of the Blood is studiously avoided. Instead there is a great deal of unsound teaching and foolishness. The "Baltimore News" contained a lengthy article on how the movement was started in that city. Here are the leading headlines. *"Plenty of Fun at forward Banquet. Fred. B. Smith cracks Jokes and keeps diners in a roar of laughter."* This is the way they introduce "their Gospel." Unitarian and other unsaved souls, enemies of the Cross of Christ, are recognized by this movement and asked to take part in it. No wonder they do not want to make much of "the Blood of Christ." The thing the Devil hates the most next to the Person of our Exalted Lord is the "Blood." Wherever *this word is avoided and left out the work of the Holy* Spirit ends and the work of the Devil begins.

We let the Word speak concerning the Blood. Familiar are the passages we quote, but it does us good to write them out and to read them. God gets His part from this testimony and He may graciously bless it to some soul.

"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

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your souls, for it is the *Blood* that maketh an atonement for the soul" (Lev. xvii:11). "Without shedding of *Blood* is no remission" (Heb. ix:22). "When I see the *Blood* I will pass over you" (Exod. xii:13). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, by tradition from your fathers; but with the precious *Blood* of Christ, as of a lamb without blemish and without spot" (1 Pet. i:18-19). "Whom God hath set forth to be a propitiation through faith in His *Blood*" (Rom. iii:25). "Much more then being now justified by His *Blood*, shall be saved from wrath through Him" (Rom. v:9). "But now in Christ Jesus ye who sometimes were far off are made nigh by the *Blood* of Christ" (Eph. ii:13). "In whom we have redemption through His *Blood*" (Eph. i:7). "The Church of God . . . which He hath purchased with His own *Blood*" (Acts xx:28). "Who has washed us from our sins in His own *Blood*" (Rev. i:5). "Thou hast redeemed us to God by Thy *Blood*" (Rev. v:9).

Blessed be God for the precious Blood which was shed for our redemption, and for the power and glory which that Blood has put on our side in believing on the Son of God. As the bloodless Gospel, the Cain-cult, increases, may we, who know Him and who trust in the Blood speak more of it.

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A Sad Transformation

We have before us on our table a commentary on the Gospel of John, written and published in 1875, almost 40 years ago, by Dr. Lyman Abbott, the well-known editor of the "Outlook." The dedication is to the illustrious father of Dr. Abbott, Jacob Abbott, who was such an excellent man and strong in the faith. The dedicatory words are beautiful. "To Jacob Abbott, whose writings have interpreted the Gospel to innumerable readers; whose life has even more illustriously manifested its spirit to all who have known him; and who, both by example and precept, has taught his children to value the Spirit of Christ

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above all forms, and Christ Himself above all creeds, this exposition of the Gospel is affectionately and reverently dedicated by his son."

Eagerly we turned the pages to see what Dr. Lyman Abbott had to say in his earlier days on the precious Gospel of John. Over and over again in reading his commentations we were astonished at the clearness and straightforwardness of his utterances. There is no uncertain sound in this commentary. Both the Bible as the revelation of God, and the Lord Jesus Christ as the Son of God, the only *Begotten of the Father*, are taught by Dr. Abbott throughout this volume. This is done in a masterly way. We make a few quotations. On page 21 we find the following:

"A correct apprehension of the character and place in history of Jesus Christ is essential to a correct apprehension of Christianity. Our conception of the system will depend upon our conception of the Founder. The other Evangelists give simply the story of His *life, leaving the readers to draw their own deductions respecting* Him. John, writing at a later date, and in a more philosophical atmosphere, begins his Gospel with a characterization of the One the story of whose earthly life he is about to narrate. It is evident on even a cursory examination of this preface that John believed and intended to teach (1) That Christ existed prior to His earthly birth. He was the Light that lighteth every man that cometh into the world; was before John the Baptist, whom in his earthly history and mission He succeeded; and He was in the beginning with God. (2) That he possessed a superhuman character. He is carefully distinguished from and placed above John the Baptist, the last of the Prophets and more than a Prophet, and from Moses the lawgiver and politically the founder of the Jewish nation; and He is emphatically declared not only to have been in the Beginning with God, but to have partaken of the divine nature. (3) This superhuman character is further illustrated by what is declared of His office and work. He is the Creator, the Light and Life of men, the regenerating power through which men are brought into divine sonship, the daily support of the spiritual life of the children of God, *the disclosure of the divine nature to man.* (4) This truth is incidentally, but all the more effectively, enforced by John's peculiar language in describing Christ's earthly state: He 'tabernacled among us and we beheld His Glory, the Glory of the Only Begotten of the Father.' (5) Finally, it is illustrated in the various titles conferred upon Him throughout this chapter, which are ten in number: the Word; the Light; the Life; the Only Begotten

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of the Father; Jesus Christ, i. e., the Saviour, the Messiah; the Only Begotten Son; the Lamb of God; the Son of God; Master; the Son of Man. It is not the province of the commentator to construct a systematic theology. But it is certain that these elements must enter into any conception of Jesus Christ which is founded on and accords with the *N. T.*"

Could there be anything more clear and orthodox than these statements? And on some of the fundamental passages he is as outspoken as any orthodox commentator. For instance, a summary of Christ's words as recorded in chapter v.

"He confirms the substantial idea that He possesses the same nature as the Father, is, so to speak akin to Him, by His declaration that He does what the Father does, shares in all the counsels of the Father, gives life to the dead as the Father, judges all men for the Father, is to be honored as the Father, is the door through which all must enter into eternal life in the Father, and is the final *Resurrection and Judge for the Father . . . He is the One* through whom the Father does all, the one mediator between God and Man."

We were especially anxious to see his comment on John v:39-40. Here it is.

"I understand then that Christ in this verse notes a contrast between the Scriptures and Himself; the Jews search the Scriptures because in them they think to find eternal life. But eternal life is not in the *Book;* it is in *the Person* to whom the Book bears witness. *And they search in vain who do not find in it the Christ to* whom the Book bears testimony . . . 'Ye will not come unto me.' Though the Scriptures which they searched so diligently contained testimony to a suffering and saving Messiah, they would not come to Him.

They were as one who reads a guide board, but goes not whither it points. "That ye might have life." *The object of Christ's coming was to give life; the object of coming to Christ is to receive life. The kind of life imparted by Him and to be received by us is indicated in Ephes.* ii *and* Col. v:22-23.

And now forty years after what is the teaching of Dr. Lyman Abbott? A denial of all these blessed and eternal truths as revealed in this Gospel. No more faith in the virgin birth, though he states on page 42 "the birth of Jesus was supernatural." Salvation by character instead of the

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new birth, the *impartation of eternal life by faith in the* Son of God. No more resurrection. In place of the Holy Scriptures, the pernicious "new Bible" without authority and power. *What a sad transformation! And all this in* the name of progress and advanced religious thought. It is the road of apostasy with its fearful end in sight.

*If it were the editor's privilege to meet Dr. Lyman Ab*bott face to face, he would address him thus:- "Dr. Lyman Abbott! You are now an old man, almost four score years *of your life are gone. A few more years, perhaps only* months, and you will be upon your dying bed. The peace you once enjoyed in believing in Christ, the holy Son of God *and in His precious blood, is no longer your portion.* For years you have drifted away from Him, who is our Peace, and our only Hope. Others have gone the same *way before and on their dying beds in despair acknowledged* their error and bemoaned the evil they had done. You may be spared such an experience, which surely will be yours if *you continue in the denial of the Christ of God. Believe me,* the living Christ, the Man in Glory at the right hand of God loves you still and awaits your return. Our Christ, the Christ *of your Father, the Lord, who so graciously restored Peter* after his denial, will restore you, if you seek Him in the childlike faith you possessed during the first part of your *life." And after these words we would suggest to pray with* him. While we cannot do this we can pray *for* Dr. Lyman Abbott that he may be restored and give a testimony for the Gospel he once believed. What a blessing such a conversion would mean to thousands of wandering souls. Let us pray that such may be the case.

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Still at it

It seems the "Biblical World" of the Chicago University does not get tired to attack the faith delivered unto the Saints. The blessed Person of our Lord is always the center of these attacks. Recently the Assistant Professor of New Testament Interpretatioo in that university, Dr. S. J. Case, contributed an article, the title of which in

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itself is ridiculous. He wrote on "The Modern Critical Estimate of Jesus Significance for Religion." Here is a part of it.

"The doctrine of the virgin birth is not an integral part of the New Testament records; in fact, it is contradicted by the bulk of the Gospels as well as by the testimony of Paul's letters and the Acts. He was sinless not because he was so born that he could not sin, but because his choice of God was so absolute that he did not. The ruling ideas of our age so discredit miracles that they can be accepted only on such evidence as may be regarded sufficient to substantiate other statements in the field of history. Jesus' exercise of the gift of healing is found to be the historic basis for the miraculous element in the Gospels and all else is legend; but this power to heal did not differ in kind from that which other good men of his day possessed and was dependent for its effect upon the patient's own mental attitude. Jesus was not an object for worship, but the ideal religious man in whom divinity, which appears in others as a mere spark, glowed with full brilliancy. From this standpoint his supreme value for to-day lies in our knowing and appreciating the real character of his earthly life and the actual life content of the historical Jesus."

That this is infidelity of the worst type is evident. The statements made reveal a blindness greater than the blindness of the Pharisees and Sadducees when our Lord came the first time. It is the same old "new theology hash" o *lo* Campbell of the whole Unitarian outfit dished up with a show of learning and so nauseating to every true child of God. It is more so to God. "I will spue thee out of my mouth" is the divine sentence, which some day will be executed.

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Ichabod

Several months ago when the leader of the "New Theology," Reginald Campbell, came to this country on the invitation of the unfrocked Episcopal priest Cropsey, we suggested that all who love the Lord Jesus Christ and the Gospel remain away from the meetings of this man. We made it clear for what Cambpell stands. The "New Theology" which he preaches is a denial of the essential and absolute Deity of the Lord Jesus Christ. He denies His virgin birth and the blood, as well as the resurrection

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of our Lord. He and other apostates at the end of this present age are predicted in the New Testament. The Holy Spirit demands separation from such. 2 John verses 10 and 11 make it very plain. "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." All Christians who receive a teacher who denies the doctrine of Christ, become partakers of that wicked denial.

This man Campbell has been welcomed by preachers of different evangelical denominations throughout this land. We sent a letter to a Baptist prescher who welcomed him into his pulpit and wished him God speed and we told this preacher, that his conduct was a disgrace to the denomination to which he belongs.

And now comes the climax in connection with the visit of Mr. Campbell. Here is a reliable newspaper item:

The Rev. Reginald J. Campbell, of London, had a busy day in New York yesterday. He addressed 200 ministers at noon, preached a sermon in the historic Methodist Church in John Street, and gave an address at revival meetings now going on at Calvary Methodist Church, Harlem. The ministers were at a luncheon arranged by the Federation of Churches. It was a farewell occasion, the Rev. Dr. Hehemiah Boynton, moderator of the Congregational National Council, giving the final word in behalf of all ministers of America.

The Rev. Percy S. Grant of the Ascension Episcopal Church presided.

In speaking Mr. Campbell used friendship as a text, and employed it between Christians, between ministers and between nations. He hoped there might be no more Boston tea parties, and that friendship between England and America will be lasting.

Rabbi Stephen S. Wise, the Rev. Dr. J. D. Steele, the Rev. Dr. C. F. Young, the Rev. G. U. Wenner, the Rev. Dr. Wilton Merle Smith and Archdeacon Hulse spoke, in all there were present ministers of eleven religious bodies to bid the visitor good-by. He sails on the Olympic to-morrow.

We were dumbfounded when we read this and buried the face in our hands and cried to the Lord. This then is the sendoff, the God speed, which was given to this "antichrist" and enemy of the cross of Christ. The oldest Meth-

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odist church opened its doors to him and in Calvary Church, one of the largest of the denomination, he gave an address to a revival meeting. The man who denies that the sinner is lost and who denies the sinner's Saviour at a revival meeting! What we wrote to Dr. Eaton applies now to Pastor Goodell, "Your conduct is a disgrace to the denomination to which you belong." It is equally true of every minister of the eleven religious bodies, which were gathered to do honor to this false teacher. All are included with the exception of Rabbi Wise. Such a thing could not happen in England. It is a sad, heartbreaking affair. From now on the solemn word

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must be written over the federation of churches of Greater New York and the systems they represent. This whole matter shows how far the Apostasy has advanced and that Babylon reigns in Protestantism. They are sowing the wind; they will soon reap the whirlwind. Let the Lord's feeble flock cry mightily to Him for help in these dark days.

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Never Some have told us and others have written that it is no use to fight the apostasy which is upon us. "It will take its appointed course and get worse; you may speak against it, write against it but you cannot halt this movement against Christ and the Gospel." In other words stop lifting up your voice against evil; put your hands in your lap and give the field to the devil. Never! It is bad advice. *As long as God gives us breath and leaves us here* we shall testify against the departure from the faith of God and the corresponding moral declension. We believe it is a part of our ministry to testify against error and evil, warning God's people and exhorting them to be faithful to God's Word and to the Christ of God, our ever blessed *Lord. We shall do it, with His help though all may forsake* us and leave us.

But we are not alone. He is with us and His Spirit in

*The Glory is the departed.

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mighty power. And there are 7000 who have not bowed the knee to Baal. *All over this land thousands of earnest Christians ask what can be done!* The Lord has His answer in the Word. His Word and His Spirit demand that we be separated from these evil things and apostasies from the faith. Blessed be His Name, if we stand firm He will use us and keep our feet till He comes.

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Because

"They cried to God in the battle, and He was entreated of them; *because* they put their trust in Him" (1 Chron. v:20). In the midst of the battle the men of Israel looked to God and He gave them the victory. The help came not because they were perfect in their lives, but because they had put their trust in Him. God loves faith because it honors Him. "Them that honor me I will honor" (1 Sam. ii:30). Another battle is raging. The enemy comes in like a flood and the people of God are being surrounded by the host of demons. Weak and imperfect as we are we need to fear nothing. Victory is on our side. But earnest prayer is needed. As we cry unto the Lord and put our trust in Him, He will manifest His gracious power towards all His own and cover them in the conflict.

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Book of Genesis

As announced in the Bible Study Department the pamphlet on Genesis is now ready. Our readers will find a small part of the introductory remarks in this issue. The pamphlet is of much larger size than the two preceding ones and embodies the results of many years of study. If the contents and facts, analysis and annotations were printed in the way it is generally done by publishing houses, it would make a volume of at least 250 pages for which a dollar or more would be asked. Besides a close analysis and many annotations the student will find in the introduction chapters much information, which is greatly needed and we trust will be helpful. The dictionary of all the Proper names found in Genesis and their translation is alone worth the price of this pamphlet. There is also a chronological

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table. We are confident that all Bible loving Christians will be pleased with it. The Price is 20 cents postpaid to any part of the world. All who sent a dollar previously on account will receive this pamphlet at once.

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Stony Brook

A number of Presbyterian brethren, who stand for the Faith delivered unto the Saints are establishing a series of Conferences to be held during the summer in Stony Brook, Long Island. August 19-25 are the dates set apart for a "Prophetic Conference." Besides this effort there is to be a Bible Conference extension work, which is to cover the entire country. The Editor has been officially approached by these brethren to assist in this greatly needed testimony. We simply call attention at this time to the above mentioned Prophetic Conference, at which we expect to be present part of the time. The other teachers will be Mr. Ford C. Oltman and Mr. George Guille.

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The Jewish Question

We have just published in a new form the exposition of Romans xi, contained in the book "Hath God cast away His people?" The title is now "The Jewish Question." To this is added "The Messianic question" by Dr. C. T. Scofield. The book is attractively gotten up. The unfolding of the great chapter of Romans has been used under God to help His people in understanding God's purposes concerning Israel. The argument it contains for a literal restoration of God's earthly people has been pronounced unanswerable. The late Grover Cleveland, ex-President of the United States, wrote us a personal letter in which he expressed gratitude for the help received from reading the book. In this new form numerous additions are made. Price 75 cts., postpaid. As soon as we can do it we shall issue a cheap paper edition suitable for free distribution among intelligent Jews. We believe the book has a mission among them.

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Meetings in Different Places

With the beginning of 1912 we received much encouragement in the oral ministry. Several days were spent in Toronto and God was pleased to bless His Word. The annual midwinter conference in Boston was largely attended

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and every service was marked by blessings through the ministry of the Word. Dr. Gray was obliged to cancel his engagement, but Dr. Scofield kindly came on and was used in helping many. In Worcester we had excellent meetings in the "Pauline Memorial Mission." Then followed a week's evangelistic meetings in one of the Methodist churches of New York City. The last ten days in February are devoted to lectures at the Moody Institute in Chicago and the first two weeks in March the Editor hopes to spend in St. Louis. The first week a Bible Conference will be held in Dr. James H. Brooke's old church, Washington Ave. and Compton St., Dr. H. Gregg, pastor. The speakers will be Dr. P. C. Ottman and the Editor of "Our Hope." The second week's meetings will convene in the St. Louis Bible Hall, Finney Ave. near Grand Ave. After these meetings we hope to visit different places in Texas. United prayer of our readers for these meetings and for ourselves is much appreciated.

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Summer Conferences

We are not yet able to announce the different summer Bible Conferences we hope to attend. Bemidji, Minn., will have its usual conference in July, possibly beginning on July 21. Dr. Ford C. Ottman will be one of the speakers besides the Editor. Other northwestern places we hope to visit at the same time. An interesting Conference will be held in Flagstaff, Arizona. We expect to be there for the week beginning August 12th. Many of the missionaries working among the Navajo, Hopi and other Indian tribes will gather there for a series of meetings. We believe this will be the starting point of a good work for Bible teaching throughout the far Southwest, a needy field. God willing, we expect to return to Arizona in the last part of September and undertake work in different places, including Phoenix. The Colorado Rocky Mountain Conference and meetings in other places will be announced later.

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Do not forget the Bible Study pamphlet on Mark. We have heard from many who think it is very helpful for S. S. teachers. Circulate it among teachers and in Bible classes.

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"Loizeaux Bros." published for us last year an edition of one of their tracts in English and Yiddish, "The Only Way." Our imprint being on the title page gave the impression, so we hear, that we were the author and translator. This is, however, not the case. A Gentile lady wrote it and a Jewish missionary translated it. We expect to have later another edition.

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The Masterpiece of God.

The Analysis of the first Part of the Epistle to the Ephesians.

The Epistle to the Ephesians is composed of two parts. In chapter iv:1 we read, "I therefore, the prisoner in the Lord, beseech you that ye walk worthy of the calling wherewith ye are called." With the fourth chapter the second part of this Epistle begins. The preceding chapters, the first three, then tell us of the calling wherewith the God and Father of our Lord Jesus Christ has called those, who believe in His Son, and from the fourth chapter to the end of this letter we find exhortations to walk worthy of that calling. To walk worthy as a Christian it is needful to know the calling wherewith He has called us. In the first great prayer in this Epistle we read, "That ye may know what is the Hope of His calling." Every Christian believer must know the Calling above everything else. The true knowledge of it is to govern our lives on earth.

Maintaining in this exposition the title we have given to this Epistle "The Masterpiece of God" we give and study the Epistle with the following analysis:

I. The Masterpiece of God Itself. Chapters I-III.

II. The Manifestation of the Masterpiece on Earth. Chapters IV-VI.

I. The Masterpiece of God Itself. Chapters I-III.

Chapter I. How God planned for and works in the production of His Masterpiece.

1. *The Introduction. Verses 1-2.*
2. *The Great Doxology. Verse 3.*
3. *The Plan and Work of the Godhead. Verses 4-14.*

A. The God and Father of the Lord Jesus Christ.

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a. Chosen us in Christ before the foundation of the world. Verse 4.
b. Predestinated us unto the Son place in Christ. Verse 5.
c. Made us accepted in the Beloved. Verse 6.
"To the Praise of the Glory of His Grace." Verse 6.

B. The Son of God, the Lord Jesus Christ.

a. Redeemed as through His blood. Verse 7.
b. The Revelation in Him of the mystery of His will. Verses 8-10.
c. In Him we obtained an inheritance. Verse 11.
"To the Praise of His Glory." Verse 12.

C. The Holy Spirit of God.

a. *Quickened by Him in hearing the Gospel and believing.* Verse 13.
b. Sealed with the Holy Spirit of Promise. Verse 13.
c. The Earnest of our inheritance. Verse 14.
"Unto the Praise of His Glory." Verse 14.

4. The parenthetical Prayer to the God of our Lord Jesus Christ, the Father of Glory. Verses 15-23.

A. Thanksgiving. Verse 15-16.

B. The Prayer for Enlightenment in the Knowledge of Him. Verse 17-18.

a. To know the Hope of His Calling (God the Father). Verse. 18.
b. To know the riches of the Glory of His inheritance in the Saints (God the Son). Verse 18.
c. To know the exceeding greatness of His power to usward, who believe (God the Holy Spirit). Verse 19.

C. The Manifestation of the Power to usward. Verses 20-23.

a. Christ raised from the dead. Verse 20.
b. Seated at God's right hand far above all. Verse 20-21.
c. All things under His feet. Verse 22.
d. *Head of the Church, His body.* Verses 22-23.

The first chapter in this Epistle is by far the deepest and the most blessed in the Word of God. The Godhead, Father, Son and Holy Spirit, the great truth, so much denied in our day, is here revealed as nowhere else.

Chapter II:1-10. The Masterpiece produced.

1. What Man is by Nature. Verses 1-3.

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A. Dead in Trespasses and Sins. Verse 1.

B. Enemies of God under the Prince of the Power in the Air. Verse 2.

C. Children of Wrath. Verse 3.

Gentiles and Jews both are in that condition. "Ye" refers to Gentiles; "we" to Jews.

2. What God does rich in Mercy. Verses 4-6.

A. The foundation: His great love wherewith He loved us. John iii:16. Verse 4.

B. Giving Life together with Christ. Verse 5.

C. Hath raised us up with Him. Verse 6.

D. Seated us in Christ in heavenly places in Christ Jesus. Verse 6.

By nature man is dead; God gives life in His Masterpiece.
By nature enemies; God unites us to His Son and with resurrection power we walk no longer as enemies but as His children indwelt by His Spirit instead of the spirit that worketh in the children of disobedience.
By nature children of wrath; God in His Masterwork makes us the sons of Glory.

3. The Destiny of the Masterpiece. Verse 7.

The Ages of eternal Glory.

4. Saved by Grace through Faith. Verses 8-10.

A. The positive statement. Saved by Grace. Verse 8.

B. The negative side: Not of Works. Verse 9.

C. The Purpose of the Masterpiece. Verse 10.

a. His Workmanship.
b. Created in Christ unto good works.

Chapter II:11-III:21. The Mystery of the Masterpiece, the Church, the house of God and the Body of Christ.

1. The Conditions of the Gentiles. Verses 11-12.

A. Called the Uncircumcision. Verse 11.

B. What they were. Verse 12.

a. Without Christ. (Aliens.)
b. Strangers to the covenants.
c. Without Hope and without God.

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2. But Now in Christ Jesus. Verses 13-18.

A. Made nigh by the blood of Christ. Verse 14.

B. What the work of Christ has accomplished. Verses 15-18.

a. He is our Peace; made both One. Verse 14.
b. Broken down the middle wall.
c. Abolished the law of commandments in ordinances. Verse 15.
d. To make one new Man. Verse 15.
e. In Himself.

C. The Reconciliation. Verse 16.

a. Both (Jews and Gentiles) reconciled unto God in one body.
b. The enmity slain.
c. By the Cross.

D. The Peace and Reconciliation preached. Verse 17.

a. To those afar off (Gentiles).
b. To them that were nigh (Jews).

E. The gracious Result. Verse 18.

Both have access by one spirit unto the Father.

3. The great Relationship of the Masterpiece. Verses 19-22.

A. The relationship changed. Verse 19.

a. No more strangers and foreigners.
b. Fellow citizens with the Saints.
c. Of the Household of God.

B. The church as the spiritual House. Verse 20.

a. The foundation of the house laid.
b. The chief cornerstone.

C. The Holy Temple. Verse 21.

a. Building framed together.
b. Growing unto an holy temple.

D. The Church, the habitation of God through the Spirit.

4. The Ministry of the Mystery of the Masterpiece. Chapter III:1-13.

A. Paul the prisoner of Jesus Christ. Verse 1.

B. His Ministry concerning the Masterpiece. Verse 2-5.

a. Made known by revelation.
b. The mystery of Christ.

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c. Hidden to other generations.
d. Now made known by the Spirit.

C. The Mystery revealed. Verse 6.

a. Gentiles fellowheirs.
b. Of the same body.
c. Partakers of His promise in Christ.

D. Paul made a Minister of it. Verse 7.

a. According to the gifts of His Grace.
b. According to the working of His Power.

E. The Proclamation of the unsearchable Riches. Verse 8.

a. The Apostle's humility.
b. The unsearchable riches of Christ.

F. The dispensation of the mystery and its purpose. Verses 9-10.

a. To make all see what it is. Verse 9.
b. To show the manifold wisdom of God to the heavenly principalities and powers. Verse 10.
c. According to the eternal purpose. Verse 11.
d. Access with confidence. Verse 12.
e. The tribulations of the Minister of the Mystery. Verse 13.

5. The Second Prayer unto the Father of our Lord Jesus Christ. Verses 14-19.

A. The Prayer unto the Father of our Lord Jesus Christ. Verses 14-15.

B. The Petitions of the Prayer. Verses 16-19.

a. To be strengthened with might by His Spirit in the inner Man. Verse 16.
b. That Christ may dwell in your hearts by faith. Verse 17.
c. Rooted and grounded in love.
d. To comprehend with all saints. Verse 18.
e. To know the Love of Christ. Verse 19.
f. To be filled with the fullness of God.

d. *The Great End Doxology. Verses 20-21.*

This marvellous section of the Word of God begins with a great doxology (I:3) and ends with another great outburst of Praise. All is unto the Praise of the Glory of His Grace. In our next issue we hope to begin, God willing, the study of the first part of this epistle according to this analysis.

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The Book of Genesis. *

Introduction.

The first Book of the Bible is called in the Septuagint (the Greek translation of the Old Testament) "Genesis." Genesis means "Origin." The Hebrews call it by the first Hebrew word "Bereshith."—In the Beginning. It is the Book of all beginnings. We can trace here the beginnings of creation and everything else, except God, *who has no beginning.* The Book of Genesis is the great foundation upon which the entire revelation of God rests. The marvellous structure of the Bible, composed of the different books, written by different instruments of the Spirit of God at different times, is built upon this great, majestic Book. It is the root out of which the tree of God's revelation has grown. Internal evidences prove the most complete unity, that it is the work of one chosen instrument, Moses, and that it is not of a composite authorship. But more than that, the Book of Genesis establishes the Divine Unity of the Bible. The last Book of the Bible, the Revelation, confirms this. Genesis tells of the origin of all things; Revelation reveals the destiny of all things.

It is an interesting study, profitable and suggestive, to trace the great doctrines of the Bible in this first Book. They are all found somewhere in Genesis, either in typical foreshadowings or in direct words. Here, too, we may discover the dispensational and prophetic truths of the Bible in germ. Genesis iii:15 is the prediction out of which the rest of prophecy has been developed. The entire New Testament in its doctrinal statements *rests upon this Book. It is quoted there as the* Word of God scores of times. If the revelations of Genesis, especially the opening chapters, the supreme foundation, if these chapters were myths, the entire New Testa-

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ment would have to be given up as unauthoritative. Indeed, the great doctrines in Romans, starting from the fact that man is a fallen being and lost, would be just as much myths, if the fall of man were a myth. The Lord Jesus Christ has put His seal to this great Book.

The Criticism of Genesis.

The Book of Genesis, being the foundation of the whole Bible, and of such vast importance, it does not surprise us that the enemy of the Truth of God has directed first of all his attacks against this Book to break down its authority. A hundred years ago and less the cunning inventions of the father of lies, directed against the inspiration of Genesis and its unity, occupied mostly, if not altogether, the minds of theologians and scholars. It is different now. The stock of trade of the destructive critics, differing but little from that of accredited infidels, has become the common property of evangelical Christendom. The rationalistic theories concerning the date and authorship of Genesis are now liberally and almost universally displayed. In theological seminaries they are openly taught and hundreds of men, who claim to be teachers of the oracles of God, deny the inspiration of the Book of Genesis.

The Paternity of Higher Criticism.

That such a denial is not of God is self evident. But it is interesting to examine the source from which the destructive criticism of Genesis and the Pentateuch has come. The man who has been called the "Sir Isaac Newton of Criticism" is Jean Astruc. He was a French physician, a freethinker who led a wicked, immoral life. In 1753 this man gave to the world his doubts in a work which he called, "Conjectures Regarding the Original Memoirs in the Book of Genesis." In this work he taught that the use of the two names of God in Genesis, Elohim (translated by God) and Jehovah (translated by Lord) showed that two different documents were used in the composition of the Book. The hypothesis

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of a Jehovist and Elohist writer, so called, was invented by this unsaved man. It was, however, reserved for a German scholar and rationalist to formulate the denial of the unity and inspiration of Genesis into a system. This man was Professor Eichhorn. He coined the phrase, "Higher Criticism," and is therefore called the "father" of it. He introduced successfully into the theological institutions of Germany the theory of Astruc. On account of his great learning his invented higher criticism took hold upon the minds of thousands of people. But who was Professor Eichhorn? Let another Higher Critic give the answer. Ewald, himself such a powerful factor of this most dangerous infidelity, wrote: "We cannot fail to recognize that, from the religious point of view, the Bible was to him a closed Book."

Such is the Paternity of the now widely accepted "Higher Criticism;" an immoral, infidel Frenchman and an unconverted, blind leader of the blind, a German Professor.

Their Disciples.

After Eichhorn came other men, such as Vater and Hartman, who tried to undermine the Mosaic authorship of Genesis by still another theory. Professor De-Wette, of Heidelberg, followed closely in the steps of infidel Eichhorn. Bleeck taught still another theory. Then we mention Ewald, Hupfeld, Prof. Kueoen, Dr. Davidson, Robertson Smith, Canon Driver, George Adams Smith, Professor Briggs, W. Harper, Marcus Dods and many others, who may all be fitly called the disciples of the immoral Frenchman and the infidel German. For instance, George Adams Smith saith: "The framework of the first eleven chapters of *Genesis is woven from the raw material of myth and legend.*" *And the works of this man and others are now* sold at popular prices by so called "Christian Publishers."

A Complicated Science.

They call this kind of criticism scientific. It surely

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has all the marks of so called science. Speculation, uncertainty and complicated statements are the leading characteristics of this criticism. They claim now that the Pentateuch (the five Books written by Moses) were never written by him, but that these Books consist of four diverse documents. These they designate as follows: 1. The Jehovist. 2. The Elohist. 3. The Deuteronomist. 4. The Priestly Code. The authorship of Moses has been completely given up and it is claimed that the earliest part of the Pentateuch was perhaps written 600 years after Moses' death. They put the date of the greater part of these five Books after the Babylonian captivity.

A writer has recently given a fine description of this higher critical "scientific" nonsense, part of which we quote:

"They conjecture that these four suppositive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, someone, no one knows who, or why, or when, or where, wrote Jehovist. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called Elohist. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style Deuteronomist. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with Jehovist and Elohist, revised them with considerable freedom and, in addition, introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or perhaps 425, wrote the Priestly Code; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite Jehovist, Elohist and Deut-

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economist, with what they call redactional additions and insertions."*

This describes the infidel *mudpuddle* into which these "great" scholars have plunged and into which they would like to lead the sheep and even the little lambs.

The Mosaic Authorship.

"All tradition, from whatever source it is derived, whether inspired or uninspired, unanimously affirms that the first five Books of the Bible were written by *one man*, and that *man* was Moses. There is no counter-testimony in any quarter." With these words, Prof. William Henry Green begins his learned work on the Unity of Genesis. Other learned men in past generation up to the present time stand firm for the Mosaic authorship of Genesis, and thereby affirm the fact of revelation. The cry of the Higher Critics—"ripe scholarship," "access to better sources," etc.—is a bluff. The best scholarship stands by the Truth. Some of the *arguments advanced against* Moses as writer of Genesis are exactly the argument for it and the evidences of inspiration. For instance, the use of the name of God as Elohim and Jehovah. Elohim is the name of God as Creator—Jehovah is His name as entering into covenant relation with man. The use of these names is a precious evidence of the work of the Spirit of God and not an evidence of different writers and documents.

The highest authority that Moses wrote Genesis and the other four Books, and that Genesis is the revelation of God, is the Lord Jesus Christ. He spoke repeatedly of Moses and reminded His hearers of the historic facts as given in Genesis. This fact is met by the critics with the statement that our Lord was not a critical scholar and limited in His knowledge. Such statements are akin to blasphemy.

Needed Information.

The information concerning the criticism upon this

*Canon Hague.

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great Bible Book we are about to study is much needed. Many Christians hear of Higher Criticism without knowing what it is and how it originated. The information given shows that it originated with wicked men and that it is an attempt to destroy the *very foundations* upon which the whole Scriptures rest. Sometimes Higher Critics have a way of telling uninformed Christians that the views they hold are the consensus of the best scholarship. This is untrue. Others, again, who have imbibed these views hide the worst features of them. For this reason we deem it expedient to give this information.

The study of Genesis will deepen the faith in the inspiration and revelation of this first Book of the Bible. *There is nothing which convinces of the Divinity of the* Bible like the prayerful and spiritual study of the Bible itself. And the Bible has nothing to fear. It needs *neither apology nor concessions.*

The Apocalyptic Teaching of our Lord.

MARK XIII.

A Paper read to the Prophecy Investigation Society (London).

By Mr. Walter Scott.

Threefold Account of the Lord's Prophetic Teaching on Mount Olivet.

In each of the Synoptical Gospels we have an inspired account of the Lord's prophetic teaching delivered on Mount Olivet. Mark alone mentions certain disciples as present on that occasion (verse 3). The four disciples named, Peter, James, John and Andrew, were no doubt chosen as representatives of Jewish feeling in the coming crisis for Israel, yet not one of the favored "four" has put on record this marvellous compendium of prophetic teaching. Matthew may have been with the Lord on the sacred Mount and heard the divine Teacher; but we cannot predicate even a probability that Mark and Luke, the companions of Paul, were there. The vessels of inspiration were sovereignly chosen to record the Lord's teaching.

Luke Differs From His Fellow-Synoptists in What He Relates

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and in What He Omits.

In two important particulars Luke differs from his two fellow *synoptists: first, in what he relates; second, in what he omits.* The beloved Physician alone records the Roman destruction of Jerusalem and world-wide dispersion of the Jew. He alone of the evangelists omits reference to the "abomination of desolation," and to the coming Tribulation. There were two signs spoken of by our Lord in connection with the flight of the disciples. Luke relates the one, Matthew and Mark the other. St. Luke writes: "When ye shall see Jerusalem compassed with armies," then the Christians in Judea and in the city were to take instant flight. The historical fulfilment 37 years afterwards amply verified the Lord's prophetic warning to the disciples. Between *the ignominious retreat of Cestius Gallus* and the subsequent close investment of the city by Titus, the disciples poured out of the doomed city, and it is believed that not one Christian perished in the destruction of Jerusalem. The *other sign referred to by our Lord, is not Jerusalem* compassed with armies, but idolatry set up in the Temple—the image of the Beast whose worship is to be enforced under pain of death. The one sign is past, the other is yet future. The former is directly connected with Jehovah's governmental vengeance upon His guilty people of Judah: the latter sign introduces us into the climax of horrors in the great Tribulation—yet future, thank God!

Matthew XXIV; XXV, Compared with Mark XIII.

Matthew, the unfolder of the glories and Messianic rights of Christ, records this great Olivet-prophecy comprehensively and in all its parts. Mark's condensed account is the briefest. In the first Gospel the Lord's Apocalyptic teaching is comprehended under three main divisions: the Jewish aspect of the Coming, then the Church and the Coming presented in three parables, lastly the Judgment-character of the Coming to the nations. Mark on the contrary, down to verse 7, describes in a few terse sentences the general condition of things in Judea *prior to the destruction of Jerusalem; while in verse 8 he looks* forward to the beginning of the end.

The prophecy contained in verses 6 and 7 has resolved itself into history. Mark neither refers to the Church aspect of the Coming which is of present application, nor to the future Judgment of the nations.

The Jewish Cry, "His Blood Be On Us And On Our Children," and God's Answer.

There is an intimate connection between the two Jewish tribulations. The one is a historic fact, the other is yet future.

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The Jews, in clamoring for the crucifixion of their King, prophetically exclaimed: "His blood be on us and on our children." God heard the cry, and the after history of Judah has been written in the agonies and blood of the people. From the year 70 till now the degradation of the Jew is God's governmental *judgment on the nation because of its haughty rejection of His* Son. But the tale of Judgment is not complete till the guilty people drink to the full cup of Jehovah's vengeance in the great Tribulation, the horrors of which will exceed anything recorded in the annals of history. "For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time neither [illegible] (verse 19). Thus the *deliberate voice of "all the people" receives a terrible answer* in the past and present sorrow of the Jew—"His blood be on us:" and "on our children" in the yet future hour of unparalleled *distress in the great Tribulation.*

National Jewish Pride in the Temple Shared by the Disciples.

The national pride of the Jew, fully shared by the disciples, *is not to be deprecated. The Jews alone of all the families and* nations of earth had established in their midst a system of prophecy, law, and ordinances in which the anticipative history and destiny of the nation were foreshadowed. *Other nations* can boast more or less of a commemorative history in their literature, monuments, and customs, but of the Jews alone can it be affirmed that in their sacred writings the future of that wonderful people is unfolded in political, social, and religious life. Prophecy and history circle round the Jew. He is the essential factor in both spheres. The Pentateuch—that wonderful compilation of earliest history of law and ordinance—is the basis of European legislation. Need we be surprised that the Jew in all periods of her history is justly proud of the divine legation of *Moses? Jewish privilege and Jewish sin are commensurate.* The Temple was ever regarded as the centre of the Judaic system, all else on earth being pagan. The Temple with its *massive stones, great buildings, and costly gifts with which it* was adorned, besides its hallowed associations, made it a national object of pride and veneration, and in this the disciples *fully shared.*

Five Material Temples.

There are five material Jewish Temples. The *first* is "Solomon's Temple," built according to a divine plan (1 Chron. xxviii. 12), and destroyed 588 B.C. The *second* is "Zerubbabel's Temple," erected by the returned remnants from the Babylon exile of 70 years. Being destitute of Ark and Mercy Seat it was in these *and other respects inferior to its prototype. The third* is "Herod's Temple," built in 46 years and at an enormous cost

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of money and treasure. This magnificent structure greatly exceeded *in size, in strength,* and *in grandeur the two previous* temples. Its destruction, under Titus, is said to have been on the anniversary of the overthrow of the first Temple. These three Temples have each a history connected with the past fortunes of Israel. The *fourth* is "Antichrist's Temple," as he, not God, sits in it claiming divine worship. This Temple is built immediately on the national return to Palestine and is destroyed by the Assyrian or king of the North (Ps. lxxiv). The *fifth* is "Christ's Millennial Temple," which will exist for one thousand years. The visible glory of the Lord fills it, and He personally enters it. *It then becomes a house of prayer for all peoples,* and the centre of earth's worship (Ezek. xl-xlviii).

The Lord's Prophetic Announcements of the Destruction of the Temple.

The Lord's prophetic announcements of coming Judgment on their glorious Temple at once suggested certain questions: "When shall these things be? What shall be the sign of Thy coming? and *the end of the Age?*" *It is* evident that in the minds of the disciples those three events, namely, the destruction of the Temple, the Coming of the Lord, and the end of the Age were supposed to synchronise. The end of the Age would be the close of their national servitude under Gentile domination. The new Age would be introduced by the advent of the Messiah, and their headship of the nations.

The State of Things Described in Verses 5 to 7.

The ascension of the Lord would be the starting point of these Judean local troubles, terminating in the destruction of the city under Titus. The prelatory sentence, common to the three *synoptists, "Take heed lest any deceive you," is* a warning against the spurious claims of numerous false Christs who would deceive large numbers of the people. Added to this peculiarly *Jewish* danger are wars and *rumors* of wars. *It will* be observed that the pretensions of these false messiahs are not supported by signs and wonders as in the Tribulation period. Moreover, the wicked *Christs* in the future will have their respective false prophets calling attention to their claims and merits: see verses 21, 22. Soon after the ascension of our Lord, Judea got into a very unsettled condition; local disturbances increased owing mainly to the provocative acts of the Roman governors who sought to goad the people into rebellion as a pretext for letting loose the brutal soldiery amongst them. There was a general dread that *an important crisis in Jewish history was impending.* But the disciples were not to be deceived. They would naturally suppose that these troubles indicated the near end, but it was

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not so—"the end shall not be yet." The destruction of city and *temple terminated that condition of things.*

Mark Completely Passes Over These Christian Times.

Between *verses 7 and 8 we must introduce the lengthened* parenthesis of grace which has run its course for nigh 2,000 years. Verse 7 records what is past. Verse 8 relates what *is future.* The troubles spoken of in verses 6 and 7 are limited in their sphere of operation. Those noted in verse 8 are universal in their type, involving Europe and Asia. Earthquakes and famines, and wars on a colossal scale are the general features of the days prior to the Tribulation. Between verses 7 and 8 the calling out of the Church, and the national degradation of the Jew, are events of the gravest importance. The parenthesis comes in between the *local* troubles of verses 6 and 7 and the *more general and varied troubles of verse 8. This need not be* regarded as an arbitrary principle of interpretation. Various examples of an exactly similar character could be given. The interval, the parenthesis is completely passed over by John, Mark. Matthew in his account bridges the past and future of Israel.

Prophecy Resumed on the National Return of Judah to Palestine.

The course of general prophecy was interrupted by the rejection and Crucifixion of the King of the Jews. It is resumed on the return to Palestine. The fundamental Scripture on this—the great event of the centuries—is Isaiah xviii. Prophecy directly concerns the Jews and subordinately the Gentiles.

Two Periods: An Earlier (Verses 5-7) and a Later One (Verses 8-13).

In *verses 8 to 13 we have described a condition of things sub*sequent to that detailed in verses 6 and 7, two distinct periods, an earlier and a later one. The former dates from the Ascension *till the fall of Jerusalem.* The other is yet future and is characterised as the beginning of sorrows and culminating in the Great Tribulation.

The Beginning of Throes.

The condition of things in the world detailed in verse 8 is summarised in that expressive sentence "the beginning of sorrows." The reading in the Revised Version is even more significant: "the beginning of travail," referring to the maternal anguish of Israel in the coming hour of her distress. In its very nature the expression cannot have a present application in this long and dreary period to the Jew of 2,000 years. "The beginning of travail," is undoubtedly future and intimates the near

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approach of Israel's hour of supreme sorrow in the great tribulation—the day of Jacob's trouble. There are three fundamental passages which treat of this: Rev. xii., Micah v., and Is. lxvi. In the latter Scripture Israel is twice said to have "brought forth": *first*, Christ the Man Child BEFORE her pain: *second*, her children, the remnant of her brethren, AFTER her travail. The beginning of sorrows are those prior to the Tribulation, as wars, earthquakes, famines, and troubles. *In those days* Israel will be the bone of contention, the Jonah cast overboard amongst the Gentiles. Then the great Eastern question resolves itself into the great Jewish question. The Jew is the factor in the political situation. The re-arrangement and distribution of the powers in Europe, for the Beast and his ten satellite kings to play their important part in the near crisis, is by no means a distant event.

The Service of the Disciples (Verses 9-13).

In these verses we have the loving service of the disciples in the midst of the Jewish people in Palestine and outside. It is really the continuance of the interrupted mission of the twelve as recorded in Matt. x. Then we read, "Ye shall not have gone over the cities of Israel till the Son of Man be come" (verse 23). The *treatment of the disciples there* and *here* in their service is precisely the same. The verses before us is the resumption in a future day of the interrupted service of the "twelve" sent out by our Lord. The *mission of the "twelve"* was confined to Israel.

The Gospel Published World-Wide.

"And the Gospel must first be published among all nations" (verse 10). What Gospel? There is the Gospel of the grace of God, the Gospel of the glory of Christ, and the Gospel of the Kingdom. It is this latter that is referred to. Matthew states specifically the character of the Gospel to be preached, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Gospel of the Kingdom is the grand news of the Lord's personal reign over the earth, the heralds in the first instance being Jews. There seems to be a subsequent testimony during the *time when the worship of the Beast is almost universal*. In Rev. xiv. we read of the everlasting Gospel, one asserting the creatorial right of God as the alone and supreme object of worship, but practically the two expressions, the Gospel of the Kingdom and the everlasting Gospel express the same thing. The results of the publication of the glad tidings of the Lord's reign are witnessed in Matt. xxv. and Rev. vii.

The Abomination of Desolation.

From verses 14 to 23 we are furnished with a concise account

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of the great Tribulation, the start being indicated in the opening words of verse 14, "When ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not." The reference is to Dan. xii:11, not to chapter xi:31. This latter text refers to the days of the infamous Antiochus Epiphanes, and, of course, must be relegated to the past with a typical future. The word "abomination" sets forth specific *forms of Gentile idolatry as Milcom the abomination of the Ammonites*, Chemosh the abomination of Moab, Molech the abomination of Ammon, and others (1 Kings xi). What, then, is signified in our text? An idolatrous image—probably the image of the Beast—is set up in a prominent part of the Temple in view of all. This daring and profane act is the combined devilish work of the Beast and the Antichrist. Idolatry is *forced upon the nation in the middle of Daniel's future week of* seven years.

Daniel's Prophetic Week of Seven Years.

The celebrated prophecy of the 70 weeks is fully recorded in Dan. ix. The weeks are weeks or sevens of years—in all 490. *In the two historical books of the "Restoration"—Ezra and* Nehemiah—we meet with several decrees or commandments, but the only one which answers to the terms of the prophecy is that recorded in Neh. ii in the 20th year of the reign of Artaxerxes. That *date gives the start of the prophecy. Sixty-nine of the* weeks, or 483 years, were completed when the Lord as King rode in triumph into Jerusalem a few days before He suffered. We can affirm with a considerable measure of confidence that from Neh. ii to Matt. xxi we have exactly a period of 483 years. The Lord's *triumphal march to Jerusalem amidst the plaudits* and homage of the people closed to a day the 69th week. Then comes a long break, a parenthesis of about 20 centuries in which the Crucifixion of the Messiah, the desolation of Jerusalem, and the calling out of the Church are the outstanding features. The [illegible] week is past; the 70th is future. This prophetic week of seven years is one of profound interest to every student of prophecy. *For the opening of this eventful seven years four things* are indispensible: *first*, the settlement of Judah in Palestine: *second*, the revival of the long defunct empire in a ten kingdom form; *third*, the erection of the Temple; and *fourth*, the establishment of a Ritualistic system. The covenant of seven years' duration is broken in the midst of the week, and idolatry sought to be forced upon the people; it is to this verse *14 refers.*

The Assyrian and the Beast in Relation to the Restored Hebrew Commonwealth.

The Assyrian of Isaiah and Micah is the same personage

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as the king of the North of Daniel, this latter title pointing to the geographical location of the Assyrian. This cruel king is Jehovah's scourge to punish His guilty people for their acceptance of idolatry, "O Assyrian, the rod of Mine anger and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Isa. x:5, 6). The Assyrian is subordinate to Gog or Russia, and carries out the Asiatic policy of his master; which is specially directed to crush the newly established Jewish State. The Assyrian breathes the spirit of his superior. He heads the northern Army (Joel ii), as also the confederacy of the powers gathered against Israel for plunder and the extermination of the Hebrew race (Ps. lxxxiii). On his way down to Egypt to despoil that ancient country of its wealth and treasures (Deut. xi 41-43), he overruns Palestine, besieges Jerusalem, destroys the Temple with axe, hammer, and fire (Ps. lxxiv), lays Jerusalem in heaps, burns up the synagogues, sheds the blood of the people as water, and contemptuously throws the bodies of the slain to fowl and beast (Ps. lxxix). The rage of the Assyrian is directed *against the nation. He seeks to destroy the restored Hebrew* Commonwealth. The Beast, on the contrary, directs his rage against the godly, while upholding the Jewish State. He is the would-be protector of the Jew, and by his seven years' league with the nation guarantees protection from the ferocious king of the North—the bitter and determined enemy of Israel. He fails to do so. The Beast and the Assyrian are diametrically *opposed. Their respective aims and policy bring* them into strife and conflict. The aim of the one being to destroy, the other to maintain the Jewish State.

The Great Tribulation.

As to the Tribulation itself, we judge that neither the Church as a whole nor any of its members will enter it, much less pass through out. Absolute exemptions is the divine promise, "Because thou hast kept the word of My patience, I also will keep thee *from* the hour of trial which shall come upon all the world *to try them that dwell upon the earth*" (*Rev.* iii:10). The Tribulation will overtake a large company of godly Jews and Gentiles then witnessing for God against the blasphemies of the Beast and Antichrist. Those who endure to the end form the first-fruits of earth's redeemed for Millennial blessing. Those who are martyred have the signal honor of sharing Christ's Millennial bliss and heavenly glory. The Tribulation will have its centre in Palestine, *there* the fire burns more fiercely, while embracing in its range the wider area of Christen-

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dom. As to the flight of the godly from the zone of danger, the Lord graciously provides the Judean mountains. But their escape is dependent upon immediate flight; goods and superfluous clothing and all that would hinder must be left behind. Natural life and its preservation are in question, and all save truth and righteousness must be sacrificed if the goal of safety is to be reached. Prayer that the flight may not happen on the Sabbath, nor in winter would mitigate these calamities. The law of the Sabbath would forbid a journey of more than a mile, while an escape in winter would tell terribly upon the women and children. Added to the general distress, many false Christs and false prophets will arise in different parts of the country supporting their pretentious claims by satanically inspired signs.

Shortening of the Days.

"And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days" (verse 26). The last half week of Daniel's prophecy is three years and six months—that is 1,277½ days. Now the Tribulation does not last the whole period, else no flesh could be saved. The Lord curtails the period, the days are shortened. The Tribulation is cut short by 17 days and a half, lasting exactly 1,260 days. During these 17 and a half days the vials of God's wrath are poured out in rapid succession, mainly on the Beast, the chief persecutor of the saints. He cannot further persecute when he and his kingdom are under the judicial dealing of God during the days needed to complete the 70th week. The duration of the Tribulation is shortened by 17 and a half days.

After the Tribulation: What?

"But in those days, after that Tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (verses 24, 25). What immediately succeeds the Tribulation is not the epiphany of the Son of Man, but the utter collapse of all earth's governing authorities—political, social, and ecclesiastical. In that day there will be physical changes in the heavens and on earth, but the symbolic language here employed sets forth the disruption and overthrow of all existing human authority. God is the source of this universal catastrophe; the human instruments employed to effect His purpose are not named.

The Epiphany of the Son of Man.

"Then shall they see the Son of Man coming in the clouds with great power and glory" (verse 26). The alarmed and terrified inhabitants of earth shall witness a sight unequalled for

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greatness and grandeur. They behold the Son of Man in the clouds—every eye shall see Him. He comes not alone. Angels and saints swell His train and share His triumph and glory. In the earlier event, His descent into the "air" to receive "His own," angels are not said to accompany Him. He comes alone. (I Thess. iv:17.)

Angelic Mission.

Then the angels—holy, elect, wise, powerful, and obedient—enter on a new service. They gather His elect of Israel from all parts of the earth to Palestine. This we deem an exceedingly happy piece of service, and one, we are sure, in which the angels will rejoice. Universal attention is called to this angelic mission for both Matthew, in chapter xxiv, and Isaiah, in chapter xxvii, intimate that it will be undertaken, heralded by the sound of the "great trumpet." It will be a public event.

Nearness of the Coming.

The fig-tree is the chosen symbol for Israel as a nation and kingdom. In Matt. xxi the Lord cursed the fig tree and "presently the fig-tree withered away"; *that* Jewish generation withered under judgment. It bore no fruit. But now the Lord calls attention to the revival of the fig-tree. The tree is putting on leaves and branches. Israel is coming to the front. The Jew is prominent. The strong hand of Jehovah on Israel is relaxing; the sure sign that the Lord is at hand. Faith does not look *for* signs—that is the mark of a wicked and adulterous generation, but surely we may look *at* them. We gather from the multiplying signs and numerous indications that our Lord's coming is a matter of momentary expectation.

The Night Watches.

The Romans divided the night into four watches, from 3 p.m. to 6 a.m. This arrangement was adopted by the Jews, and incorporated in the Scriptures. The Lord comes to Israel in the fourth watch of the night. Is this not the teaching of Matt. xiv—a beautiful dispensational chapter? "And in the fourth watch of the night Jesus went unto them walking on the sea" (verse 25). But for Christians and Christian Servants, we read, "If He shall come in the second watch, or come in the third watch and find them so, blessed are those Servants" (Luke xii:38). It seems to us that we are on the eve of the third watch. He may come ere this meeting is brought to a close. His *assembling Shout may fall on our ears at any moment. Are we* morally ready?

The Father Alone Knows the Hour of the Coming.

"But of that day and that hour knoweth no man, no, not

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the angels which are in heaven, neither the Son, but the Father" (verse 32). As to the much debated question of the Lord's absolute knowledge when on earth, we would remark that when He is simply and only in His Divine Being, there can be no question or cavil as to His absolute knowledge, and of every other Divine Attribute. But it pleased Him to become a Servant, and in that character and place He only knew what His Father made known to Him. In this Gospel Christ is not viewed in essential Deity, yet He was ever God, and can never cease to be such. But in our Gospel He is regarded as the Servant-Son. Now the hour of the Coming is one of the Father's things, which He hath put in His own authority. The Son, too, has His circle of interests, yet both the Father and the Son are in absolute oneness. As God He knows. As Servant He does not. The Father has not revealed the day and hour of the Coming either to Angels or to His Servant-Son.

The Midnight Cry.

The midnight cry has gone forth, "Behold the Bridegroom." Allow me respectfully to ask: What are we doing to rouse up the sleeping Church to the reality and imminence of the Lord's return from Heaven? Might not conferences be arranged in various parts of the country? The subject is one of absorbing interest and one of immense practical profit. Our next meeting may be with the ONE Who loved us and died for us—caught up in the clouds shouting as we go, "O death, where is thy sting? O grave, where is thy victory?"

Practical Effect of the Hope.

What should be the practical effect of the Blessed Hope on the Church? What the effect of coming glories on our souls? We answer in the words of the Jewish Apostle: "What manner of persons ought ye to be in all holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

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We are sure this excellent article of our friend Mr. Walter Scott, will be a great help at this time to all who study the International S. S. Lessons as well as to all Christians who love the Word.—*Editor.*

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Current Events and Signs of the Times
In the Light of the Word of God.

The Ambitions of Italy. We have called attention before to the significant revival of Italy, the country which occupies the heart of the old Roman Empire. Italy, so victorious in her war with Turkey, has now come out with the most interesting, and for the Student of Prophecy, the most significant statement about her plans. These amount to nothing less than a *speedy revival of imperial Rome.* Italian newspapers, such as the Roman papers, *Giornale d'Italia* and *Rivista di Roma* have been very outspoken in the assertion that the conquests of Scipio Africanus must be restored to Italy, and, Italy as the Roman Empire, must be revived.

We quote now from a number of extracts which appeared in the French paper *Minerva* and were translated for the "Literary Digest."

"Modern Italy is obsessed with the idea of Roman greatness in ancient times. She is trying to decorate her brows with the helmet of Scipio Africanus. Her inspiring motive in the present is derived from the past. 'In the near future,' declares an Italian writer, '*Egypt, Tripoli, Tunis, Algeria, shall be our natural colonies.* In vain do France and England attempt to revive in themselves the *glory of ancient Rome* and to take the place of Italy in Northern Africa. We cannot forget that there are fifteen thousand Italians in Egypt and more than that number in Tunis and Algeria, and that the arts, the industries, the commerce of our country are in the grasp of the Italian race throughout the whole coast.' People are also apt to forget that there is another Mediterranean country whose nationality, natural and historical, no one dares or will dare to question—Corsica."

Egypt, Tripoli, Tunis and Algeria were a part of the Roman Empire. Italy, according to this statement, feels

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called upon to reconquer North Africa and thus lay the foundations to the revival of the glory of ancient Rome.

"Are these merely wild fancies—chimeras? By no means. The Italians are not indulging in midsummer visions. The Italian is a determined man, a calculator, he has immense confidence in himself. He does not anticipate any such thing as failure—he sees nothing unreasonable, impracticable, in his forecast. We must take into account his cleverness and his power to wait, the subtle skill for combinations of which he is master in his schemes. At the gaming-table he is always on the alert, attentive, resourceful, astute, and quick to take advantage of his adversary's bad play. He cares only for success, no opportunity is overlooked, no means to his end is considered unwarrantable."

"Tripoli occupies a strategic position of the first order. Its harbors, Bombe and Tobruk, offer anchorages equally as safe and ample as Bizerta. Tobruk once sheltered the fleet of Nelson, and its occupation by Italy is a distinct menace to English sea-traffic, whose absolute freedom and safety, in peace and war are vitally necessary to the Empire. Tobruk is one of the finest harbors in the Mediterranean, superior, in many respects, to Malta, Gibraltar, or Bizerta, and if well fortified, as it certainly will be, would threaten the flank of any fleet that crossed the Mediterranean, and it is, of course, only a short distance from the Suez Canal. Cyrenaica commands the road to India. It possesses fertile and well-irrigated lands, whereon the vine, the olive, and cereals abound. Tripoli, if it has not all the value attributed to it by many, is economically important because of Sicily. It is therefore no campaign of folly that Italy is conducting. Here is a policy of action, vigorous, cautious, tireless, which is supported by a diplomacy at once quick and acute, rapid and foresighted, and of a sagacity which cannot be deluded."

We consider this as one of the most important political signs of the times which has appeared of recent years. According to the two great prophetic books, Daniel and Revelations, the Roman Empire must come into existence again before the great end events of the Times of the Gentiles can be enacted. The ambition of Italy seems to point to such a revival. The least we can say that all things, political, commercial and ecclesiastical are shaping themselves for the end.

The Romish Celebration. There was great rejoicing in New York City on account of the home coming of the newly created cardinal. Literally for a few days hundreds

of thousands of New Yorkers, Catholics and non-Catholics were "Rome enthused" and almost tore their clothes off their backs to see the religious show, so fascinating to the natural man. Poor benighted lost souls pushed eagerly forward to kiss the ring of this cardinal. The mounted police had to charge the crowds repeatedly. Among other things Farley said:

"Coming now from his sacred presence, and after several private audiences, in which he opened his fatherly heart as to a loving soul and after hearing that voice which seemed to speak in tones of inspiration in public consistory, proclaiming to the world fearless denunciation of the schemes of the church's enemies, I have returned with a confidence more full than ever before that God has placed in the chair of Peter a man after Christ's own heart, to meet the needs of the time."

Coming from "the sacred presence," not of the Lord Jesus Christ, but the counterfeit vicar of Christ, a sinful man, this newly made cardinal also expressed the great interest the Pope has in America. It is more than an interest. It is a well laid scheme to capture this country for Rome. Their success seems only a question of time. And where is Protestantism? It has no more power to protest. Some of these so-called "Protestants" had choice pews in the Cathedral to see the show and went through the ceremonies of standing up and sitting down, etc. Shame upon them!

One of our readers, an "Irish Protestant," sent a well-written protest to the leading newspapers, but every one of these papers refused to have anything to do with it. Of course they fear the Romish influence. Where is the so-called freedom of the press?

Saving his "God." Around the corner from our office in New York is a Roman church. Recently it took fire. The priest rushed into the burning building to save "the holy sacrament" and carried it out of the reach of the flames. The papers had much to say of the bravery of this priest. That piece of bread is looked upon as "divine," a veritable "god." He thus saved "his god" from being burned up. There is no difference whatever between the half naked, fetich priest in darkest Africa, who clasps a

piece of wood tu his heart and the priest with his "holy sacrament." The poor benighted African is to be pitied less than the idolatrous priest.

Indecent Dances. The newspapers have of late said much in two newly invented dances, the so-called "Turkey Trot" and "Grizzly Bear." So indecent and immoral are these dances that the authorities in a number of places have been obliged to put a stop to it. So vulgar is the whole performance that every decent person must look upon it with utter disgust. And yet these dances have found their way from the brothel, the hells of immoralities, to the drawing rooms of the rich and educated. College students are taking lesson in it, and the daughters of the "better classes" think it smart to learn the wicked thing and indulge in it.

All this is only another indication that the predicted days of Lot are upon us. Such dances were danced in Sodom before the fire and brimstone fell. Such were the pastimes of Belshazzar's feast in the night Babylon fell. Rome imperial tolerated these indecencies before its ruin. Pompeii and Herculaneum had "the Turkey Trot" before the ashes buried them. Surely history ever repeats itself. New York, America, England and other nations are ripening in judgment. "As it was in the days of Lot so shall it be when the Son of Man cometh."

A Significant Disaster. A few weeks ago the large New York Equitable Building, situated in the heart of the *greatest financial district of the Continent, took fire and in* two or three hours the magnificent structure was a complete ruin. Fifteen million dollars were rapidly consumed by the flames in the short time of a few hours. In the vaults of *the building securities, gold and precious stones, to the im*mense amount of one billion dollars—$1,000,000,000—were hoarded up. Gambling Wall Street, the N. Y. Clearing House and other financial institutions were stunned by the disaster. A number of lives were lost, but these (so characteristic of our times) were not so much considered as the pecuniary loss. The fire department feared during the conflagration that the entire financial district might go up in smoke. If that had happened it would have been, commer-

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cially, the greatest calamity in the history of the world. Experts not only say, but fear, that such a calamity may happen some day. If fires should sweep over those immense buildings, no water and not even dynamite could arrest their progress. They boast of "fireproof structures." There is nothing fireproof, not even the solid earth and its gigantic mountain ranges, for, according to revelation, the earth will be consumed by fire. The great financiers and all Wall Street stood helpless as the flames spread. One poor man rushed in and tried to secure some of his idols of gold and silver, *almost perishing in the attempt.*

While the immense blocks of granite crashed down, the subway became endangered as well as the foundations of many "skyscrapers." The wildest excitement reigned. All business for *several days was handicapped.* What a warning this disaster should be! It should disturb the feeling of security which the money and pleasure mad world imagines to possess. What a day it will be when the predicted judgment disasters will sweep the Babylon of to-day, the mighty cities with their foundations of blood! (Heb. ii:12). Then "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i:18).

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THE MODERN SCHOLARSHIP and THE APOSTASY.

Dr. Ford C. Ottman has written a very helpful treatise on "Modern Scholarship and the Apostasy." It deserves the widest possible circulation. It shows up the idle and deceptive boasts of these would-be scholars, whose aim it is to cut the Bible into pieces. Send for a copy to us, 10 cents postpaid.

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"Away With Him."

(John xix.15.)

Do you catch the cry in the air these days? "The world knoweth Him not, neither can know Him"; and its cry is, "Away with Him!"

A religion of some sort we must have—but not "Him." Give us "ritualistic ceremonials"; give us "theological discussions"; "higher criticism"; "sacred festivals"; "musical entertainments"; give us anything and call it religion—but "away with 'Him!'"

And it is "Him"—the Christ of God—most of all we need.

Beloved, let us face the fact that there is a devil—a personal devil—whose whole energies are in "these last days" directed against "Him"—the Christ of God.

The devil is not disturbed by too much *religion*. The more the better for his purpose. So long as we don't introduce into it the living Christ as its sum and substance, he is delighted we should play at religion as much as we care to.

The devil will let us run up "churches" by the score, and spend millions of God's money on stone and lime, stained glass, and velvet cushions; on "marble fonts," "oak pulpits," and gorgeous organs; only don't explain what "the Church" means, and don't once let it be hinted that our money ought to go to help to bring those who sit in darkness into light, and so build up and make beautiful the *spiritual building*, "the body of Christ." The devil will let us attend service regularly, and be delighted to see us there; yes, will go with us if we only go to worship the "minister," or the "choir," or "ourself," and never once think of worshipping God "in spirit and in truth" or magnifying Christ.

The devil will not object to us having repeated gatherings together for "social intercourse and fellowship," provided that we do not consider it a gathering to "Him," and don't mention that "our fellowship is with the Father, and with His Son, Jesus Christ."

The devil will let us have our heart's content of "eloquent preachers," "learned and beautiful sermons," "sublime architecture," "seraphic music," and, if needs be, altars and crucifixes as desired to aid the natural man to propagate his natural worship; but don't mention "Christ, the power of God, and the wisdom of God." Don't break the spell by denouncing "the enticing words of man's wisdom," by saying "Without blood there is no remission of sin," and "He made peace by the blood of His cross."

The devil will let us have "sacred concerts" innumerable for the social elevation of the people; but mention Christ as the power to lift degraded and lost sinners from the pit of woe.

The devil will provide lots of funds to run "socials" every night of the week to increase the "sociability of the congregation," only don't let it be suggested that we are "all one in Christ Jesus," and our money spent on socials ought rather to go to supply "the needs of him that hath not."

The devil will be delighted if we give largely of our means to home and foreign missions, so long as we do it "to be seen of men," and not for Christ's sake.

The devil will let us do any amount of "work for God," only it must be done without prayer to God, and without dependence on God, for "It is God that worketh." When we do it in our own flesh-energy it delights the devil, for he knows it will come to nothing, and will only hurt the cause of Christ.

The devil will permit us to preach "punishment for sin" for he knows God's word says it, but don't say it is "ETERNAL punishment." Men won't be terrified so much to flee from "the wrath to come" to Christ.

The devil will let us read any amount of "religious literature" because it tends largely to keep us from the Bible—the Word of God—and so from "Him."

Beloved, do you know the devil to-day in his "angel of light" guise? Are you alive to his tactics? From the day in Eden that God cursed the serpent (Genesis iii:15), the devil's policy and practice has been "Away with Him." He tracked His steps through this world till he hung Him on the cross between two thieves, and then he thought he had made an end of Christ. But it was not so. Praise God, He arose! The Almighty God raised Him from the dead, and seated Him at His own right hand in the heavenlies. So it was He defeated the devil, and more than ever roused the fury of hell against Himself. To-day the devil seeks to destroy the Christ. Praise God, He is beyond his reach; he cannot touch Him. He can, however, touch us, who are members of Christ, and are still "in the world, which lieth in the wicked one." It is on us then that his energies are centred to-day, and it is good we should be alive to the fact.

Beware! He cannot get at the Christ to destroy Him, but he seeks to destroy the testimony of us who are His members. He cannot touch the Living Christ—the Word of God in the heavenlies—so he seeks to tear to pieces and trample under foot the written Word of God—the Bible—in our hands. Sad it is to see so many of his avowed "friends" wounding Him and rejecting Him in this way, and so helping the devil.

"Away with Him!" "Away with Him!" is still the devil's cry, and he seeks to fill the mouths of "the priests, the Pharisees, the Sadducees, and religious rulers," and the crowd of religious professors of to-day, with the same cry, and he is wonderfully managing his purpose.

Beloved, simple ones, who love our Christ, as the volume of the cry increases, with the nearing of "the end," let it be our sweetest delight to raise our voice of love to Him, however, "ignorant and unlettered," "foolish and feeble," it may seem. Christ for me! Christ for me!

"A homeless Stranger amongst us came,
To this land of death and mourning;
He walked in a path of sorrow and shame,
Through insult, and hate, and scorning."
"A Man of Sorrows, of toils and tears,
An outcast man and a lonely;
But he looked on me, and through endless years
HIM must I love—HIM ONLY."

B. McCALL BARBOUR.

The plaint of our Lord over those who reject Him and repent not, can scarcely be put into more heart-breaking language than in the inscription in the cathedral at Lubeck:

Thus speaketh Christ our Lord to us:
Ye call Me Master and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, *and serve Me not*;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not.

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* * * * He is a path, if any be misled;
He is a robe, if any naked be.
If any chance to hunger, He is bread;
If any be a bondman, He is free.
If any be *but* weak, how strong is He!
To dead men life is He. To sick man health.
To blind men sight, and to the needy wealth.
A pleasure without loss,
A treasure without stealth! * * * * ANON.

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Jesus had not Where to lay His Head.

Birds have their quiet rest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest:
But *Jesus had not where to lay His head.*

Winds have thrir hours of calm,
And waves—to slumber on the voiceless deep;
Eve hath its breath of balm,
To hush all senses and all sounds to sleep.

The wild deer hath his lair,
The homeward flocks the shelter of their shed;
All have their rest from care:
But Jesus had not where to lay His head.

And yet He came to give
The weary and the heavy laden rest,
To bid the sinner live,
And soothe our griefs to slumber on His breast.

What then am I, my God,
Permitted thus the path of peace to tread—
Peace, purchased by the blood
Of Him who had not where to lay His head?

I—who once made Him grieve,
I—who once bid His gentle spirit mourn,
Whose hand essayed to weave
For His meek brow the cruel crown of thorn!

Oh, why should I have peace?
Why? but for that unchanged, undying love
Which would not, could not cease
Until it made me heir of joys above.

Yes; but for pardoning grace
I feel I never should in glory see
The brightness of that face
That once was pale and agonized for me.

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Let the birds seek their nest,
Foxes their holes, and man his peaceful bed.
Come, Saviour, on my breast
Deign to repose thine oft-rejected head.

Come, give me rest, and take
The only rest on earth thou lov'st, within
A heart that, for thy sake,
Lies bleeding, broken, penitent for sin. J. S. B. M.

Bible Study Course Department.

As announced in "Editorial Notes" Bible Study Pamphlet No. 3—"Genesis" is now ready and we are confident that it will prove helpful. We sent out several thousand copies of the first two pamphlets free of charge, but we cannot do this with this larger work, which is quite expensive. All who received a copy of Isaiah or Mark know what the plan of study is, though this new pamphlet gives a still better illustration of the method we pursue. Part of the "Introduction" appears in this issue.

We are ready to send out this pamphlet in quantities at the prices stated on the cover. Single copies are 20 cents postpaid.

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A second edition of "Isaiah" and also a second edition of "Mark" have been printed, and we can supply both of these pamphlets in any quantity. We have received many encouraging words from different parts of the country and from Canada.

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How needful the circulation of the "Gospel of Mark" is among S. S. workers and teachers as well as others may

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be learned by the following extract from a S. S. Magazine.

Mark has only about thirty verses not found in the other Gospels. It has parallels with both Matthew and Luke, which are longer than either of them. The reason for this is that Mark is written more loosely, more diffusely. The other Gospels have condensed Mark's account considerably. Matthew and Luke sometimes correct a *slip of the pen in Mark;* for example, Mark 1:2 quotes a passage as from Isaiah, which should be Mal. iii:1; the other Gospels escape the difficulty by omitting the Malachi passage in this connection, but cite it in another. In some cases, the turn of a phrase in Matthew and Luke spoils the accuracy of Mark; for example, Mark iv:36 compared with the Matthew and Luke parallels.

This is written by a well-known professor. That such statements are the most subtle poison is self-evident. Our pamphlet on Mark answers all these inventions in a brief and pointed way. We do not believe that the pen of Mark made a slip now and then for the penman was the Holy Spirit and He makes no mistakes.

Now as the Lessons are going on through Mark all who are interested in scattering sound teaching have a fine opportunity to do good.

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We heartily recommend to all students of the new pamphlet on "Genesis" that very helpful book by F. W. Grant, "Genesis in the Light of the New Testament." It opens up the truth in a most blessed way. It ought to be read by every one who begins now to study the first great Book of the Bible. Price 50 cents, postpaid.

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The Heart of the Lesson.

The International Sunday School Lessons for March.

THE CALL OF THE FIRST DISCIPLES.

(Mch. 3. Mk. 1:14-28, Lk. v:1-11.)

Golden Text Matt. ix:37, 38.

DAILY READINGS.

M. 26. Isa. vi:1-13. T. 27. Matt. iv:12-25. W. 28. Acts ix:1-22. Th. 29. Acts xiii:1-13. F. 1. II Tim. ii:1-15. S. 2. Mk. 1:14-28. Su. 3. Lk. v:1-11.

I. LESSON OUTLINE.

1. The Kingdom Gospel (Mk. 1:14, 15). 2. The Chosen Messengers (Mk. 1:16, 20). 3. The Ministry of the Word (Mk. 1:21-28). 4. Fishers of Men (Lk. v:1-11).

II. THE HEART OF THE LESSON.

Our golden text will furnish us with the central truth of the two portions set apart for our lesson. It would seem as though in Mark and Matthew we have the more historical statement concerning the call, while in Luke we have the very heart of the matter of the call, as our Lord draws these men away from their daily vocations to follow Him and His chosen messengers of the truth concerning Himself. Such a call must ever be of God now as it was then; no more human choice or predilection will at all answer in this case. And so too must the mere outer call be but the index to the heart revelation and call to the service of the Lord. Remember that the work is of God and not of men and that it is too important both as to its message and as to its eternal issues to be committed to any but Divinely chosen, prepared, *and sent messengers. Nor can any other one prepare for* this work like Christ Himself. Personal acquaintance with Him then, by daily following Him for years, as personal acquaintance with Him now, in and through the Word by the Spirit, is a prime requisite for real preparation. He alone can make out of the Galilean fisherman the true fishers of men. Nor can any other so fit souls to-day as He.

The call separates at times from the daily avocation; as these

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men from their nets and fishing just when it seemed to be most successful. Yea, even from home, as some of them from their friends and parents. Yet must we remember that God has many a one to-day in the so-called secular walks of life who are serving Him in the Gospel as faithfully as one wholly set apart to the service. Until it has been made clear to us by the Lord that He would have us follow Him as Peter and John in these matters it were better by far for us to abide by the fishing nets and at home. We shall do better work for the Lord there than by running without being called to any special work.

Solemn and marvellous indeed is the thought of the honor conferred upon us by the Lord in such a call; and with the same alacrity with which Peter and John obeyed should He be obeyed to-day. Now as never before the need is great, for as the age hastens to its close the harvest seems to greatly increase. And the laborers seem correspondingly few. Rich reward awaits the faithful toiler; and the call comes forth afresh from God's own throne to-day "Whom shall we send, and who will go for us?" Nor can any true response be given save as, like the prophet Isaiah, we have had a heart vision of the Lord and have had Him put this burden upon our hearts. Then, though trembling because of our own weakness and sinfulness, we shall be ready to go as strengthened by Him who has all power in heaven and earth. Nor shall we ever lack the supply of what is necessary for the work committed to us.

JESUS THE HEALER.

(Mich. 10. Mk. 1:29-45. Matt. iv:23-25.)

Golden Text Matt. viii:17.

DAILY READINGS.

M. 4, Isa. liii:1-12. T. 5, Isa. lxi:1-11. W. 6, Psa. ciii:1-22. Th. 7, II Cor. xii:1-10. F. 8, Rev. xxi:1-8, xxii:1-7. S. 9, Matt. iv:23-25, viii:1-4. Su. 10, Mk. 1:29-45.

I. LESSON OUTLINE.

1. A Loved One Restored in the Home (Mk. 1:29-31). 2. The Multitudes Healed (Matt. iv:23-25). 3. The Quiet of the Father's Presence (Mk. 1:35-39). 4. A Leper Cleansed (Mk. 1:40-45).

II. THE HEART OF THE LESSON.

In our study of the lesson we must bear in mind that we have here a condition of things that was specially true when Christ and His apostles were proclaiming the kingdom phase of the Gospel. But that it is a condition that does not universally obtain during the church period. It is not a question now as to the Lord's ability in the matter; but rather as to His will and purpose in the individual case; and prayer is ever to be our resort, even when means are indicated by Him as His way to health.

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The portion from Matthew gives a general view of what is more specially set forth by the part of our lesson from Mark. The first miracle occurs in the home restoring to health one who was sorely needed for ministry to the needs of the body at that time. Spiritually we have a blessed fact set forth in this; that the saving power of the Lord enters our homes now as of yore, giving spiritual life and health to one who is thus fitted for the most needed and helpful ministry. Home is the place that is best suited to begin our ministry. This miracle seems to have been heralded abroad and to have occasioned, along with the preceding one, the gathering of the multitude bearing their sick into the presence of Christ; and not one was denied the request; all were healed. With what joy of heart do we see that it is possible by prayer and faith to bear the spiritually sick and diseased to Him to-day with the certainty of being heard and blessed in a gracious answer to prayer. Perchance the fault is with us that more are not recovered from their spiritual maladies.

The Spirit grants us a special glimpse into our Lord's quiet hours that is full of instruction. Did He need the time of retirement from the people and the busy scenes of active life among men; how much more do we have need of similar times that we may be prepared for all true ministry. Did He there find the soul nourishment and strength and help in the Father's presence that gave joy to His heart; surely we shall find no less, and the time thus spent is well spent. And the fitting forth of the soul that is there obtained will stand us in good stead in all our activity among men.

From that early morning hour our Lord goes forth to preach afresh the Gospel to other towns and cities that had not as yet heard; and to work even greater miracles than had yet been performed. Never yet had leprosy yielded to human skill; ever was its cure by the hand of God directly or through a divinely commissioned one. This healing attested His deity, and to that end He sent the healed one to the priests with the gifts enjoined by the law. He would have them know first of all that Messiah had come. With strange perversity the man did the very thing the Lord forbade, and thus excited the enmity of the leaders of the people, and hindered much of our Lord's ministry. "To obey is better than sacrifice." "Whatsoever He saith unto you do it." The Lord never gives an unnecessary injunction to anyone.

THE PARALYTIC FORGIVEN AND HEALED.

(Meh. 17. Mk. ii:1-12.)

Golden Text Psa ciii:2, 3.

DAILY READINGS.

M. 11, Isa. xliii:1-4. 22-28. T. 12, Psa. xxxii:1-11. W. 13,

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Rom. iv:23, v:11. Th. 14, Acts. xiii:26-39. F. 15, Matt. ix:1-8. S. 16, Lk. v:18-26. Su. 17, Mk. ii:1-12.

I. Lesson Outline.

1. The Lord Preaching the Word (verses 1, 2). 2. The Sick One Forgiven (verses 3-5). 3. The Cavillers Silenced (verses 6, 7). 4. The Sick One Healed (verses 8-11).

II. The Heart of the Lesson.

The Lord's full answer to persistent faith is surely central to our lesson at this time. Retiring to the house in the city of Capernaum could not possibly hide from the needy multidute the One who spake as never man spake; and they pressed upon Him for to hear the word of God; and to such an extent that there was no way of access to Him by the door; to an extent this is true to-day. The preaching and teaching of the Word in the power of the Spirit is sure to gather seeking hungry souls to the hearing, not in great multitudes, perchance, still some eager hungry ones, who demand the truth as in Jesus Christ, will come. The attractive power of the cross and of the Gospel of God's grace is still operative, and only needs to be put to the proof.

Faith sees in this presence of the Lord an opportune time to bring their needy sick one into His presence for healing. The crowded house makes it impossible for them to approach the Lord in the ordinary way; but this is no barrier to faith—it will take the extraordinary way. It makes the barriers and obstacles stepping stones into His presence, and persists in its purpose until the needy one is before the Lord. That was faith which was visible by its works. The eager expectant face of the sick one before Him and the equally eager countenance of the friends looking down from the roof spake to the heart of the Lord, and got thence an answer that was far beyond their thought. The Lord touches the root of the matter in the sins that had brought on this physical condition.

The audience around the Lord had its Satanic agents ready to cavil at the Lord's words and acts, ever seeking to bring discredit upon Him, and to turn the multitude away from Him. But the enmity only calls forth the proof of the deity and consequent power of Christ to meet the need. What a startling uncovering of their heart's thoughts, and what a revelation of the work and power of the Saviour who alone could and did forgive sins. How important does our Lord esteem it to meet the greater need first, even though they had not made that the subject of their petition. It is frequently the case now, our asking does not comprehend the real first need of our souls. And ere our Lord can give the things we ask, the fundamental things must be attended to.

To the multitude, to the cavillers, to the friends of the sick one, to the man himself, our Lord gave a most striking outward proof

that could be seen, of what grace had wrought inwardly though unseen. The walking man carrying his bed goes forth a living witness of the power of Christ to forgive sins. Spiritually this is true to-day; whoever Christ forgives He also enables to walk in a new life that is proof positive to the world at large that God has done a work of grace within the soul.

FEASTING AND FASTING.

(Mch. 24. Mk. ii:13-22.)

Golden Text Mk. ii:17.

DAILY READINGS.

M. 18, Isa. lviii:11-14. T. 19, Psa. civ:1-15. W. 20, Acts xxvii: 13-25. Th. 21, I Jno. i:1-10. F. 22, Matt. ix:9-17. S. 23, Lk. v:27:39. Su. 24, Mk. ii:13-22.

I. LESSON OUTLINE.

1. Sea Shore Ministry (verse 13). 2. A Publican Saved (verses 14, 15). 3. The Old Ceremonial versus the New Gospel (verses 16-22).

II. THE HEART OF THE LESSON.

Again our golden text furnishes us with the heart of the lesson, the Great Physician, Christ Jesus, in personal, saving contact with poor needy sinners. It is a lesson for the twentieth century as well as for the first. Whether in the privacy of the home (Mk. ii:1) or in the publicity of the out-door life our Lord taught the people the truth they needed to know concerning God and their own soul's need. The like work has been given unto us by the express command of the Lord through the Holy Spirit (II Tim. iv:1-5)—clear, definite, explicit instructions that every Christian worker would do well to ponder upon the knees before God.

Christ's call brings Matthew away from the absorbing occupation of handling the taxes to a simple life of faith in following his Lord and Master. But the new disciple must needs bring other needy souls to the presence of the Lord, and a feast in his own house supplies the necessary opportunity; and what was done that day will be known alone in eternity. Yet the religious fanatics and hypocrites found fault here as upon many other occasions. The Lord's companying among publicans and sinners is abhorrent to those who gather their robes of self-righteousness about themselves, saying to those they esteem less religious than themselves, "Stand by thyself, come not near unto me, for I am holier than thou." Such is ever the tendency of the human heart when not fully occupied with Christ Jesus by faith. With what tender loving heart of grace the Lord speaks of His mission to the poor and needy as that of the Great Physician come to help and heal.

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Those who know their sad state would gladly welcome Him and gather around Him, while the self-righteous who felt no need would carp and criticise the One who was about His Father's business.

Nor was it that He stooped so low as to company with these cast-off people, but that He ate and drank with them at all, and never fasted; why not fast as they did? Through that word we get a glimpse of the legalism which controlled the religious people of that day, and that operates now. Fasting was, and now is, *a kind of good works to recommend them to God. It would be* well to consider the words of the Lord through Isaiah (lxviii:1, etc.). *As also of the Lord Jesus Himself in Matt. vi:1,* etc. Unless one is led by the Spirit into this line of action the attempting of it is but an abomination in the sight of God. It is only one of a piece with the filthy rags of self-righteousness which men persist in gathering about themselves thinking that this is what God will accept. All this is but attempting to put the New Gospel of the grace of God as a patch upon the old Jewish garment of the Law and Ceremonialism. It is but seeking to put the New Wine of the grace and mercy of God in Christ Jesus into the old wine skins of Dead Form and Ceremony and Legalism; it never can be done. And yet men persist in attempting this folly to the *hurt and harm of souls and the robbing the Gospel of its preciousness* in grace and mercy to the sinner and the saint.

REVIEW.

(March 31.)

Golden Text Matt. iv:16.

Daily Readings.

M. 25, Lk. i:5-23. T. 26, Lk. ii:11-39. W. 27. Matt ii:1-25, Lk. ii:40-52. Th. 28, Lk. iii:1-20, Matt. iv:1-11. F. 29, Mk. i:14-45. S. 30, Mk. ii:1-22. Su. 31, Matt. iv:13-25.

I. Lesson Outline.

1. The Herald of the Light (lessons 1, 2, 7). 2. The Light Himself; (lessons 3-6, 8-12).

II. The Heart of the Lesson.

The heart of the review lesson is none other than the Light Christ Jesus as so aptly suggested by the Golden Text. Three of the lessons, 1, 2, 7 have to do with the herald of the Light; and the balance with the Light Himself. Of the first three, lesson 1 gives us the promise of the coming of the Divine herald; and links us on at once to the Old Testament prophecies of Malachi: *thus bridging the gap of more than three centuries. Then follows,* in lesson 2, the divine record of the herald's birth, together *with the joy and gladness and above all the praise and glory of*

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God that his birth gave rise to. While in lesson 7 we have a resume of the testimony of the herald who said concerning himself that he was not that Light, but was sent to bear witness of the Light that all men through him might believe.

The balance of our lessons are occupied with the Spirit's record concerning the Light Himself; and these form two groups, one having reference to His preparation for the work of illumining the darkness; and the other having reference to the light and life which He brought to those in the darkness. In lesson 3 we have the incarnation and birth of the Light. Here are depths and heights unfathomable; the Light of the world who made the world, a born helpless Babe in Bethlehem's manger. Equally mysterious is the truth of lesson 4 concerning Him. He who is the Son of God presented by that divinely chosen Mother unto God the Father in the Temple to be the Lord's for life. Even such was His mission, to do the Father's will and fulfil the Father's purpose in this world. In lesson 5 we have a literal fulfilment of the prophecy of Isaiah lx:3. How suggestive that a heavenly luminary should lead the darkened Gentiles into the presence of the Light. And that illumined hearts should praise and worship and offer gifts unto Him. A brief glimpse of the early years of the Light is given to us in lesson 6. Yet even that life was never marked by anything out of season or order. Ever was He attending to His Father's business whether in the Temple or in the home. Lesson 8 shows us the entrance of the Light, through the Baptism at Jordan, and the Temptation in the wilderness, upon His public life and ministry; being filled with the Holy Spirit and attested by the Father. Lesson 9 sums up this first group in the calling of the disciples who are to be His lights in the world after He shall have departed; and who are to be with Him in preparation for their life work. Even thus is it at this present time with workers. In the last three lessons we have the Light in manifestation and blessing and help among men. In lesson 10 we find Him in the home and among the multitudes meeting their every need in the fulness of grace and mercy; not alone healing the body, but illumining the soul and blessing it. Putting Himself in the very breach which sin had made and helping the poor sinner. In lesson 11 we see the access which faith obtains to the presence of the Lord e'en amid his busiest hours. And with what tender mercy and grace He meets the need of the poor sinner and brings joy to the hearts of the paralytic and his friends; while rebuking the carping criticism of those who would fain hinder the work of grace to men. Our last lesson for the quarter portrays the Light in the midst of the darkness in Matthew's home; illumining the publicans and sinners whom love had gathered to the feast; while again He reproved those who would have dimmed the shining of the Light to their helpless needy souls.

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Notes on Prophecy and the Jews.

Matthew xxv:31-46 is generally expounded to mean a universal judgment in which the dead are raised and with the living appear before the judgment seat of Christ. That this is totally wrong any Christian with even a little insight in dispensational facts must know. The Lord in that passage has nothing to say about the dead or their resurrection. The judgment is one of living nations on the earth. The time of judgment is when the Son of Man sits upon the throne of His Glory. To understand this judgment scene it must be remembered that during the closing years of the times of the Gentiles, preceding the visible and glorious *Return of our Lord, a special and worldwide preaching of* the Gospel of the Kingdom will take place. The preachers are Jews, in the earthly sense of the word, the brethren of Him who is the King upon the throne and the Judge. The nations of the earth (not the church, for the true church has been caught up with the saints of God to be with the Lord) will hear this last great message. Some of the nations will hear and repent. They will evidence their faith by treating the Jews with mercies. Other nations will reject this final preaching and illtreat the Jewish messengers. When the King appears He will judge the nations accordingly. Those who believed and are put to His right hand enter into the kingdom on earth and have eternal life; the *others will go into everlasting punishment.*

Totally wrong is another view which some brethren advocate, who believe in the Return of our Lord. They teach that this judgment falls at the end of the millennium instead of at the beginning. If this were true the whole scope of the Olivet Discourse would be disturbed. The view springs from a very superficial knowledge of the prophetic Word. The judgment which takes place after the millennium is revealed at the close of Revelation xx. It is the judgment exclusively of the dead. No living nations

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will be there, but the wicked dead will be raised and judged according to their works.

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Even on the Jewish stage in the music halls Zionism has been introduced. The *Jewish Chronicles* of London tells of a talented Jewish actor who makes in his play a plea for the great national movement:

In a play entitled Palestine he stands before a scene representing the city of Jerusalem, illuminated by the glow of an Oriental sunset. In sad tones he tells of the scattering of the Children of Israel over the face of the earth, and of the privations they endure in strange lands.

Then there creeps into his tones a note of hope * * * Some day they will return to the promised land and claim the beautiful city again for their own. With this he holds his audience—for the moment the thoughtless population of a music hall are ardent Zionists. Then he sings a simple chorus:

Back—back to Palestine—back—back again
The chosen people of a fallen race
Will once more take their rightful place.
Every Jewish boy and girl will see the bright sun then
In the Golden City of Jerusalem,
In the Land of Palestine.

✠

Many thousands of Jews have fled from Tripoli to Malta, Gabes and Djerba, owing to the Italian-Turkish war. The refugees included well-to-do merchants who were compelled to leave their property behind. The Jews of Tripoli, of whom there were 12,000 in 1905, out of a total population of 40,000, were in a backward state, religiously and morally—the Jewish quarter or Hara as it is called in Tripoli and Tunis, being described in 1907 by a writer as appealing to the visitor by reason of its African character, its noise, its unpleasant smells and its wretchedness, as well as by the beauty of its women and the sturdy and handsome children. The unsanitary conditions and the most injurious influences appeared to have no effect on the race because it remained true to its Jewish traditions. There were more than twenty Synagogues and the Sabbath was universally observed with rigour, although card-playing in the cafes on Saturday afternoons had become a sanctioned custom, while on the other hand the pious forbade the reading of secular works on the holy day. On the first day of Passover they observed the custom common to Jews of African origin of a march *en masse* to celebrate the miracle of crossing the Red Sea. Nine-tenths of the community were among the pauper classes.

✠

Uneasiness has been aroused among Jews and particularly Zionists in Germany by a report from Constantinople that the *Ministerial Council was drafting a law for the prohibition of the* settlement of Jews in Syria and Palestine. In 1882 the Turkish Government passed a restrictive law against the immigration of Jews, who, driven forth by severe persecution in Russia, went to Palestine and founded the first Jewish colonies there. Ten years later a formal prohibition of immigration was decreed. These measures were prompted by the fear that a large settlement of Russian Jews would give the Russian Government the desired excuse for continually interfering in Turkish affairs. As a matter of fact, although the immigration restrictions have existed for thirty years, twenty-five Jewish colonies were founded in Palestine between 1882 and 1896 and ten since 1896.

A few days ago a new bill dealing with the question of Jewish immigration was submitted to the State Council, but nothing is known about its actual contents. The report printed in the Paris *Temps* and other Continental papers that a prohibition of immigration is intended is probably mere assumption. The Turkish Government is sufficiently harassed by internal confusion without adding further complications on its own account and now that the Cabinet has resigned it will probably be a long time before the bill will appear in the chamber, whether it is favorable or not to Jewish immigration into Palestine.

The *Berliner Tageblatt* points out that the passing of a law forbidding the immigration of foreign Jews would be strictly opposed to the international agreements made by Turkey. The capitulations guarantee every foreigner the right to settle in Turkey and acquire property and a limitation to this right to the disadvantage of the Jews would be untenable from the point of view of international law. The existing restrictions, as may be gathered from what has already been said, are of no practical importance.

✠

A wealthy Hebrew of India who refuses to give his name has just donated $400,000 towards the Jewish University to be erected in Jerusalem. From other sources we hear that several other large contributions are in sight for this interesting institution.

✠

A very encouraging movement is in progress amongst the Jews in Russia, called "Seeking after God." It is largely confined to the educated classes, who, feeling the need of vital religion, are turning their eyes to Jesus Christ, and are keenly intent on the study of the New Testament. The

strength of the movement may be judged by the vigor with which it is denounced in the newspapers which are the exponents of the Jewish faith. The "seekers after God" have not yet received the Lord Jesus as the Messiah of Israel, but they look upon Him as a great prophet; His parables are to them like pearls of great price, unique in their moral value and beauty; and His personality charms and fascinates their hearts. It may be that their eyes will yet be opened to receive Him as Saviour; but in any case the movement must be regarded with great interest by all in our own and other lands who love the Lord Jesus in sincerity and in truth.

Daily Scripture Calendar.

MARCH, 1912

March 1. "By FAITH Abel offered unto God" (Heb. xi:4).

It is implied that Cain's offering was of more *intrinsic* value value than Abel's. But the attitude of soul completely reversed their valuation. There are ungodly persons whose virtues and kind deeds exceed our own. But inwardly they are enemies of the Cross of Christ. No beauty of character can compensate for absence of faith in the *blood of the Lamb*.

March 2. "God will PROVIDE Himself a lamb" (Gen. xxii:7).

Thanks be unto Him, it is done. *You* have less to do than was required of Abel and Israel. They had the burden of *bringing* lambs. God has *sent* His Lamb to your very door; into your very midst. Think much on the word "provide." Better things are provided for us than were ever provided for saints of old. "Jehovah Jireh" is the eternal watchword of the saved.

March 3. "And Samuel took a sucking LAMB and *offered it*" (1 Sam. vii:9).

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Things had gone wrong with Israel, for they had departed from simple worship. They tried the pomp of idolatry and were defeated. When they returned to the old way of faith in the lamb, God thundered in power for them. So it is now. The church must return to the old paths. Foreign help must be renounced. Weakness must be acknowledged. Then the Blood will prove its value.

March 4. "*The Lord hath* SET APART *him that is godly for himself*" (Psa. iv:3).

And how are you regarding this conspicuous honor? Does His service ever seem drudgery? It is better to be set *apart* than to be set *aside*. One means rare *choice*. The other means *humiliation* and disapproval. "Set apart" means an isolated segregation from the crowd; and teaches that we connot do what other people do, because we are one of Jehovah's honor-guards.

March 5. "I also SAW the Lord" (Isa. vi:1).

Just as did Abraham (Acts vii:2); and Micaiah (2 Chron. xviii:18); and others. This statement is confronted by that in John i:18. The difficulty is best explained by Exo. xxxiii:20-33. Visions of heaven are most often in close proximity to earthly sorrows. So it was among *lions* that Daniel said an angel; and Peter in *prison*; Paul in *shipwreck*; and John in *exile*.

March 6. "With twain he covered his FEET" (Isa. vi:2).

This word bears directly on modern indecency. To cover the feet expresses *reverence*. The rank defiance of these latter days makes women wear short skirts, and boast in exposing their feet. Let the word has a Godward lesson to Christian women. May we all have such an overwhelming sense of God's holiness, as shall lead us to hide our whole personality under cover of reverence.

March 7. "Here am I; SEND me" (Isa. vi:8).

None can say this until the Spirit of Life and Fire teaches the lips. All Israel shall later thus speak (Hos. xiv:2; Heb. xiii:15). It is voluntary service. None commanded Isaiah. Humanly speaking it was failure (Acts xxviii:26-28). So Noah preached long, and had no converts; but personally became thereby, "heir of the righteousness which is by faith."

March 8. "He would not DRINK" (Matt. xxvii:34).

Our Lord would not mitigate the pains of the cross. He chose nothing smooth for himself. Are you shrinking from chastisement? Are you trying to assert pain is a delusion? Are you boasting of the "Sunshine Way," and the "New Thought" way You may do so; but remember it was not Christ's way. "He learned obedience by the things which He suffered."

March 9. "Art thou FOR us" (Jos. v:13).

Joshua stood on fairly high ground of faith; but there was a

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place yet higher. It is a great thing to know the Lord is "for" us. It is greater to learn He is *over* us. Most believers know the Lord as their Helper. It is only by clearer revelation we apprehend He is our Captain. Then all is calm [illegible]ga. He leads, and we simply follow.

March 10. "My words which shall be FULFILLED in their season" (Luke i:20).

If the incongruous propheeies of Nazareth, Bethlehem and Egypt, all found harmonious fulfilment in the brief childhood of the first Advent, how can we doubt that the prophecies of Antichrist, Tribulation and Resurrection, will fall into perfect sequence in the similarly brief period of the final week of Daniel's prophecy (Dan. ix:27; Rev. xiii:5).

March 11. "Fear not . . . for the two tails of these SMOKING FIREBRANDS" (Isa. vii:4).

Thus contemptuously does the Almighty God regard the enemies of His people. Men may blaze in wrath against them; *but sooner or later they shall smoke themselves out; and their* wrath redown to his praise (Psa. lxxvi:10). Do not get in a panic brother. David, and Esther and Mordecai all saw men's wrath turned to smoke, and no smell of fire on themselves.

March 12. "The Spirit speaketh EXPRESSLY." (Tim. iv:1).

This is a startling and isolated word. We do well to consider its meaning. *Characteristics* very marked, will attend the close of this age. *Dates* scattered throughout Scripture, are often perplexing to understand. There can be no doubt about the thickening *signs* of crime, disease, and denial of the Bible which abound of every side. Watch, then, these characteristics.

March 13. "There shall be NO MORE death" (Rev. xxi:4).

Wonderful words these—"no *more*." No more [illegible]al of Christ; no more dishonor to the Bible; no more calling [illegible] light; no more doctor's bills and weary nursing; no more [illegible]; no more pain; no more struggles. Ah! believer, go on [illegible] together all the *no mores* you can think of. They are the *combinations* that will unlock every closed door of hope.

March 14. "Before honor is HUMILITY" (Prov. xv:33).

Not so, teaches modern thought; assert yourself, if you would succeed. But the Bible says Joseph got to the Throne by way of the Prison; David went from Adullam to Jerusalem; Mordecai "the Man whom the King delighted to honor," was found at the King's gate. Feet-washing, was our Lord's last symbolic act before He entered upon His honor.

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March 15. "Made us sit together in HEAVENLY PLACES" (Eph. ii:6).

How different are all the choice places of earth. One must pay high for a good seat at the opera or show. But the Saint, with the free password of "Grace," enters the select company of the First Born Ones; and fellowships with angels and perfected spirits. How little then should a Son of God care to mingle with the insignificant worms of earth!

March 16. "CUMBERED about much serving" (Lu. x:40).

This is where most of us find ourselves some time. In our very zeal to serve, we think we must run the thing ourselves. It is very trying to live in the house with a lazy, intellectual person. But when opportunities are scarce, it is better to neglect the body, than *to starve the soul. Christ offers to pad your yoke. Let Him* take the galling end.

March 17. "Where is the PROMISE of His coming" (2 Pet. iii:4)?

So asks the scorners, who, nevertheless, believe in the "fathers." Do they recall *Daniel* said knowledge should increase; yet *Isaiah* said gross ignorance should prevail in the last days! Do they recall Jesus said sins like Sodom and Gomorrah would attend the last days! Surely these are a few of the many *promises* or forecasts that indicate the day of the Lord approaches.

March 18. "*Jesus gave him no* ANSWER" (*Jno. xix*:9).

To suffer in silence is the greatest achievement of the mind. It is comparatively easy to bear pain without groaning; it is very hard to endure continually unanswered. There can be no quarrelling, if you let your opponent *have the last word*. Try it when one differs from you, and see how soon his fire will die for want of fuel.

March 19. "The golden pot that had MANNA and Aaron's rod" (Heb. ix:4).

The combination is striking. Our Father uses these two things towards His children—Bread and Chastisement. He feeds us, but *He humbles us. While we relish His bread, let us kiss His rod.* Let us say, "It is good for me that I have been afflicted, that I might learn thy statutes." Presently the rod will *bud* into resurrection fruit.

March 20. "This work of the candlestick was of BEATEN gold" (Num. viii:4).

It is God's will to make us "vessels unto honor." To do so He uses the hammers of the world, the Flesh, and the Devil. The oil, as well as the lamp stand was *beaten*. A bruised Saviour links to Himself a *bruised* church. But let us not forget our power to

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shine lies in the oil. If the Spirit be scanty in us, the light from us will be dim.

March 21. "Bernice (came) with great POMP" (Acts xxv:23).

One would think these words were just written, Fantastic show seems to rule all women in our day. Hardly anyone considers it sin to conform to the world. Awful threats are written against this phantasy (Isa. xiv:11; Eze. vii: 24). The Lord sees the best of us clothed in "filthy rags." Let our ambition then be to have Him "clothe us with a change of raiment."

March 22. "His WAYS (are) past finding out" (Rom. xi:33).

Let us refrain from questioning the ways of God. Your chariot wheels may drag very slow. Sometimes they stick fast in the mire. Could you see with angels' eyes you might see your chariot has *wings*; and whenever God sees you sinking hopelessly, He gives the command; the wings unfold themselves, and lift you up into the air.

March 23. "He looked for a city which hath FOUNDATIONS" (Heb. xi:10).

Abraham was rich. We wonder what he did with his money. With his heavenly view of things he evidently would not invest much for the social betterment of such cities as Sodom. Learn the teaching. All the *glory of earth is doomed to soon collapse. Why* try to prop up the falling? Concentrate your energies on the Coming City of Perpetuity.

March 24. "They went and TOLD Jesus" (Matt. xiv:12).

What He said was too sacred to record. You have found it so. What passed between you and Him when you told Him some bitter sorrow, not even the angels know. It is beautiful what these shaken disciples did, Jesus was their magnet. May He so draw us, *that the more we are jostled the more we shall center around* the Lode Stone of our being.

March 25. "My days are swifter than a POST" (Job. ix:25).

We appreciate the swiftness of the present mail system. The Christian knows something swifter. Prayer is swifter than doves, or ancient carriers. In one moment our desires may pass from earth to heaven. No hostile forces can detain them. The wicked may shut you up in a prison. The heavenly mail will reach you *all the same.*

March 26. "I have set the LORD always before me" (Psa. xvi:8).

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These are great words. Repeat them very seriously. Is your life always *before* God, *in* God, and *with* God? Is the consciousness of Jesus Christ as much your vital element as the air you breathe? Have you any aims apart from Him? Are you doing anything you are ashamed to pray about? Happy are you to say with your Master, "I do always those things that please Him."

March 27. "Our soul LOATHETH this light bread" (Num. xxi:5).

Be careful that you are not among the multitude who say this. The sin is more modern that we are perhaps aware. The majority now want the Bread of Life catered by apologetics. We forget how that light bread nourished Israel forty years. We forget the host of saints in the past, who were saved and died on the simple *unadulterated* Scriptures.

March 28. "Moses WIST NOT that the skin of his face shone" (Exo. xxxiv:29).

May it be so with us. The eye does not see itself. If you are pleased with yourself be suspicious. If the heart is full of God it is unconscious of its own fervor. Moses' brightness was his credentials of fellowship with heaven. May you bear such tokens of ambassadorship, in your outward appears, as shall convince men, you have "been with Jesus."

March 29. "They are not of the WORLD, even as I am not of the world" (Jno. xvii:16).

He has broken our ties with the world. *He* allows us no interest in it, but to bear His message as foreign delegates. How astonishing would the spectacle have appeared to the early believers, could they have had a vision of Christian society as it now is. Then, it was separation, humility, unworldliness. Now, it is confederacy, promotion, and *socialism*.

March 30. "Whence then hath it TARES" (Matt. xiii:27).

Answer the question and you explain the whole phenomena of this imperfect Christian age. Are you surprised that evangelization is so slow! Are you distressed that believers are so immoral? Our Lord said it would be so. The ripening tares are proof of the approaching *harvest*. What looks so dreadful to us is confirmation that the *garnering* day is close at hand.

March 31. "Is anything too hard for the Lord."

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Book Reviews.

Life and Epistles of the Apostle Paul. By W. J. Conybeare and J. S. Howson. Thomas Y. Crowell & Co., N. Y. City. 764 pages. Cloth. $1 net.

This is an old work but reliable. We know nothing better on the life and labors of Paul. The historical information is of much value to all students of the Word.

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Oxford University Press, Henry Frewde, New York and London.

We partially examined these three volumes and are delighted with them. The Companion Bible is not a commentary nor is it a translation. The authorized version remains unchanged. This is printed on one-half the width of the page. The other half is taken up with much valuable information, which is so rich and of such a variety that it cannot be possibly stated in a brief review. The analysis is good. The Hebrew, as far as we have looked into it, is well transcribed and the correct English meaning is given. The numerous appendixes are literally packed with tersely stated facts, which every close student of the Word of God should know. It is a work of the widest research, which should have a place in the library of every Christian. We shall call attention to it again after a more complete perusal.

The Chart Bible. By James R. Kaye, Ph.D. 288 pages. Fleming K. Revell Co. $1.25 net.

This is another unique attempt to help students of the Word in getting hold of the structure of the different Books of the Bible. There is a chart for almost every Book, which indicates the different parts and division of each book. Then follows a brief synopsis. Many suggestions are given.

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OUR HOPE

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Editorial Notes.

Priest and King.

In the book of Genesis (chapter xiv), Melchizedek, the King-Priest of Salem, appeared suddenly to Abraham and blessed him. He also brought forth bread and wine and made known the name of God as the Most High, the possessor of heaven and earth. Nothing is said of the descent of this man. Many have speculated about his person and different guesses have been made who he was. Such attempts are useless. When Scripture hides something it is wrong to try to discover what is not revealed.

In the cx. Psalm the name of the Priest-King is mentioned again: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." And who is He to whom a priesthood is sworn after the order of Melchizedek? The One Hundred and Ninth and One Hundred and Tenth Psalms go together. The Suffering One in the One Hundred and Ninth Psalm is seen at the right hand of the Lord in the first verse of Psalm cx. He is also ruling as King in the midst of His enemies and judging among the nations.

The next time we find the name of Melchizedek in the Bible is in Hebrews v:6 and 10. And here it is made known that Christ is the Priest after the order of Melchizedek. "Called of God an high-priest after the order of Melchizedek." This means literally "welcomed" or

"greeted" by God an high-priest after the order of Melchizedek. When He had finished His work as the sin-bearer, and after His physical resurrection ascended upon high to take the highest place in God's own presence, God Himself welcomed Him with this Word. When we read the seventh chapter in the Epistle to the Hebrews we find an enlarged revelation of this theme. Our attention is called to a number of facts. Melchizedek was King of Salem (Peace); his name "Melchizedek" means "King of Righteousness." He also was priest of the most high God. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually" (Heb. vii:3). The meaning of this is very simple. It is now explained why nothing is said of the father and mother, the birth and death of Melchizedek. The Spirit of God omitted all this in the first Book of the Bible, in which so many genealogies are found, because in His wisdom He wanted to foreshadow the true and heavenly King-Priest, the king of Righteousness and the king of Peace. Such is our ever blessed Lord.

Without following the magnificient argument and contrast contained in the Seventh Chapter in Hebrews, we call attention to a fact which is much overlooked. While our Lord was greeted by God as Priest after the order of Melchizedek and took as such His place upon the throne of His Father, He does not yet exercise the Priesthood after the order of Melchizedek. This does not seem to be clear to many Christians. Our Saviour fulfilled the Aaronic Priesthood. After He brought the great sacrifice and shed His blood, He entered into the holy places not made by hands and is now in the presence of God for us, that is, for His own people who belong to Him. He thus fulfills the type of the Old Testament High-priest who entered into the holy places on earth. To exercise His God-given Melchizedek Priesthood He must come forth from the holy place, which He has entered

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and where He has tarried so long. He must possess the throne to which He has such a perfect claim and then exercise the rights of Priest and King upon His throne. *According to Psalm ex He sits at the right hand of God,* till His enemies are made His footstool. That will take place when the Father sends Him forth the second time in power and glory. Then His enemies will lick the dust and God's power will establish His glorious throne over the earth.

In that day His people (Israel) will be willing and bow before Him and accept Him as their king. The Prophet Zechariah beheld all this. He had eight night visions, which all refer us to the time when God punishes the world and when He has mercy upon Jerusalem and cleanses His people Israel. After these visions Zechariah was commissioned to make crowns for Joshua, the High-priest. A strange thing that the High-priest should be crowned. But the action was symbolical. Joshua has the same meaning as "Jesus." And the Prophet heard then of Him who is, The Branch. "He shall bear the glory, and shall sit and rule upon *His* throne and He shall be a Priest upon *His* throne" (Zech. vi:13). All this has yet to come, yea, it will surely come. What Glory will be revealed, what blessing will flow forth, what power will be manifested, when at last He comes to receive His throne and begins to be a Priest upon His throne! It is then that His redeemed people will be sharers with Him and He will share His Glory with them. What service in the future rule and priesthood in the day of His Power He will bestow upon His beloved ones we dare not suggest. But we know it will correspond to His Love, which passeth knowledge. And this glorious prospect keeps us in the evil day which is upon us. We may almost hear the footsteps of His approach and knowing that He will soon receive His throne, how willing we should be to toil on, to serve, to wait and rejoice.

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Through the Heavens.

"Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession" (Heb. iv:14). It should be "who is passed through the Heavens." When He ascended upon high He passed through the atmospheric Heaven into the second Heaven, where the stars and suns are, the creation of the fingers of His hands and passing through this wonderful Heaven He entered the third Heaven, the Heaven of the Heavens, and is now as the Man Christ Jesus there bodily present. By faith we see Jesus, who was made a little lower than the angels crowned with Glory and Honor. "For such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners and *made higher than the Heavens*" (Hebr. vii:26). "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty *in the Heavens;* a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebr. viii:1-2). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but *into Heaven itself* now to appear in the presence of God for us" (Hebr. ix:24).

How precious to the believing heart it is to know it is indeed all *"for us."* For us who are redeemed by His blood He passed through the Heavens; for us He is made higher than the Heavens; for us He is in the Heavens; for us He appears in the presence of God. It is this, which gives power for a separated life on earth, and strength, as well as comfort, in the days of trial and sorrow. His loving eye is always resting upon us and His heart occupied with us. "Moment by moment He thinks of His own." As our Priest, who was on this earth and was tempted in all things as we are, apart from sin, He is touched with the feeling of our infirmities. He will never fail to sustain us as well as supply us. How much we owe Him for appearing in God's

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presence for us we can only know when we are with Him. But now He expects us to reckon constantly in *faith with the blessed fact that He has passed through* the Heavens and is there in our behalf.

And how soon He may pass through the Heavens again? As He went up so will He come back. He will come forth out of the third Heaven, accompanied by the Archangel. He will pass through the second Heaven and halt in the air, the first Heaven to give the shout which will call His Saints to meet Him in the air. (1 Thess. iv:16-18.) Then He will take His trophy, His redeemed people with Himself through the Heavens into the Father's house that we may behold His Glory. How soon that may be?

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Let Us.

We must guard against a one-sided application of the Truth of God. We hear that some say the Gospel of Matthew belongs to the Jews and is all on kingdom ground; the Epistles of James, Peter and the Epistle to the Hebrews belong not to us. This is dangerous. All what God has spoken belongs to us.

Linked with these blessed truths in the Epistle to the Hebrews are exhortations which we do well to study and to heed in these days of apostasy and darkness. They all start with the two words "Let us." "*Let us* therefore fear, lest, a promise being left of entering into His rest, any of you should seem to come short of it" (iv:1). "*Let us* labor therefore to enter into that rest, lest any man fall after the same example of unbelief (iv:11). "*Let us* therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in the time of need" (iv:16). "*Let us* go on unto perfection" (vi:1). This means to look by faith to Him in whom we are perfect and complete, the Man Christ Jesus in the Heavens. "*Let us* draw near" (x:22). "*Let us* hold fast the confession of Hope" (x:23). "*Let us* consider one another" (verse 24). "*Let us* lay aside every weight."

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"*Let us* run with patience" (xii:1). "*Let us* therefore go forth unto Him without the camp, bearing His reproach" (xiii:13). Here is a progressive order. As we look to Him who is in Heaven for us we shall heed these words and do them. The last is of special importance. In the camp Christ is betrayed. His blessed Person is denied, His name dishonored, His work rejected. What a gracious privilege He has given to us that we may share His rejection and His reproach! How our hearts and lives should quiver with energy and devotion in these last days to be true to Him and bear a glowing testimony to that worthy Name. God give us Grace to do this.

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All a Legend.

Several friends sent us newspaper statements from St. Louis reporting the utterances of an infidel Professor. We quote part of the report:

Nathaniel Schmidt, Professor of Hebrew in Cornell University, declared that the accounts of Adam and Eve, Cain and Abel, Genesis, and a score of O[illegible]tament events were not founded on fact, but merely we[illegible]d human interest stories," at the Second Baptist Church [illegible]night.

"The biblical accounts of the beginning of things are merely the weak striving of the people of that time to grasp the tremendous facts of creation," he said. "The accounts of creation in the Bible are absurd. However, many of the astounding recitals in the Bible are good human interest stories and afford moral direction.

"The Cain and Abel of the Bible were not individuals; they were the names of two tribes. One tribe was nomadic; the other was agricultural. By this theory we may decide whom Cain married.

"There was no flood. It would have been a physical impossibility for the world to have been covered with water.

"Abraham, Isaac, Jacob, Esau and Joseph are not historical creatures, and they existed only in the folk-lore tales in the Bible.

"The account of Joseph is meant as a satire upon the person who wrote it. So, also, is the story of Jonah and the whale. The writer of the Jonah story was criticising himself."

Two things surprise us in reading this account. The *first,* that a man who claims scholarship should utter such nonsense and publicly ventilate his ignorance. What an ignoramus he is--his statement "the accounts of creation in the Bible are absurd," is ridiculous, to say the least. He evidently does not know that some of the greatest minds and ripest scholars have acknowledged the Divine authorship of the Creation account and the historical facts of the opening chapters of Genesis. We mention such familiar names as Sir Isaac Newton, Sir John Herschel, the Duke of Argyll, Gladstone, Prof. Dana, F. Lenormant, Lord Kelvin, called "the Prince of Scientists," and others. And who is Prof. N. Schmidt with his bluff of "Modern Scholarship?"

The second thing, which surprises us is that such an unbeliever should occupy the pulpit of a Baptist church and be permitted to utter there his assaults upon the *foundation of the faith.*

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Still Worse.

This same "Prof. N. Schmidt" in the same pulpit made the wicked statement that "Joseph begat Jesus." As soon as he *had finished a lady arose in the audience and addressed* this man as follows:

"How dare you profane the house of God by making such statements here?" she demanded of the lecturer, while members of the audience listened in astonishment.

"You are no Christian, and you have no business spreading such teachings under the guise of a religious lecture. You ought to be ashamed of yourself."

Good for the woman and shame upon the men, who lacked courage to call this apostate down. But what about the so-called "pastor" of that church? His name is Dr. Bitting. *What did he do about this satanic blas*phemy against the Holy Son of God? He sent to the infidel Professor a letter of apology, expressing his

regret at the unpleasant incident! That this "Dr." is not a whit better than the infidel he permitted to speak in his church is obvious.

We recommend to both the reading of the poem in the current issue on "The Higher Critic."

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In Canada.

Before us is another report from the "Winnipeg Free Press." Prof. Gregory of Leipzig lectured in Manitoba College and told his hearers "that the conception of Jesus was human and not divine." He also repeated the same words of Prof. Schmidt, "Joseph begat Jesus."

Principal Baird was in the audience. He lost then one of the greatest opportunities of his life by not rising to his feet and telling the "learned" Professor to sit down. Instead he got up and stated "that the views advanced could not shake the foundations of the faith." Well! What then is the foundation of the faith? Certainly the Incarnation. If there is no Incarnation then there is no atonement, no resurrection, no Gospel, no Hope, *no God.*

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Wanted a Napoleon.

For months secular papers and magazines have called attention to the serious conditions in the world. Some of them have raised an alarm and predicted such upheavals in society, anarchy and bloodshed, which were unknown in the annals of past history. The "Pittsburgh Gazette" contained recently such an editorial which we quote in full:

Looking over the world at the present moment, a spectacle is presented which has almost no parallel in history since the days that followed the French Revolution, when Europe was in a turmoil of war and the tramp of armed hosts was heard from the Don to the Tagus. The world is at this moment in the throes of just such a crisis, and no one knows when the area of the conflict may be extended. In the Levant Italy and Turkey are locked in a death grapple; in the far east China is seething with bloody strife; in Portugal strikers

who are adherents to the monarchy and the upholders of the republic have again met in battle; in Persia there is massacre and distress in consequence of the English and Russian determination to rule or ruin. It is only a question of time when the rising tide of socialism will come into conflict with the entrenched European dynasties; when the commercial policies of the leading nations, snarling over coveted markets will embroil the competing peoples in bitter warfare; when the subject races, weary of being ground into extinction under the heel of despotic neighbors will rise in rebellion and revenge. The state of affairs is bad enough, but it may ere long become much worse, with cholera, plague, famine, and the other scourges of divine wrath ready to descend upon the enfeebled populations.

It is a situation, as has been said, that has hardly a parallel since the days that followed the French Revolution, and is potent in possibilities for evils yet more dire. And there does not appear to be anywhere a personality like that of the great Corsican whose guns put an end to the anarchy and chaos of Europe after the Reign of Terror. There is no new Cromwell in England; no new Cavour in Italy; no new Stein in *Germany; no new Napoleon anywhere.* That is what the world apparently needs—*some strong man* to take hold of the reins that a horde of noisy weaklings have tangled; *some masterly mind who will bend others to [illegible] will, and make that will the supreme law.* Peace parliaments, [illegible] humanitarian conferences have produced little effect, [illegible] clamor of a thousand voices is drowned in the thunder of a thousand guns. Cynical as the suggestion may seem, in the light of history one is almost tempted to propose that a "To Let" sign be placed upon the Peace Palace at The Hague, and an advertisement, *"Wanted—A Napoleon,"* inserted in all the newspapers of the world.

This is one of the best descriptions we have seen of present day conditions among the nations. It is certainly "pessimistic" but a true picture of what the world is facing to-day. Nor is this newspaper man mistaken, when he speaks of "divine wrath ready to descend." Such the Word of God predicts, when plagues and famines will devastate the earth.

But what interests us the most is the suggestion that the useless "Peace Palace" be advertised as "to let" and another advertisement be placed in the newspaper,

"Wanted a Napoleon." Wanted "some masterly mind who will bend others to his will." Such a one the world looks for, the apostate world needs and shall have before long. *The predictions of the Word of God* tell us the same. Prophecy gives us the picture, the character, the work and destiny of this dark, powerful leader for whom the world waits. We see his shadow. Louder and louder will become the clamor for his coming to take all in his iron hand. Then he will come. And what a time it will be for the poor world! A hundred years ago when Napoleon tried to revive the old Roman empire, Christians looked upon him as the predicted one. The time had not yet come. All is now ripe for the true one, who is so fully described in the Book of Daniel and elsewhere.

What a time it is for all, who wait and watch to rejoice *and lift up their heads, for redemption draweth* nigh. And in these significant days, when signs appear on all sides, when secular papers, the men of the world, statesmen and commercial men fear the worst, optimistic Christendom alone seems to be blind to these conditions. What an awakening must soon come!

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Great Joy. It is a great joy to us, which we want our beloved readers to share, to hear *of a number of persons who of late have* been saved and brought out into the light by reading copies of "Our Hope." A few weeks ago a letter from Egypt informs us of still another one, who used to be a great doubter, but has accepted now the Lord Jesus Christ through reading our monthly testimony. We doubt not there are many others. We do not want a better seal upon this written ministry. We rejoice greatly in the Grace of God which uses "Our Hope" with so many of His people to strengthen them and cheer them on. We rejoice that souls are saved and added to His body. If a hundred thousand dollars were

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given to us for an enlarged testimony it would not make us feel happier than the knowledge that our ministry is used in the salvation of some. We praise Him for it. We feel that we must devote now and then a little more space in our magazine to the Gospel.

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Christ Has Done All.

We came recently across an extract from a letter written some fifty years ago by a brother to one who was anxious about salvation and yet seemed unable to grasp the fact that all is done for the sinner. We want to pass it on to others with a prayer that the Spirit of God may use it with some who are in a similar condition of soul.

"It is not what you think of Christ's work, but what God thinks of it, that saves. Your knowledge of what God thinks of it, by faith, gives peace. God says to Israel in Egypt, not when you see the blood, I will pass over, but, 'when I see the blood.' He it is that has been offended, He it is that judges, and He it is that *has accepted* the ransom in justice as He gave it in love. He is faithful and *just* to forgive us. . . . Christ has made peace by the blood of the cross. Christ has done all, and has left us nothing but thanksgiving and praise. *If some one has paid my debts, my sorrow at the folly* that contracted them, or my joy at their being discharged, adds nothing whatever to the payment of the debt, though both be natural and just. It is sometimes hard to esteem all our feelings as nothing, but it is only a remains of self; but only think what it cost the Son of God in undergoing the wrath of God, and we shall feel on one hand the perfect security of our justification, and nothingness of all our feelings compared with what our sin really was in the sight of God; but He *remembers it no more*, as He has said. If Christ had not completely discharged and effaced it, He could not be in heaven, for He could not sit at the right hand of God charged with our sins, though He was charged with them on the cross."

Blessed be God all is indeed done for us and all we need to do is to accept. "Come, for all things are now ready."

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A Request.

We are now obliged to move our Publication office to some other part of our city. We do not know yet where we shall locate. It is a difficult matter to find something suitable. We shall also be obliged to pay a great deal more for such an office than we have done in the small and uncomfortable quarters we occupied for 12 years.

As so many of our readers have fellowship with us in prayer we mention this matter. Please make it a subject of prayer that we may find the right place and that all needs may be supplied. We shall give notice when the change of address occurs.

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Genesis.

In view of the constantly increasing attacks upon the great foundation Book of the Bible, Study Booklet No. III is of especial value at this time. Every chapter is analysed and many annotations are added. Of special interest are the introductions, the references to the attacks of higher criticism and their refutation as well as the typical foreshadowings in this great book. We wish we could place a copy in the hands of every college student and young preacher.

As there seems to be a demand for a library edition of this work we had a limited number printed on good, thick paper and had them bound in a pleasing manner. We can sell those at 50 cents postpaid. The regular edition is 20 cents per copy, or 12 cents in lots of 100.

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Central American Mission.

The Central American Mission was started in 1888 through the influence of our brother Mr. Scofield, who was then pastor in Dallas, Texas. Since then the Central American Mission has done a most excellent work in Guatemala, Nicaragua, Honduras, Salvador and Costa Rica. The inhabitants of these countries are mostly Indians and Mestizos. There are now 21 persons working on these fields and the Lord has indeed blessed in a signal way their labors in the Gospel.

The Mission publishes the "Central American Bulletin," from which we take the following figures:

We have not received reports from all the stations, but from the reports at hand and conservative estimates, we find as follows:

Guatemala.—Believers, 593; out-stations, 16; native evangelists, 18.

Honduras.—Believers, 204; out-stations, 14; native evangelists, 5.

Salvador.—Believers, 457; out-stations, 22; native evangelists, 5.

Nicaragua.—Believers, 175; out-stations, 4; native evangelists, 3.

Costa Rica.—Believers, 150; out-stations, 7; native evangelists, 3.

Total.—Believers, 1,579; out-stations, 63; native evangelists, 34.

Those who have confessed Christ but have not yet been baptized are not included above, and there are many such.

Since the Mission began its work probably 1,500 have fallen asleep in Jesus, refusing the ministrations of Rome. As John Wesley said concerning his followers, we can bear witness for those who have confessed Christ in Central America. "They die well." Our figures do not include the large army of sympathizers with the work.

We thank God for this blessed work and for the power of the Gospel in the salvation of so many souls.

For some years we felt that we would like to have a share in this work in sending forth the Gospel into these needed fields so near at our doors. We assisted some of the missionaries and also supplied them free with large quantities of "His Riches" in Spanish. Some months ago we suggested that a special eastern auxiliary council be called to interest a larger circle of believers in this good work.

This council has now been formed, and consists of the following brethren:

C. I. Scofield, Chairman.
A. C. Gaebelein, Secretary and Treasurer.
Don O. Sheldon.
Charles C. Cook.

The Mission is undenominational. The churches formed are assemblies after the New Testament pattern. The support is by voluntary contributions. Many of our friends feel they cannot assist any longer in foreign missions, where the Gospel is not preached and education is put into the foreground. The Central American Mission has our fullest confidence and sympathy. With the opening of the Panama Canal a great change will come over these countries and they and South America will be opened as never before. New missionaries should be sent forth. Helpful literature should be translated into Spanish for the converts and freely circulated. All this has been upon our heart for some time.

We shall be glad to supply our readers with copies of the "Central American Bulletin" and give all other information.

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We had blessed meetings everywhere. In Chicago the Lord gave much opportunity to sow the seed. We spent a happy day in the Moody Church and preached the old Gospel to thousands. For two weeks we had the privilege of speaking to the hundreds of students at the Institute. Then other churches were visited by us in Chicago and vicinity. In St. Louis God was with us. Amarillo, Tex., we hope to reach on this trip and, as much prayer has been made, we know blessings will await us.

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The Boston monthly meetings will be addressed on the first Thursday in April by Mr. Gaebelein. He will also visit Worcester for a few days. We shall be in Rochester, N. Y., during April. All our readers will receive notice of the meetings.

Modern Scholarship and the Apostasy, by Dr. Ford C. Ottman, should have the widest possible circulation. It is fine and will do great good. Send for a copy. 10 cents postpaid, or 12 copies for $1.

We call again attention to "Exposition and Key to Daniel." From all sides we hear that God has been pleased to use this Book in opening up Daniel to many, who had difficulty in understanding his great Prophecies. We rejoice in it. Continue to circulate it. We hope soon to put out a few hundred copies into libraries and elsewhere.

Finally, Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you (2 Thess: iii:1).

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The Masterpiece of God.

An Exposition of the Epistle to the Ephesians.

Chapter I.

How God planned for and works in the production of His Masterpiece.

1. *The Introduction.* "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. Grace be to you, and peace, from God *our Father and the Lord Jesus Christ.*" (*Verse* 1-2.)

The introductory words of this great Epistle are in tune with the great revelation it contains. It is interesting to compare the opening words of the different Epistles. Inspiration is as much manifest in the introductions and greetings as it is in the great doctrinal unfoldings of these precious documents. In *Romans* he speaks of himself in the beginning of the Epistle as separated unto the Gospel of God and in the words of introduction all the leading features of that Gospel are revealed, because Romans unfolds the Salvation of God. In the Epistle to the *Corinthians* among whom the leaven of worldliness was working, the fact of their sanctification is put in the foreground: "sanctified in Christ Jesus, called Saints." *Galatians* is characterized in the first verse as the Epistle in which the Holy Spirit gives the defence of the apostolic authority of Paul and of the Gospel he preached: "an apostle, not from men, nor through man." *Colossians* too has its characteristic introduction, while in the Epistle to the *Philippians* Paul does not speak of himself at all as an apostle, but associated with Timotheus, he speaks as a fellow-servant and fellow-saint.

Without showing these peculiarities in the opening sentences of the other Epistles we point out that "the will of God" is made prominent in the very brief introduction of our Epistle. Paul means "little." It is the

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name Saul of Tarsus assumed with the conversion of Sergius Paulus in Paphos (Acts xiii:7-9). The name tells of the great humility of the Apostle, which is elsewhere more fully expressed in this Epistle (Chapter iii:8). And his apostleship is by "the will of God." It is to be noticed that the will of God is made prominent in the first chapter. All the blessings mentioned flow forth from the will of God. What God hath done for us in Christ Jesus is "according to the good pleasure of His will" (verse 5); "having made known unto us the mystery of His will" (verse 9); "who worketh all things after the counsel of His own will" (verse 11). This will of God reacheth back before the foundation of the world. It made the erstwhile persecutor of the church of God the Apostle of Jesus Christ, through whom that blessed will of God is now fully revealed.

"*To the Saints which are at Ephesus and to the faithful in Christ Jesus.*" We stated before in our preface that the words "which are at Ephesus" are not found in the best manuscripts. It is of little or no consequence. The Epistle may have been sent from one assembly to another, and in all probability is the one mentioned in Colossians iv:16. There is no mention made of the church at Ephesus, though the Epistle contains the fullest revelation of the church we have in the Word of God. Individual believers are addressed as Saints and as faithful in Christ Jesus. The words "Saints and the faithful" do not mean, as it has been supposed, two classes of believers in Ephesus. All believers are constituted saints, "separated ones." But a Saint may not be faithful. Many who are saved by Grace and called saints are unfaithful in their walk and testimony. The believers addressed are such who live in faithfulness in Christ Jesus, manifesting in practical holiness their calling as Saints. And to such the Holy Spirit can give the highest and the best; He was unhindered to make known unto them the blessed revelations this Epistle contains. This is still an important principle. This address to "the saints and faithful in

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Christ Jesus" corresponds to the division of the Epistle. In the first three chapters we learn that God has made us His Saints in Christ and in the last three chapters we are exhorted to walk in faithfulness.

Then follows the salutation so full of blessed meaning. *"Grace be to you and peace from God our Father and the Lord Jesus Christ."* These words are often termed a wish, a prayer or a blessing. They are more than that. Grace and Peace from the Father and His ever blessed Son, the Lord Jesus Christ are bestowed upon us and they are *put at the beginning of this and other Epistles to assure* the people of God, that these unfathomable blessings, Grace and Peace, are on our side. No matter how weak and imperfect those may be who are saved and sheltered in Christ, Grace and Peace will never be withholden from them. The Holy Spirit never mentions Himself in these salutations to the saints. They are always exclusively *from the Father and the Son. The Holy Spirit is in the* Saints of God.

2. *The great Doxology.* "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenlies in Christ Jesus." Verse 3.

This great doxology should constantly be as an outburst of praise upon the lips of God's redeemed people. It stands at the beginning of the great revelation of this Epistle, without doubt the greatest doxology in the entire Word of God. And when we reach the end of these three marvellous chapters we find another outburst of praise recorded. "Unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be glory in the church in Christ Jesus unto all generations for ever and ever. Amen" (iii: 20-21). Between these two doxologies are found the unfathomable riches of the Grace of God towards us in Christ.

The third verse, the beginning of the Epistle itself, is the key to the great revelation which follows in this chapter. It is the bud which the Holy Spirit gradually unfolds.

The Godhead in blessing sinners is revealed in this first doxology. *First* we find the *God and Father* of our Lord Jesus Christ. He is the author of all blessings. We are to bless Him for the blessing which He has bestowed upon us. We are to give the blessings back to Him in praise.

In the *second* place we learn that the blessings are *in Christ.* In His Son, God has blessed us. He gave Him for us. He came, died and was raised from the dead. In Him we have believed and in Him, with whom we are one Spirit, God has blessed us.

Then in the *third* place we read of the [illegible] what kind of blessings they are, spiritual blessings [illegible] communicated by the *Holy Spirit.* [illegible] many blessings has He given? Our author[illegible] version states "with all spiritual blessings." The correct rendering is "*with every spiritual blessing.*" There is then no blessing whatever, which God can give, which He has kept back from those who are in Christ. All God, the God and Father of our Lord Jesus Christ, can give in spiritual blessings, He has given. It is a most blessed fact! God has now come forth and revealed what He can do for such as we are and how great are the exceeding riches of His Grace. In Old Testament times God had His people Israel. To them He promised earthly blessings. But greater than the blessings of the earth are the blessings He has given to us in Christ. What these blessings are we shall discover in the verses which follow.

The phrase "in heavenly places" should be translated "Heavenlies." It is peculiar to this Epistle. We find the Heavenlies mentioned five times in Ephesians. Chapter i:3, 19; ii:6; iii:10 and vi:12. It has a twofold meaning, the realm of blessings which are ours in a risen and ascended Christ and the locality where our Lord, the Head of the body is. In the Heavenlies where He is now, the church will be with Him. As we review this doxology we find the Father, the Son and the Holy Spirit mentioned. The God and Father of our Lord Jesus Christ has

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blessed us; these blessings are in the Son and spiritual blessings they are communicated by the Spirit.

What follows is very interesting. From the fourth verse to the fourteenth we find the blessings stated with which we are blest in Christ. Generally these blessings are enumerated by expositors of this Epistle and seven of them are pointed out. There seems to be a better key to unlock the verses which speak of these blessings. Three times in these verses we read of the praise of God, His Grace and His Glory.

Chapter i:6, "To the praise of the Glory of His Grace." Verse 12, "That we should be to the praise of His Glory." Verse 14, "Unto the praise of His Glory."

Each of these words of praise mark the end of what is said about the different persons of the Godhead, the Father, the Son and the Holy Spirit. In verses 4-6 we read of what the Father has done; verses 7-12 reveal what we have and are in the Son, in Christ; verses 13 and 14 reveal the work of God the Holy Spirit. Thus we have the work of the Godhead in our behalf represented in this chapter.

(To be continued—God willing.)

Marah and Elim.

(Exod. 15:23-27.)

To-day 'tis Elim, with its palms and wells,
And *happy shade for desert-weariness;*
'Twas Marah yesterday—all rock and sand,
Unshaded solitude and bitterness.

Yet the same desert holds them both; the same
Soft breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth; and so
I do remember it has ever been:
The bitter and the sweet, the grief and joy,
Lie *near* together—but a day between.

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Sometimes God turns our bitter into sweet;
Sometimes He gives us pleasant water-springs;
Sometimes He shades us with His pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long:
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;
O holy paradise! above these heavens,
Where we shall end our desert-wanderings.

H. BONAR.

No Separation.

Romans viii:31-39.

By John James.

"What then shall we say to these things? If God be for us, who against us? Who indeed His own Son spared not, but gave Him up for us all, how will He not also with Him grant us all things?" (verses 31, 32).

This question of the apostle's, "What then shall we say to these things?" is of more importance than, perhaps, we may suppose. What do we say, brethren, to all that God has done for us? What effect does our knowing that He has foreknown us have upon us? Before the foundation of the world He knew us and determined that we should be vessels of mercy, which He before prepared for glory. Then, to put His purpose into effect, He had, first, to put the judgment due to us upon His own Son, and then, when we were in our sins, He called us, and made us to hear His call, or we never would have heeded it. Then He justified us; and finally glorified us; as we saw in our last paper. What greater proof of His love to us could He give; and what greater proof of being thoroughly undeserving of it could we give than the enmity against Him manifested by the crucifixion of His own Son, the messenger of His love to us? As we think of it does it not cause us to cry out to Him to save us from ourselves? Instead of enmity against Him we now take refuge in Him against ourselves. Enmity against God! What folly! What madness! Puny man against His

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Creator! Fellow sinner, drop your arms at once, go to Him with the confession of what you are; He will receive you, and save you from yourself; a thing that only God can do. But perhaps you are a believer, and know what it is to be saved from the guilt of your sins, but do not yet know His power to save you from yourself, because you have never been weak enough to trust the grace that makes His strength to be perfected *in our weakness. It is only when we have given up that* self-reliance of which men boast, and rely instead upon God that we are really strong. There is nothing in our lives from which it is safe to exclude God. Is He not for us, and do we not need Him in everything? He who did not spare His own Son assured us by that that we can count upon Him for everything else. The gospel thus not only gives us the knowledge of salvation, but it gives us this precious knowledge of God being *for us*, so that even if we walk through the valley of the shadow of death, we fear no evil, for He is with us (Psalm xxii).

"Who shall bring an accusation against the elect of God? It *is God who justifies, who is he that condemns?*" (verses 33, 34).

Satan is the great accuser. He is constantly engaged in it, day and night (Rev. xii:10). He is not always a false accuser, for it is too sadly true that in the lives of God's people there is often sin of which he can truly accuse. But when he can find nothing in the life of a saint he will not hesitate to bring a false accusation, as in the case of Job (Job i:11; ii:5). But if he can bring a true accusation how is it that he cannot, even then, bring condemnation upon one who turns to God in self-judgment and confession? There was a very remarkable case of this kind when the Lord was on earth; only it was not Satan *personally who was the accuser, but his servants, who were* doing the deeds of their father (John viii:41, 44). The Scribes and Pharisees brought to the Lord a woman guilty of adultery and invoked the law of Moses for her condemnation, in order to have wherewith to accuse the Lord. It was not that they cared for righteousness, that was pretense, their aim was to accuse the Lord. The Lord's answer, "He that is without sin among you, let him first cast a stone at her," sent them all from His presence. He proved them to be "all under sin." The only One without sin was the Lord Himself, and He did not condemn her. Why did He not? Why was He not obliged to condemn her? *Did He set the law of Moses aside? No; far from* it. He took the penalty upon Himself. The woman had incurred the curse of the law which she had broken. So had the Pharisees; and so have we, every one of us. But "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii:13).

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"Do we then make void the law through faith? God forbid; yea we establish the law" (Rom. iii:31). How is the law of God established, when we have broken it, and are not condemned? By its penalty being borne for us by Christ. In no other way is the law ever established in the case of any of Adam's race. If we are "justified freely," as every believer is, it is "through the redemption that is in Christ Jesus (Rom. iii:24). The way that every accused saint overcomes, and the only way any sinner can overcome Satan's accusations, is "by the blood of the Lamb" (Rev. xii:11).

But not only does Satan accuse us of our sins, but his servants now go further and attack the gospel of substitution as being unrighteous, in that it is the innocent suffering for the guilty; a thing which, they say, no righteous government would allow. He therefore, through his servants, who pose as ministers of righteousness (2 Cor. xi:15), deny that there is any such a gospel. The answer is not far to seek. If there were one of Adam's race without sin himself, and God required him to suffer for the sins of others, it would be unjust; and, moreover, he could not do it; because he could not stand unsustained under the judgment of God, forsaken, when made sin for others. He would fall instantly. No mere creature, man or angel, can stand apart from God sustaining him. God had to provide Himself a Lamb, and He did so. He "gave His Only begotten Son." The very same One who gave the law, became a man to bear its penalty Himself. He could glorify God by bearing the judgment, and laying down His life of Himself. A voluntary surrender of a life not forfeited by sin (John x:17, 18). It is the gift of that life to the believer that carries justification with it. It is "justification of life" (Rom. v:18). The righteousness of God is revealed in the gospel, not to condemn, but to justify every one who believes in Jesus (Rom. iii:28). The justification of the believer has not then to be reconciled with righteousness; it is itself the righteousness of God revealed in the gospel, Satan therefore cannot get the sinner condemned, nor charge God with unrighteousness in justifying him from his sins. The answer is, "The Lord rebuke thee, O Satan; . . . . . is not this a brand plucked out of the fire" (Zec. iii:2). And, with the cross in view, who shall deny God's right to pluck brands out of the fire.

"It is Christ who died, but rather also is raised up; who also is at the right hand of God; who also intercedes for us. Who shall separate us from the love of Christ? tribulation, or strait, or persecution, or famine, or nakedness, or danger, or sword? According as it has been written. For thy sake we are put to death the whole day; we were reckoned as sheep of slaughter

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But in all these things we more than overcome through Him who loved us" (verses 34-37).

We are then justified by an eternal justification which never can be rescinded, and which assures us of all the future; as we read, "Much more therefore, having been now justified by His blood, we shall be saved by Him from wrath." The only way to be saved from the coming wrath of God against sin is to be justified by blood, and that the blood of Christ.

But that is not all, we are loved with an everlasting love, from *which nothing can separate us. It is the love of Christ, which, now that He is raised up, and is at the right hand of God, continues to be exercised in intercession for us. This is the only time the* intercession of Christ is alluded to in Romans; it is fully developed in Hebrews; but it could not be omitted here when answering the question "who shall separate us from the love of Christ?"-for intercession is the present exercise of the love expressed by His dying for us. He laid down His life in obedience to His Father's will, as He said, "this commandment have I received of my Father," and while the glory of God was His *first consideration in it (John xii:27, 28). He also laid down His life for the sheep (John x:14-18). He "loved the church* and gave Himself for it;" and having done that, "having loved His own which were in the world, to the end He loved them" (John xiii:1). Consequently, even now that He is exalted and is at the right hand of God, the Man rejected by the world, accepted by God, He is still occupied with us. His High Priestly work is exercised, not now in making propitiation for our sins, that He has done once for all (Heb. ii:17); but, founded upon that, He *now ever lives to make intercession for us; and what believer is there who does not realize his constant need of it?* This intercession is exercised in view of the circumstances through which the church is passing. In the apostles' day it was tribulation and want not only of comforts but of necessaries, food and clothing, as well as persecutions, danger and sword. To all these things they proved the reality of the love of Christ to them, for they were enabled to be more than overcomers through Him that loved them. They were "in every way oppressed, but *not straitened; perplexed, but not utterly at a loss; persecuted but not forsaken; cast down, but not destroyed"* (2 Cor. iv:8, 9). They experienced what it was to have One higher than Satan, on their side, and whose intercession on their behalf sustained them in the trial and made them more than conquerors.

But what of us? we are not in such circumstances of trial now; the utmost that we know of persecution is a little contempt and being made to feel that we are not wanted; that is

if we are in any degree faithful to Christ and to His truth. And it is that we may be faithful that we need the intercession of Christ. If we read that intercessory prayer of John xvii we see in it the way in which we need His intercession now. "I do not make request that thou shouldest take them out of the world, but that thou shouldest keep them out of the evil. Of *the world they are not, even as I of the world am not. Sanctify* them by thy truth; thy word is truth." There is our danger, not the persecutions, but the *seductions of the world. Prosperity* is often more successful than adversity in destroying the testimony of the believer. It has long since destroyed the testimony of the church as a whole; it only remains for the overcomer to continue to overcome.

This intercessory priesthood was exercised by the Lord even when He was here on earth. He said to Peter: "Simon, Simon, lo, Satan demanded to have you, for the sifting you as wheat; but I besought for thee that thy faith may not fail" (Luke xxii: 31). Satan is allowed to sift Peter because of his self-confidence; but Christ has interceded for him, and notwithstanding his utter breakdown, his faith does not fail; so instead of *hanging himself* in despair, as Judas did, Peter goes out and weeps bitterly. And the day is coming when we shall look back over our past, when we are manifested at the judgment seat of Christ, when the Lord will show us what we have been, and what He has been for us. Then we shall understand, as never before how we owe everything of present overcoming and victory over temptation *and snare to His intercession* and His grace.

"For I am persuaded that neither death, nor life, nor angels, nor *principalities, nor powers, nor things present, nor things* to be, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus our Lord " (verses 38, 39).

Do we ever consider the possibility of these things being able to separate us from the love of God? Why can they not? They have great power. But the one great reason why they have no power over the believer is that Christ has gone below them all and risen up above them in victory over them. As to death *we read*, "Since therefore the children have partaken of flesh and blood, He also in like manner took part in the same, that through death he *might annul him who has the power of death*, that is the devil, and might set free those whosoever by fear of death, through all their lifetime were subject to bondage" (Heb. ii:14, 15). Christ has been in death, but Satan could not keep Him there. He has by resurrection out of death annulled Satan's power to terrorise the dying saint with the fear of death. The believer lives by the life of Christ, risen from the dead,

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so that death is not to him separation from God, but, on the contrary, is the means by which he can be present with the Lord.

"Life, can it separate? No, for as we have seen, He ever lives to intercede for us."

Angels, principalities and powers—the adverse powers of evil; Satan, and wicked spirits in the heavenlies, can they separate? It is of them we read that "having stripped the principalities and the authorities, He made a show of them publicly, leading them in triumph in it" (Col. ii:15). Their apparent victory in His crucifixion was their defeat; His resurrection was His victory over all the power of the enemy.

Then as to the highest of all these spiritual powers, Satan himself, Christ not only rose from the dead, but He ascended on high, and in doing so He "led captivity captive" (Eph. iv:8). He who holds men in captivity by his deceptions in this world is himself Christ's captive, and will soon be cast out of heaven (Rev. xii), then bound in the bottomless pit, and finally cast into the lake of fire. He cannot separate.

Finally, how can any created thing separate from the love of God the Creator? All else is but creature power. So in the wide universe there is nothing that can separate the believer from the love of God, which is in Christ Jesus our Lord.

Current Events and Signs of the Times
In the Light of the Word of God.

The Warning to England. One of the leading historians of the day, Prof. H. Delbrueck of Berlin, has made of late some extraordinary statements in connection with the highly inflammable state of feeling now rampant in Germany against England. The question was asked of him, "Can an Anglo-German war be averted?" This is the answer he gave:

"I begin to think it can not. We know now that England deliberately planned to fall upon us without formal declaration

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of war last summer. We know now how near we were to the realisation of a British admiral's grim prophecy that 'the Germans would wake up some morning to find that they had once had a fleet.' The nation is so outraged over that revelation that the next Reichstag may be asked to pass a law permitting us to treat as pirates the prisoners of any enemy who begins hostilities under those wanton circumstances—to shoot or hang them at sight! I doubt very much if our Government will be able for long to resist the pressure for more powerful armaments, which are demanded in all patriotic German circles. Morocco proved to the hilt, if further proof were necessary, that England is our inveterate enemy. In the face of such a peril there is only one alternative—more dreadnoughts! We realize that a heavy or sudden increase of our fleet might—probably would—be considered a *casus belli* by England. But people think we must risk that. We can not and will not ever again tolerate such malicious interference with legitimate German aspirations as Britain's intervention in our negotiations with France over Morocco."

At the same time England has become very much stirred up on account of the arrest and conviction of a young Englishman in Germany. He was sent to prison for a number of years because he was "a spy." That there was no ground for it and that the trial and conviction was an outrage seems fully established.

Recently an interesting as well as significant review of the situation appeared in one of the dailies (N. Y. Sun), reported from London:

A few years ago at a banquet given in London by the press of Great Britain to the press of the British Empire beyond the seas Lord Rosebery made a speech that gripped the imagination of the whole civilized world. No one who was there that night can ever forget the tense silence in which his hearers hung on to every word as England's greatest living orator spoke of "the ominous hush that hangs over Europe."

Gripped and fascinated by his opening passages, they had with one consent silently left the tables at which they had been dining and grouped themselves in the form of a great crescent before the speaker, anxious to lose not a single word of what each man afterward declared to be the greatest piece of oratory he had ever listened to. After the fine passage in which Lord Rosebery seemed actually to create in the vast banqueting hall

the very atmosphere of that "ominous hush," he spoke of the silent piling up of armaments, the feverish building of battleships, the increase of armies going on throughout Europe, and then quietly, without gesture, with no attempt at fine language, he went on to say that he seemed to hear that sinister hush broken by the sound of cannon.

As he spoke there reverberated through the iron walled room the sound of two great shells. The effect was electrical. It might well have been "the cannon's opening roar." In truth, it was only the report of the two great bombs which announced the opening of the adjoining stadium where later on the Olympic games were to take place. But nothing could have better pointed the orator's words than this accidental piece of stage management.

Not since that night has the hush of Europe been broken by the alarums and excursions of war, but it cannot truly be said that the tension is any less to-day than it was when Lord Rosebery made his famous speech.

Every one knows now how things stood for a while last summer. The British fleet was cleared for action, the men slept by their guns, torpedo nets were down, war heads were on the torpedoes, men and officers were called hurriedly back from leave. In France there was similar preparation. And in France too there was a new spirit.

Every one familiar with European affairs knows in what spirit France would have faced such a crisis only a few years previously. Less than seven years ago Delcassé fell because he stood for France. Last summer found the ex-Minister for Foreign Affairs the Minister of Marine. France was cool, calm and confident.

Since then England and France, standing firmly together, may be said to have won a bloodless war. The Moroccan crisis has not ended without causing the downfall of the French Ministry which negotiated its settlement. That Ministry has fallen in the evil odor of secret diplomacy and financial intrigue carried on by its chief.

At the same moment Germany was electing its new Reichstag. The German elections this year have been called "the English elections" in Germany. Impartial minded men, both German and English, indeed men of all nationalities, who have recently been in Germany tell you seriously that they have never seen such a strong anti-English feeling displayed in all parts of Germany. Many people in England think that the strength of the socialists in Germany, whose interests are well known to be industrial and pacific, will make for reduction of armaments and for a pacific policy. But they forget that before such a party

can make its policy effective in the Reichstag it must alter the constitution of the Reichstag.

On the first ballots the socialists have elected sixty-four members. On the second ballots they may secure twenty or thirty additional seats. They cannot at best form more than one-fourth of the House, which consists of 397 members. Even if they formed an absolute majority they could not dismiss the Chancellor. He is responsible only to the Kaiser.

Then there is nothing to show that the Reichstag, even if it had the power, would in present conditions refuse the Chancellor's demands. These, it seems, are to be for two more army corps on land, an addition of $10,000,000 to the navy estimate, with 5,000 more men for the fleet, an increase in the number of cruisers and an extraordinary vote for [illegible] destroyers, submarines and fortifications.

Is there a danger that the hush of Europe, as ominous now as when Lord Rosebery made the speech referred to above, may be broken ere long by the din of war?

Huw strange it seems that the two foremost civilized nations should be ready to fall upon each other! If that war should come it would be the disaster of the world. One result would be the uprising of semi-civilized nations and the most awful outbreaks of the lawless elements of the civilized world. Yet it is this very thing, which the Bible predicts.

The Advisers of the Russian Czar. It is well known that many of the "crowned heads" are extremely superstitious and are surrounded by mediums, soothsayers and other charlatans. Madero, the newly made President of Mexico is a spiritualist and is guided by "spirit messages." The Russian Czar is more inclined in that way than any other monarch. For a time he had a hairdresser from France, a medium, who called up the supposed spirits of his ancestors to guide him in family and state affairs. These "spirits" advised the war with Japan and promised victory. Then the Czar took in a girl-medium by name of Gulatzky. She told him Russia would meet defeat unless he himself went to the front. The Czar was ready but Count Witte, Kuropatkin and others dissuaded him and he remained at home.

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Since then other mediums became favorites at the Court of the Czar and of late an illiterate half crazy monk has become the adviser of the Czar. His name is Gregory Rasputin. He is described as a half savage peasant from Siberia. "Demon-possessed" would come nearer the truth. There is no doubt but Satan, the god of this age, rules through these mediums and demon-possessed persons the affairs of Russia, Mexico and other countries. Thus Satan ruled Babylon and Egypt. Ere long he will plunge the nations into bloodshed, disaster and ruin.

Leprosy Remedies Fail. For a time medical science seemed to be enthusiastic over a supposed cure for that dreadful disease, Leprosy. Now comes news from London, which shows that the cure did not cure at all.

A Parliamentary paper issued to-night contains the report of Dr. Minett, assistant Government bacteriologist, on the nastin and benzoyl chloride treatments for leprosy investigated at the Mahaica Leper Asylum, British Guiana.

Comparison is made between 24 cases treated with nastin, 71 cases treated with benzoyl chloride and 8 cases that received no treatment beyond removal to better conditions. The comparison is as follows:

	Nastin Treatment	Benzoyl Chloride Treatment
Improved	21 per cent.	36 per cent.
Doubtful	42 per cent.	42 per cent.
Worse	37 per cent.	19 per cent.
Died	0 per cent.	3 per cent.

Dr. Minett says that it appears that the improvement made is the same in untreated cases as in those under treatment and there is no doubt that leprosy is a disease of exceptional obstinacy and that its clinical and bacteriological conditions vary greatly from time to time independently of any treatment. The small amount of improvement is ascribed to the general tendency of the disease toward a natural recovery.

The conclusions drawn are that nastin has apparently very little beneficial effect, that a solution of benzoyl chloride in oil shows a slightly higher percentage of improvement than nastin; that anæsthetic cases of leprosy run a definite course after which the disease seems to die out, leaving the patient no longer infective; that this is a natural process taking place without any treatment whatever; that benzoyl chloride in petroleum oil is

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extremely valuable as a nasal spray or a paint for ulcerating surfaces, and its regular use for such purposes is strongly recommended.

The acting Governor, transmitting the report, remarks: "It is much to be regretted that the treatment from which such high hopes were entertained should have had this disappointing result."

Leprosy in the Word is the type of Sin. There is no human cure for sin. God only could heal leprosy, as the Lord alone can deal with sin. Science will *never* succeed in discovering a remedy to arrest the ravages of this awful disease.

The Higher Critic.

H[illegible]'s to the "Higher Critic," who now holds a pulpit down,
[illegible]any church of Jesus Christ, no matter where the town.
I want to speak, thus openly, just what I think of you;
And of the things you're preaching from the pulpit to the pew.

You boldly state that Moses never wrote the Pentateuch;
In fact, you tear to pieces all that's good within The Book.
You tell us that poor Adam never was in Paradise;
That Enoch never walked with God, translated to the skies;

That Israel never crossed the sea, a walking on the sand;
That th[illegible]e were never giants, in the fabled Canaan land;
The w[illegible] of Jericho fell not, when ram's horns sounded loud;
There was no ark of covenant, or fiery pillar cloud.

You relegate to myth[illegible]ge, that Noah built [illegible]rk;
That Cain his br[illegible] Abel slew, and a[illegible]d's mark;
God never gave commandme[illegible] [illegible]nt of Sinai;
And never loved His people a[illegible] apple of His eye.

Samson never slew his foes with the jaw bone of an ass;
Nebuchadnezzar, for his sin, was made to eat no grass.
Poor Jonah never saw a whale, nor Daniel lion's den;
Nor did God give the visions, Daniel tells of, with his pen.

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Elijah on Mount Carmel, never met the priests of Baal;
Nor prayed to God, who sent the fire, their wicked souls to quail;
And Abraham, the faithful, never offered up his son;
Nor was Job ever tempted, till the victory he won.

The water never turned to wine; the widow's son, of Nain,
Was never raised to life and health by Jesus, once again;
The multitudes were never fed, by loaves and fishes small;
You say, when all is done and said, there's nothing true at all.

You dare to teach that Jesus never healed the lepers ten;
Nor broke the hold which demons had upon the sons of men;
The Holy Ghost did not descend, on day of Pentecost;
Poor sinners were not purchased, by the Blood, at such a cost.

'Tis foolishness, "Come sinners, weak and wounded, sick and sore;"
The Blood has lost its healing, and the cross of Christ its power.
He's not in vale of shadows, near the sick on dying bed;
He's not, "The resurrection, and the life," as once He said.

Since this is all so different, from the truths the church has taught;
I wonder what's the matter; is the church by Satan caught?
I find the doctrines, disciplines, and creeds are just the same;
That isn't where the trouble lies; who then must bear the blame?

You preachers, who as pastors, fill the pulpits, far and near;
And preach from those same pulpits, 'gainst the truths the church holds dear.
You secured your ordinations, by subscribing to the creeds;
But prove yourselves dishonest, by your words and by your deeds.

You teachers, in the colleges, supported by the church;
Who pretend to wondrous knowledge, and to marvellous research;
Who are really jackals, tearing at the vitals of all truth;
Sowing seeds of dire disaster, in the fertile minds of youth.

Your preaching sounds like Ingersoll's; but lacks his wit and spell;
Supported too, you are by those who love the Saviour well;
E'en Methodists, of Canada, have lived to see the day,
When you have dared to openly upon their pulpits prey.

If you were true, or honest, you would instantly resign,
From any church, whose doctrines you so constantly malign.
You're under solemn contract, to declare the Bible true;
That contract makes your living; while the Bible you eschew.

How dare you stand as minister of such and such a church,
And by your teachings foul your nest; its best loved truths besmirch!
How dare you make a liar of the holy Son of God!
How dare you slime the very paths His sacred feet have trod!

How dare you say that that is false, which Jesus says is true!
And palm off long exploded lies, and claim they're something new!
Your "New theology," all false, is old as sin and death;
It bites just like the Serpent's fang; it smells of Satan's breath.

You claim a higher privilege, than man has ever known;
The right to criticise your God, and drag Him from His throne;
The right to make a hypocrite of Jesus Christ, the Lord.
The right to judge the Infinite, and tear His holy word.

* * * *

Ye followers of Jesus, know at once for what they stand!
Don't let them run your schools, and steal the pulpits of your land!
They're pirates, flying Satan's flag, and ruled by Satan's rod!
They're anarchists, and traitors, 'gainst the Kingdom of our God!

J. G. F., of Canada.

Revelation.

CHAPTER XIII—(*Continued*).

The Beast from the Earth—(*Continued*).

We must now consider one or two features of the prophecies in Daniel that will either confirm or lead us to revise the conclusions already reached as to this beast from the land.

We have already noted that the sentence "when the transgressors are come to the full" points to the setting up of what in Dan. viii is called "the transgression of desolation," and in chap. xi:30 the "abomination that maketh

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desolate." This phrase then takes us to the eleventh chapter of Daniel, in which we have a detailed prophetic history of the constant wars between the kings of the north and south; that is Syria, inclusive of Palestine, on the one hand, and Egypt on the other. These details we need not go into here; and would only recall that, as it was "the king of the north" who set up that idol called "the abomination of desolation" in the past, so will it be "the beast from the land" who will offer the same thing in the future: and that this is a strong evidence of their identity.

But let us at once go to those few years of concentrated interest: *"the time of the end"*, and look carefully at the king who *"shall do according to his will"* (C. xi:36); a phrase in itself so strikingly in contrast with One who repeatedly said: *"I seek not mine own will, but the will of the Father who hath sent me"* (John v:30, vi:38); and, again, in the dark hour of agony, *"nevertheless not my will, but thine be done"* (Luke xxii:42), as to make us feel confident in saying that if *that* be the true and ever-blessed Christ, *this* is the false, or antichrist: that it, this wilful King of the last days *is* the antichrist.

But who *is this wilful King? Is he a third party thrown* violently, and with no introduction, into the narrative; as at first sight would appear, or is he the same person with whom the chapter, and particularly this latter portion of it, has been consistently occupied: "the King of the North?" Begin at verse 27 where the word *"end"* is suggestive, and we find no mention specifically of "the King of the North" at all; yet it is quite certain that the pronouns "he," and "him," and "his," that occur so repeatedly, do, in every case, refer to that King. Surely the most simple and natural deduction is that "the King" of verse 35 is the same one that has been before our eyes all through. There are two possible objections to this, neither of which, however, appear of great weight. The first is that this would, as we shall see directly, necessitate the King of the north of the last days, being a Jew, or closely identified with the Jews. But why should this be a difficulty, at all? Is there

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anything impossible, or indeed improbable, in some clever, crafty, ambitious individual of that race now so rapidly coming to the front in every country, being placed in authority over Syria and Palestine, the land of his fathers, through the support of the United States of Europe and possibly of America too?

But, secondly, it is asked does not the King of the North in verse 40 "come against *him*"; and is not this quite conclusive that there must be two distinct individuals? It surely would be, were this *all* that the Scripture says; or were it a true quotation; but it is not. The whole verse must be considered: *"And at the time of the end shall the King of the South push at him."* At whom? It is still the mutual animosities of the two Kings; North and South, and thus the "him" is still, as all through, the only other person ever mentioned, the *King of the North.* This attack is returned, "the King of the North shall come against *him.*" Against whom? The King of the South surely; nor does this raid stop till Egypt lies conquered at his feet.

Thus, in spite of these minor, and by no means insuperable, difficulties, there would appear to be no sound reason for doubting that chapter xi fully confirms what we have seen in chapter viii: that the "little horn," or "King of the North" of that day *is* the wilful King, having possession of, and carrying on, as most certainly did his prototype Antiochus Epiphanes, his evil Satanic work in Jerusalem. Let us look further at that work.

"He shall exalt himself and magnify himself above every god, and he shall speak marvellous things against the God of gods."

It would be impossible not to identify this individual who thus acts with the man of sin of 2 Thess. ii, *"Who opposeth and exalteth himself above all that is called God, or that is worshipped."* The description is so exact as to make us quite sure of the identity of the persons described.

But our Old Testament prophecy adds words that would appear to necessitate our seeing a Jew in this King, for it goes on, *"Neither shall he regard the God of his fathers,*

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nor the desire of women." Of not one other nation on earth than the Jews is the term "God of their fathers" used; but it is a common expression in connection with Israel as Deut. i:7, &c., &c., evidence. Surely this is quite conclusive that this wilful King is a *Jew;* or in the figure of Revelation (and this is worthy of our carefully weighing) *"from the land."*

"But he does not regard, or care for, the desire of women": that is Him, of Whom to be the mother was the most ardent desire of every daughter of Abraham: the Christ.

And is not this exactly what is predicted of the anti-christ: as it is written *"he is antichrist that denieth the Father and the Son."* This at least is exactly what this wilful King does.

"But in his estate [that is, in the place of Jehovah], *he shall honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things."*

This King, evidently still looked upon as a Jew, and rejecting Jehovah and His Christ, honors, even as a god, someone who is called "the god of forces": a term that we cannot err much in applying to one who embodies great *earthly strength:* has immense military resources at his command, and with whom therefore an alliance would be most politic; exactly as chapter viii, *"his power is mighty, but not by his own power";* and as, still more explicitly, Rev. xiii, *"he exerciseth all the power of the first beast."*

But this links together all three Scriptures, and we are again compelled to see in this "King" of Dan. xi, the "little horn" of chap. viii, who is the King of the North and "the beast from the land" of Rev. xiii or "the antichrist."

But Revelation supplies another mark of ideotity: for *he causeth the earth, and them which dwell therein, to worship the first beast."* Beyond controversy that must mean that he honors this "beast" as "a god," which is precisely what Daniel says. The "god of forces" of Dan. xi is then "the beast from the sea" of Rev xiii.

To help us to keep things clearly before our minds, let

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us sum up the conclusions arrived at, as far as we have gone. We have proved this second beast to be the little horn of Daniel, chap. viii, an eastern King, whose prototype Antiochus Epiphanes has foreshadowed his doings in setting up the "abomination of desolation," and by terribly persecuting the Jews who feared Jehovah. This little horn is the "King of the North," and the "King who does according to his will," and "exalts himself above every god." This sentence identifies him with "the man of sin," the "son of perdition" of 2 Thess. ii, while the reference to the "god of his fathers" show us, in the same individual, both a Jew—as the "land" has already led us to expect—and the antichrist of whom John wrote in his first epistle, chapter ii, and one who will head up apostate Christendom as well as apostate Judaism—for the antichrists come out of professing christianity.

To return to Revelation: *"he causeth the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed"*: thus putting this beast in the place of God (Dan. xi:38) and directing worship to him, as the true Christ directed worship to the Father (John iv); and that, while still accepting it Himself (John ix:38). So the false Christ does exactly the same, and indeed more. His god is not in Palestine, so he makes an image of him, puts it in the holy place (standing thus, "where it ought not") and directs worship thereto: yet does he, as imitating the mystery of the divine Trinity—equally controlled by the spirit of the wicked one—identify himself with his god; and, sitting himself in that temple—that was built as a continuation of Solomon's, and intended for Jehovah's worship, so still called the temple of God—present himself to the apostate mass of Christendom and Israel, as *God;* even taking to himself the highest place. For it is easily credible that while the Jew would desire a spiritual supremacy of this character and assume it, the mighty Gentile monarch would care comparatively little for such matters—he would be satisfied with the actual power, and leave all these "religious" affairs to his dependent *Priest-King,*—for this is what the two lamb-like horns have spoken to us.

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There are many, however, who, on the strength of its being the image of the *first* beast that is worshipped, as it is the "man of sin" that is worshipped in 2 Thess ii, contend that we must find the antichrist in the *first* beast, not in the second.

We have already tested the positive strength of this argument; but let us further see negatively the insuperable difficulties and confusion to which it would lead.

First we should have the anomaly of a Gentile taking the place of a false Messiah. What hope could such have of imposing himself on the Jews, and of deceiving by the exceeding speciousness of his claims, *"if it were possible the very elect"* (Matt. xxiv:24). The elect would be little affected by a Gentile claimant to being Messiah. Second the antichrist would then no longer be a *religious* impostor, a false prophet, as 1 John ii:22 and 2 John clearly define; but simply a civil governor. Nor, be it carefully noted, does the first beast *exalt himself* as an object of worship at all, as does the man of sin of 2 Thess. ii, *for this is the work of the second beast for him.* The correspondence fails even here, where it is assumed to be closest.

Third. If this hypothesis were true, then the antichrist must be seen in the little horn of Daniel vii, the Western monarch, who is admittedly identical with the first beast of Rev. xiii. But in that case he is *not* to be found in the Eastern *"little horn" of Dan. viii, nor in the wilful King* of Dan. xi, nor in 2 Thess. ii; since there is equally clear identity between this man of sin and the "wilful King." But all admit that 2 Thess. ii *is* the antichrist; *then the other personage cannot be.*

That both these individuals may have some sound claim to the awful title "Antichrist" as *opposed* to Christ may well be allowed by us all; but if there be a *false* Christ who is *The* Antichrist, then there can be no possible question as to which of these two "beasts" is *he.*

We have really in Rev. xiii an imitation by the Devil *into more* of the divine Trinity; the great monarch of all the prophetic earth, taking the place of God the Father,

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Supreme over all; the "two horned beast from the land" assuming the role of prophet, priest, and King in imitation of *The Son*, and the unclean spirit himself, invisible, but ever giving both, in the place of the Holy Spirit; and, beyond controversy, he who assumes the place of the Son must be the Antichrist. We can afford to leave this as settled.

GREATER RICHES.

Heb. xi:26.

Greater Riches! Hast thou caught it
This great secret of delight?
Suffering with the Master brings thee
Glory of eternal weight.

Greater Riches! What of Egypt
And its royal gems so rare—
All its gold and rich apparel
Wrought for kings alone to wear?

Greater Riches; Why esteeming?
Lo the crown beyond is seen;
And in its bright lustre shining
Earthly treasures lose their gleam.

Greater Riches! Wondrous comfort
Christ thy portion e'er to be;
In Him dwelling all the fullness
Of the vast eternity.

Greater Riches! Soul take courage.
God is storing up for thee
And thy tears, gems of bright beauty,
In thy diadem shall be.

Alice Reynolds Flower.

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The Heart of the Lesson.

The International Sunday School Lessons for April.

THE APPEARANCES OF THE RISEN LORD.

(April 7. 1 Cor. xv:1-11.)

Golden Text Acts ii:32.

Daily Readings.

Monday, 1, Matt. xxvii:62-xxviii:15. Tuesday, 2, Mark xvi:1-20. Wednesday, 3. Luke xxiv:13-48. Thursday, 4, Jno. xx:1-23. Friday, 5, Acts i:1-14. Saturday, 6, 1 Thess. iv:13-18. Sunday, 7, 1 Cor. xv:1-11.

I. Lesson Outline.

1. The Fact of the Resurrection (verses 1-4). 2. The Testimony of the Witnesses (verses 5-9). 3. The Full Gospel Proclaimed (verses 10, 11).

II. The Heart of the Lesson.

The Risen Christ and all for which the fact of His Resurrection stands before God is central to our lesson. At Corinth there had been a denial of the resurrection due, in a measure, to the prevalence of the philosophy of the Grecian mind which cavilled at the matter; and because of that we owe the great and precious resurrection chapter of the Word: God's grace going beyond the enemy's subtle attacks on this fundamental truth.

A crucified dead Christ would only be a mere martyr to the truth, as many had been before Him. Nay, if He did not rise, then all His claims are false; and Joseph's tomb yet holds the dust of the worst imposter that the world ever knew. Nor must we forget how that resurrection is linked up with our justification (Rom. iv:25-v:1); as also with our salvation from sin (1 Cor. xv:17); yea, with the very Gospel itself in both its matter and its ministry (1 Cor. xv:14, 15). But in many subtle ways this fact is attacked to-day. And here the Spirit brings the subject into open court. He here presents the fact of the Resurrection of Christ from among the dead as set forth in the Gospel.

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Then in establishing this fact He calls upon accredited witnesses to the number of several hundred, although two or three are sufficient. Peter is first; he who had denied his Lord and had been sent for by the Risen One through Mary Magdalene. It would not be possible to tell Peter that he had only seen a spiritual Christ that day. Next are the apostles themselves, who handled and saw something more than a mere gaseous fantasy on the evening of resurrection day. With increasing publicity that could not possibly be gainsaid, the vision of the Risen Christ was next given to more than five hundred at one time. Then James, the Lord's brother, who had not believed on Him ere the cross, now stands convinced by the resurrection. And again all the apostles behold Him alive from the dead. Surely nothing more needs be added. Yet another competent witness is brought to testify: Saul of Tarsus had seen Him years after he had been in glory, and bears glad witness that the Christ of God in the glory is there in resurrection glory in a body that came forth from the grave; and that the very resurrection is a triumph for Him. Moreover, the evidence is cumulative. Remember that the resurrection is necessary to the Gospel's power to save poor, perishing souls; and at once every saved soul brought out of sin and sustained by grace is an added witness to the fact of the resurrection of Christ from among the dead. And myriads upon myriads in the world are the living witnesses to-day. It is incontrovertible. Any denial of it, any garbling of the truth concerning it, is only Satanic.

With this fact accomplished, God is prepared to send forth His heralds with a full and precious Gospel to the poor and perishing souls of earth. Apart from that fact. He has no Gospel: with it, a Gospel of the Glory. Sustained by divine grace the naturally poor and helpless are enabled to bear the glad tidings of the Lord far and wide. And everywhere faith in the Gospel brings deliverance from sin and judgment; filling the hearts of poor lost ones with peace and joy unutterable, and giving to us foretastes of the glory of the Father's house.

THE USE OF THE SABBATH.

(April 14. Mark ii:23-iii:6.)

Golden Text Mark ii:27.

Daily Readings.

Monday, 8, Ex. xvi:16-31. Tuesday, 9, Isa. lviii:1-14. Wednesday, 10, Rev. i:1-20. Thursday, 11, Psa. xcii. Friday, 12, Neh. xiii:15-22. Saturday, 13, Acts xx:1-12. Sunday, 14, Mark ii:23-iii:6.

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I. Lesson Outline.

1. The Legal Sabbath (verses 23-24). 2. The Sabbath for Man (verses 25-28). 3. The Question of the Lord of the Sabbath (verses 1-4). 4. Sabbath Healing (verses 5, 6).

II. The Heart of the Lesson.

Central to what we here have for our lesson portion is the Golden Text with its illuminating truth. The Sabbath truly made for man by the One who made man. Not for enjoyment apart from God and license for the things that have their trend away from God; but that through the appointed rest there may be the opportunity for knowing God and walking with Him. Given in Eden ere sin entered it was God's rest and man's rest in and with God; and blessed must have been their fellowship.

But the carnal mind of the mere religionist fences in this Sabbath with human enactments and human interpretations of *the divine laws that rob it of its blessedness, and give us a* day of legalism and bondage that deprives our souls of the very good that is necessary. The Pharisaic Sabbath is the same to-day as it was when the enemies of the Lord found fault with the disciples for satisfying their hunger. With what gracious, and yet incisive words our Lord meets their wretched legalism. Their very King David who they held in such veneration had defiled the Sabbath according to their views; though not according to the Lord's estimate of the Sabbath. And as Lord of the Sabbath He had the right to adjudicate in this matter and to declare solemnly and yet truly the purpose of the Sabbath of rest. Legalism was inverting this fact and it is still saying man was made for the Sabbath.

Eager fanatics are watching the Lord as the vultures watch *for their prey: and they soon* have the *opportunity* that they long for in this matter of the Sabbath about which they are obtusely blind. The Lord of the Sabbath meets with the *physical need of the one whose disease has marred his Sab*baths of rest for a long while. Called forth into the very midst of the legalists the Lord presses home upon the heart and conscience the truth by way of an interrogative that leaves them no way of escape. Shall fanaticism hold Him back from doing this righteous act of liberation? Shall fanaticism strike at the very life of this man who is nigh unto death? Ashamed and abashed and silent in the presence of the Lord and this needy man they answer nothing; though hatred burns in their hearts against both the Lord and this man in his misery.

The omniscient eye of the Lord saw the heart condition of these men, trampled into utter spiritual hardness by their

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very legalism; their peace of mouth was the peace of the fanatic who is ready to go to any desperate lengths to accomplish his purpose. A word and the man is healed; and the Sabbath becomes more precious to him than ever. And the Lord of the Sabbath has brought rest to another soul. But that word sends the enemies forth to link up with the very worst element of the day, as they join hands with the detested Herodians to compass the destruction of the One who has so openly showed them their wrong and fanaticism. Yet is He still Lord of the Sabbath which has been made for man.

THE APPOINTMENT OF THE TWELVE.

(April 21. Mark iii:7-19; Matt. v:14, 15.)

Golden Text Jno. xv:16.

Daily Readings.

Monday, 15, Matt. iv:12-25. Tuesday, 16, Luke vi:12-19. Wednesday, 17, Jno. i:35-51. Thursday, 18, Matt. x:1-15. Friday, 19, Acts ii:22-36. Saturday, 20, Isa. vi:1-13. Sunday, 21, Mark iii:7-19.

I. Lesson Outline.

1. The Needy Multitude Pressing upon our Lord (verses 7-12). 2. The Divine Choice of Helpers (verses 13-16). 3. The Character and Work of the Helper (Matt. v:13-16).

II. The Heart of the Lesson.

Chosen of God and prepared by Him for fruit bearing is the central thought of our portion to-day. The thronging multitude voices sharp and clear and distinct with most terrible emphasis the need for help and real ministry. Nor has the number decreased, or the cry lessened one whit. We are in a world whose needy ones are surging around us on every hand, reaching out imploringly for help. Not merely temporal and physical, though these are great; but saddest of all the spiritual needs are like great cavernous mouths calling aloud for help from us.

In the very midst of this divine grace has placed us, as of yore the disciples were gathered by the Lord about Himself, at the very heart of the eager crying multitude. But we are not there in helplessness and inefficiency, for He abides with us who has all power in heaven and earth; and who is able to do for us exceeding abundantly above all that we ask or think. The very drawing near of the needy was prophetic of the supply of that need. And their present day call is directed to the ones who can bring from Christ the supply of the need of both heart and life. But the worker is ever to be abiding with Christ. Sovereign grace has chosen him and ordained him for

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the express purpose of meeting this need through grace, and the supply which God is ever ready to give upon the demand of faith is always ours. To that faith which comes to Him on behalf of others grace knows no limits. But all its storehouses in Christ are open and ready for use to the honor and glory of the Lord. Note the words which speak of our place and power for service, "That they should be with Him." Link up with this the words of Christ in Jno. xv: "Without Me ye can do nothing." And then let the eye and heart take in the possibilities which are within the reach of the one who is with the Lord.

Coupled with this portion of Mark are the words of the Lord from Matthew v:13-16, setting forth a three-fold fact concerning the character and work of the one whom the Lord has called by grace and chosen in love for real service. Remember that at the base of all this lies a renewed heart, apart from which there is no spiritual preserving grace or enlightening power at all. Lost and undone souls made spiritual salt by grace are to preserve others by passing on their blessing to them that all may be seasoned by the rich and abundant grace of the Lord in salvation. Lighted by the grace of God and brought to walk in the Light, the redeemed are to be God's lights shining amid the crooked perverse generation of their day and time, ever holding forth the word of life; for nothing else will answer in any way. Yet not only as a city set upon a hill but in the quiet retirement and fellowship of the home life this same light is to be shining. Not a few are very clear and definite in their outer testimony whose home life is an absolute contradiction of the more public walk. But God would have piety at home as well as abroad. Fruit there as well as among men. And all to His honor and glory.

THE BEATITUDES.

(April 28. Matt. v:1-12.)

Golden Text Matt. v:8.

Daily Readings.

Monday, 22, Psa. i. Tuesday, 23, Psa. xxxii. Wednesday, 24, Psa. xli. Thursday, 25, Isa. lix:1-8, 16-21. Friday, 26, Eph. i: 1-23. Saturday, 27, Phil. iii:20-iv:9. Sunday, 28, Matt. v:1-12.

I. Lesson Outline.

1. The Teacher and the Taught (verses 1, 2). 2. The Theme, Righteousness (verses 3-10). 3. The Resulting Persecution and Joy (verses 11, 12).

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II. The Heart of the Lesson.

In these important chapters we have the Magna Charta of the Kingdom of Heaven as it shall one day be set up and in force at the Lord's return. Yet by application there are many precious things and necessary truths that we may not miss by handing the whole matter over to the dispensational aspect of truth. Such is our portion for study at this time.

Seated upon the mount is the King Himself, the very One who, amid the thunders and lightnings of Sinai, gave the Law to Moses; but now, amid the disciples, unfolding that Law to its spiritual fulness, and telling forth what like the Kingdom of God is to be when it shall be set up on the earth. And meanwhile what the heart renewed by grace, and the life controlled by grace can now become to the glory of God. Basal to all the so-called Beatitudes is the first, for poverty of spirit is the mark pre-eminent of a renewed heart. It is the broken and contrite heart that is never despised; and all the truly saved ones partake of this character, more or less. It is only marred and in a measure lost when we depart from Jesus Christ our Lord. Built up on this we have three pairs of Beatitudes describing the inner and outer life of one who is truly Christ's through grace and faith. True spiritual mourning of heart is a characteristic of the renewed heart as before God. Both on account of its own failure and because of the sad spiritual state around us. Accompanying this in the outer life is that meekness which ever characterizes one who has been with God and knows God. Then there is that hunger and thirst of the soul before God that grows out of the mourning of heart, as seeing the need of itself for growth and service. A hunger that God is ever ready to fill. And this in its turn is made manifest in the outer life through the merciful way and walk. For no one that God has satisfied in Christ but that is indeed merciful in all things to its fellows every day. Then, again, in the inner life there is the purity of heart that follows upon walking in the light and being truly made clean in the sight of God through Christ Jesus our Lord. To such there are present visions of Christ and God by faith that are the foretastes of the heavenly beatific visions in the Father's House in the day of our Lord's Coming. And the crowning beatitude of life is in the peacemaking character of the one who is thus in Christ and enjoying the fulness of blessing there.

Yet all such shall suffer persecution in some shape or form for His sake; for now as ever, "They that will live godly in Christ Jesus shall suffer persecution." Yet it is ever a matter of joy to the one who really sees the animus and aim of the world's persecution. It is our privilege to rejoice in these

marks of honor as from our Lord Himself who permits us thus to share in His sufferings that we may be partakers of His joy. *Just beyond this present pilgrim state and stronger condition is* home. Just beyond this harassed persecuted path is the end of the race and the prize in Christ *Himself.* And well may the joy of the end e'en now fill the heart and thrill the soul with joy and gladness.

Bible Study Course Department.

The new Bible Study Course publication No. 3 has over 100 pages. The Contents are as follows:

1. Introduction. Giving especially a brief history of the attacks of Higher Criticism. This part was printed *in our March issue.*

2. Revelation or Myth? Showing that the opening chapters are not legendary, but the revelation of God.

3. The Division of Genesis.

4. Analysis and Annotations. Each chapter is carefully analyzed. The annotations, giving interpretations, spiritual *and dispensational applications* as well as *other hints,* will prove helpful throughout.

5. Genesis and Geology.

6. *Dictionary of Proper Names. The meaning as far* as we know it is given with each name.

7. Chronological Table.

This Pamphlet is admirably adapted for home study as well as for Bible Classes and Bible Study meetings. If only the thousands of Christians, who long for a better knowledge of this great book would know of it and could be induced to peruse it carefully. We also believe that this booklet has a mission among College Students, who have to listen to infidel Professors, who attack and be-

little this Book. May the Lord find a way that many of the young may be reached with this little work.

✠

Many letters of appreciation have been received telling us of the help the first two pamphlets have been. "Isaiah" especially has been studied by large numbers of people and much help was received towards the understanding of this majestic book. Some have used both pamphlets in Family-worship and found that the children became much interested. "Genesis" is more suited than any other book for use in the family. What a blessed thing it would be if hundreds of our readers would take up each day a chapter in Genesis and read with their loved ones through this great book, using the analysis and annotations we have furnished. Is it too much to devote each day with the children a half an hour to Bible reading and prayer? It will surely bring most blessed returns.

✠

We do not know how soon we can issue the next Study pamphlet. We hope that we may be able to publish another pamphlet before the summer. May the Lord graciously supply the strength and the necessary means. While we study His Word together may we also be united in prayer, asking His blessing upon this undertaking and that it may please God to create everywhere a hunger for His Truth.

✠

As many inquire about the subscriptions for this series of Bible Study Course we repeat what we stated before. These pamphlets are published from time to time. Each pamphlet covers a Bible Book. The price of each has been put very low so as to bring them within the reach of everybody. So far we published "Isaiah" (10 cts.); "Mark" (10cts.), and "Genesis" (double size, 20 cts.). We

have suggested that all who wish to have these pamphlets to send one dollar on account. Several hundred have done so, while others send the small amount when a pamphlet is published. We think the first way is the best. The sending in of 10 or 20 cents is easily forgotten, a fact which we have found out already. If you send a dollar on deposit we mail to your address the pamphlets published and those which will be issued. When the dollar is exhausted we shall send you a notice to that effect.

✠

Christ Left Out. "The Religious Education Association" held recently in St. Louis its Ninth General Convention. This Association is composed mostly of Higher Critics and other infidels. It is this association which tries to capture the Sunday Schools.

In looking over the Preliminary program announcing a score or more addresses we find that the name "Christ" is not mentioned once. Instead of it and the Gospel the word "religious" is constantly used. "The need of religious leaders."—"Religious leadership in the present age."—"The world as a field for religious leadership."—"Federation for Religious leadership."—"The new Interpretation of the Religious Leader," etc.—these are some of the themes. This "Religious Education Association" is simply Anti-Christianity-organized.

Cain was a religious man and had a religious ceremony and religious cult. Cain was a religious leader and this Religious Association follows closely the Cain cult by leaving out Christ and the Blood. We hope to obtain a report of the convention and study especially the graded Sunday School, which they so strongly advocate.

Notes on Prophecy and the Jews.

Some six years ago we had a simple analysis of the Book of Ezekiel in our columns. As so little is done with this great book we repeat this analysis herewith, hoping it may prove helpful to some, who desire to study this greatly neglected part of the Bible.

The book of Ezekiel has two great divisions.

I. Chapters i-xxxii. These chapters contain prophecies, which were delivered before the destruction of Jerusalem. Most of them are predictions of judgments to fall upon Jerusalem and the enemies of God's earthly people.

II. Chapters xxxiii-xlviii. In this second division we find the prophecies which were given after the destruction of the city and most of these are predictions of future Blessing and Glory.

These two great divisions should be divided into three parts and the following subdivisions:

PART I.—CHAPTERS I—XXIV.

Section 1.—Chapters I—VII.

First Subdivision: I—III:15.

The vision of the glory of the Lord and the call of the Prophet.

Second Subdivision: III:16—VII.

Judgments and the end announced.

Section 2.—Chapters VIII—XI.

This part contains a series of great visions all in relation to Jerusalem.

Section 3.—Chapters XII—XIX.

First Subdivision: XII—XIV.

Here eight times "the Word of the Lord came" to the Prophet. Announcements of evils among God's people.

Second Subdivision: XV—XVII.

These are parabolic chapters. Parables of Jerusalem's relection, God's mercy and the coming restoration in paraholic form.

Third Subdivision: XVIII.—The chapter of Controversy.

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Fourth Subdivision: XIX.—The lamentation.

Section 4.—Chapters XX—XXIII.

Further predictions of judgment. The bloody city and the two harlots.

Section 5.—Chapter XXIV.

The great parable of the boiling pot; the final prediction of Jerusalem's fall.

PART II.—CHAPTERS XXV—XXXII.

Predictions of Judgments against the Nations.

Section 1.—Chapter XXV.

Against Ammon, Moab, Edom and the Philistines.

Section 2.—Chapters XXVI—XXVIII:19.

Tyrus, its fall and its prince.

Section 3.—Chapter XXVIII:20-26.

Against Zidon.

Section 4.—Chapters XXIX—XXXII.

Against Egypt and the Assyrian. Lamentation.

PART III.—CHAPTERS XXXIII—XLVIII.

Great propheeies concerning the future of Israel and the Kingdom.

Section 1.—Chapters XXXIII—XXXIV:19.

The Watchman and the Shepherds.

Section 2.—Chapter XXXIV:20-26.

Promises of the true Shepherd and restoration.

Section 3.—Chapter XXXV.

Against Mount Seir and all Idumea.

Section 4.—Chapters XXXVI—XXXVII.

Blessings promised to Israel. The vision of the dry bones. Restoration and Union of the House of Judah and Israel.

Section 5.—Chapters XXXVIII—XXXIX.

Gog and Magog, Israel's last enemies. Their end.

Section 6.—Chapters XL—XLVII:12.

The millenial Temple.

Section 7.—Chapters XLVII:13—XLVIII.

The division of the Land.

✠

Dr. Ben Zion Mossinsohn, the President of the Hebrew College at Jaffa, during his recent stay in London de-

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livered before the Zionist Society of the London University an interesting address on "The Regeneration of Palestine." What interested us most is what the Doctor had to say on Hebrew as the living language of Palestine.

In Palestine the Hebrew language had become

A LIVING TONGUE.

A whole series of factors had led to this consummation. No language was forced upon the settlers. In the Diaspora they had had to learn the language of the country in which they lived. They might have cultivated their own language there, but between "must" and "may" the Jewish language went to the wall. In Palestine there was no external force of a foreign language or culture. Turkish was only the official language, and there were only between forty and fifty Turkish officials. Arabic was only the language of the market; it was not the language of culture. Many Jews were able to speak but not many could write Arabic. The European languages strove for the mastery, but none had conquered. There was a necessity for a Jewish language. There were many different Jewish elements—the original Sephardim and Jews from Persia, Yemen, Germany, Russia, Roumania and Galicia. Each section brought its own language. They could not use these in unison. They had to choose a tongue that was common to them all. That tongue was Hebrew, and when they began to speak Hebrew it became a living tongue. As long as a language was not spoken it was dead, however extensive might be the vocabulary of the person studying it.

A PORTER AT HAIFA

with a vocabulary of 100 words, had more living Hebrew than a Rabbi who had spent his life among Jewish books. There was also the psychological factor. The Jewish immigrant in Palestine felt a certain responsibility to his future and to the land itself. Palestine was the cradle of Hebrew, and it was only there that the language could become really living. It was a fact that a language bore a close relation to the land in which it originally developed. The words of a language were an expression of the surroundings in which the ideas it sought to clothe found their birth. In the Diaspora we could learn and understand Hebrew, but we could only *live* Hebrew amid the hills and vales of Palestine. This revival of Hebrew in the Holy Land was of value not only for the Jews of Palestine, but for the whole of Jewry. Lately, a German philologist had advanced the thesis that language was to Nature what the central nervous system was to the human body. It acted both as a receiving and disseminating agency. Ideas became incor-

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porated into the language, and theo were distributed again amoog the people that had created them. Suffering was often the only link betweeo the members of a race. Tbey could not understand each other's sorrows if they knew oot

THE LANGUAGE OF A CRY.

And through the means of Hebrew the sympathetic honds of the Jewisb race bad been enormously strengthened.

This revival of Hebrew is certainly significant.

✠

Imagine the clang of a street car gong, the shouts of the motorman, and the conductor ringing up fares in the streets of Jerusalem. Things do move in Palestine with mighty strides. A French company has just secured a franchise for a trolley line in the streets of the Holy City.—*Jewish Independent.*

✠

The Federation of American Zionists has received a eablegram from Constantinople, in response to an inquiry regarding the New York "Sun" eable report on December 23, in wbich it was stated that a law bad been proposed in tbe Turkish Parliament to exclude all foreign boro Jews from the right to own land in Palestine.

The reply to the Fedecation is sent by a gentleman residing in Constantinople, who is tborougbly conversant in Turkish affairs, and wbo is on a footing of intimacy with Young Turkish officials. Tbe repfy denies in toto the report in tbe "Sun."

It is explained that what must have led to the misapprehension of tiie foreign correspondent was the recent proposal of Turkish statesmen to regulate Jewisb immigration into Turkey. According to this proposed law, which is a revamped one from tbe regime of Hilmi Pasba, the intention was to legislate for the systematic regulation of the immigration of tbe Jews, not to restriet it. This law has passed the Council of State, and mnst be passed by the Parliament before it may become a law.

According to the Fedecation's authority, tbe oew proposal will not be detrimental to the Zionist's interest in Palestine.

✠

The Jerusalem correspondent of the Jewish Morning Journal is informed that Dr. Ruppin, the director of the Palestine Bureau of the Zionists, has purchased a teact of land, of 5,000 dunams, in the vicioity of Beersheba, io the south of Palestine. The parchase was made for some colonists in Rehobot and Rishoo l' Zion. The climate in the neigbborhood of Beersheba is said

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to be exceedingly good. It was only a short time ago that the whole district was in the hands of the Bedouins. Recently, however, the government bought their land and had it cultivated.

The new colony "Poriyah," in the neighborhood of Tiberius, purchased by American Zionists, is developing very satisfactorily. Fifty Jewish laborers are now settled there.

✠

Bringing back the King.

By Ada R. Habershon.

The beautiful words in 2 Sam. xix. 9-15 seem to suggest in type that our Lord may be waiting for some word of welcome. Though we have no warrant for asserting that the lack of it has kept Him from returning, we may with certainty affirm that such a word from loyal hearts would gladden Him exceedingly.

It was at the darkest time in David's history when he had been obliged to vacate the throne and the city, and forced to flee for his life because his son had revolted, after having treacherously won the hearts of the people from their king. Absalom had been slain, and there seemed nothing to prevent the king from returning. But there was just one thing! He was waiting to be brought back by the men of his tribe, the men of Judah. Others in Israel were actually at strife about it, and were indignant to think that those who owed him so much had not insisted on his return. "Now, therefore, why speak ye not a word of bringing the king back?" Then king David sent a message by the faithful priests, Zadok and Abiathar saying, "Speak unto the elders of Judah saying, Why are ye the last to bring the king back to his house . . . Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?" And the message took instant effect. "He bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou."

The exquisite story, so full of pathos, needs no comment. But it may be that the Lord of glory, David's greater Son, is also desirous of sending a message to those who "are members of His body, of His flesh, and of His bones" (Eph. v. 30), asking why they do not in like manner call Him back. It is a remarkable fact that there has never been a united cry of this sort. To quote from a recently published book, "The Lord is called 'The Coming One,' and He will yet fulfil the promise of His Name. 'Surely I am coming quickly' are His last recorded words, spoken from the throne in heaven. But their fulfilment awaits the re-

sponse He looks for from His people, 'Amen, come, Lord Jesus.' There is not a Church in Christendom that would *corporately* pray that prayer to-day."

This is, alas, too true, but if David could bow the hearts of his disloyal and guilty subjects as the heart of one man, surely our Lord could move even the hearts that have grown cold and *those that have for a time forgotten their allegiance and have* followed other leaders. How speedily He could make even these unite with the loyal-hearted ones to beg Him to come back, like the men of Judah who "sent this word unto the king, RETURN." And surely, if He did so, the result would be the same—

"SO THE KING RETURNED."

Let us, then, who are longing for His coming, pray that He may bow hearts thus, so that multitudes of His people may gladden His heart and "speak a word of bringing the King back."

The Editor addressed recently a large meeting in Zion City, speaking in the Christian Catholic Tabernacle. The message was on prophecy and we had liberty in telling the people of the grave and great mistake the late J. Alexander Dowie made in trying to locate a Zion at the shores of Lake Michigan and have there a fulfillment of the promises which belong to Israel. The Word was gladly received and enjoyed and we enjoyed the visit. May God lead this people into better light.

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Paul's Untimely Birth.

Frank S. Weston.

After enumerating those who had seen Christ after his resurrection, Paul says "and last of all He was seen of me also, as of one born out of due time" (1 Cor. 15:8).

There is great difference of opinion among commentators as to the meaning of this verse, and some pass it over altogether.

The Greek word used by the apostle translated "born out of due time" means born prematurely—out of due time but *before* the time, not *after it*. Had the Apostle intended only to state that he was one of many witnesses who saw Christ after His resurrection, and the last person to whom He appeared, it was not necessary to add the latter part of the verse, as it has no bearing on the question. Whether he was or was not "one born out of due time," has nothing to do with the fact he asserts, namely that he saw Christ. What then did he mean by this additional expression "one born prematurely." Was his natural birth untimely? He evidently did not refer to that. If the reference is not to his natural birth it must be to his spiritual as there are only these two. Was his spiritual birth premature? He was a man in middle life and one can see no reason why he should call his conversion premature. Has God fixed a time in which a soul may be converted so that in case he be converted before or after it, he may be said to have been "born out of due time?"

But God has fixed a time for the conversion of the whole *Jewish people*. They are to be born in a day (Isa. 66:8). When He shall have gathered them once more to their own land, they shall look on Him whom they pierced and in a day be converted (Zech. 11:10).

Paul was converted in this miraculous manner: and he is the only person thus far that has been so converted.

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Was there any reason for his considering his conversion anticipatory. The Gentiles were to be brought to Christ by the preaching of the gospel: the Jews *nationally* by the advent of the Lord (Rom. 11:26). It is not denied that many Jews were converted by the preaching of the gospel but as a people they continue to reject Christ.

They are still "stiff-necked and uncircumcised in heart" and resist the Holy Spirit. After 1900 years they are as were their fathers. Nothing but the power of God miraculously exercised can crush out of the Jewish heart hatred to Jesus of Nazareth.

Saul of Tarsus was a representative man of the Jewish people. He was at the time of his conversion their accredited representative, being duly commissioned by the Sanhedrim.

He represented the spirit of the people as he "breathed out threatenings and slaughter" against the disciples of the Lord and "made havoc of the church." In this attitude and spirit he was suddenly converted, and his conversion was as representative as his spirit. He was, in the manner of his conversion "set forth for a *pattern* to *them which should hereafter believe in Christ to life* everlasting" (1 Tim. 1:16). But as this conversion of the Jewish people is not to take place until they are restored to their own land, the Apostle says of his conversion, "I am as one born out of due time," i. e., born before the time when my people Israel shall know the Lord.

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Under the Sun.

Away from communion and walking with God,
Man entered his own way and death's path he trod;
"The world" in its course to destruction rolls on,
With vanity stamped on all *"under the sun."*

In Eden, at Sinai, at Calvary's cross,
The world has been tried; all its glory is dross;
Man's failure at each step since time was begun
Has brought in as guilty, all *"under the sun."*

Condemned by our God even now in this world,
The stroke of His wrath soon 'gainst men shall be hurled;
Yet still with his dancing, to wrath he will run,
And try to find rest in all *"under the sun."*

But God has determined lost sinners to save,
To bear all our burdens His own Son He gave;
He bled for our sin, and the work is all done,
God offers Him now, to all *"under the sun."*

As one with Him now we are seen on His Cross,
The fame and the fortune of earth are but loss;
We died in the death of the crucified One,
His grave severs us from all *"under the sun."*

The mad world may revel in mirth o'er Him slain,
For this is their Heaven, their god is their gain;
The sun clad in darkness, He died all alone,
And bore all our hell, when thus *"under the sun."*

On Christ' throned above, our affection is set,
From whence He shall come in His glory so great,
The last battle fought and the victory won,
His saints are caught up, from all *"under the sun."*

—*Selected.*

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Daily Scripture Calendar.

APRIL, 1912

April 1. "Christ Jesus . . . made unto us WISDOM" (1 Cor. i:30).

He alone is uncreated wisdom. Unregenerate men gain wisdom by experience, or by failure. He is the fountain. Hence the saint differs from the sinner. One *prays;* the other *plans.* When Ahab was in trouble, he leagued with Syria. When Hezekiah was in trouble he spread his letter before the Lord. Both needed counsel; but only the godly man sought light from the Divine Counsellor.

April 2. "ANOTHER shall gird thee, and carry thee whither thou wouldest not" (Jno. xxi:18).

A very humiliating prospect for the aged. Suppose we make it a *present* working force of comfort. Call "another" a proper noun; standing for the Spirit who is "Another Comforter." Stretch forth your hands for Him to consciously gird and lead you now, and by and by, when you are physically helpless it will be easy to submit to the actual.

April 3. "Come out from among them and be ye SEPARATE" (2 Cor. vi:17).

This exclusively refers to doctrinal affiliation with evil; a common present day sin. How can you, who honor Christ as God's Lamb, mix with those who make light of His blood! How can you fellowship those who make Mary superior, or equal to her Divine Son? If you do these things, even with sincere motive, God calls you *bastards,* not sons.

April 4. "Be ye also PATIENT" (Jas. v:8).

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This refers to waiting for the Lord. It is very hard for those who are panting after the presence of the Lord, to calmly wait His slow approach. You must "occupy," and that will shorten the hours. Think of the Samaritan who stopped on his heavenward journey to lift up the fallen. Remember Paul, who longed to depart, but elected to *stay* for others (Phil. i:23, 24).

April 6. "We may BOLDLY say, The Lord is my helper" (Heb. xiii:6).

The quotation is from Psa. cxviii:6. Thus we learn that the things which were written aforetime, were written for us today. Think on the word "boldness." It means the face of a *lion* (1 Chron. xii:8); the face of *flint* (Isa. l:7); the face of adamant (Eze. iii:9). Five negatives are in this passage: the Lord will not, will not, never, no never, no never forsake those who call Him their Helper.

April 7. "I will guide thee with mine EYE" (Psa. xxxii: 8).

We must be very *intimate* to be so guided. The *wife* comprehends a wink or glance, that the *stranger* fails to understand. Had not Peter's heart been tender he would not have wept at his Master's *look*. It is sweet to know that the reason of the Lord's watching us is in order that we may not go wrong, but safely reach the place He intends for us.

April 7. "No chastening for the present seemeth to be joyous, but GRIEVOUS" (Heb. xii:11).

It would not be chastening if it did not wound and sting. We make too little of the word "afterward." Peaceable fruits from chastening may never come in this life. Therefore we are bidden to look for "an exceeding weight of glory" as their true result. Your greatness in the future will depend upon what you have meekly suffered here.

April 8. "Not unto themselves, but unto us they did minister" (1 Pet. i:12).

Have you ever made application of these words to your own personal trials? The Prophets, like Jeremiah, suffered on

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behalf of others. That trial in your home, which while it is not exactly *yours*, yet *burdens* you, has an ulterior intention. The Lord means to chasten some other member of your family; but you have the honor of *fellowship* in it.

April 9. "I the Lord have SPOKEN it, and will DO it" (Eze. xxii:14).

Where has He spoken? In the Scriptures. What has He spoken? "I will overturn, overturn, overturn it . . . until He come whose right it is." This explains all the advance tokens we see, of confusion and unrest in Christendom, and among the nations. Believe it. Do not be deluded by false teachers, who are crying, Progress, Progress, Progress!

April 10. "I have set my face like a FLINT" (Isa. l:7).

Prophetically, the prophet said this for our Lord. He never conformed to the evils of his time. Can you say it? If there is a drop of martyr's blood, or Puritan blood flowing in your veins, stir it by holy opposition. Are you Pro-test-ants? Will you then let slip the principles of the cross for which the early church resisted unto blood?

April 11. "That in the AGES TO COME He might show the exceeding riches of His grace" (Ep. ii:7).

All believers have present proofs of the kindness of grace. Grace elected, and saved us; grace has sustained and comforted us all the way. Great as all this is, it is nothing compared to the reserves of grace for our future estate. Grace will bring us from the grave; give us new bodies; a new name; a new dwelling place; and heirship of all that grace can bestow.

April 12. "BEHOLDING as in a glass the glory of the Lord" (2 Cor. iii:18).

"Beholding" and "reflecting," is the sum total of Christian living. Do not try to do anything else to-day but gaze on Christ. The rest will come of itself. Your face will shine; your words will be heavenly; your ways will be holy; your path will be light. There will be no futile effort to be good, there will simply be unconscious reflection of His likeness.

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April 13. "As we have borne the image of the earthy, we shall also bear the image of the HEAVENLY."

Study the amazing contrasts between the two. The glories are beyond imagination. A comely body is rare as rubies. One has lost teeth; another hair; another loathes its own ugliness. Beauty doctors wage incessant warfare against decay. Try and think what it shall be to have perfect beauty; perfect health; perfect strength; perfect ease from all discomfort.

April 14. "And if we know that He hear us, . . . we have the petitions that we DESIRED of Him" (1 Jnn. v:15).

Then some prayers are not listened to. They are rejected by the Spirit, and never reach the ears of our Advocate in Heaven. Other Scriptures define what these may be (Jas. iv:3). Our *needs* are always permissible. Our *wants* are doubtful (Phil. iv:19). The most acceptable of all prayers is "Thy Kingdom Come." That takes in all blessings.

April 15. "Thou hast put ALL things under His feet" (Psa. viii:6).

How blessed when this is truly fulfilled and men's wills and purposes are altogether harmonious. This will be the new creation, after the millenium. For the millenium, blessed as it will be, ends in revolt; and three times we read the nations "lie" when they render feigned obedience unto Christ (Psa. xviii:44; lxvi:3; lxxxi:15; Marg.).

April 16. "Be CAREFUL for nothing" (Phil. iv:6).

There is no harder draft on faith than to fulfil this command. Some, naturally sink below this level into *thoughtlessness*. Others rise above it into *peace*. Think on Shadrach, as a grand example of not being careful (Dan. iii:16). And on Martha whose anxiety was rebuked (Lu. x:41). May your faith equal that of Shadrach.

April 17. "Let not then your good be evil SPOKEN OF" (Rom. xiv:16).

How can it be? By the ostentation of our charitable deeds.

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By the severe spirit in which we reprove wrong. By the inflexible attitude we assume towards the weak. While you are bound by *justice* to defend the truth of God, you are equally bound by the law of *love* to remember that weak and erring brethren are *saved* as much as you are.

April 18. "Let us therefore follow after the things which make for PEACE" (Rom. xiv:19).

Be ruled by a desire to *unify* rather than divide the flock of God. Especially apply this to prophecy. Men never have seen eye to eye concerning the details of the Lord's Coming. We may have *private* convictions about events. But *outwardly* let it suffice that we as *brethren*, all look for *one* salvation, and *one* king.

April 19. "All the PROMISES of God in Him are Yea, and in Him Amen" (2 Cor. i:20).

An old writer likens the promises to a cluster of grapes. Each promise is a grape. Christ is the stem. He who holds Christ the *stalk*, has *all promises* in his hand. One old version reads Rom. xv:13, "the God of the promises." All God's promises are dated; but because we cannot read His chronology, we get impatient when He does not come up to *our* time.

April 20. "Corrupted from the SIMPLICITY that is in Christ" (2 Cor. xi:3).

It is the tendency of us all. It is not leaving Christ. It is not departing from the fundamentals. It is doing what Israel did, getting tired of plain uncooked manna, and baking or stewing it. To add millinery and pomp to the Church is a common sin. We *sing* the Gospel rather than *preach* it. We build grand *organs*, and neglect church *widows*.

April 21. "As a PRINCE hast thou power with God" (Gen. xxxii:28).

Make it a question to your own heart? Are you one of God's nobility? How did Jacob get so great? Not by his athletics, but by his tears and prayers. It is more popular to wrestle and do something for Christ by strenuous service, than to shut oneself away alone in prayer. But the humble crying must go *before* the princely honor.

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April 22. "Go AGAIN seven times" (1 Ki. xviii:43).

This was said in anxious expectation of rain. True prayer is never easy. Its exercise is no child's play-ground. We may recall the insistence of Jacob; the fasting of Daniel; the seven days and nights over Peter; the importunate friend at midnight; and the "shameless impudence" of the widow, as examples. God's way is to have us long intensely for what He is about to give.

April 23. "The Lord is the PORTION of mine inheritance" (Psa. xvi:5).

Christians in trouble often say this all too glibly, when they are far from starving or being naked. It meant great renunciation to the Levites. Often the crops failed, and the gifts fell short. Their brethren had lands; they had no certain inheritance. This is what the true life of faith means to a Christian. Often "against hope, we must believe in hope."

April 24. "Come ye yourselves APART" (Mar. vi:31).

If I do, one says, it will cripple my service. The churches, and the Sunday school do not want me unless I follow their methods. Outside, I am called narrow and non-progressive. What can I do? Follow Epbras who exercised the lonely ministry of laboring fervently by prayer. We believe the great need now, is more *praying*, and less doing.

April 25. "Light is SOWN for the righteous" (Psa. xcvii:11).

That is the reason why your lot now is so dark and humiliating. When the farmer sows seed he puts it into the dark earth, and waits a long time for it to germinate. Your light and gladness has not yet blossomed. And here apply the words of our Lord, "Ye shall be sorrowful, but your sorrow shall be *turned into joy*."

April 26. "Abide ye here . . . I and the lad will go yonder and WORSHIP" (Gen. xxii:5).

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Abraham must be *alone* to worship. So you must leave men, and beastly creatures at the foot of the hill, and fellowship only those of like mind, would you truly worship. In heaven where nothing carnal distracts, worship goes on in *crowds* (Rev. v:11-13). On earth the best blessing comes where "two or three" meet in His name.

April 27. "Unto you therefore which believe, He is PRECIOUS" (1 Pet. ii:7).

This means more than that Christ is intrinsically honorable. That all believers know. But the true thought is, "this preciousness is for *you*." Whatever exaltation awaits the Lord Jesus in His coming kingdom, you are to have partnership in His glory. He will receive no honors that He will not share with His church. And *your* faith is the seal to this promise.

April 28. "They shall bring forth fruit in OLD AGE" (Psa. xcii).

This Sarah and Elizabeth thought impossible. The date palm *is more valuable for fruit at one hundred years, than at fifty.* If you are aged, this text is for you. Presently it will be for Israel in the Millenium (Isa. lxv:20, 22). Meantime think of Moses' unabated vigor; and Caleb's ambition; and Daniel's spiritual activity.

April 29. "They were STRANGERS and PILGRIMS on the earth" (Heb. xi:13).

That is, without a fixed home, and without a country. Yet there were "dukes of Edom," men of rank and riches, when the patriarchs were *strangers in the earth. Some tremendous* hope must have moved them to surrender citizenship, and voluntarily avoid earth's cities. Are you in their company? or are you ambitious for *good citizenship* down here?

April 30. "How MANY are the days (of waiting) of thy servant?" (Psa. cxix:84).

How long, like Simeon and Anna must I "wait for the consolation of Israel?" How long ere Daniel shall "stand in his lot," and see the "end of the days?" How long ere the martyrs shall be recompensed? *How long ere we hear the shout, and* see the rending graves, and behold the descending form of Him *for* whom we have so patiently waited?

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Book Reviews.

The Hebrew's Epistle in the Light of the Types. By Sir R. Anderson. James Nisbet & Co., London. 182 pages. $1.

This new volume of the well known author is a valuable addition to the many existing works on this great Epistle. It is not an exposition of the Epistle itself, though every chapter is touched upon. Especially helpful are the hints on chapter xi. He calls this chapter "the Westminster Abbey" of the Patriarchs. We quote from the preface. "No one who studies the Epistle intelligently can have any sympathy with the anti-Protestant movement which seems to be daily getting strength in the National church (Church of England) or with the sceptical crusade against the Pentateuch, which is one of our present day "trials in the religious sphere." These two elements are especially emphasized by Dr. Anderson.

Christianity and the Social Crisis. By I. M. Haldeman, New York. Pamphlet. 42 pages. 10 cts. C. C. Cook.

The work of Prof. Rauschenbusch of Rochester, a Baptist Professor, is uncovered. It shows that this Professor is a misguided man and ignorant in the real knowledge of the Truth of God. The world and the unsaved religious crowd follows such men. But true believers are told "From such turn away."

The Great Betrayal. A Word to Congregationalists. By Russell Elliott. Morgan & Scott, London.

This is an excellent protest against the Campbell apostasy and deserves a wide circulation. We have imported a quantity. 6 cents a copy, postpaid, or 60 cents per dozen.

All books mentioned in this column may be ordered from us.

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Editorial Notes.

The Zeal of the Lord.

The first two actions of our Lord reported in the Gospel of John are the miracle of the water turned into wine at the marriage in Cana and the cleansing of the temple. Both have a deep meaning. As the miracle at the marriage feast and this cleansing of the house which had been profaned are seen in this Gospel as the first acts of the Lord in His first coming, so the marriage and the cleansing will be connected with His second coming. It was on the third day when that marriage in Cana took place. That day is especially marked out in the Word as the day of restoration for Israel. Hosea vi:1-3 tells us this. It is Israel's language in the future. "Come and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will binds us up. After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The marriage feast in Cana and the Lord's first miracle in which He manifested His Glory is typical of the resumed relationship with His earthly people. "The mother of Jesus" so prominent at the marriage feast in Cana represents the nation from which He came according to the flesh, while the disciples who come with Him to the marriage feast represent those who are in closer fellowship with Him, who comes to manifest His Glory. When He comes again it will be to restore Israel into her former blessed relation with Himself and to manifest His own Glory.

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But it is not upon our heart to follow the details of this miracle and its dispensational foreshadowings, but to call attention to the other action of the Lord reported in the same chapter. Then He went up to Jerusalem. "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables. And said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise. And His disciples remembered that it was written, Thy zeal of Thine house has eaten me up" (verses 13-17). The zeal of the Lord is here manifested in an action of displeasure. Throughout His blessed life on earth He was moved with a holy zeal to glorify His Father as He told Him in His great prayer, "I have glorified Thee on the earth" (John xvii:4). In an all consuming zeal He served and toiled. His meat and drink was to do the will of Him that had sent Him. But here this zeal is expressed in the greatest displeasure at the awful profanation of "the Father's house." As His disciples looked upon that burning zeal they remembered a prophecy in one of the Psalms: "For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me" (Ps. lxix:9). This Psalm is quoted numerous times in the New Testament as referring to our Lord and the quotation we give is linked with the cleansing of the temple; the second half of the verse tells of His suffering, how the reproaches fell on Him. No doubt a similar word in another Psalm speaks likewise of Him. "My zeal hath consumed me, because mine enemies have forgotten Thy words" (Ps. cxix:139).

This action of the Lord both here and in the similar cleansing of the temple at the close of His ministry—has a deeper meaning of what He will do when He comes again as the mighty One to deal with the corrupt

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conditions of that which professes to be His house and claims His Name. One has remarked that the scene here reveals more physical exertion from the side of our Lord and more energetic bodily action, than we see Him using at any other period of His ministry. A word, a touch, or the reaching forth of a hand were the ordinary limits of His actions. *Here we see Him doing four things:* Making the scourge; driving out the animals; pouring out the changer's money, and overthrowing the tables. It may therefore be looked upon not only as an outburst of His righteous indignation, but as a type of that wrath, which will be exhibited *in the day of His Coming in* power and in Glory.

It seems strange that this solemn side of the future work of our Lord is almost forgotten even among those *who believe in the Word.* Somehow the Lord Jesus Christ is rarely spoken of as the One who will manifest and execute the vengeance of God. "The wrath of the Lamb" (Rev. vi:16) is as true as "The love of Christ." While God speaks now in and through Him in Love, He will speak also to the earth through Him in His wrath. "The wrath of the Lamb!" what a solemn word it is and how it ought to stir our hearts!

And as we look about us in the present day we behold a profanation of the best things which God has given, a prostitution of the most blessed and holy things, in comparison with which the temple defilement keeps out of sight. God's Word is profaned. Sinful men dare to trample it under foot. Thousands of boasting, high-minded men and women, *claiming "Christian culture and learning"* make God, the God and Father of our Lord Jesus Christ, a liar. He, the ever blessed Lord from Heaven, is dishonored and blasphemed. His blessed blood is sneered at and denied. And thus we could go on through the entire category of the sad and wicked profanation which is our lot to witness. If all this is so offensive to us, how offensive it must be to God and to His Son!

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Can God tolerate it much longer? His patience and mercy pass our human knowledge. But a day will come, and for all we know may be almost upon us, when the Lamb of God, the once meek and lowly One, will arise and execute the judgments of God in the earth. Then "the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth" (Matt. xiii:41-42). When that takes place it will mean the complete and final overthrow of all the wicked demon cults such as the destructive Criticism of the Bible, Campbellism, Christian Science, Russellism and a host of others. It will be a fearful judgment and a fearful day the day of "The wrath of the Lamb."

And, beloved in the Lord! if our gracious Lord manifested such holy indignation when He saw His Father's House defiled, then we can afford to stand up in the zeal which His Word and Spirit inspires and lift up our voices against the greater profanation of the things of God. Oh for more zeal for God, for Christ, for the Gospel, more zeal from us whom he has redeemed and washed in His own blood!

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Multiplied.

The Epistle of Jude describes the apostasy from the faith and has therefore special interest and importance for our times. While it contains the description of the apostate teachers and gives solemn warnings it also holds much comfort and cheer for those who are faithful to God's Word and devoted to the Lord. "Preserved in Jesus Christ" gives us the assurance that He will hold us up and keep us in the evil day. He is able to keep His own, who walk in fellowship with Him, and keep them from falling; ultimately He will present us faultless before the presence of His Glory with exceeding joy.

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In the brief words of greeting in this epistle we find the comforting statement "Mercy unto you, and peace and love be multiplied." Mercy, peace and love is what we constantly need, and which we have as the Beloved of God in our Lord Jesus Christ. The Spirit of God assures us in these words that we may look for a constant increase of these three blessed things in the day when the faith is denied and departure from God and His Word becomes more widespread. Out of His fulness we receive "Grace upon Grace" and so there is for the faithful ones "Mercy upon Mercy"—"Peace upon Peace"—and "Love upon Love." All this and much more we may confidently expect from our God in the last days. As we honor Christ, exalt His Name, speak well of Him in the day when "that worthy Name" is dishonored, the Father will honor us in return (John xii:26), and we shall be kept in His Love and fellowship. It is imperative that we give our Lord the pre-eminent place and make Him and His cause our absorbing object. This will keep us close to Himself and He will manifest Himself anew to our souls. We may expect great things from our Lord as we look to Him and walk and live in faith. He will never disappoint the trusting heart, which clings to Him and seeks His glory. All we need for the daily path He will graciously supply and sustain us with His own power and strength. We need to fear nothing for He is with us. How it ought to ring in our hearts, "I will not fail thee, nor forsake thee; be strong and be of good courage." As we stand true to Him and serve Him as our Lord, as we keep humble and broken in ourselves, we may expect great blessings in the days when the enemy comes in like a flood. We look for these blessings, increasing spiritual blessings and help, a greater vision of Himself, more love and peace. The Holy Spirit will give the increase to those who are devoted to Christ, though all about us may decrease. Let us pray for, hope for, and expect great things, for He has promised them to His faithful people at all times, but most of all dur-

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ing the dark days of decline. The greatest thing of all may soon come. That will be when He calls us to meet Himself, to see Him as He is.

That glory, Lord, we long to see,
And Thy blest face, once fill'd with shame;
To see all glory given to Thee,
Who art in glory, still the same.

Soon shall we praise Thee, Lord, above,
Soon Thine own face in glory see,
And there, enjoying all Thy love,
We'll spend eternity with Thee.

Our hearts still cry, "Come, Jesus Lord,"
That we Thy Father's house may share:
We wait to hear the gladsome word
Which calls us up to meet Thee there.

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The Need of the Hour.

The duty and responsibility which rests upon God's true people during this present evil age varies according to the times in which their lot is cast. Martin Luther had to rise up and thunder as a mighty instrument against the wickedness of corrupt Rome and denounce the absolution blasphemy. The Wesley's, Whitefield, and others had to witness against the dead formalism of their times and against the corrupt blind leaders of the blind, "the clergy." And we are living at the very end of this age. Protestantism has gone to pieces. The movement which began with the Bible as the only authority now rejects the Bible and tears it to pieces. These satanic attacks upon the Word of God have become more marked than ever before. The entire faith delivered unto the saints is denied.

What then is the need of the hour? There can be only one answer. God's true children must carry out the divinely given exhortation and contend earnestly for the faith (Jude, verse 3). It falls upon all who know the

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Truth and the Lord Jesus Christ to bear a faithful testimony against the awful tendencies of our times. This is not a pleasant task. It needs the courage of faith to do this. But it is the one thing we may do for Him, who loveth us and who hath washed us in His own blood from our sins. To keep His Word and to exalt His Name is what He asks us to do in these last days. If we hold this fast we shall have our crown.

We have seen this need of the hour for years and in our own small way have raised our voice against the apostasy. God has been pleased to use this testimony to stir up His people everywhere and to lead them closer to His Word and closer to Himself. For us there is only one way to proceed and that is to continue to teach the whole counsel of God and to contend earnestly for the faith. We know God is with us. There is not the shadow of doubt in our mind that this has His highest approval. And therefore we fear nothing and nobody. *We also know that all spiritual Christians are with us* and will stand by us as the days darken and the apostasy advances. Let us stand firm. Let us make use of the opportunities He gives. What a glory it will be in His own presence for having met the need of the hour.

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From the Colleges.

Ever since our work on "Genesis" has gone forth we have heard from a number of College and Theological Students who are in different Institutions. What *these young men write to us is a revelation.* It seems infidelity runs riot in many places, which claim to be Christian institutions. These young students are believers in the Word of God and they tell us how the Book of Genesis especially is treated by unbelieving professors. One writes us that "the Bible has lost its authority with these men." One of these letters came from Oberlin College. We quote from it:

"For example R. J. Campbell was here at Christmas time and lectured. He was highly praised and considered a great and worthy representative of the teaching they here give. Even

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President Henry C. King speaks of Campbell favorably. I thought of President King as a safe man till I discovered that he teaches the most subtle, destructive modern criticism. He is a fine representative of present day modernism. Still he poses as a devoted Servant of Christ."

We are now getting in touch with a number of College Students who told the truth as well as professors and put into their hands hundreds of copies of our pamphlet on Genesis, which exposes the fallacy of Criticism. We are planning to send thousands to every College and Seminary in the land. We request all our readers who have access to colleges, who are interested in them or know of a way how to put these pamphlets into the hands of students, to write us at once. We will furnish any quantity for this purpose free of charge.

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The Apostasy in the Northwest.

If some people think that the departure from the faith is confined only to certain sections of our land, such as New England and New York, they are very much mistaken. It is universal. We quote from a letter, which came from Minneapolis:

"The apostasy in this city is simply awful. Dr. Campbell of England was here a few weeks ago, and a majority of the ministers pretty nearly fell down and worshipped him. He became very bold. An invitation was sent out to the different ministers to meet him at the Plymouth Congregational Church. After an address of 20 minutes the meeting was thrown open for questions. In answer to one question, he declared that he believed in the Deity of Christ; but stated the important question was *the Deity of Man.* Later as I asked him about his position on the conception of Christ, as whether he believed that Christ was conceived by the Holy Spirit or by man. He replied, *"I believe He was conceived by man, and came into the world like any other man."* I asked him what he did with the Scripture which goes into detail, describing His conception by the Holy Spirit. He replied, "Scripture is inconsistent with itself." Immediately a number of the leading pastors spoke up and said that was a question of minor importance anyway. (!) At the close of the meeting, a rising vote of thanks was given to him and every preacher present with the exception of four or five of us stood up to thank that blasphemer for bringing to them these messages from the bottomless pit."

What sad conditions this paragraph reveals. And similar scenes took place in other cities where this blasphemer was welcomed. He is now back in England and boasts of his triumphant tour and the welcome he had received on our shores. The father of lies used this man as one of his most successful instruments. We predict that this visit has been the means of leading many into the pernicious "new theology." Hundreds of preachers ought to hang their heads in shame for having partaken of the evil deeds of this man and thanking him for denying the Master who bought them.

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Gone.

Prof. G. B. Foster of the University of Chicago made recently the statement that all is gone. Said he:

"Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the scriptures, of the divinity of Christ; gone even is the former view of the immortality of the soul. And there is in its place only the modern idea of efficiency, which emphasizes temporary success and does not answer the question of the rest of the spiritual. Caught up in the world agony, the poor soul must find rest and refuge in the very bosom of reality."

What a boast this is! And this man is responsible in some measure for the infidelity, which this paragraph contains. But the "gone" is only on paper. That these things are gone is a delusion. The efficacy of prayer, the authority of the Scriptures, the Deity of Christ are not gone, nor is "judgment to come" gone. Some day Prof. G. B. Foster and his followers will find out to their eternal shame that their "gone" was a lie and that they must face One whom they denied as Saviour and who will condemn them as Judge.

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The Capture of the Sunday Schools.

Our readers remember that a few months ago we sounded a warning in "Our Hope" about a Satanic attempt which is being made to take the Bible out of the Sunday Schools and in-

troduce "graded lessons", which teach no longer the Gospel of our Lord Jesus Christ. This attempt is made by an institution which goes under the name "Religious Educational Association." It is well that they have chosen the word "religious" and not "Christian" for the Association is anti-Christian. It was started by the late President Harper of Chicago University and is a movement which denies the Bible as the Word of God, the Christ and His blood. We quote from an address made by one of the leaders of this Association:

"The Sunday School is not a Bible School." "Its Object is not Conversion." "The Bible does not contain all the truth needed for religious education." "It does not always contain the best statement of truth which is needed to accomplish certain steps in religious education." "The material has greatly multiplied since the canon closed." "God is still in the world revealing new truth to all who follow His Spirit." He tells us "That God is immanent, and is making a continuous effort to reveal himself to His children." And later he adds, "There can be no such thing as an inerrant revelation of God, so long as errant human beings must be the receivers and interpreters of the revelation." Later he tells us in a lesson on the passover, "The cross itself is merely a symbol." "The incarnation of Jesus was a sign, so were His blood, and His death."

They continue to press their wicked teachings upon Churches and Sunday Schools and we understand quite a number of Sunday Schools have fallen into the trap and have substituted these graded lessons on social themes, etc., for the Bible.

During our visit in St. Louis this society held its ninth General Convention. Never before was there an assembly of so many Apostates as this one. The infidels in God's Holy Word came from all parts of the land. Not a man was on the program who believes in the Gospel and in Christ. One of the leading speakers to suggest how Christians are to train their children was a Rabbi Levinthal. And how did they come to St. Louis? As a great big movement more or less hiding the things they stand for. In this way they secured several

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evangelical churches throughout the city for their meetings.

Providentially the real character of the men was soon discovered. Dr. Ottman and the Editor held a very blessed Conference the week preceding in the Washington and Compton Aves. Presbyterian Church (J. H. Brookes former pastor), and we helped a little in sounding the warning. The Association expected to hold some of their meetings in this church. We thank God for what followed. The present pastor of the church, our brother Dr. Harris H. Gregg, took a most positive stand against this Convention of religious leaders and refused them entrance to his church. He went so far as to tell his large congregation on Lord's Day morning that if they wanted these men in the church he would resign. But the whole congregation to a man stood by him. This is part of what Dr. Gregg said:

"These men are almost universally exponents of the higher critical positions, advocating the 'remaking of the church and the re-establishment of Christ's religion.' They tear the Bible to pieces to meet their own teachings, the resurrection of the religion which sent Greece to hell.

"They teach in the Sunday school that the prophet's function was to speak in behalf of God and make known the will of God as he read it in his reason and conscience. They are eating at the heart of religion when they give such teachings to the children. They are enemies to their positions as professors in the great colleges.

"The moment they begin to tear the Bible to pieces they begin to tear at the efficiency of the blood of Christ. As soon as they begin to deny that teaching they become as their predecessors, the Pharisees, who asked of the people in the pews mountains they themselves would not touch with their little finger. These educators will do that. They will tell the rich men of St. Louis to give their wealth to the poor. Watch them and see if they do not keep most of their own wealth for themselves.

"Are we to admit to our pulpit men who will preach against the very doctrines which that pulpit has urged for all these years? Shall they tell our children what they have told others, that 'Jesus made a sacrifice hit in his death,' and follow by

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questioning the scholar if a 'sacrifice hit is of any value to the team or to the player?' "

Dr. Gregg explained the attitude of his church last night in its action.

"This church has stood for years for the simple teachings of the Bible," he said, "We are ready to fight this new doctrine and will do so, singly or otherwise. Other churches which have taken up with this convention movement are already sorry for their stand, and I believe will be aroused to fight with us against any sacrilegious teachings."

—We are grateful with thousands of others for this straightforward testimony and the stand a number of other St. Louis brethren have taken.

It will encourage others to fight this obnoxious association which attempts to capture the Sunday Schools. They will keep at it and have the wealth of the rich on their side. Watch the Sunday Schools. The best way to keep them out is by making the Bible more prominent in the teaching of the young.

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Beware.

We understand that the Persian deceiver *Abdul Baha* is about to visit America. This will mean a rapid spread of the wicked doctrines of Bahaism in this country. We have warned before in our pages against this system, which aims at an antichristian union of all religions. It is the most pronounced attempt to produce the conditions which will prevail in the near future, when the Antichrist, the man of sin, appears on the scene. Here is the mission of *Bahaism* taken from one of their own pamphlets:

"There are Bahais everywhere, not only in Mohammedan countries, but also in all countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Bahai Ulla has known how to transform Bahaism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindus the reincarnation of Krishna, and the Atheists a better social organization! Abdul Baha represents all these, and thus

destroys the rivalries and the enmities of the different religions, reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites."

We understand the success of this Abdul Baha (who resides now in Palestine) has been great in England and it is expected will be greater in this country. Hundreds of thousands of nominal Christians, who have not received the love of the Truth, but who reject the Gospel, are ready for this strong delusion. Jews are becoming likewise identified with Bahaism. We sound a warning again. Beware of this movement with its lying tongue. We are thankful that at this time our brother Mr. McCall Barbour sent us an excellent article on Babaism and the Gospel. The reader will find it elsewhere in this issue.

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Finis.

The *"Finale"* of the big movement has come. The "Men and Religion Movement" wound up with a big show in the biggest town of our continent, New York City. The biggest place in the city had to be gotten and the biggest man in the country headed the list of final speakers. Yes, the *Unitarian* President was there. And one is surprised to find among the men advertised some, who are orthodox alongside of others, who deny the Bible and the Christ of God. It is sad to see this confusion.

This movement will yet be manifested in its results as the most subtle anti-Gospel, anti-Salvation and therefore anti-Christian movement of the apostasy. Just wait a few months and we shall all see what will follow. When the time comes we shall refer to this note.

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Enlarging.

Not a few friends write us that it would be a good thing if we could enlarge the size of "Our Hope." Some suggest that we should issue it every two weeks. We have thought of this more than once and prayed about it. We feel, however, that it is wiser in these days of "big things" to stay small. The size of "Our Hope" is

convenient for pocket use and for binding. Sixty-four pages a month is a good quaotity to read and study; and sometimes we give our readers 72 and 80 pages.

Our desire is to print more copies of "Our Hope" in its present form and size. We print now 12,000 copies a month. We want to print soon 15,000 and if it pleases our Lord we would like to issue 25,000 monthly. We want to send this monthly messenger out broadcast and give hundreds of preachers of all denominations a chance to read the paper for a year or more. We have had of late marked and blessed evidences that the Lord leads in this direction. Pray with us for continued blessings and for the necessary means to carry out this plan.

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Southwestern Bible Conference. One of the results of the Bible Conference held recently in the Washington Ave. Presbyterian Church (the late Dr. Brooke's church), St. Louis, Mo., is the formation of a Southwestern Bible Conference Association. Bible Conferences are to be held in St. Louis, and in cities of Missouri, Oklahoma and other Southwestern States. Another general Conference for St. Louis is already planned for November, D. V. We believe this Southwestern Bible Conference Association has a work to do and will be a blessing to thousands in these last days. The brethren interested in it are sound in the faith and God will surely bless their efforts.

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Monthly Meetings. Some 12 years ago we began advocating monthly meetings in different cities for Bible Study. The beginning was made in Boston and Buffalo. In both places these meetings have been held regularly and have been a great help and blessing to thousands of Christians. Since then monthly meetings for Bible Study have been started in 30 or more places all over this country. They have become gathering places for all Christians. In some cities, like Denver, these meetings have met with great success. As the apostasy advances God's people need to be drawn closer together and encourage each other in the truth. Every city and town ought to have such meetings. As far as we can we will be glad to assist in the starting of such monthly services and give our little help and advice.

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Engagements.

So many of our readers pray for us daily and the ministry of the Word and tell us that they follow the Editor's movements through "Our Hope," that we feel obliged to speak in our columns of future engagements and past blessings.

The first three months of 1912 have been months of blessings and mercies. We addressed large audiences everywhere. The Lord has graciously answered our prayers. In St. Louis and Chicago His blessing was very evident. Amarillo, Tex., was visited for the first time and we found there a company of Christians, who love the Word and His appearing. We visited Rochester, N. Y., during April and have made arrangements for series of meetings in Savannah and Augusta, Ga. The following places are on our list for meetings during the late Spring months: Detroit, Mich., Grand Rapids, Mich., and Sheboygan, Wisc. The Bemidji (Minn.) Bible Conference will be held July 21-28. Speakers Drs. Ottman, Luccock and ourself. After Bemidji we hope to spend some time in Winnipeg, Man. The Southwestern Indian Conference meets in Flagstaff, Ariz., Aug. 13-25, and we hope to be there for a few days.

Conferences for Colorado are now dated as follows: Colorado Springs, Sept. 15-20; Denver, Sept. 21-28. Other places are on our list, but we have been unable to fix exact dates. May He give strength and grace to do this work. Let many of our readers unite with us in prayer that great blessing may result from these purposed meetings. How dependent we are upon Himself in all this.

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Concerning Publications.

Bible Study pamphlet No. III on "Genesis" has met with much approval from all sides. We are now getting ready for a second edition, which will be freely circulated among Colleges and Seminaries, where it is so much needed. A large number of copies of "Exposition of Matthew" and "Daniel" have been sent to Libraries of late and many more will be sent to other institutions during May. We know from past experiences that books placed into libraries of Colleges are used in blessing many, and we look for great blessing through this distribution. This is made possible through a dear brother, who, a few months ago, accepted salvation through reading "Our Hope." "The Jewish Question," an exposition of Romans xi, has been delayed on account of our absence from New York. However, it will now soon be out.

"Exposition of Acts," a volume of over 500 pages, we hope to publish next. Please read advertisements of books on cover pages.

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WARNING.

The Jew claiming to be a "converted" Hebrew Missionary, who deceived so many people a few days ago by fraudulently obtaining subscriptions for "Our Hope," is operating again. He was jailed in New York City on account of this offence and now as an ex-convict he continues his abominable practice. He appeared recently in Michigan and represented himself as our agent and obtained money under false pretences. He is a dangerous character and a common sneak thief. We owe it to our readers and the Christian public to warn them. His whole story of conversion and persecution is a lie. He goes by different names. During two years he obtained hundreds of dollars from people who believed him as sent out by us; besides committing various thefts.

If he appears in your locality notify the police and wire us at our expense. Spread this warning. We send out no agents to solicit funds or subscriptions.

SPECIAL ANNOUNCEMENTS.

We have not yet been able to secure other quarters for our publication office and book depository. It seems difficult to find the right place. We trust His guidance and hope He will soon direct us to the place we need. Pray for it.

The article by Dr. Gray, Dean of the Moody Institute, in this issue on "Millennial Dawnism," is the best which has appeared yet against that evil system. Circulate it by the hundreds in pamphlet form.

Hundreds of people SEE "Our Hope" for the first time. If you are a Christian you need this monthly visitor. You will never regret subscribing for it. Send us 75 cents as a new subscriber and we will send you the magazine for one year postpaid. (Canada and foreign subscriptions, 15 cents extra for postage.)

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The Masterpiece of God.

An Exposition of the Epistle to the Ephesians.

Chapter I (Continued).

3. The Plan of the Work of the Godhead. Verses 4-14.

A. The God and Father of the Lord Jesus Christ.

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him; in love having predestinated us unto the Sonplace by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Verses 4-6.

These three verses reveal the blessed work of God the Father. Three great facts are mentioned of Him. He hath

a. *Chosen us in Christ before the foundation of the World.*

b. *Predestinated us unto the Sonplace in Christ.*

c. *Made us accepted in the Beloved.*

How wonderful these statements are! Here we are face to face with revelation. To deny this would stamp these words as the lying imaginations of a deceiver, absolutely unreliable and untrustworthy. Only a direct revelation from God can acquaint us with that which took place before the foundation of the world. In the first verse of the Bible we read of God's original Creation. "In the beginning God created the heaven and the earth." How many millions of years ago this took place is not revealed, nor can human science ever find it out.* But here revelation takes us before the foundation of the world. Whatever is in God's eternity, that unfathom-

*The guesses of Science on the age of the earth are amusing. They range from 20 million years to 400 millions. None of the eminent scientists have ever been able to agree on a fixed number. And if they did it would only be guesswork.

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able existence without a begioning, is beyond man's ability to know and before unrevealed. In the words before us the Spirit of God makes known the great truth, that God before even the world existed planoed His Masterpiece and how He would make known the exceeding riches of His Grace. With Him in all eternity, resting in His own bosom was His Only Begotten Son, the Son of His Love. In Him, by Him and for Him all things, visible and invisible were called into existence as well as man created in His image. Before even this creation was effected God knew the outcome. Surprise is an impossibility with God. He knows the end from the beginning, "Known unto God are all His works from the beginning of the world" (Acts xv:18). Before He created the highest creature, him who was the Cherub that covereth (Ezek. xxviii:14) God knew that he would become the Devil. The whole story of man's fall, dragged down by the fallen Lucifer (Isaiah xiv:12) into sin and death was not hidden from God before the foundation of the world. He knew all what would come to pass. The whole human race as it was to come into existence was known to Him and every member in that race. Well may we exclaim with David, when the Spirit of God revealed to him God's omniscience, "Such knowledge is too wonderful for me; it is high, I cannot attain to it" (Psalm cxxxix:6).

And then God made provision. He made the "ages" in His Son (Hebr. i:2-3). Then He chose us in Him that we should be holy and without blame before Him. This deep and blessed statement refers to the Saints of God, who constitute the Church, the body of Christ and as such the Glory of Christ (Chapter i:23). In Ephesians we find the fullest revelation concerning the church, that mystery, which was not made known in former ages (Chapter iii:5). Here on the threshold of this sublime revelation we are told that the church was in the mind of God before the foundation of the world. Before His blessed Son ever came to this earth for redemption, before He ever died on Calvary's Cross and rose from the

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dead to return as the glorified Man into God's presence, before the Holy Spirit ever came to form that body, God knew the members of it, all who would constitute the body of His Son, the church. And as such He has chosen us that we should be holy and without blame before Him. How men with a show of learning have wrestled with these statements and by their theories and opinions have made the words "election" and "predestination" obscure and difficult. Depths are connected with the statements before us which we cannot fully fathom at this time. And God forbid that we should ever try to explain the actions of God's Sovereignty or judge Him by our own thoughts. We bow in adoration and worship in the presence of such a statement "chosen in Him before the foundation of the world." Israel as the elect earthly people will give us a little help. In Old Testament times there were many nations, nations of culture, learning and power. Yet God did not take them up, but let them go their own way. But what does He say concerning Israel? "Hear this Word that the Lord hath spoken against you, oh children of Israel, against the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth" (Amos iii:1-2). Israel is His elect earthly people; but their election is never spoken of as having been before the foundation of the world. Israel was chosen in time. The Saints of the New Testament times, which constitute the Body of His blessed Son, He hath chosen before there was a world. That body, the church, is an outgathered company, in its number known to God alone, because *He* has chosen them. And this choice of God declares that in Christ we should be, even as we are (blessed be His Name) "holy and without blame." It means that we become thus partakers of His nature, the nature of God, and therefore a nature capable of communion with God, a nature to which no blame is attached. This God willed and this is the portion of every believer in the Lord Jesus Christ. The Grace of God bestows it upon us. And our destiny as

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we shall see, the destiny of the elect body of Christ, the Church, is not in connection with the earth, but in the Heavenlies, even as we are chosen before there was an earth.

The words "in Love" with which verse 4 ends, we believe, belong to the sentence which follows in the next verse, so that we read, "In love having predestinated us unto the Sonplace through Christ Jesus by Himself according to the good pleasure of His will." It was love which purposed all this, the love which passeth knowledge. The words before us reveal the position, which God has given to those whom He hath chosen in Him before the foundation of the world. The authorized version speaks of "adoption of children." This hardly expresses it correctly. Believers in the Lord Jesus Christ are not adopted into the family of God; they are born into the family. The Greek has only one word "Sonplace." We are placed into the position of Sons. Not alone hath God given to us His own nature, but He gives us, because we have that nature in and through His Son, the place as Sons. Think of what God might have done for those, who by wicked works are His enemies. He might have given us the place of unfallen angels, the wonderful ministers of Heaven. What mercy that would have been! Or He might have lifted us to the dignity of an Archangel, full of beauty and power. But that even would not have been the very best He could do in the riches of His Grace and Love. He has made us Sons, like *the* Son, whom He raised from the dead and seated at His own right hand. Sons of God, like His Son, destined to be joint heirs with Him and forever with the Lord; this tells out the marvellous story of God's riches in Grace. He gave to His Son, risen from the dead, a better name and a better inheritance than the angels. And this we share in Him according to the eternal will of God.

And all this is "according to the good pleasure of His will." Not according to our works, nor according to the appreciation or apprehension of all this, as some have stated. Our works and actions have absolutely nothing to do with this. All we do is to accept in faith into which God has

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brought us according to His will. It is all of God. How else could it be, if it was all done in His will before even a human being existed.

Before we pass to the third statement, a brief word on "predestination." This word, which means "marked out" is nowhere found in connection with the Gospel, nor does it say anywhere in the Word, what some have said, that God has predestinated human beings to be lost. But while we do not read that He ever predestinated any one to be lost we read "God would have all men to be saved" (1 Tim. ii:4). God has nothing to say to a lost world about predestination. His Grace, bringing salvation has appeared unto all men. God's offer of salvation is therefore to all.

"Whosoever will" and "Whosoever believeth" are the glorious terms of God's good news to all alike. But when we believe them *we know* that we are chosen and predestinated. Those who have believed on Christ are predestinated and they possess the Sonplace. Then having believed we know that we were chosen in Him before the foundation of the world.

And in all this God shows what His Grace can do. "To the Praise of the Glory of His Grace." God could not manifest the Glory of His Grace with angels, but with sinners in the bondage of sin and death, on the road to eternal death and punishment, He was enabled to show it all forth. In the gift of His Son He has made it known. This modern Gospel of "salvation by character" is surely a wicked thing, a soul-destroying delusion. It robs God of the Glory of His Grace. Let us magnify Grace. Let us give Him the Praise and the Glory by being, as saved by Grace something to the Praise of the Glory of His Grace.

And in the third place we read that we are made accepted in the Beloved. Mark, it does not say "in Christ" but in the Beloved. This is extremely precious. Christ is the Beloved of God and as chosen in Him, partakers of the divine nature, predestinated unto the Sonplace, we are "the Beloved of God called saints." The Love wherewith God loves the Son is the Love with which we are loved. We are

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as dear to God as He is Himself, who was always His delight. "Nearer my God to Thee, nearer to Thee," is often sung by those who do not know anything of what Grace *has* done. We cannot be nearer to God, nor dearer to Him, than we are in Christ, the Beloved. Accepted in the Beloved, means that we rest in Him on the bosom of the God and Father of our Lord Jesus Christ. Oh! come and let us praise His Name.

(To be continued.)

Tenting by the Cross.

By Campbell Coyle.*

The times are full of theories, full of nostrums, and of cures,
And the times in avalanches are fast yielding to their lures;
Men would heaven win with goodness, and the gold of kindly deeds
Digged by them in mines of service, wheresoe'er that service leads;
Men would alone restore the temple, fair temple of the soul
That God's skillful hand hath builded, and presume to make it whole;
But conscious of my ill-desert, my deep seated sin and dross,
I have traveled back to Calv'ry and I'm tenting by the Cross.

Beside the Cross I'm tenting and I feel a Presence there
That touches me with rapture, and heals all my pain and care,
The crimson stream flows over me, it covers all my sin,
And my soul is filled with glory that my soul and Christ are kin,
No gold have I of goodness, stored eternal life to buy,

*Pastor of Bellefield (Pittsburg) Presbyterian Church.

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And to purchase at such empty price I've long since ceased to try,
My hope is built on better ground, for human worth is dross;
I have traveled back to Calv'ry, and I'm tenting by the Cross.

Beside the Cross I'm tenting, and aye by the Cross I'll bide,
And in the shelter of my Saviour's love forevermore shall hide,
There no present storm can harm me, and no storm of time to come,
For His own Presence will protect me, bring me safely home.
He dwells with me on the Mountain, He whose blessed name is Christ;
And with Him, until He calls me, I will evermore keep tryst,
The times may have their nostrums,—I count them all but dross;
I have traveled back to Calv'ry, and I'm tenting by the Cross.

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". . . 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 . . . All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Ephesians vi:18; 1 John v:14, 15; Matt. xxi:22; John xiv:13, 14).

"There is a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world
To bring deliverance down."

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"Bahaism" and "the Gospel."

There is one matter upon which all believers in the Christ of the Scriptures are agreed about, namely, that before He left this earth and ascended to the glory, He commanded and commissioned his followers, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi:15).

What the first followers of Jesus Christ understood such a commission is clearly recorded in Mark xvi:20, "and they went forth and preached everywhere."

The Book of the Acts of the Apostles is a fuller record of their faithfulness to His last command.

Let it be noted, that it was "The Gospel" they were sent forth to preach—*not* "Bahaism", or any other "ism."

It is of supreme importance that the followers of Christ not only go forth and preach, but that they also adhere most closely to the message which they are sent to preach—"The Gospel."

What "The Gospel" is may be indefinite to some minds. That, however, need not be so, for Scripture is very explicit and simple in its statement regarding it. The terms of "The Gospel" are definitely set down in the opening verses of 1 Cor. xv:1-5. (1) "Moreover, brethren, I declare unto you the Gospel which I preathed unto you, which also ye have received, and wherein ye stand;

(2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

(3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

(4) And that he was buried, and that He rose again the third day according to the Scriptures.

(5) And that He was seen of Cephas, then of the twelve, etc." This then is "The Gospel." "Thus Christ died for our sins according to the Scriptures and that He was buried and that He rose again according to the Scriptures, and that He was seen."

This is the same Gospel preached by Paul and of which he affirms in his Epistle to the Romans: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek" (Rom. i:16). This is the Gospel which he says these Corinthians "had received" and adds, "wherein ye stand," "by which also ye are saved" (1 Cor. xv:2).

The attitude of "Bahaism" to The Gospel is not openly hostile, nevertheless in principle and practice it is antagonistic to it, both in regard to its message and its proclamation.

The propaganda of Bahaism is "to unite all men and all religions in one," and to this end "the first command that is given to a Bahai by his leader is, 'Do not antagonize or denounce any religion.'"

At the very outset Bahaism is in conflict with "The Gospel." The very existence of The Gospel of Christ is a standing antagonism to *every other religion*, for one of its foundation tenets is this: "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts iv:11). Since, then, Christianity is the only Gospel that can save mankind, and its reception depends upon its propagation by voice and pen, it is obvious that it must "antagonize" all other religions, yes, and even "denounce" them.

In a recent article on the Bahai movement, it was stated, "If the seeker is a Christian the message is to follow the teachings of the Bible literally." At first sight this seems most plausible. Many in this will see good reason to accept and no reason to object to, such a seemingly generous and truly catholic spirit, as is manifested in this statement. Can it mean what it says? The Christian believes to act out the teachings of the Bible literally would *require* to "go and preach *'The Gospel'* to every creature." This would be in direct opposition to the first tenet of Bahaism as already stated. Truly this is "a house divided against itself."

The same writer further says: "In the most important sense the Bahai propaganda is conducted along the lines of Apostolic Christian teaching." The writer of such a sentence must either be ignorant as to what "Apostolic Christian teaching" is, or ignorant regarding the Bahaistic system.

"Apostolic," Bahaism only claim to be from the fact that it is a world-wide propaganda; but that is all. On the line of "Apostolic Christian teaching" *it is not*. Its mission is *not* to preach "The Gospel," which is the basis of all Christian teaching.

The Gospel which Bahaism propagates is simply "Bahaism." It has much in it that is identical with the precepts of the New Testament, but there is nothing in it of "The Gospel" as indicated in 1 Cor. xv:1-5. Instead of the "Christ who died for our sins according to the Scriptures," there is substituted a Christ, who "in proclaiming his message sacrificed himself," and simply was a martyr for the cause he espoused—a Christ who "was like a seed and this seed sacrificed its own form so that the tree might grow and develop."

In Bahaism there is no "blood that maketh an atonement for the soul" (Lev. xvii:11). There is no "Son of God who loved me and gave Himself for me" (Gal. ii:20). There is no Christ who "was made sin for us" (2 Cor. v:21). There is no Christ who "was wounded for our transgressions" (Isa. liii:5). There is no Christ who "was delivered for our offences and raised again for our

Justification (Rom. iv 25)... There is *no* "Church which He has purchased with His own blood" (Acts xx 28).

Further, instead of the Christ who "rose again according to the Scriptures and was seen," there is substituted the "resurrection of the *Cause of Christ* which was like a *lifeless body* until the life and bounty of the Holy Spirit surrounded it."

Being thus void of both the Christ "who died *for our sins* according to the Scriptures" and the Christ "who rose again according to the Scriptures," it is clear that Bahaism has *Not* "The Gospel, according to the Scriptures." Consequently any other "Gospel" it may profess to have is *not* "The Gospel" and is *apostolically* denounced as "accursed" (Gal. i 8, 9).

Consider what it must *mean* to accept the tenets of Bahaism and "not antagonise or denounce any religion." It means that all missionary effort to preach "the Gospel according to the Scriptures" must cease. Not only that, to be consistent we would be driven to an acknowledgement that all the missionary effort in spreading the "glorious Gospel of the grace of God" for the past nineteen centuries has been a huge mistake. It has been a superfluous waste of energy and time, of money and human lives. That long list of noble missionary martyrs such as Brainard, Livingstone, Hudson Taylor, John S. Peters, Mackey, of Uganda, Chalmers, of New Guinea, and countless others have been nothing more than zealous fanatics who have been deluded and ensnared. The "Missionary Boards" and the crowds of Christians who have helped to send them forth and have supported them in their antagonizing of the heathen religions, have been no better, it would seem, in the light of Bahaism.

And what shall we say of the converts who have come to Christ, through the efforts of these "antagonists?" They have relinquished their old religions for the Gospel of Christ. Have they done wrong? Have they made a mistake? Would it have been better for them to have heard the Gospel of Christ? They say they have passed from darkness to light, from bondage to liberty, from life to death. Should they have been left in their original condition of misery and sin *simply* to join the ranks of "Bahaism"?

Is the Bible, that holds the record of the Christian's marching orders, a book of falsity and lies? Are the words of Christ to "Go and preach the Gospel to every creature" not to be obeyed?

To find an explanation of the "antagonism" of the Bahaistic movements to "The Gospel" and its proclamations we must trace it to its source. We must get past the plausibility of Abdul Baha, past Baha Ullah, and past "The Beb," right back to its origin. There we will find "the Father of lies" himself. It is Satan who is the originator of the world-wide system that would paralyze all missionary effort; and delude mankind into a fool's paradise, of a

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"unity through love," apart from a personal and living relationship with God, in the *only* way it can be effected—through the blood of Jesus Christ His Son.

The Devil hates "The Gospel" and seeks to hinder its propagation by every means he can. This last means under the guise of "Love" and "Brotherhood" is a master stroke. But "the wise shall understand," and "the year of the Lord is the beginning of wisdom."

To further "The Gospel" means to push forward the Second Coming of Christ. When Christ comes the Devil's day is practically done. His doom is fixed already. It will then be carried into effect. He will be bound a thousand years. At its expiring after a "short season" he will be "cast into the lake of fire and brimstone, where the beasts and the false prophets are, and shall be tormented day and night for ever and ever" (Rev. xx:10).

Now it is clear who is the propagator of Bahaism, the hinderer of "The Gospel," and what for. In a recent report of the world tour planned out for Abdul Bahai it is said: "When he returns to Egypt the Bahai leader will have completed a tour of the world—a very suitable journey for one whose mission is to all peoples, and who comes like *one in whose steps he treads* to make one nation of all the peoples of the earth." What Satanic deception! Beware!!

"But though we or an angel from heaven preach any other Gospel than that which we have preached unto you, let him be accursed."

"As we said before, so say I now again; if any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9).

"For such are *false* apostles, deceiptful workers, transforming themselves *into* the Apostles of Christ."

"And no marvel; for Satan himself is transformed into an angel of light."

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi:13-15).

"What shall be the end of them that obey not the Gospel?" (1 Peter iv:17).

B. McCALL BARBOUR.

"Give me the eye which can see God in all, and the hand which can serve Him with all, and the heart which can bless Him for all."

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The True Church.*

I want to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. . .

It is a Church of which all the members have the same marks. They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah;" and they can all respond with one heart and voice, Amen and Amen.

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*This excellent paper by the late Bishop Ryle has our fullest endorsement. It is exactly this position which we hold and the truth we teach.—EDITOR.

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptised; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's founda-

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tion and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matt. xvi:18; xxviii:20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people: its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from

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north, and south, and east, and west, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet it not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of

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kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges: you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

—Bishop Ryle.

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"Yet There is Room."

"Yet there is room! room in His house to fill,
Though countless hosts appear;
See, at His table vacant places still,
Oh! waiting guests, draw near!
Forsake your vain and fading pleasures,
And take His offered, boundless treasures:
Yet there is room!

Yet there is room! The many ransomed there
Suffice not for His love;
He longs that every one His grace would share,
His saving mercy prove;
For still He stands with sinners pleading,
His voice in heaven still interceding.
Yet there is room!

Yet there is room! Oh sinner, pause again,
Think of this call once more;
Or is your heart so closed, that Christ in vain
Stands knocking at the door?
All His long-offered love discarded,
Himself a stranger disregarded,
Who finds no room?

Yet there is room! Oh shame, to feel no need,
No hungering after good,
Content upon these empty husks to feed,
So dear to heavenly food!
Food, offered still, if you accept it;
But know, for those who will reject it,
There is no room!

Yet there is room! Oh sinner, hear it still,
And then the words repeat!—
Come, feeble, weak, despairing if you will,
Come to the Saviour's feet.
Say, 'Jesus, give! in full surrender,
I come my worthless heart to tender—
An empty room.'

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Yet there is room! When earth can give no more
A dwelling to her guest,
Thank God! the Christian sees a brighter shore,
A home of endless rest.
It is enough, when death is nearing,
This blest assurance to be hearing,
Yet there is room!"

Yet there is room! a heavenly dwelling-place,
How infinitely wide!
There rests the soul, beholding Jesus' face,
And it is satisfied.
The flock who follow Him through sadness,
Are gathering there in holy gladness,
Yet there is room!"

"Hymns from the Land of Luther."

The Errors of "Millennial Dawnism."*

By James M. Gray, D. D.

It is the duty of the watchman to cry aloud and spare not, and in the performance of that duty it has become necessary to speak against a teaching whose literature, in the judgment of one of the calmest and most capable of Christian theologians is perhaps unmatched for error among all the writings of the English-speaking world. I refer to what is commonly known as "Russellism" (after its author), or "Millennial Dawn."

The headquarters of this teaching was formerly in Allegheny, Pa., but later was removed to Brooklyn, N. Y. It is represented by only the one man whose name has been referred to, although probably there is an organization behind it, judging by the enterprise and zeal it shows and the large outlay of money it involves. The money is spent in newspaper advertising, in the rent of public halls, and in the printing and distribution of literature in book and pamphlet form, to an almost incredible extent.

The literature is exceedingly deceptive in that it seems to be disposed of solely for the public good, and contains so much that has the sound and appearance of Bible truth. For

*This wicked system also goes by the name of "International Bible Teachers' Association," "Brooklyn Tabernacle," "People's Pulpit," and several other aliases.

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this reason it affects the same classes in the Church that are led astray by Christian Science—the spiritually-minded as we say—but not the Scripturally-Intelligent. They crave better things than they are getting, but apparently know not where to find them. Such heresy only germinates in rich soil. Millennial Dawnism may be classified under four heads: (1) Its attitude toward the Bible: (2) its testimony concerning Jesus Christ; (3) its teaching about salvation; (4) its theory of the future life.

It seems almost ridiculous to deal with it in a serious way, because its absurdities are so palpable, but the damage it has done, and is doing, to countless souls in every State of the Union, across the border and beyond the sea, is the saddest of reasons for the attempt.

I. As to the Bible.

Here the heresy shows the master mind. Archimedes said, "Give me where I may stand and I will move the world," a safe assertion to accompany the impossible. With like audacity the originator of this heresy says, "Accept my interpretation of the Bible, and I will prove everything I say." In which he again suggests Mrs. Eddy whose reverence for the Scriptures is one of the tenets of her cult; only you must enter the treasurehouse with her "Key"—she will not permit you to examine its contents with another guide.

But Russellism is gross in comparison with Christian Science. The crudity of its claims would never attract the elite of Christian Science; and hence, as far as observation goes, its disciples are lower in refinement and intelligence than those of the latter cult.

To quote its words, the six volumes of Scripture Studies "are practically the Bible itself," "not merely comments" upon it (although they are comments nevertheless). It is its dictum that people can not see the divine plan in the Bible unless by their aid. These "Studies" are like the morphine habit. When it seizes upon a victim he can not get rid of it at his peril. "If any one lays Scripture Studies aside, even after he has become familiar with them, even after he has read them for ten years, and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows," says the author, "that within two years he goes into darkness. On the other hand, if he had merely read Scripture Studies with their references, and had not read a page of the Bible as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures" (Watch Tower, Sept. 15, 1910, p. 298).

For "a mouth speaking great things" (Dan. vii:8), there is

thus little to compare with this; only the author overreaches himself as error often does. What kind of "Scripture Studies" must these be which so affect their votaries that, after one has become familiar with them for ten years, and then discards them for the Bible alone, he falls into darkness in two years? Can it be that they so distort his spiritual vision that the real light of the Bible blinds him in that time? Nor is this a rhetorical fancy, merely, for the Bible itself says that they who receive not the love of the truth, "God shall send them strong delusions that they should believe a lie" (2 Thessalonians ii:11).

No wonder that a following narcotized by such an opiate should be prepared to accept, for example, an interpretation of the story of the rich man and Lazarus which makes Abraham symbolize God; the rich man the Jewish nation; Lazarus the Gentiles; and the rich man suing for a drop of water to cool his tongue, the Jews of this country appealing to the President to intercede with the Czar on behalf of their suffering brethren! In the light of this and other so-called interpretations, we feel justified in quoting the language of another, that this author "obtains his sense of Scripture by means of key-words chosen and capriciously explained by himself; by a continual paraphrasing of the Bible to suit his own mind; by erroneous translations of the original; and even by sacrilegious alterations of the very language itself." So much for the attitude of Millennial Dawnism toward the Bible.

II. Its Testimony Concerning Jesus Christ.

Here it contradicts almost every fundamental of revelation.

(1) It Denies His Deity, conceiving Him to be a created being. He existed before His incarnation, was higher than the angels, but still He was a creature like unto them and not Himself their creator.

(2) It denies His incarnation of the Virgin Mary, saying (Vol. I, p. 179), that he was not a combination of two natures, human and spiritual. The blending of these, it affirms, could produce only a hybrid and, therefore, when Jesus was in the flesh He was merely a perfect human being, as prior thereto he was a perfect spiritual being. And it was not until He had sacrificed the human nature unto death that He became a full partaker of the divine nature. How untrue this is is evidenced by the inspired declarations that He was "God manifest in the flesh" (1 Tim. iii:16); "Emmanuel—God with us" (Matt. i:23); "the Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i:35).

(3) It denies His resurrection, affirming that His body was

not raised from the grave but, somehow or other, supernaturally removed from it. To quote the words of Vol. II, p. 129, "We know nothing of what became of it except that it did not decay or corrupt. Whether it dissolved into gases, or whether it is still preserved somewhere as a grand memorial * * * no one knows." To which we reply that "He showed Himself alive after His passion by many infallible proofs" (Acts i:3); that a spirit hath not flesh and bones as He was seen to have (Luke xxiv:39), and that it is expressly said God raised Him up, "having loosed the pains of death: because it was not possible that He should be holden of it" (Acts ii:24).

(4) It denies His ascension and highpriestly intercession in the statement that whereas He dropped His spiritual nature when He came to earth, so He dropped His human nature when He left the earth. He is now simply a spiritual being as before, though probably, because of His obedience unto death, of a higher order than before. In Vol. II, p. 107, it says, "We must bear in mind that our Lord is no longer a human being," and again, "Since He is no longer in any sense or degree a human being, we must not expect Him to come again as a human being." All this in face of the fact that His disciples saw Him ascend as a human being (Acts i:9), that Stephen saw Him in the glory after He had ascended (Acts vii:55, 56), and that the angels testified, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i:11). All this in face of the fact that His priesthood was based upon His human nature, and the express declaration of Paul to Timothy, that there is "one mediator between God and men, the man (or Himself man), Christ Jesus" (1 Tim. ii:5).

(5) It is unnecessary to mention after the foregoing, that it denies His second coming in any Scriptural sense of that event. Indeed, it says His second coming took place in some mysterious manner as long ago as 1874, although He is not yet manifested to men. Those who sleep in Christ were raised in 1878, and the whole of the Church will be translated, or changed in a moment in 1914, notwithstanding the Scriptural teaching that we know not the day nor the hour of His coming (Mark xiii:32).

(6) But one of its most dangerous teachings concerning Christ affects the doctrine of the atonement. This is thoroughly undermined, of course, in the denial of His Deity, for were He but a man, and not God, what efficacy could there be in His blood-shedding for the sins of men? Who could trust the redemption of His soul to a mere man, even the greatest, holiest and wisest who ever lived?

But it is in the extra-Scriptural teaching on the atonement that the greatest harm is done, for Millennial Dawnism makes the Church a part of the Redeemer in His redemptive work. It wrests that transcendent doctrine of the believer's oneness with Christ, to make it appear that we are part of the ransom price for sin.

In the Watch Tower of Oct. 15, 1908, we read that "Our Lord's work did not end with the application of His merit to those who were accepted of the Father as members of His body. Rather the sacrifice was allowed to continue on a larger scale—a sacrificing of the Church, the members of His body being counted as a continuation and completion of our Lord's own personal sacrifice. * * * We who now come in under this arrangement as members of the body * * * are * * yielding up our lives in sacrifice during this age, and these sacrificed lives, counted in with His, constitute the blood of Christ which seals the new covenant between God and the world. That new covenant will not be sealed till all the blood of the great mediator has been shed"!!

Roman Catholicism has never uttered greater blasphemy than this concerning Him who "Appeared to put away sin by the sacrifice of Himself" (Heb. ix:26), and Who, "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i:3). So much for its testimony concerning Jesus Christ.

III. As to the Doctrines of Salvation.

We understand the Bible to teach that he who believes on the Lord Jesus Christ has everlasting life from the moment he so believes. Millennial Dawnism teaches that he will have that life only at some future time.

We understand the Bible to teach that to believe on Jesus Christ is to be born of God. Millennial Dawnism teaches that no one is born of God until he has been raised from the dead.

We understand that "born of God" and "begotten of God" are interchangeable terms. Millennial Dawnism distinguishes between them.

We understand that he who is justified by faith is sanctified in the same manner. Sanctification, in the Bible view, is an event and a process. It is instantaneous and yet progressive. As a process, however, it is still the work of God within us, the Holy Spirit taking the things of Christ and showing them unto us (John xvi:13-15). Millennial Dawnism teaches that it is the result of our own works.

We understand that they who believe on Christ and are born again shall never perish, neither shall any one pluck them out of the Father's hand (John x:27-29). Millennial Dawnism

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teaches that one may enjoy all the blessings of Christ's work on his behalf, and yet fall from grace, and utterly perish at the end, dying the second death.

We understand that he who finally rejects Jesus Christ in this life shall die in his sins, and shall not obtain salvation either in this age or in that which is to come. Millennial Dawnism teaches that he who does not believe on Jesus Christ in the present age, shall most certainly believe on Him under more favorable circumstances, and obtain salvation in the age to come. This it teaches to be true of all except a few apostates.

Thus we finally arrive at that which chiefly gives Millennial Dawnism its popularity with the natural heart, and constitues *its greatest harm, viz.:*

IV. Its Theory of the Future Life.

As explanatory of this, Millennial Dawnism is wrong to begin with, in its definition of life, holding it to be simply a principle common to all beings whether God, man, animals or plants. *All existence results from the impartation of this principle* into organism, the nature of the existence resulting from the nature of the organism. Man results instantaneously from the *impartation of this principle into a human organism, and by* similar reasoning the extinction of his being follows the separation of the two.

(1) *It is this that gives color to its teaching about the sleep* of the soul, and that when a man dies he passes out of existence until the resurrection. The answer to this is cumulative.

In the first place, the New Testament teaches that death does not mean extinction of being. Christ said: "Let the dead bury their dead" (Luke ix:60), when He was referring to the *living. Paul said, "You hath He quickened who were dead in* trespasses and sins." (Eph. ii:1). John said, "We know that we have passed from death unto life because we love the *brethren (1 John iii:14).*

In the second place, the New Testament teaches that the penalty for sin is more than extinction of being. The rich man "lifted up his eyes in hell being in torments" (Luke xvi: 23). Christ said it had been good for Judas if he had not been born (Matt. xxvi:24), which is inconsistent with the theory that he has ceased to exist.

In the third place, if everlasting punishment means only extinction of being, then everlasting life must mean only continuation of being, which is the boon even of Satan himself, who is to live forever (Rev. xx:10).

In the fourth place, if death means extinction of being how can there be a resurrection, for this implies the coming back

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to life of the same person who passed out of it, otherwise a resurrection would be a new creation.

In the fifth place, the Scripture especially says that the soul continues to exist, for Christ warns us in Matthew x:28 not to fear them "that kill the body, but have not power to kill the soul." And even this says nothing about the spirit. Man has a spirit as well as a soul, and it is by his spirit he becomes the offspring of God, and his spirit never dies.

In the sixth place, the Bible shows us men living after death. Abraham, for example, Moses, Samuel, Elijah. In the sixth chapter of Revelation John has a vision of those to be beheaded in the great tribulation, and shows them anticipatively, as souls existing after such beheading.

Finally, if death means extinction of being, then Jesus Christ became extinct at Calvary—annihilated, as Dr. Haldeman expresses it. And no wonder, as he says, that to break the horror of such a thought, Millennial Dawnism should teach that after such extinction He was created over again, not as a man indeed, but somewhat after His former estate as an invisible spirit. But "if Jesus Christ was annihilated, then the gulf between deity and humanity remains unbridged, redemption is a failure, and salvation beyond the hope of fallen men." (2) But growing out of the sleep of the soul arises that other theory equally unscriptural, of a probation after death. Millennial Dawnism gets a semblance for this by fantastically applying all that refers to the earthly national restoration of living Israel in Palestine, to a restoration of all the dead of all the nations and all the generations of men!

"Even though they have been destroyed, and their personality wiped out, they will be created again." In other words, it claims that God is permitting sin in this dispensation, with no restraint and no accountability attached to it, simply that men may have a thorough experience of its results. In the millennial age to follow, man's past experience will thus serve as a deterrent on the one hand, and a spur to better things on the other.

Could anything have more Satanic attractiveness than this? The man who broke all the laws of God, will be brought to life again pure and spotless. The Gospel will be preached to him again. No longer guilty of sin, no longer under sentence of death, we wonder why he needs the Gospel. But Millennial Dawnism is not troubled by trifling inconsistencies like this. He will have one hundred years in which to accept the Gospel. If he rejects it he will die the second death. If he accepts it he will have a probation of one thousand years. Why he needs a probation after the Gospel is accepted is not clear. If

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he stands the tests he will live forever, if he fails he will be destroyed.

This is the system of the second chance. Where did the originator obtain it? More than thirty years of diligent study of the Bible has not enabled me to find it there.

"Now is the accepted time, to-day is the day of salvation" (2 Cor. vi:2). Jesus says, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v:28-29). He does not say that some shall rise in order to a second probation or opportunity. He does not say that they shall come forth again in order to be made good in some future age and partake of eternal life. He is using the past tense. He says they that have done good shall come forth, and they that have done evil. It is a question as to what your standing and position are with reference to God to-day, and in your present body, not at some future time and in some other body.

And when Jesus speaks of those who have done good, we must not be misled by that word "good." The good are only those who are God's people in the sense that they have been born again through faith in Jesus Christ. It is only a living faith in a living God that can produce good works acceptable to God.

V. Christendom and the Church Defied.

This false teaching of Millennial Dawnism concerning the future life is so serious that I would not have this reply to it rest solely on my own interpretation of Scripture truth. I would have you know that the position here maintained is that practically of the whole of Christendom.

The latter includes Roman Catholicism, Protestantism, and the Greek Church. And Protestantism in its turn includes both the Calvinistic and Arminian churches—the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians. These all, without exception, in their credal statements, contain as fundamental, the doctrine of the eternal, conscious punishment of those who die in their sins.

And Millennial Dawnism admits this. How great effrontery, therefore, that this modern religious teaching (modern in a way, though it is an old foe in a new form), and represented practically by one man, should challenge the interpretation of all the churches, in all the centuries! And that this challenge should concern a doctrine than which there is scarcely one more important in the whole of the Christian scheme! And what

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foolishness and blindness on the part of men and women, professing to be Christians, to be led away by such a system?

But Millennial Dawnism not only denies the Bible as interpreted by the creeds of Christendom, but in so doing dishonors and vilifies the Church of Christ. It charges the translators of the Revised Version with dishonesty in the rendering of certain Hebrew and Greek words bearing on the doctrine. It charges theological professors and pastors with duplicity or ignorance in the interpretation of the same words. It charges those who claim to believe the doctrine as being really ashamed of it, and affirms that they deny in private what they publicly profess. It makes us hypocrites and semi-infidels.

But the disciple is not greater than His master, nor the servant than his Lord. If the Church be vilified we should be surprised were Jesus Christ exempt. He too, is dishonored by implication, for Millennial Dawnism says, "We can not imagine how sincere believers of this terrible doctrine can go from day to day about the ordinary affairs of life, believing all the time that fellow-mortals are dying at the rate of one hundred a minute."

It forgets that Jesus Christ went about the ordinary affairs of life from day to day, knowing and teaching all that orthodoxy claims for the future retribution of the wicked. It forgets that the most solemn word ever uttered upon the subject was uttered by His lips Who was the incarnation of divine love, and Who gave His life to save us from our sins.

It were safer, my readers, to stand by Jesus Christ than any human teacher. It were safer to take our theology from the Bible than from the Watch Tower. It were safer to believe the creeds of Christendom than the theories of a single man, and the teachings of all the churches than the ipse dixit of Millennial Dawnism.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii:15).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John iv:1).

"These be they who separate themselves (or make separations), sensual, having not the Spirit" (Jude xix).

"From such turn away" (2 Tim. iii:5).

—*Christian Workers Magazine.*

We shall have this article in pamphlet form for circulation. $1.50 per 100 copies, postpaid.

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Current Events and Signs of the Times In the Light of the Word of God.

The Great Unrest. The well known novelist Marie Corelli contributed recently a significant article to the *World To-day* magazine, in which she describes the conditions of unrest and predicts a great catastrophe. The article is well worth reading and is interesting to all who know present day conditions and what the Bible predicts the outcome eventually must be. We quote a few paragraphs:

People scurry to and fro all over the earth, like ants disturbed on their hill by a burning match thrown in among them. They do not know what is the matter, but they feel that they must keep moving. The sensation of inexplicable haste is upon them. There is no time for anything. Pleasure easily palls, and the most agreeable society develops into boredom. The days of reposeful leisure, in which the greatest works of art were created, are ended. Everything must be got through quickly nowadays—"scamped," as a matter of fact. Sweetness and harmony in music are no longer admired,—it must be discordant and odd to suit the spirit of the age. Fine painting is a drug in the market unless it be the work of an "old master,"—a picture must be "sensational" in color and in execution to suit the perverted taste of the day. Literature and the drama must present "problems" of a questionable nature before their productions can be pronounced "great" by the very few critics who are more than ordinary paragraphists,—while poetry, the highest of all the arts, is practically dead. The abnormal condition of the human mind displays itself in costume, manners, and social observances, and over all things hangs the deepening mist of a universal dissatisfaction for which there seems to be no cause, and for which we can find no name.

Do we mean to go on blindly, pretending we do not see? "Ye hypocrites! Ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?"

How is it indeed! For "this time" is one of the most fated and historic times in the history of the world,—a time when we

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are called upon to witness the commencement of the downfall of the greatest of empires—the British; when we may watch its magnificent fabric, once the envy of all other nations, crumbling before our very eyes,—its pillars of state pulled down by riotous demagogues,—its splendid traditions put to shame by both parties in its Parliament—by the one in sheer lawlessness, by the other in no less disgraceful inaction. We can look on at this and wonder what new power will arise from its ruins, but we may not dare to prophesy till after the event. For this is but "the beginning of sorrows." It little matters that the fools and jesters of the hour make mockery of all those who seek to warn off the misguided people from the quicksands whither they are rushing,—fools and jesters there have always been and always will be, ready to toss ribaldry in the face of Deity Itself without compunction. But the evil that darkly threatens modern civilization is too near and too evident to be lightly "laughed down." Every student of history knows that when the foundations of religious faith are shaken,—when it becomes "a house divided against itself," then national disaster is close at hand. Man deprived of any high spiritual ideal of life quickly reverts to mere selfish savagery.

How true all this is and how much more might be added. All is unrest. There is the political unrest, the social unrest, the commercial unrest, the religious unrest—all seems to be in a ferment; only those know of true rest and calmness to-day who are saved by Grace and who know the secrets of God through His own revealed purposes. We also quote from the last paragraph of this article:

It needs no gift of prophecy and no special intuition to see that we are on the brink of some tremendous change in the destinies of the human race. Everything points to it—our tottering creeds, our fluctuating standard of manners and morals. Materially speaking, we know that the slightest tilt of the earth on its axis would cause a complete redistribution of its contents and seas, sweeping away every vestige of civilization as we now know it. We never consider this, imagining that such a catastrophe is not possible. Yet God has willed it so before, and may will it so again. Every physical movement is preconceived by a mental or spiritual one. The Great Unrest is at present one of spirit which will gradually dominate matter and move it to equal but louder disturbance. We spin on our earth in gathering storm-cloud between two fathomless gulfs, the Past and the Future—our Present is the result of the Past, and our Future will equally be the work of the Present.

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We wish this gifted writer knew the truth as revealed in the Bible. A tremendous change indeed is imminent and God has not left us ignorant about it. His Word tells us what is coming for this age and what will come after the storm of judgment is passed.

The Increase of Strikes and Socialism. The strike situation has assumed tremendous proportions all over the civilized world. In the foreground stands the coal strike. More than a million English and Welsh coal miners are out. Nearly 500,000 quit work in Germany and France. Both anthracite and bituminous coal miners expect to strike in this country. If this continues it will mean a terrific disaster. It is said that in view of what is to come New York City is hoarding up some 10 million tons of coal. Then there is the great strike in Lawrence, Mass. We know the situation there among the textile workers by personal observation. We believe James v:4 is literally true there. The hire is indeed kept back. The rapid increase of Socialism we do not wonder at all. It is inevident and bound to be successful.

In Germany the growth of Socialism is more marked than anywhere else. We give the Socialistic vote since 1884 in that empire.

Election	*Socialist Vote*	*Election*	*Socialist Vote*
1884	549,990	1898	2,107,076
1887	763,128	1903	3,011,114
1890	1,427,298	1907	3,259,020
1893	1,876,738	1912	4,400,000

The last elections brought the Socialistic party a sweeping victory. They have now 110 members in the "Reichstag." Thrones begin indeed to totter and the prominence of the "clay" (democratic rule) of the last days as foretold in Nebuchadnezzar's dream image is striking.

Another sinister movement which will hasten the final conditions of the last days is the "Suffragist Movement" among the women of England. They have acted of late like demon-possessed persons, smashing windows, as-

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saulting officials, and threatening the lives of others. How decent women, not to speak of Christian, can side with such a movement is hard to understand. Lawlessness among men and women is spreading at a fearful rate.

The Ritualistic Current. The two great currents sweeping through Christendom in our times are Rationalism and Ritualism. The current of Rationalism, that is infidelity is the strongest; but Ritualism is not far behind. The so called "Lenten Season" and "Holy Week" was more universally observed in "evangelical" churches than ever before. The wicked Oberammergau Passion play pictures were used in different places. It does not surprise us in the least that the Roman Catholic Church is constantly increasing its membership by these would be "Protestants" who have only a name that they live, but are dead. Thousands have fallen away from the ranks of Protestantism and have gone back to "mother church" the Harlot with her abominations.

Boston a principality of Rome. Boston is claimed by a good many "isms." It is the headquarters of Unitarianism, apostate Congregationalism, Christian Science, Spiritism and others. But now it is claimed as a principality of Rome.

Thus speaks Cardinal O'Connell. "I rejoice with you all that Boston has been singled out to go down in history as one of the PROUD PRINCIPALITIES of the greatest, oldest, and most holy monarchy on earth—the see of Peter."

The *"Herald and Presbyter"* makes the following comment:

> The papers, largely subsidized and censored by Rome in this land of the free, tell us that "his eminence, William Cardinal O'Connell," of Boston, has returned from Rome as the first prince of the church ever resident in New England, bringing expression of papal affection and love for the American people, non-Catholics as well as Catholics." Great love for the "non-Catholics" is in the hearts of these men. Much love is felt by those who in solemn oath pledge themselves to uncompromis-

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ing hostility to civil and religious liberty in America, the conclusion of which oath, as found in the Manuale Romanum for the secular clergy, is as follows: "I will seek out and oppose, persecute and fight against heretics and schismatics who oppose our Lord, the Pope of Rome, and his heretofore mentioned successors, and this I will do with every possible effort." It is the love which was expressed by the Inquisition, in the slaughter of tens of thousands of God's children at the stake, for the crime of serving Jesus Christ according to his Word. And these are princes! And Boston is a principality of Rome!

Rome's record of blood and crime, which stands forever written upon the pages of history, seems forgotten by Rome itself and by "non-Catholics." But Rome, when she gets her power again, will show her "love" to non-Catholics. And she gets there rapidly. Watch Rome grow! Her end will come in due time and is predicted in God's holy, infallible Word. See Revel. xvii-xviii.

An American "God" Worshiped in Japan. For some years there has been sold in this country a little clay figure, which goes by the name of "Billikin." It is a grotesque hunchback with a nasty face and a horrible grin. It is inscribed as "the god of happiness" and "of things as they are." They have been sold by the millions and adorned (?) the mantlepieces and parlors of "Christian" homes. We called the attention of some people to the sin of having such an image in a home.

And now comes the news that the Japanese look upon it as the American god of happiness. We quote from a missionary journal:

People who have succumbed to the "Billikin" craze may be surprised to learn that there is danger that many Japanese people will be led to believe that Americans are also a kind of idol worshipers. Images of "the god of happiness" are being made and picture postal cards of these images sent out containing the following information in Japanese: "This wonderful divine image is the dispenser of happiness and virtue and has believers all over America and everywhere in Japan. Let no one who hopes for happiness and luck forget to worship this image morning and evening."

If any of our readers harbor one of these wicked things we hope they will smash it to smithereens.

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Bible Study Course Department.

The new pamphlet on *Genesis* has given much satisfaction and we received many encouraging words about it. A second edition is now being printed. We know it has a mission among College Students. Several seminaries and colleges will receive quantities of them which are handed to the students by responsible men and members of the faculty. We hope to be enabled to reach thousands of college students in this way and believe it will be a good work which will bring blessed results. We request all our friends who have an interest in this Bible Study Course to pray for this work that it may be accomplished.

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We cannot say at this time when the next number of the Course will be ready, but we hope to issue at least one more before the summer. This will be on the Book of *Exodus* and we hope to make it as interesting as the one on *Genesis*. God willing in the fall and winter we shall issue a number on different Old and New Testament Books. We must ask our friends who follow this Course and are interested in its success and enlarged circulation to make it known among other Christians. Introduce it in local churches. We need hundreds more to take it up so that we can continue to get out these booklets till the whole Bible is covered.

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The Lord has graciously helped so far. We thank Him for answered prayer, for blessing He has given and

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for the encouragement we have received. The publication of these pamphlets is very expensive; but we know that our Lord will make it possible to continue.

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"*Genesis*" is also published in a very nice clothbound edition, printed on a heavy paper. Those who wish to have it in this more permanent form in their libraries will do well to get a copy at once as this edition is limited to only 500 copies. Price 50 cents postpaid.

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The Heart of the Lesson.

The International Sunday School Lessons for May.

POVERTY AND RICHES.

(May 5. Lke. vi:20-26, xvi:19-31.)

Golden Text, Lke. xii:15.

Daily Readings.

M. 29, Matt. v:1-12; *T.* 30, Eph. iii:8-21; *W.* 1, 2 Cor. viii:1-12; *Th.* 2, Acts iv:23-37; *F.* 3, 1 Pet. i:1-13; *S.* 4, Luke vi:20-26; *Su.* 5, Luke xvi:19-31.

I. Lesson Outline.

1. Blessed Though Poor (verses 20-23). 2. Cursed Though Rich (verses 24-26). 3. Wealth and Poverty Here (verses 19-22). 4. Wealth and Poverty There (verses 23-31).

II. The Heart of the Lesson.

The truths of our lesson find their central fact in the divine assertion of the golden text, yet the world of to-day and the men of the age believe the very contrary and are acting upon their belief continually. Nor is this the heart faith and life conduct of the successful man alone. Myriads of those who never attain to any measure of worldly prosperity are as much under the domination of these laws of worldly prudence, as they are termed, as the

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most successful millionaire the world ever produced. What is fundamental to all this is the attitude of the heart and mind in this matter.

The divine beatitudes are not pronounced by the Lord upon those in low temporal circumstances alone, for poverty possesses no grace or blessing of itself, though it tends to cast one upon the Lord; but He speaks of them who with renewed hearts are possessed of that poverty of spirit which is a most gracious divine accomplishment, adding a heavenly grace to a lowly walk of life. To such as are really His, God can grant the fullest blessing in the coming kingdom of glory, and even now He can and does sustain and bless and supply all the needs unto that day of exceeding great reward.

Nor is it simply the rich alone who are under the ban of the divine woe. But the rich who, with heart far away from God, are denying the fact of their stewardship unto Him in all things. They who are self centered and world horizoned, and are attempting to receive all their consolation and blessing in this present scene by means of its evil ways and pleasures. Not a few of God's noblest children are among those who hold their wealth as the Lord's possessions; and are seeking to use all to His honor and glory. But it demands nothing less than the sovereign grace of God to keep and sustain any soul amid the temptations and glamour of the things of this present life, which are so intensely real to sight and touch.

Our portion from Chapter xvi of Luke's Gospel is not a parable, as it is popularly termed. It is the definite word of the Lord who knew absolutely concerning the other world, as He tells us the condition of the souls who pass out of this life: not to annihilation, but to conscious existence even in their disembodied state. Not to soul sleep, but to a real, true, spiritually awake condition of [illegible] conscience. In this world the self centered man denies [illegible] and his own stewardship in every act of his luxurious life [illegible] his unchanged condition of heart. While [illegible] is [illegible] a poor beggar, but one of God's own af[illegible] for the purpose of giving wealth an opportunity [illegible] good. In the other world the conditions are reversed, and th[illegible]teously. While the impassable gulf renders it impossible for [illegible] to change their place of abode there: the state is eterna[illegible] Nor is there any other message to men than the Inspired Wolf: to show them the true way of salvation by faith in Christ, and their walk with God in belief and love continually.

THE LAW OF LOVE.

(May 12. Lke. vi:27-38. Rom. xiii:8-10.)

Golden Text, Rom. xiii:9.

Daily Readings.

M. 6, Rom. xiv:1-10; *T.* 7, Rom. xii:1-21; *W.* 8, Jas. v:1-12;

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Th. 9, 1 Cor. xiii; *F.* 10, Matt. v:38-48; *S.* 11, Luke vi:27-38; *Su.* 12, Rom. xiii:1-14.

I. Lesson Outline.

1. Love Your Enemies (Luke vi:27-31). 2. What Do Ye More Than Others (verses 32-34). 3. Be Ye Therefore Merciful (verses 35-38). 4. Love is the Fulfilling of the Law (Rom. xiii: 8-10).

II. The Heart of the Lesson.

Love is the living pulsating heart of this lesson. But it is the *Love of God* shed abroad in our hearts by the Holy Spirit which is given unto us. Our own poor little stock of human love, faulty at its best, could never meet and fulfill the conditions here set before us.

God's love is enmmended to us in that while we were yet sinners, yet enemies and rebels, Christ died for us. And God's love indwelling the heart of His child finds expression along the same line of love. Suth love blesses, prays for the enemies, does not resent the evil in any way, and gladly yields up that whith it may feel even the pressing need of, to the help of another. It is akin to the love that gave the Only Son of the bosom to the death of the Cross of Calvary.

The world through whith we are passing regards such love and ita action as folly and madness, or at the best as a token of pusillanimity unworthy of men. It gives and takes along the line of an eye for ao eye and a tooth for a tooth: and even in its benefactions must have some present reward; either in self exaltation or public pesise; a commercial or social advantage. It seldom, if ever, gives for naught; and never bestows its bounty from the true motive of heart love to God and men. And if our life is only upon this worldly level, what are we doing more than others?

As children of the Highest who have received mercy and grace and blessing untold from our Heavenly Father through Christ, we are empowered through His indwelling to show forth mercy and grace in Divine fulness to souls around us, and of that the world has grest need indeed. Moreover every measure that we fill up with love and grace and blessing in our dealing with our fellow men is heaped up by the Divine hand and returned to us in overflowing fulness and blessing. Yet love like this never dwells upon the sure return, lest self interest rob the act of all precious Divine fragranee and blessing. The rather is it done to the Lord out of a full heart.

The abiding law of the life that thus manifests Christ and glorifies the Lord is that of the constraining love of Christ in all its indwelling fulness and power. A love that fulfils the law without being in boodage to the law, and apart from all the lifeless-

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legalism that robs grace of all its most precious divine fragrance. In this we find a debt which is ever owed by us to our fellows in that God is continually bestowing upon us the love of His own heart through Christ Jesus, and thus ever making our hearts more ready to acknowledge His goodness and our indebtedness to them. An indebtedness that can be discharged alone by our kindly acts and words to our fellow saints and our fellow men.

THE OLD LAW AND THE NEW LIFE.

(May 19. Matt. v:17-26.)

Golden Text Rom. xiii:8.

Daily Readings.

M. 13. Gal. v:1-23. *T.* 14. I Jno. iii:10-24. *W.* 15. Jno. xiii:12-17, 33-35. *Th.* 16. Acts ii:37-47. *F.* 17. Rom. xii:6-21. *S.* 18. Rom. xv: 1-13. *Su.* 19. Matt. v:17-26.

I. Lesson Outline.

1. The Abiding Character of the Law (verses 17, 18). 2. The Righteousness it Demands (verses 19, 20). 3. Its Penalty for Anger (verses 21, 22). 4. What is Bars From God's Presence (verses 23-26).

II. The Heart of the Lesson.

The very groundwork of this portion of Matthew's Gospel is the Law. And that Law as explained and shown in all its fulness of spiritual power by the very One who gave the Law at Sinai of yore. That Law being what it is the very expression of the righteousness of God, and of what was demanded of the creature who would approach into His presence, and never be abrogated or destroyed. It must stand eternally. Yet must we remember in the most definite, positive way how our relation to the Law has been changed most absolutely by the cross of Christ. One would do well to study carefully Rom. vii:1, etc., in connection with this lesson: and see that the cross which meant death to Christ means death to every believer in Christ. A death that has broken forever the bonds of the Law, and its hold upon the believer. And then to see how the saint is now looked upon as risen in Christ and with Him to a new relationship to God apart from the Law altogether. A relationship in which fruit unto God is now possible: and where obedience to the Law is obtained from an altogether new standpoint: even that of the indwelling constraining love of Christ, so that God now obtains from the believer what He never obtained in and under the Law—the righteousness of God in heart and life, in thought and word, in mind and act day by day. Here is a real righteousness that exceeds the righteousness of the scribes and Pharisees. But it is here alone and is found nowhere else.

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For any child of God to go back under the Law and take up the position which a Jew held ere the Lord Jesus Christ came, is to be guilty of Galatianism. To forsake the very ground of liberty unto which Christ has brought us; and to practically nullify all the work of the cross of Christ. This is indeed most serious, and not to be trifled with: for it aims a death blow at the very foundation of God's Redemption in Christ Jesus. And at the same time it exalts the Law to a place which God never intended that it should have. The Law was *merely added* because of transgressions and is nothing more nor less, in this matter, than our tutor to bring us to Christ. And by it we are absolutely shut up unto Christ Jesus for our salvation and life. This serves to show us the true position and meaning of the Sermon on the Mount. It is the Magna Charta of the Kingdom. There it tells us what the condition of heart and life of the believer will be when fully surrendered to God. But only a believer, and none else. And only on this condition of surrender to God, as allowing the Lord to work and to have His own blessed and heavenly way with us.

FRUITFULNESS.

(May 26. Matt. v:33-37; Jas. iii:1-12; v:12.)

Golden Text, Eph. iv:25.

Daily Readings.

M. 20, Acts xx:21-41; *T.* 21, Col. iii:1-16; *W.* 22, Luke v:39-49; *Th.* 23, Psa. cxx; *F.* 24, Psa. xix; *S.* 25, Jas. iii:1-12, v:12; *Su* Matt. v:33-42.

I. Lesson Outline.

1. Purified Speech (Matt. v:33-37). 2. The Power of the Tongue (Jas. iii:1-6). 3. The Untamable Tongue (Verses 7-12). 4. The Danger of Condemnation (Jas. v:12).

II. The Heart of the Lesson.

Among the many gifts bestowed upon man, that of speech, as it stands connected with thought, is most marvellous. What a solemn thing! What a responsibility devolves upon us with respect to its use! No other gift is perhaps more continuously abused. Not simply in the evil things which the tongue utters, but in the lightness of our words and the seeming lack of thought as to what they may mean and what their influence may be. In a perfect stream they pour forth at times as though we were indifferent to what they may effect for good or ill. How different is the word of the Lord which is purified seven times in the fire, and is tried as silver is tried. Here lies the necessity for the new birth, that the very fountain head of our speech in the mind and heart may be graciously purified and filled with God and the things of God. Yet

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further the continual infilling of that source of speech with the things of Christ is absolutely necessary, else we shall have the issuing of the two streams of bitter water from the old nature and sweet water from the new man.

Moreover when the heart is thus renewed and in the keeping of the Lord we shall not only have purity of speech, but its simplicity also. Nor will there be any lightness of assertion concerning the things of Christ: but the real reverent heart speech born of the Spirit and uttered in tender simplicity. There and then only will the tongue be truly used and held in the blessed sense of stewardship for the honor and glory of the Lord, and for Him alone.

Remember that the many masters of James iii:1 are really the many teachers who thoughtlessly or otherwise usurp that place. They are in a place to which God has not called them, and for which He has not fitted them. Then we have the resultant vain speech and fruitless talk which harms rather than benefits souls and only calls down condemnation upon the usurper. Only the Spirit of God can truly show unto us the right and proper use of the tongue: and only He in His indwelling fulness can truly control that gift of the believer to the doing of God's will and thus truly honor and glorify Him. Then the blessing of God, and the blessing of our fellow men will truly characterize everything that comes forth from the heart through the tongue. We need, in these days, more than ever before; days that are marked by frivolity and foolishness of speech as well as by thoughtlessness and irreverence. We need to consider these solemn truths concerning the tongue, and to surrender them to God.

Notes on Prophecy and the Jews.

"They shall tell of the glory of Thy kingdom and speak of Thy power; to make known to the children of men His mighty acts and the glorious splendour of His kingdom. Thy kingdom is a kingdom of all ages and Thy dominion is throughout all generations" (Ps. cxlv:11-13).

The ending of the book of Psalms is one of praise. The last five Psalms begin and end with Hallelujah, Praise ye the Lord. The one hundred and forty-fifth Psalm is likewise one of praise, and as it stands immediately before the great Hallelujah in which heaven and earth breaks forth at last, we may well think of the praise in this Psalm as the praise of Him who is the

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leader of all praise, our Lord. The verses quoted above contain a prophecy, which is yet to be fulfilled. "Thy Saints shall bless Thee," we read in the tenth verse of this Psalm and the same Saints who bless the Lord will tell of the glory of the kingdom and make known the glorious splendor of His kingdom. Who are the Saints? They are God's earthly people, the remnant of Israel. The *same whose suffering, trials, deliverance and glory* is so wonderfully described in this rich book of Psalms. It is their prayer we read in the preceding Psalm: "Jehovah! bow down Thy heavens, and come down; touch the mountains that they smoke; cast forth lightnings, and scatter them; send forth thine arrows and discomfit them." (Ps. cxliv:5-8). And this prayer will be answered. He will come down and touch the mountains and with His fire scatter Israel's enemies; with the breath of His lips and the brightness of His coming He will smite the wicked one. The remnant will then not only be delivered out of their danger, but will receive the blessings promised to them. It will then be, "Blessed the people *that is in such a case! Blessed the people whose God* is Jehovah!" (Psl. cxliv:15). These Saints, a holy nation, a nation of priests, will bless the Lord and become for the new age, the glorious thousand years, the people to show forth His praises and make known His name and His mercy to the nations of the earth. Only in this way can the promise made to Abraham be fulfilled. "In Thy seed shall *all* the nations of the earth be blessed." The kingdom of the heavens will then be established in the earth with Jerusalem as its glorious capital. There stands Mount Zion, the place of His rest forevermore. Way up on the top of the mountain, which is lifted up over all the others, is the Throne of His Glory, the heavenly and new Jerusalem has its beginning there to extend upward in indescribable splendour, while the angels of God ascend and descend upon the Son of Man. In Jerusalem, the earthly city of the great king, glories upon glories will be seen. There will be a covering of

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glory, while waters of life and healing will flow ever forth. And out of this center, Jerusalem, the seat of the splendour of His kingdom, His ministers will go forth to the children of men. They go forth to tell of the glory of His kingdom. They speak of His power. They make known His mighty acts. They can speak of a history such as no other nation had and of the mighty acts of Jehovah in judgment and mercy.

These coming missionaries need not spend years to learn languages, for they will know them. These missionaries will not die by fever, cholera and smallpox, for the curse of disease shall not touch them. Nor will they be bitten by tigers or torn by other wild animals, for groaning creation will be delivered.

And this glorious kingdom will extend all over the earth throughout all generations. Oh, how it makes the heart beat faster when we think of all the blessing and the glory which is yet in store for this blood-soaked earth. What a glory it will be when all will be literally fulfilled! But no tongue can tell, no mind can grasp the heavenly glory, which is for the church. Forever united with Him, the glorified Head, that He (God) might display in the coming ages the surpassing riches of His Grace in kindness towards us in Christ Jesus" (Eph. ii:7).

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We saw recently an interesting account of the first and most successful Jewish Colony in Palestine. We give it herewith:

The "Alliance Israelite Universelle" gets the credit of being the first in modern times to advance practical measures to influence colonization of Jews in Palestine. The establishment of the Agricultural School "Mikvei Yisrael" (the hope of Israel) by that organization was the first practical effort in modern times on behalf of the Jewish people to rehabilitate their historic land. That Farm School is situated south-east of Jaffa, half an hour distant from the town, on the road leading to Jerusalem. It is the first settlement in line with the Jewish Colonies in idea, and when, on the thirteenth day of June, we started out on a tour to the Colonies, "Mikvei Yisrael" was the first stop we made.

On both sides of the road leading to the school, orange groves,

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vineyards, farm fields, and large patches of wild flowers of most magnificent hue were in sight. The school grounds are recognized from a distance by long rows of eucalyptus trees "Sadjar el Yabud" (the Jewish trees) as styled by the Arabs, because the Jews were the first to introduce this tree in Palestine. While a number of Jewish youths working in the fields convinced us that we were on real Jewish soil, the one that gave us the Hebrew greeting "Shalom" (peace be with thee) while plodding along the road, made us feel that we are in a Hebrew land as well.

We were met at the gate of the Agricultural College by its secretary, Herr Adolph Mendelowitz, a Roumanian young man, who was kind enough to conduct us through the entire school, and introduced us to the director, Mr. Samuel Laupu, to whom I am indebted for valuable information concerning the school and the general condition of the land. Mr. Laupu is a middle aged man of Western European culture, and is said to possess a vast knowledge of the science of agriculture. He conversed with us in Hebrew.

In its general aspects, the Mikvei Yisrael Settlement resembles some of the Colonies in Judea, and consists of a wide thoroughfare at each side and, scattered within a radius of about half a mile, are twenty structures of various kinds. The buildings here, as all over Palestine, are made of stone, with as little wood as possible, for timber is very scarce in Palestine. Most of the wood used for building purposes is brought by way of the Mediterranean from European countries and the expense of transportation makes the price of lumber so high that the average builder is obliged to dispense with it as far as possible. Stone, on the other hand, can be gotten at little cost, and stone cutters at a very moderate rate; consequently stone is used in houses for floors, stone arches for roofs, upstairs rooms, verandas, etc. In the Mikvei Yisrael Settlement, as well as in the other Jewish Colonies, however, the use of timber is not restricted to such a large extent. The roofs on the houses are mostly of red tiles. The red color gives a beautiful contrast to the white walls and green surroundings.

The school building proper, which is used also as the general office as well as a residence for the director and his family, is a magnificent and extensive edifice, well adapted and equipped for school and general office purposes. Other buildings include a synagogue, library, chemical and horticultural laboratories, quarters for instructors, dormitories for students, dwellings for employees, workshops, barns, sheds, and a large wine cellar.

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It has been a favorite contention of the school of "Higher Criticism" that Melchizedek was a myth. The legend in

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upon the patriarch was an invention of the Jews in later years, so we have been informed. It was important that Jerusalem should be made to look dignified at an early date; hence this myth was woven into the literature of the Pentateuch.

Now mark the refutation. Portions of a royal library, dating from 1430 B. C., have been unearthed at the city of Tel-el-Amarna, in Egypt. It is ascertained beyond peradventure, by the study of these cuneiform tablets that a century before the exodus great libraries existed in the land now called Palestine, and that a brisk correspondence was kept up between the Governors of Provinces in that part of the Egyptian Empire and their superiors on the banks of the Nile—this in the face of the "higher criticism" assertion that Israel was not a literary nation until after the time of the Judges, and that no records in the Phoenician dialect run back of that age.

Well, what have these tablets to say regarding Melchizedek? They show letters from Melchizedek himself in which he speaks of his city as the town of Salim or Shalem, the god of peace; and sometimes he calls it Uru-Salim. Uru means city; so that Uru-Salim is just Jerusalem!

Thus positive records go back to the period before the exodus.

Prof. Sayce of Oxford, who has discussed these facts in an elaborate and luminous essay, very justly observes that they are a serious blow to the pretensions of conjectural "higher criticism." The Professor says in conclusion: "Historical criticism is still a new science, and the assertions so often and so loudly made on its behalf must be tested before we can receive them. It has appealed to the monuments of the past, which it was believed were lost forever, and behold these monuments have risen as it were from the very grave to confute its pretensions."

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Daily Scripture Calendar.

MAY, 1912

May 1. "I know whom I have BELIEVED" (trusted, marg.) (2 Tim. i:12).

This was the confession of an old Christian, who had long proved what he declared. Some things we *do not* know: what shall be on the morrow; what a day may bring forth; when the coming of our Lord may be. But Himself, the unchanging Friend and Everlasting Saviour, we *do know*, for His Spirit has revealed Him to us.

May 2. "I know my SHEEP" (Jno. x:14).

Among a large flock, that all look alike to the stranger, how does the shepherd designate each peculiar sheep? By certain marks upon them. One has a broken horn; another a lame leg. By your *infirmity*, the Great Shepherd knows you. He knew Jacob's trickery; Peter's untruthfulness. Yet He sheltered them in His fold.

May 3. "Known unto God are all His WORKS from the beginning" (Acts xv:18).

Ought not this to give us continual rest of spirit. Why be anxious when nothing happens *unforeseen*? The Lord does not ordain our evils; but He knows how Satan will produce them. And this much He has done: He has set a boundary to them, and promised, "I will with the temptation make a way to escape, that ye may be able to bear it."

May 4. "Then shall I KNOW, even as I am known" (1 Cor. xiii:12).

How amazing! We shall know why we suffered down here. We shall know why the Spirit singled us out to be saved, and passed by our neighbor. We shall know the meaning of prophecy and Scripture that so perplexed us. We shall know the saints whose faces we never saw; and intimately know Moses and Paul.

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May 5. "He was known of them in BREAKING OF BREAD" (Lu. xxiv:35).

Probably there is no time in Christian experience when we get nearer to our risen Lord than at His memorial table. The marks in His hands had not been seen, until He broke the bread. So in the communion, our eyes are opened to "discern the Lord's body," both in a personal and a collective sense.

May 6. "The Lord your God PROVETH you, to know whether ye love the Lord" (Deu. xiii:3).

The Lord, who knows everything, puts Himself in the place of an *ignorant* one, to compel us to demonstrate what we profess. If we truly love Him we shall delight in these provings. Can we respond to His tests? and say, "Lord thou knowest all things; thou knowest that I love thee." Remember all provings are bitter trials.

May 7. "The people that know their God shall be STRONG" (Dan. xi:32).

This was specially true of the Maccabean saints. It was true of Israel at Jericho. It shall be particularly true in the Restoration (Exo. xxvi:7, 8). It should be true of every church member to-day (Ep. vi:10). Brethren, are you not ashamed to be so weak and timid before evil, when there is a whole armory at your disposal?

May 8. "He knoweth our FRAME" (Psa. ciii:14).

David says nothing about X rays; not that they are to be despised. But the whole leading of Scripture is to lift us above earthly dependencies. It is most comforting when you are sick, and do know what ails you, and your physician does not know, to be able to say, "The Lord knoweth;" and "He hath appointed his bounds that he cannot pass."

May 9. "We know . . . we have a BUILDING of God" (2 Cor. v:1).

Some of you have moved many times. Some have had their homes burned up. Some are tottering in a body of feebleness. We do not know why these sorrows have befallen us. Here is something we *may know:* An eternal abiding place, the New Jerusalem, and a *transfigured body*, the resurrection life, awaits us.

May 10. "By THIS shall all men know that ye are my disciples" (Jno. xiii:35).

This "love" is broader than mere affection. It includes *conduct*. Love, in the midst of selfishness, is the distinguishing

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mark of a Christian. We may hold all doctrine just right; but if we are narrow, cantankerous and controversial, that neutralizes all profession. Prove you are a believer by being tolerant, forgiving, sweet, and patient with others.

May 11. "I determined not to know anything among you, save JESUS CHRIST" (1 Cor. ii:2).

It may be well to revive this determination in these days when all kinds of knowledge is crowding out knowledge of the things of God. Think what a fling the Apostle gave to all Grecian culture by these words. Life is too short for you to know all about the Earth's Poles, and about Heaven too. Which knowledge will be the most practical in your final hour?

May 12. "Thou knewest not the time of thy VISITATION" (Lu. xix:44).

We greatly fear these words are being realized in Christendom now. The Church is making strenuous effort to force men into the Kingdom of God. But it does not see that the whirlpool of apostasy is nearly reached. The Church has repudiated the scheme of prophecy, and the Lord's return; and now these things are "hidden from their eyes."

May 13. "We know not what we should PRAY for as we ought" (Rom. viii:26).

The most comforting of all truth for present experience is the intercession of the Spirit. Prophecy has to do with our *hope*. Intercession has to do with daily *needs*. Our infirmities drive us to prayer. Those same infirmities hinder us from knowing how to pray aright. The Spirit becomes our co-helper, and secures the ear of Christ for us.

May 14. "We know that all things work TOGETHER for good" (Rom. viii:28).

For whom? Only for the godly. Emphasize "together." Any *one* sorrow of your life may not accomplish this. The yarns of a carpet look a tangled, inharmonious mass, until the skill of the weaver brings out the beautiful design. At first Jacob thought everything was against him. In Joseph's embrace he learned God's purpose to him.

May 15. "We know that when He shall appear, we shall be LIKE HIM" (1 Jno. iii:2).

This "appearing" can refer to nothing else than the Second Advent; and this "likeness" to nothing else than resurrection. How wonderful to be like God! for Christ our Lord is the express image of the Father's person, and we shall resem-

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ble Him; Adam sinned by trying to be like God in knowledge. But we shall be like God in *goodness*.

May 16. "We know that IF the earthly house of our bodily frame be DISSOLVED" (2 Cor. v:1, R. V.).

That "if" is a great word. It indicates that that we may not *die*, but be *translated* instead. In all his statements Paul has before him the possibility of the Lord's coming. So it should dominate us; that even sickness and death may fail to affright us; since suddenly all we most dread may be swallowed up in glory.

May 17. "WATCH therefore, for ye know neither the day nor the hour, wherein the Son of Man COMETH" (Matt. xxv:13).

In other Scriptures we are told to *wait* for the Lord. Here it is "watch." The difference is important. A man may *wait* for something, which he knows by advices will transpire next week or year. But if he is *uncertain* of the time of the event, he *watches* every moment till it comes to pass. So must be our attitude regarding the coming of the Lord.

May 18. "Your FATHER knoweth" (Matt. vi:8).

Perhaps there is no other phrase of Scripture that fits into so many conditions, and gives such all-around comfort as this. The Father knoweth your needs, and knoweth how to give. Let it be enough then, though the world be ignorant of your sorrows and your poverty. Cultivate saying about every trial, *my Father knows*.

May 19. "Then shall I know, even as also I am KNOWN" (1 Cor. xiii:12).

What a lot of trouble it is to educate a child; and then new advancements, always keep education unfinished. Translate the words, "*Then* I shall know, as also I *was* well known." Read God's foreknowledge of us in Rom. viii:29. Now we are known *by God* (Ch. viii:3; Gal. iv:9); presently we shall fully know God, and riddles will become clear sight.

May 20. "Ye know that SUMMER is nigh" (Matt. xxiv: 32).

And what should its budding leaf and opening flower teach us? That *signs* proclaim the coming of the Lord is nigh. In all this unusual restlessness among nations, and unprecedented activity in Christendom, be sure you read the unfolding scene aright. When you see all these things, know that He is nigh, even at the doors.

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May 21. "Seeing ye know THESE THINGS beware" (2 Pet. iii:17).

Of all types of believers, that Christian who discerns the coming of the Lord, and the end of the age, should be the most steadfast in doctrine, and consistent in holy living. The glamour of progress ought not to delude you. You know judgment is impending as of old. And of all others, like Noah, you should walk "in fear."

May 22. "What I do thou knowest not NOW" (Jno. xiii:7).

Blessed explanation of the mysterious trials and experiences of life. Jesus is always working on our behalf. Often we see only the *deeds*, but cannot understand His *reasons*. If the door of faith is hard to open, here is the key. Beware of Peter's haste and ignorance. Do not fight what you cannot understand. But wait and submit.

May 23. "Thou shalt know HEREAFTER" (Jno. xiii:7).

That "hereafter" may lie altogether beyond this life. It usually does. Most of the Saints died "in hope," "Not having received the promises." Abraham has not yet seen that resurrection for which his soul was tried to the utmost in offering *his son Isaac*. *You have Christ's word for it that all is going* well with you, though it seems ill.

May 24. "I NEVER knew you" (Matt. vii:23).

More terrible words could not be recorded. "I never, never, at any time knew you." Surely it does not apply to *you*. What strange things the judgment will reveal! How many that looked fair to the eye, will be shown rotten at heart. Be*loved*, let *practice* rather than *profession* characterize you. Hasten to "judge yourself," that you be not judged with the world.

May 25. "I know that my REDEEMER liveth" (Job xix: 25).

Countless believers, with bodies wasted to skeletons, have died on this hope. How, but by revelation, could Job know there was to be a *Parousia* of Messiah, and a resurrection, when soul and body should be reunited? Do you not know it too? Satan may make your body crumble to dust. Jesus Christ will make it arise out of the dust.

May 26. "I know that THOU canst do everything" (Job xlii:2).

This is a good word to back your prayers with to-day. Settle

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in your mind that God is *all* powerful and *all* just. So many things you attempt fail through from sheer inability. Let the unbelieving man lean on *Self*, if he will; you are to practice leaning on *God*. It will save you a lot of that kind of trouble Jacob went through.

May 27. "There is laid up for me a CROWN of righteousness" (2 Tim. iv:8).

This is not a *kingly* crown, but a *garland*, as a reward for special proficiency in some department of Christian faithfulness. Here the distinguishing mark of high virtue is *to have loved the appearing of the Lord*. Many saved persons will miss this prize of honor, because they have never interested themselves in the Lord's return.

May 28. "I will give thee a crown of LIFE" (Rev. ii:10).

This is the martyr's reward; the badge given those who "loved not their lives unto the death." Nowhere in the N. T. is a true kingly diadem promised any saint. Only three parties are said to be-*crowned* in the exclusive sense. These are the Devil, the Antichrist Beast Power, and the Lord Jesus (Rev. xii:3; xiii:1; xix:12).

May 29. "What is our hope, or joy, or crown of REJOICING?" (1 Thess. ii:19).

This is the *evangelists'* crown. No happier persons are ever seen, than those who have been blessed in winning souls. Even here the joy illuminates their faces. David understood it. After long months of gloom, he cried. "Restore unto me the joy of *thy salvation; then shall . . . sinners be converted unto thee.*"

May 30. "Ye shall receive a crown of GLORY that fadeth not away" (1 Pet. v:4).

This is the Pastor's reward for teaching and shepherding. The Pastor has less cause for laughter than the Evangelist; but he shall get permanent lustre for his toil. All green garlands fade. All stubble burns. But the gold, silver and precious stones of true ministry abides. Most fitting is a *stephanos* of enduring gold for the Pastor (Rev. iv:4).

May 31. "So run that ye may OBTAIN" (1 Cor. ix:24).

Obtain what? An incorruptible crown. All believers are supposed to run in the race. But all will not be crowned. Some will be saved, but have no prize. Hence, we are exhorted to "keep our body under," lest at last, we be *castaways*, in the sense of being disapproved of, or saved with loss; when the judging time comes.

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Editorial Notes.

Altogethnr Lovely

"Yea, He is altogether lovely" is an outburst of admiration found in Solomon's Song. (Chapter v:16.) This little Old Testament book has been treated in various ways. The natural man ridicules it and the half-hearted believer, who walks not in the Spirit passes it by; it has no meaning for him. But the heart, which adores Him and in the Spirit looks for His matchless worth and beauty in the written Word finds in this song that which satisfies the heart. We do not enter into the matter of interpretation or follow its Jewish aspect. God's choicest saints have always found the Lord Jesus Christ in His mighty love and tender care in the beautiful utterances as well as their own wanderings and cold heartedness. Bengel, that well known saint, used to say, "It is a very touch-stone of my spiritual state. When I come to it cold of heart, it has no voice for me; but when I come to it from my knees, and with communion for Him whom my soul loveth, then it breathes the breath of divine life for me in the very closest and holiest of possible relationships."

How well fitting to Him, our Saviour and Lord, are the words "Yea, He is altogether lovely." Our heart occupation is to be with His loveliness. Wherever we turn in His Word and behold Him there, we find nothing but loveliness in Him. All in His Person is perfect beauty and perfect loveliness. Man could never have invented such a person and given such a picture of Him. The Holy Spirit has unfolded

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His loveliness in the Word and then He draws the hearts of His people, who are bought by His blood, to behold Him and by His own power He changes them into the same image. To contemplate His loveliness and beauty is the most important thing in the life of a spiritually minded believer. *It is this which draws out the heart in worship.* It leads to willing service and self-denial. It sustains in the times of sorrow and trial. It keeps us close at His side.

He ever was the One altogether lovely. The Father's delight was in Him before all creation. "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. * * * When He prepared the heavens I was there. * * * Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." (Prov. viii:21-30.) What delight He has always been to God, what Glory was His and what rejoicing, our poor thoughts cannot measure. When He appeared on earth in the form of man He appeared in all His loveliness though He had laid his Glory by. And when He came He was not desired; His people saw no beauty in Him and He was despised and rejected of men. They hid their faces from Him and esteemed Him not. Yea, the face which ever was the Father's joy and delight was marred and smitten, spit upon and dishonored. How this shows what man is! And those who knew Him and believed in Him while He was on earth did not fully appreciate His work and loveliness.

But the Spirit has come and now directs our hearts to Himself, and if we follow His guidance we shall find Him altogether lovely. It is strange that some Christians can say we should not read much in the Gospels on the earthly life of our Lord. They press the statement that "We know not Christ after the flesh." This is a serious mistake. While it is true that Christ in Glory and our union with Him is what the Holy Spirit emphasizes in the church epistles, it is equally true that as living down here, indwelt by His life. His life lived on earth is our pattern and a source of comfort and encouragement. "He that saith he abideth in Him

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ought himself also so to walk even as He walked." (1 John ii 6.) And how can we walk even as He walked unless we look back to that blessed walk of Himself in obedience, meek and lowly in heart? Yes we need to follow His path down here as revealed and recorded in the Gospels. The scenes through which He passed, the words He spoke, the works He did are all so familiar to us. We know them so well and yet we have never exhausted them. A loveliness of Himself is there which we may still discover. If our poor hearts were less dull, we too like her in Solomon's song would burst out again and again in holy admiration, "Yea, He is altogether lovely."

And then through Grace to show the same loveliness, the excellencies of Himself in our daily walk as the pilgrims and strangers. That is what the Father looks for in His own whom He brought to Himself by the blood of His Son. This is what delights His heart. If He spoke above Him, "This is my beloved Son in whom I am well pleased." He wants to speak the same word to us. "Herein is My Father glorified that ye bring much fruit." May He become to us all increasingly the One altogether lovely and may we reflect His loveliness here as we shall reflect His Glory in the eternal ages.

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The Day Approaching

"As Ye see the day approaching." (Heb. x:25.) What day? The day when He shall be revealed from heaven, with His mighty angels in flaming fire taking vengeance upon all that know not God and obey not the Gospel of our Lord Jesus Christ. The day, when He shall come to be glorified in His saints and to be admired in all them that believed. What a day it will be at last, when His enemies will be made His footstool and He will appear in person and visible Glory! It will be the day of His triumph and Glory. What a day it will be for us and for all His redeemed ones, for we shall be manifested with Him and while His Glory covers the heavens it will also cover us and every sinner saved by Grace and brought to Glory will reflect His own image and His own Glory.

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And it is this day we see approaching. Of course, it has been approaching throughout the present age. Every year has brought the day nearer. It is therefore true that the day could be seen approaching by every generation. But never before has there been a time like ours in which that day is seen so rapidly nearing. Never before have the signs of the nearness of that day been so ominous and so numerous. We are witnessing things, events and conditions which, no doubt, generations before us have witnessed, but never in such an intense and full way as we do.

We see indeed that day approaching. And yet we shall not see that day here on earth, nor shall we behold the tribulation and wrath which precede the day. Our blessed Hope is to be gathered unto Him. The promise we have from Him is that we shall be kept out of the hour of trial, which is to come before that day of His power and glorious manifestation. And when will that blessed Hope be realized? When will He call His own to be with Him? It may take place very soon. The approaching of the day, which we see in the ominous signs about us, makes us very confident to say, that the days of the true church upon earth are but a few more. We are living in the fourth watch; the midnight is behind us and we are waiting for the rising of the morning star Soon the morning star may appear, and He may call us home, by that mighty shout from the air. And then we shall be at home with Him. Forever with the Lord. How often we have said these words, sung them! Is it reality to us at this time? Oh! how soon, how very soon all may be changed. God by His Spirit make it real, this solemn truth real, to us; the day is approaching; our gathering together unto Him cannot be far hence.

May this truth have power in our lives and lead us on in self surrender, in untiring service for Him. Seeing the day approaching and waiting for Himself is what keeps us faithful and devoted to our Lord. It will keep us in the narrow path of separation, which He has marked out for His people in this present evil age. Waiting for Him will give us courage and boldness. Have you wavered, dear reader? Has the blessed Hope lost some of its blessedness and power

it used to have in your life? Is it less real than when you got the first glimpse of it? Alas! many must bow their heads and acknowledge this. Let us come back. May the Holy Spirit show us anew the Coming One in all His loveliness and beauty, and may we all afresh "Go forth to meet Him."

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The Vision of the Future

God in His Holy Word has given to His people the glorious vision concerning the future. Often Christians who hold to God's Word and fully believe in the divine predictions concerning this present age and its end in apostasy and judgment receive the same compliment which the King of Israel paid to Micaiah. (See 1 Kings xxii 8). They call us who believe the witness of the Spirit of God concerning this age and what will follow "pessimists." The believer in the revelation of God is not a pessimist; one who only looks upon the dark side. The Word of God speaks of the present age as "a dark place." It holds out no hope that the deplorable conditions into which sin has plunged this earth can ever be remedied by man, by his schemes, inventions or human progress. Again and again the seemingly bright hopes of this age have been marred and shattered. At present the outlook of the world among the civilized nations is very, very dark. It is far worse in heathen lands. The world has its grave fears and evil forebodings are often expressed by great statesmen.

But a Christian who knows and believes in the Word of God has the vision of a glorious future for this earth. He knows what God has promised to do and what He will do. The social future, the political and the physical future of this earth is revealed in the Bible. It is a future of Glory. This future centers in *"that Man,"* whom God has raised from the dead, and who is now at His own right hand. Our Lord Jesus Christ will be King; He will reign in righteousness; He will right all wrong; He will still the angry waves of sin and bring His glorious peace to this earth. His omnipotent power will even in due time deliver groaning creation from the curse and hush its groans. It is this

vision of the Future our God wants us to see. It is this vision, which is the inspiration and power for the present time. When evils multiply, when suffering increases, when unrighteousness and all its attending miseries face us on all sides, then we can turn to God's promises and know the better things will come and this bright and glorious optimism, the true Optimism, lifts us way above the darkness of the present. Yes, we see the bright side as God sees it and are content to wait till it bursts upon us in all its glory. It is likewise the mightiest incentive to labor and to service, to live righteously, soberly and godly in this present evil age.

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The Only Place

And now before we have some of the dark and solemn facts of the ever increasing apostasy pass before our eyes, to remind us again that the days are evil *and God expects us to be separated from the evil thing*, we pass on a little Gospel message we found elsewhere. The Gospel! God's good News—how it cheers our hearts. And we know He will own it and use it with some unsaved souls. God is about to bring judgment upon this earth, the judgment with which this age closes. And yet He waits and still His "whosoever" sounds forth, as He is not willing that any should perish.

When God was about to bring judgment upon the earth He provided a place of safety for those who trusted in Him (Gen. vi:14-18); so now that "God hath appointed a day in which he will judge the world in righteousness," He has provided full redemption and salvation from the wrath to come for all who believe in the name of *His Son Jesus Christ* (Romans i:16; iii:24-26).

In the days of Noah there was but one place of safety, and that was the ark (Gen. vii:23); and now there is but one way of salvation, and that is CHRIST. There was safety in the ark for whoever was in it; and there *is* salvation in Jesus, that "through his name *whosoever* believeth in him shall receive remission of sins" (Acts x:43). None could perish who were in the ark, for "the Lord had shut them in," so those who are in Christ by faith "shall never perish—shall not come into condemnation, but are passed from death unto life."

Noah believed that the flood was coming, not because he saw any

sign of it, for he saw none; but simply because God declared that it should come: "By faith Noah, being warned of God of things *not seen as yet*, moved with fear, prepared an ark to the saving of his house." When the dreadful judgment came, those who believed God were safe in the ark; those who despised the word of God were overtaken and destroyed in the midst of their thoughtlessness.

Dear reader, to which of these classes do you belong? Are you now taking refuge by faith in the Lord Jesus Christ, the true Ark of safety, or are you carelessly enjoying the pleasures of sin?

Dear reader, to which of these classes do you belong? May He use this paragraph to add some to His church and bring salvation and peace to some wandering one.

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The Bursting of the Bubble

"Pastor Russell" with his invention that our Lord came in 1875 and that in 1914 this age will end to be followed by the millennial kingdom is nearing rapidly his shameful collapse. He has over and over again stated that the full end of the times of the Gentiles will be reached in 1914, and that the present governments of the world must be overthrown before the close of 1914. But he prepares for the bursting of the bubble. He begins to bedge now.

A reporter of the New York Sun, one of the most reliable dailies, visited him recently in his magnificently furnished building in Brooklyn. We quote from the interview:

"Why do you say that the world will come to an end in 1914?"

"Really, it is 1915," said Mr. Russell. "I go by the Jewish chronology which makes October the beginning of a new year. I believe that there will be world-wild anarchy after October, 1914, and that all men who will not accept the truth by that time will suffer terribly. I get my interpretation from the prophet Daniel.

"Of course," added Mr. Russell quickly, "the end may not come in 1915. It may be 1916 or even a few years later. But as nearly as I can reckon, 1915 is the date for the Lord's punishment of the wicked. The signs of the time all point to the end of the old era and the beginning of the new."

"It may be 1916 or even a few years later." With this sentence the whole bubble of Russell's theory bursts. How can intelligent people follow this man any longer? In the same interview we find the following:

There had been comments on various episodes of his career before he came to Brooklyn. One had to do with a divorce secured by his wife and allegations made during the divorce trial as to his conduct. He dismissed the topic with a smile and gesture of outspread hands.

"Lots of men have to go through that trouble," he said. "Even John Wesley had a wife that dragged him around by the hair."

We are glad to know that in many parts of the country people had their eyes opened and are leaving this system. Of late, men who claim to be great teachers are sent forth by this so-called "International Bible Study Association" to sow the evil seed. Many of them hide their identification with the unscriptural teachings of Russell. Beware of these men. Scatter Dr. Gray's pamphlet, which appeared in the May issue of Our Hope, $1.00 per hundred copies. It is the best which has ever been written.

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An Expert's Advice.

The "Men and Religion Movement" has introduced before the Christian public of this continent a number of so-called "experts." Experts in Evangelism, in Bible Study, Social Service, etc., were widely advertised. The strange thing about those "experts" is that no one seems to have heard of their names before; especially some of the "experts" on Bible Study and Evangelism are oext to unknown. But what have they taught? We give the advice of one of these "experts" what he has to say about "the salvation of the church."

"The church of to-day is not sufficient in itself to attract men and boys from saloons and pool halls, and it is worse than useless for the church to preach against the immorality of the saloon until it can replace it, the pool hall and the dance hall, with similar institutions under gentle guidance.

"The saloon is yet a social necessity. Men and young men must have a gathering place that is a positive social law. The church is not attracting them and cannot under its present conditions.

"You who say that dancing is immoral are narrow and evil-minded. You who say that dancing cannot be indulged in without stirring sexual passions are, indeed, immoral. Dancing is a natural and enjoyable entertainment. You cannot keep boys and girls from

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dancing. Why try? Every church, every Sunday school, should have a dance hall in its parish home. Again, I say that every church, every prayer-meeting and every Sunday school should have pool tables.

"Why not, then, make the pool room and the dance hall the feeders to the church, rather than the bawdy house and the saloon? It could be done. It will have to be done before the church will come into its own. I am not talking in behalf of the church, but in behalf of humanity.

"You have seen that the church to-day cannot and does not attract men and boys. That being true there is something wrong with the church. Why not right this wrong? Why not bring to pass those things such as dancing and pool playing, which will attract the young people? I say get them here. Use moving pictures. Get your picture films from the same film-makers as do the moving-picture theaters. Do not use religious pictures alone. They would bore rather than attract. Convert your church into a social habitation—a place where men, women, boys and girls will delight to be."

Such awful blindness! Surely it must make angels weep. Every true Christian man and woman will agree with us when we say such advice and language is not from above, but from below. This expert is an expert in prostituting the church, a poor deluded man. And this wicked stuff has been repeated over and over again. As far as we know no protest has been uttered against it. We cannot understand how some brethren could lend their names and influence in connection with this movement of the apostasy. Words fail us to brand the evil words of this man. It is simply devilish.

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He Has Come

He has come—the counterfeit messenger of Peace, Abdul Baha, head of the Bahaistic cult. Most of his followers believe him to be a reincarnation of our Lord Jesus Christ and worship him as such. His success in England has been tremendous. It will be greater in this country. This Oriental travels with a private physician to watch over his health. His first public appearance in America was made in an aristocratic Episcopal church in New York.

Garbed in the white robe and tarboosh or Oriental priest-

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hood, Abdul Baha, son of the founder of the Bahai cult, preached a message of religious unity and universal peace from the pulpit of the Protestant Episcopal Church of the Ascension, at Fifth Avenue and Tenth Street, yesterday morning. Following his sermon he stood at the altar and facing the East after the manner of sun worshippers offered a prayer in Persian.

Is it possible! A sun worshipper, for such he is, in a "Christian church" offering a prayer in Persian! What will hundreds of true Christians say to this who are members of this denomination? No doubt this poor, blinded, lost soul will be welcomed by other Evangelical "churches" to offer a prayer in Persian and to give his message of a false peace, a false, satanic unity. There is no question the apostasy is on and develops rapidly. The eyes of the millions of church members, without Christ and without the Gospel are being fast blinded by the god of this age, through his chosen instruments, R. J. Campbell, Abdul Baha and others. Peace and safety, all is well! This is their message. It precedes the sudden judgments of God. How long will God permit the obnoxious thing to go on? How long will He hold back His wrath? Surely it must soon come.

All who love the Lord Jesus Christ and stand for the faith have but one way before them in these dark days. They must separate themselves from the apostate thing and refuse fellowship to that which dishonors Christ and His work. This is the only way.

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Another Warning on Bahaism

The wicked Abdul Baha with his smooth message of unity and peace is making through his increasing followers a rapid progress with the spread of his delusive system. We have sounded the warning for several years. We saw recently a very strong exposure of Bahaism by a Persian missionary of excellent standing. Mr. Peter F. Easton, of Tabriz, has the following to say on this delusion:

"I am firmly convinced that strong utterances should be made to awaken American Christians to the truth of Abdul Baha's propaganda. Bahaism is not Christian, it is not Mohammedan, on the

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contrary it is essentially anti-Christian and anti-Mohammedan and the manner in which men like Dr. Campbell and Archdeacon Wilberforce in England have taken up Abdul Baha simply proves them to be as credulous as the lawyer in a pending case who sent five-pound notes to spirits. I greatly fear that this cult of Bahaism may find fruitful ground in the United States and I am anxious to raise my voice and urge Christians to crush it in its infancy.

"Last September I called on Abdul Baha, the head of the Bahaistic sect in London, to tell me what was the creed, a new gospel or what. I found him a man of great affability and courtesy. He was glad to meet with an Occidental who could talk with him in Tatar Turkish, the language of Azerbeijar, Persia, in which and in the adjoining Caucasus I have been laboring as a missionary since 1873.

"After some introductory conversation I asked him what his message was, had he anything to add to the New Testament teaching of repentance toward God and faith toward our Lord Jesus Christ?

"Instead of answering my question he turned the conversation into another channel. Several times I endeavored to bring it back to the original topic, but beyond certain general statements as to his belief in all the prophets I could get no definite reply. So far, therefore, as an answer to my question was concerned my visit was a failure.

"It is a pantheistic, not a Christian, not even a Mohammedan movement; one of the long series of such movements beginning with the very beginning of Persian history and continuing to the present day, a movement likewise akin to the pantheistic sects of other lands such as Mormons, Spiritists, Theosophists, Christian Scientists, etc. What then is the essential characteristic of Pantheism? It is the doctrine that there is no personal God who creates, governs and controls all things, but only a divine essence out of which all things are evolved, the various orders of the world marking the stages of evolution—first mineral, then plant, animal and finally man.

"Who then in this Behai movement is this head? Is it Abbas Effendi Abdul Baha, the present leader? No, for Abdul Baha means the servant of Baha, the father of the present leader, who died at Acre, Syria, in 1892. The movement is also called, from him, the Bahai movement.

"What sort of man was this Baha? His first prominent role was that of an Absalom. After the death of the Bab, the founder of the movement, in 1850 Baha's half-brother, Suth-i-Ezel, became the head of the sect, holding undisputed and absolute sway over the Bahist Church. Baha, joining him after his flight to Bagdad in 1852 was entrusted by Suth-i-Ezel with the practical direction of

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affairs, a position which Baha used to steal the hearts of his brother's followers.

"When banished to Acre along with some of the followers of Suth-i-Exel, who were sent there by the Turkish Government to watch his movements, every one of these men was assassinated by the followers of Baha. The same is true of almost all the prominent leaders of Exel's movement, who one by one disappeared by foul play on the part of too zealous Behais.

"His next role, that in which he was above all pre-eminent, was that of a blasphemer. These are some of the titles that were applied to him—'Our God El Abha,' 'The Everlasting Father,' 'The Lord of the Vineyard.' One of his followers was allowed to address him with the saying that it was a shame to compare God to him. In short he was a moral and spiritual monster who exalted himself against all that is called God or that is worshipped. To become a Bahai means to put this antichrist in the place of God and Father of Our Lord. That is what the people of Great Britain and the United States are invited to do.

"I hope I have said enough to rouse the Christians of America to a sense of danger in encouraging or tolerating Abdul Baha's propaganda. It strikes at the basis of Christianity."

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The Great Disaster

Under "Current Events" the readers will find a few lessons pointed out in connection with the greatest disaster of the sea, which happened in the annals of history. That the great men of the financial, literary and scientific world should be on that great ship in which they had such perfect confidence is significant. Poor W. T. Stead, editor of the Review of Reviews and manager of the other world's bureau, which receives "spirit messages" also went down. Some time ago, "a spirit" had assured him that he would lose his life in the streets of London. He believed it implicitly, so that he was not afraid of any other risk. And now that "spirit" has been found out to be a "lying spirit" and Mr. Stead in the "other world" has discovered his deadly mistake and knows who these spirits are. *He was on his way to take an active part in the big "Men and Religion Movement" in New York City.* He had been widely advertised as one of the leading speakers. Enough said!

A Letter from Mr. Mauro

We knew that our brother, Mr. Philip Mauro, had taken passage on the "Carpathia," the steamer which rescued the survivors of the ill-fated "Titanic." We wired Mr. Mauro at once to write us an account of the disaster and point out some of the lessons connected with it. We received the following communication from him written on board of the "Carpathia":

DEAR BROTHER GAEBELEIN:

Your telegram just received. We expect to leave again to-morrow. So there would not be time to write an article before departure. Have not had my clothes off since Monday night, and could not *at this moment collect myself sufficiently for writing on this great* and very significant disaster. Wonderful opportunities have been opened for ministry and testimony among the survivors, particularly in the case of two Israelites, prominent business men, one of London and the other of New York. The Lord's hand has been *most clearly manifested* in this affair.

Surely there is already a commotion among the things that can be shaken; and the Lord has begun with the latest and greatest achievement of man—the most conspicuous human production in the world. The fulfilment of Is. II:11-17 is beginning; and there is a solemn lesson in this for all men, whether saints or sinners. How many will give heed to it. Very few, I fear.

In haste, but affectionately,
Yours in Him, who is coming soon to shake
Not the earth only, but the heavens also.

PHILIP MAURO.

We hope to receive an article on this matter from our friend for our next issue.

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Just a Word

This issue finishes Vol. XVIII, and the reader will find a complete index of the past 12 numbers at the end of this June number. With July we begin Volume XIX. We have never been more dependent on our Lord in the publication of this monthly messenger to all His beloved people than we are now. And never before have we found His gracious help more blessed and sufficient. All *need, in spiritual and temporal things,* He has supplied

month after month. We praise Him for all His goodness. We are kept very busy, constantly busy; but we love this work with all our being, because we do it for Him and therefore are happy in it. While it pleases our Lord to use the monthly issues of "Our Hope" in feeding His flock, we too get rich blessings from it. Indeed He feeds us first so that we can pass it on to others.

And thus we hope to continue under Him as long as it pleases Him and He leaves us here. We are grateful for the very large circle of Hope readers, who are our fellow-helpers in prayer. What a comfort it is to us that so many hold us up in prayer and that we pray for each other! The Lord bless you all and keep us through His Grace in the evil days which are upon us. We need not to exhort our friends to help in making "Our Hope" still more known among others and to assist in its circulation. We know all who receive blessing are willing to pass it on to others.

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Meetings and Conferences

The Lord gave much blessing in the ministry of the Word. In Rochester, N. Y., the Lord gave an open door and many people were refreshed by the Truth of God. In Georgia, holding meetings in Savannah, and Augusta, we had His presence with us and He owned His Word. We cannot mention all the places we hope to visit, if it pleases our Lord, but give the dates of some of the larger Conferences.

Bemidji, Minn., situated on that beautiful lake in the Northwoods, will have another Conference beginning July 21-July 28. The speakers are Drs. Ottman, Luccock and the Editor. Excellent accommodations can be obtained at a very small cost. We heartily invited all our friends in the Northwest to come to this pleasant town for the week. Address Pastor S. P. White, of Bemidji, for programs and other information. We hope to visit Winnipeg, Man., immediately after Bemidji and hold another week's meetings there.

The Southwestern Indian Mission Conference meets in Flagstaff, Arizona, Aug. 13-25. Speakers announced are Drs. P. V. Jenness of Denver, A. B. Pritchard of Los Angeles, and A. C. Gaebelein. We expect to be there the first part of the Conference. Address Missionary F. Mitchell, Tolchaco, Ariz., for programs, and Pastor H. Clark, Flagstaff, Ariz., for other informa-

tion. We hope to have something more to say later of the Indian Reservations of the great Southwest and the need of the Gospel there. We pray that this Conference may bring us and others in closer touch with the poor, neglected Indians.

Stony Brook, L. I. Prophetic Conference convenes Aug. 19-25. This place is only 50 miles from New York City, and Dr. Ford C. Ottman, Stamford, Conn., will give additional information. We expect to be there for the last days. Drs. Ottman and George Guille, of Augusta, Ga., will speak daily.

Colorado Springs Conference. (First Presbyterian Church.) Sept. 15-20. Denver, Rocky Mountain Conference, Sept. 22-28. Mr. Ford C. Ottman and the Editor hope to be in both places.

Our readers and friends living in other cities and towns we expect to visit will be notified of the meetings. Let us pray for great blessing.

✣

Sea Cliff

Some have asked about Sea Cliff. We had no liberty to announce a Conference for *this year. Different things are in the way,* and it seemed clear to us and to others that no Conference should be planned for this season. We hope to print in "Our Hope" some of the addresses given in other places.

✣

A Correction

The Pastor of the Second Baptist Church in St. Louis, Mr. W. C. Bitting, has written us that our statements in the April issue were not altogether correct. According to him the infidel Professor from Cornell University did not speak in the Second Baptist Chuch, but only in an educational building which belongs to this Baptist Society. He must have had the permission to do so. It amounts to the same thing. Then Dr. Bitting tells us that he did not apologize for the woman who openly denounced Prof. Schmidt. We wrote Dr. Bitting asking him if he authorizes us to state that he has no sympathy with Prof. Schmidt's denials of the faith, and that he believes in the Revelation and Inspiration of the opening chapters of Genesis, that he believes in the virgin birth, and in the physical resurrection of our Lord. He replied in a curt manner and refused to answer these questions. No further comment is needed.

✣

The Gospel

Read the two articles "Satan's Gospel" and "God's Gospel" or twelve great facts. Would it not be well to publish these two articles together in a pamphlet and scatter

them throughout the professing churches? We owe it to the ever increasing mass of people who drift away from the Truth and listen to that other Gospel, which has the curse of God upon it. We hope to do so, and we know all who read these two articles and enjoy them want to have a hand in it when it comes to send them forth on their mission.

✣

Bible Study Course

The third edition of Mark was recently published. This study pamphlet is giving much help to Sunday school workers, and we hope many more will avail themselves of this cheap lesson help. (10 cents postpaid.) The second edition of Genesis (5000) has also been issued. This edition is printed for Colleges and Seminaries. A number of schools and seminaries *have received them in sufficient numbers* that each student can have one free. Professors who are sound in the faith, and also the faculties of some institutions attend to this distribution. As soon as this edition is disposed of in this way we shall print a third edition. If any of our readers have access to Colleges and can have a number judiciously distributed, we would be glad if they write us at once about it. We expect great and far-reaching results from this work.

We are now at work on Study Pamphlet No. 4, "Exodus." This beautiful book with its great lessons will be treated in the same way as Genesis, and will be of the same size and price. We expect to have it out the latter part of this month. All subscribers to this series of Bible Study Pamphlets will *receive it as soon as issued.*

✣

If all our readers were to send in their subscriptions as soon as due it would save us much labor and hundreds of postage stamps; we could use this necessary expenditure in other directions. Please do it now.

✣

Remember we have no agents going around soliciting subscriptions. We warn again our readers to beware of the "converted Jew" who claims to be an agent. He is a dangerous character. He has deceived many a few years ago when he went by the name of Friedman.

✣

We have not yet been able to move to other quarters, but hope soon to locate some suitable place. We have prayed much about it and see the Lord's hand in keeping us from going to places which seemed open. We shall give due notice of our change of address.

✣

The Masterpiece of God.

An Exposition of the Epistle to the Ephesians.

Chapter I (Continued).

How God planned for, and works in the production of His Masterpiece.

B. The Son of God, the Lord Jesus Christ.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His Grace, which He hath made to abound towards us in all wisdom and intelligence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, for the administration of the fulness of times to lead up all things in the Christ, both which are in heaven, and which are on earth; in Him, in whom also we 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 have trusted beforehand in Christ." Verses 7-12.

These verses put before us the Son of God, what He has done for us in His work and the riches of God's Grace, which abounds in Him towards all who have believed. We discover three things, which are stated here:

a. *Redeemed us through His blood. Verse 7.*

b. *The Revelation in Him of the mystery of His will. Verses 8-10.*

c. *The Inheritance we have obtained in Him. Verse 11.*

And all this is "to the praise of His Glory." Verse 12.

The Beloved One, having been mentioned in Whom we are made accepted, we read at once of Himself. The Son of God came from the Father's bosom to this earth to redeem us, so that God's eternal will might be carried out. Redemption, the taking out of the condition in

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which we are by nature, is a necessity, and that has been forever accomplished by the blood of the Son of God, which He shed on the cross. Three words are translated by redemption, giving us its blessed meaning. *Agorazo*, which means, to buy in the market. It is used in the following passages: 1 Cor. vi:20; 2 Pet. ii:1; Rev. v:9; xiv:3-4. *Exagorazo*, to buy out of the market, used in Gal. iii:13 and iv:5. *Lootruo*, to liberate on the receipt of a ransom, used as a verb and noun in Luke xxi:24 and 28; Romans iii:24; viii:23; 1 Cor. i:30; Eph. i:7, 14; iv:30. It is this last word, which is used here. Through His blood the Son of God has taken us out of the condition in which we are. He paid the price and has set us free. The redemption we have in Him is a settled thing. We know it belongs to us. But it means more than the forgiveness of our sins. The riches of His Grace revealed in redemption through His blood includes all our needs as sinners. The blood has redeemed us, set us free, from all things in which we are by nature. All we have, all we are, all we shall have and shall be is the blessed result of this redemption by blood. We *are* delivered from the wrath to come (1 Thess. i:10), as well as "out of the present evil age" (Gal. i:4). We are delivered from the power of darkness (Col. i:13), yea, "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Tit. ii:14). These things we have, they are ours in Christ while we wait down here for the full "Sonship," the adoption, the redemption of our body (Rom. viii:23). The forgiveness of sins is, so to speak, the foundation, and upon this follow all the other precious gifts which God is enabled to bestow according to the riches of His Grace because His blessed Son shed His blood.

How little all this is enjoyed by those who have believed in Christ. How ignorant the greater part of God's people concerning the riches of His Grace, which He hath made to abound towards us. So many lack the fullest assurance to which every believer is entitled, and

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have but little knowledge of all they have entered upon and they have received, when they trusted in Christ. And it is this knowledge of the riches of His Grace we are told to contemplate and which will be the means of drawing us close to Himself. As we know this and enjoy it we walk in separation from this present evil age, out of which we are redeemed. It will not leave us barren nor unfruitful, but produce in our lives fruit to the Praise of the Glory of His Grace.

The words which follow put before us some blessed and deep truths. Redeemed through His blood, having redemption, the forgiveness of sins, according to the riches of Grace, He hath made known unto us the mystery of His will. God wants His elect, His church, to know the secret things of His will and what He hath purposed in Himself. Therefore He hath made the riches of His Grace abound towards us in all wisdom and intelligence. God has been pleased to make known *in Christ* the mystery of His will. It is the revelation *of the mystery, which was kept secret since the world* began (Rom. xvi:25), so that we know in Christ and through Christ the fulness of His purpose. That mystery of God *is* Christ, in which are hid all the treasures of wisdom and knowledge (Col. ii:3). Christ, who has redeemed us by His blood, was raised from the dead. God "set Him at His own right hand in the Heavenlies" —"He hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Chapter i:21-23). This is the mystery: that Christ risen from the dead, seated at the right hand of God, is the Head and those who believe on Him constitute the church, His body. This body is destined, according to the eternal purpose of God, to share the Glory of the Head. This purpose is still in the future. The administration (or dispensation) of the fulness of times has not yet come. When it comes all things will be headed up in the Christ, both which are in heaven and which are on earth. We must notice it speaks of "*The* Christ,"

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which means Christ, the Head, and the church, His Body. Marvelous Grace which has reached down to us and makes us one with Him, who, in accordance with His Father's will, shares His own Glory and Inheritance with those who are in Him, the Sons of God. "The administration of the fulness of times" will come when He, who occupies now the Father's throne, comes again and receives His own throne. Then all things will be put in subjection under His feet; He will be supreme and the reconciliation of things on earth and things in heaven (*not* things or beings under the earth) will take place. Creation itself, disturbed and so fearfully marred by the fall of man, will be put back into its original condition. The administration of the fulness of times is the age to come, when righteousness will reign as Grace reigns now; the kingdom age, when He has taken His inheritance and reigns as King over the earth. In that day of Glory He will bring His many sons unto Glory (Heb. ii:10), and, more than that, "He shall come to be glorified in His saints, and to be admired in all them that have believed" (2 Thess. i:10). This is the glorious mystery of His will made known unto us who are, through the riches of His Grace, the heirs of God and fellowheirs with Christ.

Of this inheritance we read in the words which follow: "In Him, in whom also we 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 have trusted beforehand in Christ." It is all "in Him," in this precious and deep portion of God's holy Word. A brief review will demonstrate this. We are blessed "in Christ" with every spiritual blessing (verse 3). We are chosen "in Him" before the foundation of the world (verse 4). He hath accepted us "in the Beloved." It is "in Him" we have redemption, and "in Him" we have obtained an inheritance. Apart from Christ there is no blessing, no redemption, no Glory. Rejecting Christ and the price He paid for our redemp-

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tion, His blood, means eternal death, eternal darkness, eternal wrath. It is a solemn fact that apostate Christendom, that Christless Christianity and bloodless Gospel, rejecting God's Son and God's only Gospel, is rushing on towards the judgment of a holy and righteous God.

The inheritance of Christ, which belongs to Him as the glorified Man, we have seen before and He will receive it when the administration of the fulness of time "comes." In Him we have obtained an inheritance; we are called of God to share the inheritance of His Son in the ages to come. It is equally true that we are as redeemed by His blood, His inheritance. How wonderful it all is! We shall see Him as He is and then we *shall be like Him;* transformed into His image that He might be the firstborn among many brethren. We shall possess with Him His inheritance, for we are *joint heirs with Christ.* We shall be with Him wherever He is in Glory, for the body must be where the Head is; *forever with the Lord.* This is the inheritance we have obtained in Him. But what it all means! Only eternity will disclose the unsearchable riches of our Glory in Him and His Glory in us. And it is "to the Praise of His Glory." Before we heard of "the Praise of the Glory of His Grace" (verse 6), which speaks of what He has done for us in raising us from the dunghill of our sin, misery and shame. But "the Praise of His Glory" will be fully manifested in the day of His Glory, when He appears with His saints. This is He spoke in His prayer, "that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me" (John xvii:23). When He appears and leads forth in triumphant splendor His redeemed ones, all reflecting His Glory, then the world will know and He will get "the Praise of His Glory."

Those mentioned here who "trusted beforehand in Christ," are Jews who have entered by faith into this blessed relationship and who possess now something infinitely higher and more glorious than the nation will possess when the Lord Jesus comes to restore His

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earthly people. In fact the "we" in these two verses refers to believing Jews, while the "ye" in the verse which follows means believing Gentiles. Both classes constitute the church, the body of Christ. Into this the second chapter enters more fully.

May it please the Holy Spirit to make these blessed truths concerning our place and our inheritance in Christ more real to us. Our walk depends upon our believing contemplation of all these riches of His Grace. A little time is left us here. May we enter with our hearts more fully in all this and manifest His Grace, the Grace which stooped so low and has lifted so high, in a separated walk and devoted life, till we obtain the inheritance "to the Praise of His Glory."

(To be continued, D. V.)

The Foundation and the Seal.

An Inquiry Concerning 2 Tim. ii:19.

By Philip Mauro.

"Nevertheless the foundation of God standeth sure, having this seal; The Lord knoweth them that are His, and Let everyone that nameth the Name of Christ depart from iniquity."

The following pages set forth briefly the results of an inquiry as to the meaning of the verse quoted above, and particularly as to the meaning of *the words*, "*having this seal*."

According to the reading and punctuation of the A. V. the "seal" of God's foundation appears to consist of the two phrases that follow, namely: (1) "The Lord knoweth them that are His," and (2) "Let every one that nameth the Name of Christ depart from iniquity." 1 Cor. iii:11 clearly identifies the "Foundation of God," declaring that, "Other foundation can no man lay than that is laid, which is Jesus Christ." In view of this and other Scriptures, such as 1 Peter ii:4-6, there is no uncertainty at all as to what is meant by the "foundation of God." Beyond all doubt *Jesus Christ* is "the *Foundation* of God;" and that Foundation stands "sure" or firm, no matter what may happen to those who build thereon, and to their works. There is an obvious reference in this passage to the

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"sure foundation" spoken of in Isaiah xxviii:16, which Scripture is applied to Christ in 1 Peter ii. I am aware that some have questioned whether the "Foundation of God" in 2 Tim. ii:19 is Jesus Christ; but the Scriptures do not speak of any "other foundation" laid by God, or of any other foundation that is "sure." Hence there seems to be no room for doubt on this *point.*

But what is the "seal" which God has put upon that Foundation? It has been supposed that the two succeeding phrases form the two sides of a seal, the first being the God-ward side, and the second the man-ward side. But that explanation does not agree with the definition and purpose of a seal as given in the Scriptures. Indeed, when we keep in mind the purposes for which seals were employed in olden times, as stated in the Bible, it will be found impossible to imagine how those two phrases could constitute, or could answer the purposes of a seal. *The first phrase is a statement of fact* concerning God's knowledge. "The Lord knoweth them that are His." That statement is no more a seal than any of the numerous similar statements, such as: "The Lord knoweth the thoughts of man." "Your Heavenly Father knoweth that ye have need of these things," etc.

The second phrase is an exhortation addressed to those who name the Name of Christ. It is inconceivable that such an exhortation should serve as a seal, and still more so that it could be *God's* seal. The more one attempts to conceive of this *ward of exhortation as serving* the purpose of a seal, the more clearly it will be seen that such could not possibly be.

The difficulty increases when we attempt mentally to combine the *two* phrases into *one device,* and then to conceive of the relation between the combined phrases and God's Foundation that a seal bears to the object sealed thereby.

There is, however, no difficulty at all in understanding the meaning of the two phrases themselves. Nor is it hard to discover their connection with the context. The difficulty arises only when one attempts to make of those two phrases a "seal," and then to connect them as a seal with "the foundation of God." The relation of those two phrases to the context is apparently as follows: Two persons are named in verse 17 (Hymenaeus and Philetus) who are *representatives* of a class of professors of Christianity. Those persons were ostensibly on the foundation, but they were teaching error *concerning the resurrection,* and overthrowing the faith of some. This gives occasion to the Apostle to declare (evidently referring to the words of Moses recorded in Numbers xvi:5) that, "The Lord knoweth them that are His." The destructive teaching of those two men also gives point to the exhortation

which the Apostle addresses to all who name the Name of Christ, namely, that they should depart from iniquity. If the verse be read without the words, "having this seal," there is *no difficulty in understanding it; and the fact that the meaning* of the verse is complete without those words furnishes a further indication that the word "seal" does not refer to the phrases which follow. Therefore, it has seemed desirable to look for another explanation of the words, "having this seal."

The first step, naturally, would be to ascertain what a seal is, and what is its office. This is easily done. A seal is a mark or impression indicating origin or ownership, and it is applied to any object, such as a letter, or a document, or a piece of property which the owner thereof desires to authenticate, accredit, or identify indisputably as his own. A seal was thus used in the Bible-times by persons of high station and authority, such as kings or other rulers. In 1 Ki. xxi:8 we read of Jezebel, "So she wrote letters in Ahab's name, and sealed them with his seal." In Job xxxviii:14 it is written, "It is turned as clay to the seal." In Rev. vii:4-8 we read of the servants of God who were sealed in their foreheads, being thus marked and identified as belonging to God. Those who have received the adoption of sons unto God by Jesus Christ are, when they believed, "sealed with that Holy Spirit of promise" (Eph. 1:13). The seal, then, is the mark of authenticity, and, this being understood, it is manifestly impossible that the two phrases of the verse we are examining could authenticate Jesus Christ as the foundation of God.

Usually the impression constituting the seal was made by means of a stone set in a ring, and engraved in intaglio with the owner's mark, such a ring being known as a "signet" (Gen. xxxviii:18; Jer. xxii:29; Dan. vi:17). With this ring documents were *signed*; hence the name *sign-et*. (See also Esther iii:12.) It should be noted that such a seal or impression has only one side; although it was also not uncommon, in olden times, to attach seals to documents, letters or property, by means of cords or ribbons, in which case the seal might have two impressions, one on each side. It is safe, however, to be governed in such an inquiry as this by what the Scripture itself discloses, and it is of some importance to note that the Scripture nowhere speaks of a two-sided seal.

A seal was also used, in olden times, for the purpose of closing a chamber, house, book or document, in order to prevent the unauthorized opening thereof. Thus it is written: "The vision of all is become unto you as the words of a book that is sealed" (Is. xxix:11); "The words are closed up and sealed until the time of the end" (Dan. xii:9); "Sealing the stone, and setting a watch" (Matt. xxvii:66). It is obvious, however,

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that the "Foundation of God" does not have a seal in this sense, but in the sense of something that proves or authenticates it as being truly God's.

It is evident that a seal, in order to serve its intended purpose, must be *so completely identified with its owner as to be distinctly recognized.* The seal must plainly declare its owner, so that it may command the respect due to him. Unless the seal *unmistakably proves* that the object to which it is applied belongs to the owner thereof, it would be worthless. Therefore, God's seal must be something which proves conclusively to all who see it that the object sealed thereby is truly God's. It must be a mark which *none but* God could place upon the thing sealed. It follows that the seal or authenticating mark of the Foundation of God, must be something which proves and attests beyond controversy that the Foundation is that of God and of none other. Tested by this requirement, it is clear that the two concluding clauses of verse 19 could not possibly serve as a seal to God's Foundation "which is Jesus Christ."

There can be, we say, no doubt at all that Jesus Christ is God's Foundation, upon which God's house is built. The New Testament Scriptures prove that He is the subject of the words of the prophecy of Isaiah: "Therefore, thus saith the Lord God, Behold I lay in Zion for a *foundation* a stone, a tried stone, a precious corner stone, a *sure foundation.*" That Scripture was evidently in the mind of the Apostle in saying that, notwithstanding the defection of Hymenaeus and Philetus, the "foundation" standeth "sure." The same prophecy is quoted by Paul, in Rom. ix:33, and by Peter, in 1 Pet. ii:6. Those who believe on Him are, according to Peter, "living stones," "built up a spiritual house." This agrees with what is said by the Apostle Paul in 1 Cor. iii: "Ye are *God's building;*" after which he goes on to say that he (Paul), as a wise masterbuilder, had "*laid the foundation.* . . . For *other foundation* can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii:9-11).

The word "Foundation," in the foregoing Scriptures, embraces not only the *Person* of the Son of God, but also that mighty *work* of His, upon which the Salvation of God is based. It includes all that is signified by the Names "Jesus" and "Christ." As "Jesus," He is the Divine Saviour, Who saves His people from their sins by bearing them Himself; and as "Christ," He is God's Anointed One, set apart for the offices of Prophet, Priest and King, in Whom all the purposes of God have their complete fulfilment.

"Jesus Christ," therefore, is God's "sure Foundation." What, then, is the seal thereof? What is it that authenticates, ac-

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credits, or proves Him, Who was the Son of Man, to be truly God's Foundation (for He said, speaking of Himself as "*Son of Man*," that "Him hath God the Father *sealed*")? Surely, the seal which accredits and authenticates the Man Jesus Christ, and His work on the Cross, as God's Foundation, is the *Resurrection*. The resurrection of that Man was God's answer to the seal of the Roman authority that was placed upon His tomb. The power of Rome sealed Him into the region of death. The seal of human authority was placed on the "great stone" that closed His tomb. But the power of God raised Him into life; and God's seal was thus placed upon Him as a "living Stone" laid in Zion for the "sure foundation" of God's house.

The Resurrection was the great subject of the apostolic preaching and testimony, given in the power of the Holy Spirit. The substance of their preaching is many times stated in the Acts of the Apostles in such words as these: "This Jesus hath God raised up, whereof we all are witnesses;" "whom God hath raised from the dead; whereof we are witnesses." "They taught the people and preached through Jesus the resurrection from the dead;" "and with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts ii:32; iii:15; iv:10, 33). In particular the Apostle Paul "laid the Foundation of God" by preaching everywhere to Jew and Gentile: "*Jesus and the resurrection*" (Acts xvii:18). He preached "Jesus," the Foundation of God, and "the Resurrection," the Seal thereof. The first recorded sermon by Paul contains the announcement of "the glad tidings,"—namely, that God hath fulfilled to us the promise made to the fathers, "in that He hath raised up Jesus again, as it is also written in the Second Psalm, Thou art My Son, this day have I begotten Thee" (Acts xiii:32, 33). This is an important passage for the purpose of our inquiry. We recall Peter's confession, in Matthew xvi: "Thou art the Christ, the Son of the living God." Upon hearing this confession, Christ made known to His disciples that He Himself, in His character of *Son of God*, was the Rock on which He would build His church. And now, through the Apostle Paul, in the passage last quoted above, we learn that Christ was authenticated as *Son of God by the resurrection*, the words of the Second Psalm being quoted in proof thereof. Thus the resurrection is declared to be the seal of the Father, authenticating Jesus Christ as the Son of God.

Furthermore, immediately following the Lord's announcement of Himself as the Rock on which He would build His Church, it is written, "*From that time forth* began Jesus to show unto His disciples how that He must go to Jerusalem and suffer many things, and be killed, *and be raised again the third day*"

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(Matt. xvi:20, 22). Thus the Lord Himself pointed to the resurrection as the seal of His Person and work as the Christ, the Son of the living God.

To the same effect are the words of Rom. i:3, 4: "Jesus Christ our Lord, . . . declared the Son of God . . . by the resurrection of the dead." The word translated "declared" is literally "marked out." Jesus Christ was "marked out the Son of God in power by *resurrection* of the dead." The idea conveyed by this passage is that He was proved to be, or authenticated as Son of God, by the resurrection. The "resurrection of the dead" in this passage is not Christ's own resurrection, but the resurrection of others, for the word "dead" is in the plural, signifying dead persons. It is His own power to raise the dead this in view. The resurrection is a comprehensive subject, embracing all who are to be raised by Him. This thought is expressed in His words, "I am the Resurrection." It was as to this that Hymenaeus and Philetus had erred.

Other Scriptures confirm the idea that the resurrection is the seal of God's Foundation. Thus, in Luke xxiv, after His resurrection, the Lord opened the understanding of His disciples, and said: "Thus it is written, and thus it behooved the Christ to suffer, and to *rise again from the dead the third day.*" In other words, His rising from the dead the third day authenticated Him as "the Christ" of the Old Testament Scriptures (Luke xxiv:44-46). Likewise, in Acts xvii, it is recorded that Paul, according to His custom, preached, opening (the Scriptures) and alleging that "*the Christ* must needs have suffered *and risen again from the dead*, and that *this Jesus* Whom I preach unto you *is the Christ.*" His resurrection was thus the seal authenticating Him as "the Christ."

Furthermore, it is a matter of considerable weight, for the purpose of our inquiry, that the building of the house of God on this Foundation did not begin until after the resurrection of the Lord Jesus from the dead. When, however, God's "elect Foundation" had been fully attested and authenticated by the Seal of the resurrection, *then* the work of the building was ready to begin, and it did thereupon begin, and has ever since been in course of construction for an habitation of *God* by the Spirit (Eph. ii:20-22).

Again, in the chapter already twice quoted (Acts xvii), where it is stated that Paul, while at Athens, preached Jesus and the resurrection (verse 18), we find further pertinent and clear evidence in verse 31, where it is declared that God "hath appointed a day in the which He will judge the world in righteousness by that Man *Whom He hath ordained*, whereof He hath given *assurance* (lit. *proof*) unto all men in that He hath *raised*

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Him from the dead." The idea conveyed by this passage is that the resurrection is the "assurance" or seal (i. e., the authentic and incontestible *proof*) that Jesus Christ is the Man ordained of God *for* the fulfilment of all His purpose with *reference to the world (habitable earth).*

Having thus identified God's Foundation, which is authenticated to us by the Seal of the Resurrection, it only remains to ascertain whether this explanation fits 2 Timothy ii. If we find that it serves as a key to unlock the meaning thereof, we may safely accept the explanation as the true one. This test may be quickly made. It is evident that the prominent subject of 2 Tim. ii is that which is stated in verse 8, viz.: "Remember that *Jesus Christ* of the seed of David was *raised from the dead* according to my Gospel." This is the very substance of the Gospel. *The Resurrection is the fundamental fact of Christianity.* If that be gone, all is gone; our faith is vain and we are yet in our sins. If the resurrection be done away then God's seal is destroyed; and the destruction of that seal is the great object of God's enemy. The aged Apostle, on the eve of his death, perceiving the departure of many professing Christians from the faith of the Gospel, urges Timothy to remember Jesus and the Resurrection, the Foundation of God and its attesting Seal. In the more literal rendering of the Am. R. V., the verse reads thus: "Remember Jesus Christ *risen from the dead.*" *Notwithstanding that a number of verses* intervene between verse 8 and verse 19, we conclude that verse 19 refers back to verse 8, because the subject of that verse is the subject of the entire passage, and the importance of that subject is such as to justify the space given to it in this last message of the Apostle, which has special reference to these last days. All who admit that Jesus Christ is the Foundation of God, will agree with us that verse 19 does certainly refer to verse 8, so far, at least, as concerns the "foundation." If so, we have sufficient warrant for concluding that it refers to *that verse for the "seal" also, particularly in view of the fact* that the Resurrection, by attesting Jesus Christ as the true Foundation Stone, answers appropriately as the seal of God to His Person and work; whereas nothing else can be found in the chapter which answers, in any particular, as a seal to the foundation of God. If verse 19 followed close after verse 8, it would be very evident that the foundation and the seal were respectively "Jesus Christ," and "raised from the dead." And this should be no less evident when it is observed that the subject of verse 8 is carried on through all the intermediate verses to *the 19th. Paul exhorts Timothy to keep in mind Jesus and the* Resurrection, which, he says, is "my gospel." It is the very essence of that to which he had given his life and strength.

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For this gospel he suffers, enduring all things for the elect's sake, in order that they *may obtain the salvation that is in Christ Jesus* (verse 10), which salvation can be had only through hearing and believing the gospel. He is willing to suffer and die for that gospel, because, if we die together with Christ we shall also live with Him, and if we suffer we shall also reign with Him (verses 11-13).

"*These things*" (still keeping in view the same subject), Timothy is exhorted not only to remember himself, but also to bring to the remembrance of others, charging them before the Lord not to dispute about words to no profit and to the subversion of those who hear the disputes (verse 14). He is to be diligent to be approved unto God, rightly dividing (or holding a right course in) the Word of Truth (verse 15). The Word of Truth is specially the truth of verse 8, which is the essence of all truth. By contrast the "word" of the opposers of the truth spreads as an ulcer (verse 17). But, continues the Apostle, some "concerning *the truth* have erred," asserting that the *resurrection* is past already, and thus overthrow *the faith* of some. The error of Hymenaeus and Philetus had to do, therefore, with the subject of the resurrection. This brings us to the end of verse 18; so we see that the subject of verse 8 is carried along as the main subject of the entire passage down to the 19th verse. It is not said that those men *denied* the truth (the resurrection of Jesus Christ and of those that are Christ's at His coming), but that they erred concerning it, or in a matter pertaining to it, the particular point of error being in regard to the time, and hence the character of the resurrection. Evidently they made it wholly a spiritual affair. And now the Apostle closes the passage by bringing prominently into view, at the end thereof, the subject announced at the beginning, saying that, although the *faith of some men* has been overthrown, the *foundation of God* nevertheless standeth firm; and that although some have indeed erred concerning "the truth" of the resurrection, nevertheless God's foundation has this as the incontestible seal of its authenticity.

In view of this explanation, we suggest that a full stop should be placed after the word "seal." No other change in the reading of the passage is required in order to bring it into harmony with what is herein suggested as the true significance thereof. The relation of the last two clauses of verse 19 with the main subject of the context has already been pointed. There is an obvious connection between those clauses and what follows, namely, the allusion to a great house with its vessels to honor and vessels to dishonor.

The arguments of the foregoing pages may be briefly summarized as follows:

First. We find from Scriptures other than 2 Tim. ii, that

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Jesus Christ, the Son of the Living God, is the one and only Foundation, the "sure Foundation," upon which God builds; and that it was by raising Him from the dead that God attested or accredited Jesus Christ as the Man of His purpose. Thereby He was "marked out" as Son of God (literal rendering of Rom. i:4). Thus the resurrection is proved to be (without reference at all to 2 Tim. ii), the seal which God put upon the Man Jesus Christ and His work.

Second. We find that "Jesus Christ raised from the dead" (which is the essence of what Paul calls "my gospel"), is the subject of the entire passage in which 2 Tim. ii:19 occurs.

From these premises the conclusion is inevitable (as it seems to us) that "Jesus and the Resurrection" are what the Apostle designates by the words "Foundation" and "Seal," in that verse.

It will be observed that the word "[illegible]" occurs in verse 18, so that it may readily be taken as the grammatical antecedent of the relative pronoun "[illegible]" in verse 19. And although it is specially concerning the resurrection of the saints rather than concerning the individual resurrection of the Lord Jesus that Hymenaeus and Philetus erred, nevertheless it was the fundamental truth of the resurrection that was involved, including that of the members of Christ's body. In the Lord's words, "I am the Resurrection," the whole comprehensive truth was declared; and we may properly regard *the resurrection* in its entirety as being the seal which God puts upon the Person and work of Jesus Christ. The denial of the *physical* resurrection of the saints would involve the denial of the physical resurrection of Christ also; and thus the whole "truth" would be involved. The "Foundation of God" is an everlasting Foundation, and it will have "*the Resurrection*" as its everlasting seal.

The matter discussed in these pages is one of capital importance at the present time because of the attitude of many leaders of Christendom, teachers and theologians towards the Resurrection. Hymenaeus and Philetus have many followers in this day, men who deny the physical resurrection of the Lord Jesus, and who explain away the Scriptures that witness thereto, and that foretell the physical resurrection of the saints. All this was foreseen by the Spirit of God Who, in this Epistle, speaks of the conditions that should exist "in the last days." It is highly appropriate, therefore, that a special warning should be addressed to the Timothys of these last days, charging them to remember the substance of Paul's glad tidings, Jesus Christ, God's Sure Foundation, and the Resurrection, the Seal whereby He has been attested, and whereby God has given assurance to all that He is the Man by Whom the world is to be judged in righteousness.

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Lord, What Wilt Thou Have Me to Do?

My Master and Lord!
I long to do some work, some work for Thee,
I long to bring some lowly gift of love
For all Thy love to me!

The harvest fields are white—
Send me to gather there some scattered ears;
I have no sickle bright; but I can glean,
And bind them in with tears.

I would not choose my work;
The field is Thine, my Father and my Guide:
Send Thou me forth; oh, send me where Thou wilt,
So Thou be glorified!

I need Thy strength, O Lord;
I need the quiet heart, the subject will;
I need the patient faith that makes no haste,
The love that follows still.

And if Thou wilt not send,
Then take my will and bend it to Thine own,
Till, in the peace no restless thought can break,
I wait with Thee alone.

It is not hard to wait—
To lean my weariness on Thee for rest;
To feel, in suffering or in service still
My Father's choice is best.

I said, "It is not hard;"
And yet—and yet—Father, forgive Thy child,
And through my soul's deep tumult let me hear
Thy whisper low and mild.

The darkness is not light,
The "chastening is not joy;" this is Thy word,
O Saviour, one with us in tears and pain,
Our Jesus and our Lord.

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Yet choose Thou still for me
The harvest toil, amid the noonday heat,
Where I may gather fruit and shall not die,
And lay it at Thy feet;

Or the slow silent hours,
When I must wait, and suffer, and be still,
And in the patience which I learn from Thee
Accept Thy *perfect* will.

—*Selected.*

Satan's Gospel.

BY ARTHUR PINK *

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv:12).

It may be a subject of surprise to some people to learn that Satan has a Gospel, yet such would be the case were they familiar with the Satan of Scripture. Unfortunately for themselves the great majority to-day are not acquainted with the *delineation of the Devil which God's Word supplies.* They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—that absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles, in "Faust," "I am the spirit of Negation," is the popular definition of the Devil to-day. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell Devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the Devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those

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whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal Devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom the truth and value of which, in relation to humanity, the Devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal Devil. It furnishes us with a full length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the Originator and Source of all evil in the Universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the Devil (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, the Lord rebuke thee" (Jude 9). His dominion is so great and his impunity so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer but upon a subsequent occasion acknowledged him to be the *Prince of this world.*

Moreover, the Word of God not only describes at length the person and power of the Devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the Work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has sought to destroy the Work of our Lord Jesus Christ. First by way of anticipation and secondly by a method of imitation. When Jehovah declared to the serpent that the woman's seed should bruise his head, it was not long before that old serpent, the Devil, tried to *frustrate* the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to *destroy the woman's Seed.* Later on, when God declared to Abram that "in him should all the families of the earth

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be blessed," or, as the Holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as one, And to thy seed, which is Christ" (Gal. 3:16). When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the purposes of God and destroy the channel through which that seed was to come by inciting Pharoah to issue a command that the male children of the Hebrew women should be destroyed (Ex. 1:16). When at a still later date God made known the fact to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the Temptation), Satan tried to make Him throw Himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes sleep in the bow of the boat, the Prince of the Power of the Air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the Devil was foiled.

Other instances could be cited in which the Devil sought to prevent our Lord offering Himself as a Sacrifice for sin. Perhaps the supreme occasion was while He was upon the cross itself. Weakened by His sufferings, tortured by His merciless enemies, hanging helpless between earth and heaven Satan challenged Him to demonstrate His Deity by descending from the Cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross" (Matt. xxvii:40). But glory to His blessed Name He never faltered, He patiently and majestically bore His sufferings in silence until He cried in triumph, "It is finished," and surrendered His spirit into the hands of the Father. But the Devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman

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soldiers. Ah Satan! If thou canst only succeed in keeping in the tomb that Body, thou hast triumphed. But no, again thou art defeated. The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave He rose, with a mighty triumph o'er His foe—Hallelujah, Christ arose." And to-day He lives and is alive for evermore!

Having been thwarted and defeated at every point, having failed to prevent the Incarnation of our blessed Lord, having failed to prevent Him offering Himself as a Sacrifice for sin, having failed to keep His body in the confines of death, it behooves us to inquire, has Satan given up in despair, has he ceased in his efforts to destroy the Work of Christ, has he changed in his attitude toward the Son of God, or, is he still perpetuating his hellish deeds. Is he still seeking to annul the effects of Christ's Work, is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the Parable of the Tares our Lord has exposed Satan's methods during the time of His absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his Tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen, that the Tares, though resembling the Wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as formerly, Satan sought to destroy the Work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the Death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a Gospel. And, in the nature of the case, it must be a Gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his Gospel, but, with the Spirit's aid, to expose it.

The Gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great Brotherhood. It does not seek to drag down and degrade the natural man but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable

and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the Gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all enjoyed (perhaps unconsciously) in proclaiming this Gospel of Satan—justification by works. The pledge card is substituted for Christ, social purity, rather than individual regeneration, is the idol of the hour, the cultivation of the flesh is considered more practical than the "birth" of the Spirit, while universal peace is looked for without the interposition of the Prince of Peace.

The Apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith but have turned aside from the Truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimise it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that He is too loving to destroy His own children and too merciful to send one of His own creatures to eternal damnation. Instead of preaching that "without shedding of Blood there is no remission," they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x:3). "For such are false apostles, deceitful workers, transforming themselves (imitating) into the apostles

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of Christ. And no marvel; for Satan himself is transformed into an Angel of Light. Therefore it is no great thing (not to be wondered at) if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. xi:13-15).

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and *present His way of salvation, we also have to remember* and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to, and have very little possibility of learning the Truth for themselves. The family altar where a portion of God's Word was wont to be read daily, is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and it is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves *are left at the mercy of those whom they pay to search* for them—those who betray their trust by studying economic and social problems instead of the Scriptures of Truth.

In the Scripture which we have taken for the basis of these remarks the Gospel of Satan—the Devil's Delusion—is described as "a way which seemeth right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much *the absolute denial as the perversion of the truth. Hence* half a lie is always more dangerous in its effects than the total denial of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God—he takes His existence for granted and then gives a false description of His character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children *of God by faith in Christ Jesus*" (*Gal. iii:26*). He *declares that* God could never send any member of the human family to hell, when God Himself has told us that "Whosoever was not found written in the book of life was cast into the Lake of Fire" (Rev. xx:15). Again, Satan would not make such a flagrant blunder as to ignore the central figure of human history, namely, the Lord Jesus Christ. Instead, he is acknowledged

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to be the most perfect person who ever lived. Attention is drawn to His deeds of compassion and acts of mercy, the beauty of His character and the tenderness of His teaching. His life is eulogized but His Death is ignored, the all-important atoning work upon the cross is never mentioned. It is a bloodless Gospel, and a crossless Christ at J, in regard to His Person, He is merely considered as the Ideal Man.

In 2 Cor. iv we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our Gospel be hid, it is hid to those that are lost. In whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the Gospel of Christ in presenting his own version of the Truth. Appropriately is he designated "the Devil and Satan which deceiveth the whole world" (Rev. xii:9). In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every phase of philosophic speculation. Atheists, Pantheists, Unitarians, and all other Sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It has been said with considerable truth that, "the way to Hell is paved with good intentions." There will be many in the Lake of Fire who commenced life with good intentions, honest resolutions and exalted ideals. Those who were just in their dealings, fair in their transactions and charitable in all their ways. Men who prided themselves upon their integrity but tried to justify themselves before God by their own righteousness. Men who were moral, merciful and magnanimous, but who never saw themselves as guilty, lost, hell-deserving sinners needing a Saviour. Such is the Way that "seemeth right." Such is the Way that commends itself to the reason and recommends itself to millions of deluded ones today. The Devil's Delusion is: that we can be saved by our own works, and justified by our own deeds. Whereas God tells us: "By grace are ye saved through faith, . . . not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to His mercy He saved us."

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain

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expressions and phrases he used the writer was not satisfied in his own heart that his friend was really a "born again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the plan of Salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Saviour for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years, confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal" but not the Christ of the Cross. He had been trying to know Christ as the "Truth" before he knew Him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of His Person, and who think that that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in Him! They believe with the head that such a Person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this Person died to save them from their sins. A merely intellectual assent to the reality of Christ's Person and which goes no further is another phase of the Way "which seemeth right unto a man," but which the end thereof "are the ways of death!"

Lack of space prevents us doing more than just pointing out, other ends of this Way which "seemeth right." Those who are trusting in an outward form of godliness, those who are religious because it is considered a mark of respectibility, those who attend the House of God because it is fashionable to do so, and those who join some Church because they imagine that such a step will enable them to become Christians, all *such are in the Way which ends in death—death spiritual and* eternal.

And now, my reader, where do you stand? Are you in the Way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ, are you relying upon your

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own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendances at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to Heaven, can deliver you from the everlasting torments of Hell. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither [illegible] nor a reward but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept His Son.

One other word in closing. In the seventh chapter of Matthew there are two Scriptures which give us the numerical results of Satan's Gospel, which give our Lord's estimate of it. First, in verses 13 and 14, "Enter ye in at the strait gate. For, wide is the gate and broad is the Way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the Way, which leadeth unto life and few there be that find it." Second, in verses 22 and 23, "Many will say to Me in that day Lord, Lord, have we not prophesied (preached) in Thy Name? and in Thy Name have cast out demons? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity." Yes, beloved, it is possible for a man to work in the Name of Christ, and even to preach in His name, and though the world knows him and the Church knows him, yet to be unknown to Christ, because he was never one of His sheep. How necessary it is, then, to find out where we stand, to inquire whether we have a "thus saith the Lord" for our hope, to see whether we have an "it is written" to rest our faith upon. Not whether it "seemeth right," but whether it accords with the Word of God, whether it is depending upon the finished work of Christ. May the Spirit of God search our hearts and direct our faith to the Lamb of God which taketh away the sin of the world.

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God's Gospel.

or Twelve Great Facts.

By James H. Brookes, D. D.

I.—Man's State by Nature.

(1). "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."——— Gen. vi:5.

(2). "Behold I was shapen in iniquity, and in sin did my mother conceive me."— Ps. li:5.

(3). "The heart is deceitful above all things, and desperately wicked: who can know it." ——— Jer. xvii:9.

(4). "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."— Mark vii:21, 22.

(5). "That which is born of the flesh is *flesh*." ——— *John iii:6.*

(6). "The carnal mind (or rather, the mind of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can he."——— Rom. viii:7.

(7). "And you hath he quickened who were dead in trespasses and sins—and were by nature the children of wrath even as others." ——— Eph. ii:1, 3.

II.—Man's State by Practice.

(1). "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."——— Ps. xiv:3.

(2). "There is not a just man upon earth, that doeth good, and sinneth not." Ec. vii.20.

(3). "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." ——— Isa. lxiv:6.

(4). "There is *none* righteous, no, not one."— Rom. iii:10.

(5). "There is no difference; for all have sinned, and come short of the glory of

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God." ——— Rom. iii:22, 23.

(6). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v:12.

(7). "If we say that we have no sin, we deceive ourselves, and the truth is not in us;—If we say that we have not sinned, we make Him a liar." ——— 1 John i:8, 10

III.—There Must Be a Change.

(1). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." ——— Matt. xviii:3.

(2). "Except ye repent, ye shall all likewise perish." ——— ——— Luke xiii:3.

(3). "Except a man be born again (or from above), he can not see the kingdom of God." ——— John iii:3.

(4). "The wages of sin is death." ——— Rom. vi:23.

(5). "Cursed is every one that continueth not in all things which are written in the book of the law to do them." ——— Gal. iii:10.

(6). "Sin, when it is finished, bringeth forth death." ——— James i:15.

(7). "He that committeth sin is of the devil." 1 John iii:8.

IV.—God's Thoughts of Man.

(1). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." ——— Ezek. xxxiii:11.

(2). "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." ——— John iii:16.

(3). "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." ——— ——— Rom. v:8.

(4). "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." ——— 1 Tim. ii:3, 4.

(5). "The grace of God that bringeth salvation hath appeared to all men." ——— Tit. ii:11.

(6). "The Lord—is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. iii:9.

(7). "Herein is love, not that we loved God,

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but that He loved us, and sent His Son to be the propitiation for our sins." ——— 1 John iv:10.

V.—Christ's Work for Man.

(1). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." ——— Isa. liii:5.

(2). "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." ——— Matt. xx:28.

(3). "When we were yet without strength, in due time Christ died for the ungodly." ——— Rom. v:7.

(4). "Christ died for our sins according to the Scriptures." ——— 1 Cor. xv:33.

(5). "He hath made Him to be sin for us who knew no sin: that we might be made the righteousness of God in Him." 2 Cor. v:21.

(6). "Christ hath redeemed us from the curse of the law, being made a curse for us." ——— Gal. iii:13.

(7). "Who His own self bare our sins in His own body on the tree." ——— 1 Pet. ii:24.

VI.—Value of Christ's Blood.

(1). "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." ——— Ex. xii:13.

(2). "It is the blood that maketh an atonement for the soul." ——— Lev. xvii:11.

(3). "This is my blood of the new testament, which is shed for many for the remission of sins." ——— Matt. xxvi:28.

(4). "In whom we have redemption through His blood." ——— Eph. i:7.

(5). "Ye were not redeemed with corruptible things—but with the precious blood of Christ." ——— 1 Pet. i:18, 19.

(6). "The blood of Jesus Christ His Son cleanseth us from all sin." ——— 1 John i:7.

(7). "Thou wast slain, and hast redeemed us to God by thy blood." ——— Rev. v:9.

VII.—Christ's Invitations to Sinners.

(1). "Come unto me, all ye that labor and and are heavy laden, and I will give you

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rest." ——— Matt. xi:28.
(2). "Come, for all things are now ready." Luke xiv:17.
(3). "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.
(4). "If any man thirst, let him come unto me, and drink." ——— John vii:37.
(5). "I am the door: by me, if any man enter in, he shall be saved." ——— John x:9.
(6). "I will give unto him that is athirst of the fountain of the water of life freely." Rev. xxi:6.
(7). "Whosoever will, let him take the water of life freely." ——— Rev. xxii:17.

VIII.—What Christ is able to do.

(1). "He is able also to save them to the uttermost that come unto God by Him." Heb. vii:25.
(2). "He is able to succor them that are tempted." ——— Heb. ii:18.
(3). "He is able to keep that which I have committed unto Him against that day." 2 Tim. i:12.
(4). "Being fully persuaded that, what He had promised, He was able also to perform." ——— Rom. iv:21.
(5). "He is able to make all grace abound toward you." ——— 2 Cor. ix:8.
(6). "He is able to do exceeding abundantly above all that we ask or think." ——— Eph. iii:20.
(7). He is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy." ——— Jude 24.

IX.—How to be Saved.

(1). "He that believeth on Him is not condemned." ——— John iii:18.
(2). "He that believeth on the Son hath everlasting life." ——— John iii:36.
(3). "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." ——— Acts x:43.
(4). "By Him all that believe are justified from all things." ——— Acts xiii:39.
(5). "Believe on the Lord Jesus Christ, and thou shalt be saved." ——— Acts xvi:31.
(6). "To him that worketh not, but believeth

on Him that justifieth the ungodly, his faith is counted for righteousness."—— Rom. iv:5.

(7). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."— Rom. x:9.

X.—How to be Lost Forever.

(1). "He that believeth not shall be damned." ———— Mark xvi:16.

(2). "He that believeth *not is condemned* already, because he hath not believed in the name of the only begotten Son of God." ———— John iii:18.

(3). "He that believeth not the Son shall not see life; but the wrath of God abideth on him." ———— John iii:36.

(4). "Ye will not come to me, that ye might have life." ———— John v:40.

(5). "If ye believe not that I AM, ye shall die in your sins."———— John viii:24.

(6). "In flaming fire taking vengeance on them *that know not God, and that obey* not the gospel of our Lord Jesus Christ." ———— 2 Thess. i:8.

(7). "How shall we escape, if we neglect so great salvation." ———— Heb. ii:3.

XI.—How we may Know we are Saved.

(1). "He that heareth My word and believeth on Him that sent me HATH everlasting life, and shall not come into condemnation (judgment); but is PASSED from death unto life."———— John v:24.

(2). "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life." John vi:47.

(3). "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have *everlasting life; and I will raise him up* at the last day." ———— John vi:40.

(4). "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."———— John x:28.

(5). "Hereby we *know* that He abideth in us, by the Spirit which He hath given us." ———— 1 John iii:24.

(6). "And we have known and believed the love that God hath to us." ——— 1 John iv:16.
(7). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." ——— 1 John v:13.

XII.—No Time to be Lost.

(1). "My Spirit shall not always strive with man." ——— Gen. vi:3.
(2). "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. xxvii:1.
(3). "If we tarry till the morning light, some mischief will come upon us." ——— 2 Kings vii:9.
(4). "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." ——— Matt. xxiv:44.
(5). "Behold, now is the accepted time; behold, now is the day of salvation." — 2 Cor. vi:2.
(6). "As the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts." ——— Heb. iii:7, 8.
(7). "The time is at hand." ——— Rev. xxii:10.

Current Events and Signs of the Times
In the Light of the Word of God.

The Solemn Lessons of a Great Disaster. The most magnificent steamship ever built, the Titanic, collided during a clear night with an iceberg and sunk in a few hours. Over 1,500 human beings lost their lives and were swept suddenly into eternity. Among the passengers were some of the wealthiest men of the world, as well as others well known in the sphere of literature, art and science. Perhaps never before a ship sailed the ocean which carried such prominent men, lesders of society and the financial world. Their baggage contained millions of dollars worth

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of precious stones, pearls and other treasures. A few hours only and this proud monarch of the ocean found a grave and resting place some 12,000 feet below the water level. Many of the great men perished with all their wealth. But a few of their bodies were recovered. It was on a Sunday night when the Titanic, going at a high speed, hurled itself against an immense wall of ice. Different witnesses declared that it was a night of merry-making. A ball was going on and the band played at its best, while others were engaged in card-playing. Even when the crash came few realized the danger. The officers for a time laughed down the idea that the ship could sink. And then the horrible scenes which followed and the deathwail of the hundreds which went into the watery grave. But there is no need to describe the details of this greatest sea disaster of the world. Our friends are sufficiently familiar with it from the reports of the daily papers. We turn our attention to a few of the *lessons this terrible event teaches.*

We are convinced that our God has given a solemn warning to this age in the sinking of the Titanic. We feel that this dreadful disaster was permitted by our Lord for a wise and great purpose. The age, which is soon to close is "Man's Day." It is the age of boasting and the age of defiance of God and His laws as the Creator. As all intelligent readers of the Word of God know, the god of this age is "Satan" (2 Cor. iv:4); and he blinds the eyes of them that believe not. His object is to make men believe that this age is constantly improving, getting better and will thus go on indefinitely. God's Word declares that it is an evil age, an age of unrighteousness and that its end will come suddenly in great and mighty judgments of God. Satan, as the god of this age, has used the progress, inventions and achievements of late years to back up his lies. He uses the supposed fireproof skyscrapers, earthquakeproof buildings, unsinkable ships, wireless telegraphy and other things to blind the world to the real conditions of things in this age and lulls thereby the great mass of people into a false security. And now one of the greatest achievements of this age, a great swimming palace of immense size, filled with all

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the luxurious appointments to satisfy the lusts of the flesh and the eye, a marvellous structure in which a thousand modern day inventions were united, an "unsinkable ship," is wiped out of existence on its maiden trip! Surely God has spoken. God, so to speak, calls a halt to this age in its mad race for progress and improvement. The warning is a solemn one. Man's boasted progress cannot keep back disaster and judgment. That in a night, clear and calm, such a catastrophe should have happened is more than striking. It is a warning that still greater disasters will come. God has written it in His Word that judgments will be visited upon this age, when it has reached its heights, judgments such as the world has never known before. The sinking of the Titanic is God's warning that He is not mocked and that He will deal soon in judgment with this age. If one looks at downtown New York and sees upon this narrow strip of land the great awe-inspiring structures, perhaps greater than the tower of Babylon ever was, one thinks what an awful catastrophe if some day an earthquake should shake this island. Who knows but that may be the next to humble man with his proud achievements.

The false security of the passengers and the absolute trust in the unsinkable ship gives us another solemn lesson. All reports said that there was no alarm when the collision occurred, officers and stewards allayed the fears of the passengers. The wireless operators joked about sending out the extreme danger signals calling for help. Even when the lifeboats were commanded to be in readiness and to be launched, only a few women went into the first one. And when the danger became more apparent men could stand about and believe in the absolute safety of the ship and trusted in the statement, "She cannot sink." Then *suddenly* the great ocean liner plunged forward and the poor souls hoping against hope were swept away by the seas or sunk into the terrible depths with the doomed vessel. Then what happened? Let an eyewitness give us the story.

"Then there happened the most terrible thing. I do not believe, as long as I live, that I shall ever be able to get out of my ears, my mind and my heart, the terrible cries of the sixteen hundred doomed souls which floated to us across the water.

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"For an hour, through the darkness of the night, we heard them, the pitiful heartrending wailings of those dying in the water, for whom there was to be no help on earth. Then gradually one by one they died down, and we heard them no more.

"It was sad, sad, and we could do nothing for them. The cold, a bitter, numbing cold, which palsied nerves and muscles alike, had done its work and the sea had claimed those who had no right to die. I am told that one or two bodies were seen in the water afterward of persons frozen, and doubled stiffly by the awful cold."

In reading all this how one is reminded of that which is yet to come. "For when they shall say Peace and Safety, then sudden destruction cometh upon them." (1 Thessal. v:3). This disaster may be looked upon as a little sample of what is coming for this world with its mass of nominal Christians, unsaved and pleasure-seeking. Peace and Safety! This is the delusion Satan tries to strengthen, and he does it not alone by using the great achievements of the age but also by such lying "isms" like Christian Science, the New Theology, Bahaism and others. Peace and Safety—then sudden destruction! What a wail of despair when God's judgments overtake this world at last! Then they will say to the mountains and to the rocks, Fall on us and hide us, the great day of His Wrath is come, and who shall be able to stand? (Revel. vi:15-17).

How gladly the multi-millionaires would have sacrificed their millions, the wealthy women their gems and magnificent gowns, if only they might have been saved. But all had lost its value. They had no more use for it all. Perhaps not once they remembered the beautiful idols of silver and gold. Death stared them into the face and after death as God's holy Word tells us, the judgment.

All has its lessons and is but a little prelude what will be in the day when Jehovah deals in judgment with this earth. Then "they shall cast *their silver in the streets, and their gold shall be removed*; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels." (Ezek. vii:19). "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured not like dust, and their flesh as the dung. Neither

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their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1:17-18).

But will the world heed the warning of this disaster? Will the unsaved masses profit thereby? Will the rush of the age after the things of this passing age be arrested? A few weeks have passed since the great disaster and the above questions are answered. All goes on in its usual way. New plans are made to overcome difficulties and danger. There is no sign of repentance, no sign of turning to God and to the Lord Jesus Christ.

May we, His people, give heed to the solemn lessons of this great disaster. Judgment will be God's next work. We praise Him for His Mercy which hath delivered us and will deliver us from the wrath to come. May we use the time and our privileges as long as our Lord still waits in patience.

China's Hungry Millions. Another great famine has come to poor China. The last great famine a number of years ago claimed nine million victims, and it is now feared that the present one may assume similar proportions. What such a famine really is and means, we, in a land of plenty, can hardly realize. We quote from one who spent almost 20 years in China.

"It is difficult for us to realize the real horror of these extensive famines, confined almost wholly to China, India and Russia. Under the best conditions, the Chinese live but a sordid life, devoid of many things we would regard as necessary to existence, and with every form of luxury unknown. What the Chinese know as prosperity, we should regard as the severest hardship, as it means a coarse and meagre living, a cramped and cheerless hut, and the most trying toil from the rising of the sun until the fall of darkness.

"Milk and butter are practically unknown; meat is rarely tasted oftener than once a week, and then only under prosperous conditions, and in the fat years there is little surplus to be saved for the lean years of famine. Hence, when drought or flood destroy the crops, there is nothing for the hard-working farmers to fall back upon.

"In the case of a man of means, he sells first his cow, the water buffalo that ploughs his fields, then his farm utensils, and finally his household goods. One by one, all are 'eaten up,' as he would say. Then the doors and windows are taken from the mud-brick

hut and carried to market, and at last the few timbers that support the roof go to nourish the family. Left at last without a roof, they join the endless procession of refugees, some to drop and die where they fall, and others to struggle and stagger onward, in the hope of reaching some more prosperous region. Often they are huddled into tiny huts, hardly larger than a half-barrel, cut endwise, and made of cheap matting, and in these camps pestilence soon finds its way, often in the form of relapsing fever, frequently the deadly typhus, and also in small-pox."

How thankful we ought to be for God's goodness to us in our own land. And some day God will visit the countries so privileged with sore judgments, including famines. Read Rev. vi:5-8. When one thinks of the luxurious living and the sinful waste, which goes on in this land of plenty, as well as the ingratitude to God, one feels that judgment must come some day. And too little compassion there is for the suffering millions on the other side of the globe.

Germany's National Debt. In 33 years Germany's national debt has swelled from 20,000,000 dollars to 1,100,000,000 dollars—from 20 million dollars to 1100 million. In 1871 Germany had 41 million inhabitants and in 1910 64 million, an increase not quite 64 per cent. The expenditure for armament, responsible for the enormous debt, has more than doubled. If this continues, as it evidently must, a terrible condition will soon be reached. It spells revolution and lawlessness.

Question Column.

No. 491 When Christ comes to reign will He sit personally on David's throne, or rule through a regent?

See Zec. vi:13, xiv:9. There will be no regent, Christ Himself will be King over all the earth; but there will be kings and princes under Him. "David my servant" will be king over Israel (Ezek. xxxvii:24; xliv:3, etc.).

No. 492 Please explain the parable of the unjust steward, Luke xvi:1-13, especially verse 9. This has always puzzled me.

The parable shows us how one of "the children of this world," having lost his stewardship through wasting his lord's goods, provides for his own future, while he still has his lord's goods in his hands; and who, in that way, is an object lesson to those "children of light" who, instead of using the things of this life, of which their Lord has made them stewards, with a view to the future, are using them for the present only. Verse 9 is the application to ourselves of the lesson of the parable.

Money has come to be, in this world, "the mammon of unrighteousness," the world's god, for which it lives; its idol therefore. The unjust steward made friends of his lord's debtors with it, so that when he was put out of his stewardship they would be under an obligation to him to receive him into their houses. So we are to use what the Lord has entrusted to us with a view to the future reward. They are the things of "another man," which we shall leave behind when we depart hence, thus proving that they are not our own. The things which are our own are the spiritual blessings which we shall take with us when we go hence; they are ours for ever (verse 12). *In verse 9 the Lord does not want us to do what the unjust steward did, but to learn from it the spiritual lesson which he inculcates in verses 10-12. He leaves us to translate the material into the spiritual.*

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JUNE.

HYPOCRISY AND SINCERITY.

(June 2. Matt. vi:1-18.)

Golden Text, Matt. vi:1.

DAILY READINGS.

Monday, 27, Isa. lviii:1-14. Tuesday, 28, 2 Chron. xx:1-25. Wednesday, 29, Dan. ix:1-19. Thursday, 30, Habakkuk iii:1-19. Friday, 31, 2 Cor. viii:1-15. Saturday, 1, 1 Tim. ii:1-15. Sunday, 2, Matt. vi:1-18.

I. LESSON OUTLINE.

1. Righteousness in the Sight of God (verse 1). 2. True Giving (verses 2-4). 3. Believing Prayer (verses 5-8). 4. God's Order in Prayer (verses 9-15). 5. Unseen Godly Fasting (verses 16-18).

II. THE HEART OF THE LESSON.

Practical righteousness in the sight of God as the outgrowth of a regenerated heart is central to the portion we have for our lesson to-day. Truly it will be characteristic of the people of the kingdom when He whose right it is shall reign. But it is also true of every one who is born again; and it serves as a divine test of the true heart and life condition of every one who is thus a true child of God. At every point the Lord's words are diametrically opposed to the world's estimate of things and the world's standard of righteousness. And we need the application of the test to our heart and life to know in some measure where and what we are and are enabled to do so by grace. Our righteousness, not our alms (verse 1), when done before men inevitably have the selfish motive and the self-centered object as their only character. And this reveals only the enmity of the carnal mind against God, and rubs all our doing of any right to the divine approbation or reward in any way.

The giving of the carnal man, even though professing Christ, is characterized more or less by the trumpet noise that serves to parade his benefactions before men. But the true heart,

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in simple humility, deems its best so far below the divine gift that it must needs be veiled before men and in the presence of God whose love is commended to us in the death of His beloved Son upon the cross on our behalf.

In no place will the religious flesh be more pronounced and blatant than in its attempted approach to God in the *form* of prayer, for *pray* it cannot: the formal prayer of the mere professor rises no higher than his head; and brings down upon him the judgment of God and the wrath and curse of Jehovah, for daring to approach into the presence of God with strange fire. The secret place of the Father's presence first, and the closest fellowship with God, is the true basis of all real prayer. Nor must we pass lightly by the so-called Lord's Prayer as here given. *Its form we may not feel like following; yet the* deep underlying principles of true prayer we must ever observe, for it is the divine order enunciated by the Lord who is our way into the Father's presence. Note that it is our Father, His Name hallowed, His kingdom's coming, His will being done that have the place pre-eminent in prayer. Our needs and our relation to our fellows coming next, and the whole closing with the ascription of praise to Him who has all the power and to whom all the glory is due. Frequently even the believer is prone to invert this order; but we do so to the loss of our joy and blessing in prayer with our God and Father, while the unforgiving spirit blocks the way to divine answers; and renders our spiritual heavens a brazen expanse, and robs our hearts of all true fellowship with God.

The large percentage of our fasting to-day is a mere ceremonial formality that is soul destroying. The annual forty days of Lent are too often a mere religious farce, and souls come out of its rigid religiousness to greater departures in the line of evil than ever before. But when the heart is so pressed upon by the great, deep spiritual needs about us, or the deep soul engrossment in the things of God that it loses the desire for the natural food of the body, that is a fast in truth. Not legally enjoined, but love constrained. And then never to the eyes of men, but with heart and soul and life engrossed in it in the presence of God and unto Himself.

HEARING AND DOING.

(June 9, Luke vi:39-49.)

Golden Text, Jas. i:22.

DAILY READINGS.

Monday, 3, Gal. iii:1-19. Tuesday, 4, Rom. xii:1-21. Wednesday, 5, Rev. ii:1-7, 18-29. Thursday, 6, Matt. xiii:9-17, 34, 35. Friday, 7, Jas. i:16-27. Saturday, 8, Matt. 21-29. Sunday, 9, Luke vi:36-49.

OUR HOPE.

I. Lesson Outline.

1. Clear Spiritual Sight (verses 39-42). 2. True Spiritual Fruit (verses 43-45). 3. Right Spiritual Building (verses 46-49).

II. The Heart of the Lesson.

The golden text of our lesson at this time is surely the throbbing heart of the portion assigned to us. Through ear gate the word is sent by the Holy Spirit in His divine revealing power that it may enter the very center of our being and there exert its divine dynamic force as it controls thought and word and deed. *If it comes short of this full development it has* failed so far as we are concerned; and it is rendered abortive to our good. Yet the fault is not with the Word itself but with our own ears and hearts.

When truth thus fails to teach the heart in living power it produces but a blind, fanatical, orthodox, fault-finding critic, who can see nothing but the failures of other people. Rightly received, it humbles the heart in the presence of God, and makes all our life to be lived out under the power of the constraining love of Christ indwelling our hearts by grace. We see then our own beams and not our brother's motes; and are more concerned about clarifying our own vision in the presence of God than of correcting our brother's life according to our estimate.

God our Father is seeking fruit in the heart and life of every one who names the name of Christ. The fruit of the Spirit which is so clearly set forth in Galatians v:22, 23. But such fruit is never borne in any life until the heart has been truly laid hold of and brought under the real power of the indwelling word of God. Men may deceive their fellows by extraneous human imitations, which have no more vital connection with the inner life than paper flowers tied upon a plant. But God is not mocked; He will and must have real fruit, and this is possible only when the truth is heard by digged ears; and there is heart diligence in the bearing of fruit to His honor and glory. It is as true to-day as when the Lord first spake the words that "out of the abundance of the heart the mouth speaketh."

In nothing is the hypocrisy of the human heart more pronounced than in calling upon the name of the Lord without any real heart connection with God Himself. All such lives *are built upon the foundation which is as treacherous as the* quicksands of this world. And the judgment that is impending will reveal the awful spiritual condition and bring about that most terrible of spiritual calamities in the irreparable ruin of eternal perdition. How fearfully sad to be self-deceived by any mere lip homage. When all goes well it is Hosanna to

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the Highest; but when circumstances are adverse the same lips cry out for the crucifixion of the very One whom it once lauded. Only the true heart reception of the Word which is the discerner of the thoughts and intents of the heart, and which keenly and rightly divides between the most intimate relations of our spiritual natures can possibly bring that change of heart which has no deception or corruption indwelling; and which cannot speak that Name except with great reverence.

CHRIST'S WITNESS TO JOHN THE BAPTIST.

(June 16. Matt. xi:2-19.)

Golden Text, Luke vii:28.

DAILY READINGS.

Monday, 10, Luke i:1-22. Tuesday, 11, Luke, i:59-80. Wednesday, 12, Luke iii:1-20. Thursday, 13, Jno. i:15-34. Friday, 14, Jno. iii:22-36. Saturday, 15, Matt. xvii:1-14. Sunday, 16, Matt. xi:2-19.

I. LESSON OUTLINE.

1. John's Doubts Removed (verses 2-6). 2. Christ's Estimate of John (verses 7-11). 3. The Violence of Faith (verses 12-15). 4. The unreasonableness of Doubt (verses 16-19).

II. THE HEART OF THE LESSON.

Our lesson has for its heart doubt versus faith; and our Lord's treatment of both. It opens with the doubt of the eminent herald of Christ, John the Baptist: but who has not had doubts? What child of God but has been tempted in this way: and at some time has yielded to the suggestions of the enemy? Think of the imprisoned John and how oppressed in spirit he must have been. Moreover, He, whose herald he was, suffers him to languish in the prison without raising a finger for his relief; and seemingly sends no message directly to him. Out of that prison and from that hardened heart comes the question of our lesson. Nor does Christ rebuke John or reprove him; but answers the question, and silences the doubts, sending a ray of heavenly light into the dungeon; and John *finds rest and peace in the message.*

With John's messengers gone, Christ is at liberty to tell the multitudes what His divine estimate of His servant is. Christ says nothing of this to John. Nor is this now His way. One day we shall know fully what He thinks of His own. Men had placed what they thought a very high estimate upon John the Baptist when they reckoned him to be as great as a prophet. But the Lord went beyond that, as He declared him to be the very Elias of that day with a God-given message to that people and that age. In God's thought and purpose John

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the Baptist stands at the spiritual apex of all that had been *born of women thus far*, Christ alone excepted. And yet most strange, the least believer now is greater than John (Jno. iii:29).

Our Lord then shows how this greatness, spiritually, is to be obtained in and through that faith which lays firm hold, by grace, of the things of God. It is a violent faith, so to speak; a *faith that presses over every obstacle and that stops* at nothing short of apprehending just what God presents to it. The people of that day were missing this very line of blessing. And every failure on the line of faith will do the same thing at the present time, while the violence of faith obtains great blessings. It may seem strange to speak of it thus; not that God is unwilling to bestow blessing upon us, but that He *would have us appreciate and enjoy our blessings, and to that* end calls forth faith to this expression of its power and force.

So deadened by formalism were these poor people of God; so wrapped up in their religiousness and legalistic orthodoxy, that they misunderstood and rejected both the messenger and the One whom he heralded as their Messiah. Their whole estimate of them was according to their own measures, by their own standards: and these placed the divine messenger at the one extreme as the demonized fanatic, and the Lord of glory at the other extreme of gluttony and drunkenness. While, forsooth, they were at the blessed place of the happy medium of real religious conservatism and goodness. Yet unbelief is ever thus blind to the real truth and to all the revelation of the Lord and the word of the Lord. And Century 20 has not advanced in this one bit over Century 1.

THE PENITENT WOMAN.

(June 23. Luke vii:36-50.)

Golden Text, 1 Tim. i:15.

Daily Readings.

Monday, 17, Psa. xxxii:1-11. Tuesday, 18, Isa. lv:1-13. Wednesday, 19, Ezek. xxxvi:21-38. Thursday, 20, Jonah iii:1-iv:11. Friday, 21, Acts xiii:26-39. Saturday, 22, Rom. iv:23-v:11. Sunday, 23, Rom. vii:24-viii:18.

I. Lesson Outline.

1. The Sinner at the Saviour's Feet (verses 36-39). 2. The Saviour's Defence of the Sinner (verses 40-47). 3. The Saviour's Grace to the Sinner (verses 48-50).

II. The Heart of the Lesson.

Full of the grace and mercy of the Lord springing from His love toward us the thought of the golden text is central to the Gospel story of the verses that we are to study at this

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time together. Our Lord's mission in the seeking for the lost and perishing, as exemplifying our golden text, finds a marvelous illustration in the way in which He finds two sinners in the Pharisee's house that day. He accepted of Simon's invitation and went home with him to dinner. Not only did grace lay hold of the 500 pence sinner, but it gripped the 50 pence sinner, too. Grace brought the poor town sinner, who knew her great need, through the conviction of the Spirit, into the presence of the One who alone could help. And there, taking the only place that one such could take, found untold blessing and peace to heart and soul from the Lord and Saviour of sinners at Simon's board. How possible it is to make every occasion one of help and blessing to the sinner and of honor and glory to the Lord. If only all dinners might be made the gateway of blessing in Christ to all partaking of what God provides.

The ceremonialism that would have turned the poor sinner away; and that was annoyed at the prophet of Nazareth for permitting the defiling touch, needed the rebuke which the Lord administered. They knew not His heart for the sinner, else they had never even thought of defilement at all. What a champion of the penitent sinner do we have in the risen, glorified Lord and Christ in the presence of God; the Mediator between God and men, the One who is able to save to the uttermost all who come unto God by Him: Jesus Christ, the same yesterday and to-day and forever. Well were it for us that we, too, always had such an heart for the poor perishing souls around us! Would that His love were ever filling our hearts to the seeking of the lost ones who have such sore need.

This leads up to a truth which the Lord emphasizes in this connection; that of the real heart appreciation of the divine forgiveness that finds its expression in the fulness of love toward the Lord and Saviour who has so fully granted grace and blessing unto us. A low appreciation withholds the water for the feet, and the oil for the head of the Lord; while the soul enjoyment of the richness of His grace provides tears where water is not to be had, and withholds not the choicest treasure of the heart from Him who has done so much. In reality our appreciation of Christ is measured by our gifts of time, talents, means and all else unto Him. And this, in turn, finds expression in our laxity or energy, as the case may be, in promulgating that Gospel which is the only message of salvation to poor perishing souls. We need to be more in His presence; and more in fellowship with Him that we may enter into the thoughts of His heart so full of grace and love toward us. A dinner with Christ would be of great service to any one of us.

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REVIEW.

(June 30.)

Golden Text, Matt. v:17.

DAILY READINGS.

Monday, 24, 1 Cor. xv:1-11; Mk. ii:23-iii:6. Tuesday, 25, Mk. iii:7-19; Matt. v:13-16. Wednesday, 26, Matt. v:1-12; Luke vi:20-26, xvi:19-31. Thursday, 27, Luke vi:27-38; Rom. xiii:1-10. Friday, 28, Matt. v:17-26, 33-37; Jas. iii:1-12, v:1. Saturday, 29, Matt. vi:1-18; Luke vi:39-49. Sunday, 30, Luke vii:36-50.

I. THE HEART OF THE LESSON.

We shall find that the golden text suggested for the quarterly review is admirably adapted as the heart and center of the eleven lessons we have been studying for the past three months. The Person who came to fulfil the law in the truest sense is none other than our Lord Saviour Jesus Christ, and He is before us in the first lesson as the Risen One, alive forevermore, and who is in the presence of God for us possessing eternal life and omnipotence as such. And who will yet bring to an absolute fulfilment all the law and the purposes of God.

Our Lord in the midst of a people who had given themselves over to mere formalism and the wrong use of the law sets forth clearly the purpose and right use of the Sabbath which they had abused, and whose purpose their traditions had marred and destroyed. He it is, also, who inaugurates the new dispensation, as to its continuance, by the sovereign choice of men to follow on with the work, a right that He still maintains, and upon which no man has any authority to trespass.

He, too, fills out the law of Sinai in the Beatitudes which describe the true character of all who are in the kingdom, and also of all who now are truly born of the Spirit, members of His body, and having their place also in the kingdom of God and of Christ. With authority the same Lord pronounces upon the real value of the things which are so filling men's minds and hearts and lives in this present scene: and contrasts them with the true and heavenly riches that are within the reach of obedient faith. With a heart filled to overflowing with divine love for poor sinners this same Jesus sets forth the true love which characterizes every regenerate soul; and which is the law of the family of God, and is yet to be the law of the kingdom in all its precious fulness and power. But this is possible alone through grace.

In further proof of the preciousness and value of this true love the Lord calls attention to how it absolutely fulfils the law in every detail as concerns our neighbor and all our rela-

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tions to him; thus making it something of practical value to us in our every day life among our fellowmen in all the relationships of life here. Christ speaks of Himself in John xiv.6 as the way, and the truth, and the life. And all who believe in Him are born again and have life from Him. A life that manifests itself in the living and the speaking of the truth and walking *in the truth amid all the falsity and deception of this present* world. Linked up with this is His rebuke of all hypocrisy which is after all *religious lying:* and this is lying in its worst form, in that it is an attempt to deceive God, and the soul that practices it is itself deceived and blinded walking on to the doom of the outer darkness forever. The hypocrisy that Christ condemns is to be avoided by the true rightful hearing of the word of God, a hearing that yields the obedience of a faith that rests simply and fully and truly in the Lord continually. All such are building upon the right foundation, Christ Jesus our the Lord. Christ's testimony to John the Baptist is that of divine witness to a faithful servant, and finds its counterpart in the final well done of the Lord to His own in the coming day of our appearing before Him. And though our faithfulness to Him may lead to the dungeon, yet the testimony and the reward are sure.

Notes on Prophecy and the Jews.

Jewish sorrow continues, for the Times of the Gentiles are still in force and the time for Jerusalem's Peace is not yet when the scattered and bleeding sheep of Israel will be gathered back to weep no more. Of late they have suffered terrible persecutions in that dark land Morocco. The following is a reliable account of what happened in Fes:

The Jewish quarter of Fez presents a lamentable spectacle as a result of the recent pillaging and looting by the revolting populace and mutinous Moorish soldiers.

Of the 12,000 Jewish residents of the capital 7,000 have been rendered homeless by fire, and these have taken refuge, naked and hungry, in the gardens of the Sultan's palace. A terrifying scene is presented there, for hundreds of emaciated human beings are huddled together in empty cages of the Sultan's menagerie, and these are surrounded by cages containing wild beasts which, maddened by the sight of human flesh, fill the gardens with their roars.

When they attacked the Jewish quarter the infuriated mob tore the clothing from men, women and children alike. The synagogues were wrecked and sacred books and parchments burned. Objects

too heavy to be carried off, like beds, were hacked to pieces, then piled in the streets and set on fire.

The streets are a picture of desolation, resembling a scene after an earthquake. Here and there are to be seen the naked corpses of persons struck down while trying to escape from the frenzied Moors.

How long, oh Lord, how long? "Oh, that the Salvation were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." (Psl. xiv:7.)

✝

It seemed for a time as if the Turkish government were making strong opposition against Zionism. The latest information shows that such is not the case and a better understanding and feeling has arisen in Turkey.

Colonization work in Palestine, and the part the Zionist movement is taking in it, is now better appreciated in the Turkish empire than it was last fall. The press is more favorably disposed, especially the Arabic press of Palestine and Egypt. The *Machrussor* of Cairo had an editorial in which the inhabitants of Palestine were urged to learn from the Jews, and to follow their example, instead of disturbing them in their work. In another issue in the same paper there is a sympathetic article in favor of Zionism, which aims to show that the opponents of Zionism are out-spoken anti-Semites. Then the *Machrussor* contained another editorial showing that Zionism is strengthening the economic life and advancing the culture of the country. The improvement in the condition of the peasant population in the last few years is attributed to the labor and industry of the Jews. The Government has had greater benefit in the last ten years from the Zionist Jews than from all other peoples; the soil has been improved, the revenue of the customs office has increased and trade is flourishing. In *El Mukattam* an article describes the work being done by Jews for Palestine, and proves by figures that the Jews have alresdy invested $30,000,000 in Palestine and that the taxes which the Government is now receiving from Jews are incomparably higher than those of former years. The Arabic

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fellaheen, this article says, used to destroy the olive trees, but now the Jews have come and planted hundreds of thousands of new trees; They have introduced new machines for agriculture, and chemical manure.

✠

We give herewith a few Jewish notes of interest which we gleaned from the *Maccabaean*.

The German Vice-Consul at Jaffa, in his last report estimates at six million francs the value of the annual export of oranges from Jaffa. The importance of this produce for the export trade of Palestine may be seen from the fact that it forms 39 per cent. of the entire export trade at the harbor of Jaffa. The number of cases exported rose from 440,000 in the year 1904 to 1,000,000 in the year 1910. As new plantations are being created every year and older plantations are becoming productive it is expected that in a few years the total export will be 2,000,000 cases. England is the largest customer, between 700,000 and 800,000 cases having been sent to Liverpool last season.

✠

The Pope recently gave an audience to Mr. Eliezer Ben Jehuda of Jerusalem, the Hebrew lexicographer, and his wife, when they passed through Rome during a tour in Italy. He discussed with Mr. Ben Jehuda the development of Hebrew literature and the condition of the Jews in Palestine. Mr. Ben Jehuda subsequently visited Signor Nathan, the Mayor of Rome, who also displayed great interest in the development of Palestine.

✠

At a meeting of prominent Dutch Christians, among whom were present the Rector and Faculty of the University of Leyden, Dr. Alexander Marmorek, of Paris outlined the aims and principles of Zionism. "Let us hope," said Dr. Marmorek in summarizing what may be expected from Zionism when attained, "that then we shall see repeated less frequently the infamous action which dishonors our time—the conversion enmasse of Jews, not from conviction or religious needs, but impelled by the lowest and most repugnant instincts." Despite Dr. Marmorek's emphatic language, his address was listened to with profound sympathy and attention and at its conclusion the Rector of the University of Leyden inquired of the speaker in what way Dutch academic circles could be of assistance to the Zionist movement.

✠

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Daily Scripture Calendar.

JUNE, 1912

June 1. "He that is joined unto the Lord is ONE SPIRIT" (1 Cor. vi:17).

Think of all this ontnese means. One with Christ in life, in position, and strength. He dwells in us for His *pleasure*. We dwell in Him to obey His slightest command. And yet more. Because we are one in Him we can never die. The saints asleep can never die. The *bodies* of all men will rise. Only the *souls* of those joined to the Lord will live.

June 2. "By faith he FORSOOK Egypt" (Heb. xi:27).

Egypt is always a figure of that which is worldly. It is the constant fault with us all to "murmur for" Egypt or "stay upon" Egypt. Moses never returned save as a bitter *opposer* of Egypt. Our place in the world is never again as a *citizen*, but as a vindicator of God. Have you made the *choice* between the palace and the wilderness?

June 3. "Mind not high things, but CONDESCEND" (Rom. xii:16).

As Barnabas was led *envy* (same word) by dissimilation, gracefully and easily you are to gravitate *towards* the humble, simple things of life. But do not make any show of your condescension. Since you are very high by birth (Sons of God) you can afford to go low. Only the insignificant are "social climbers." Never those of rank.

June 4. "In the shadow of His HAND hath He hid me" (Isa. xlix:2).

Think what the hands of Jesus mean to us. They were last seen outstretched in blessing. They shall again be seen for Israel's conviction. They were seen of Thomas for faith. They are seen at

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the communion as memorials. They were the carpenter's hands for the laborer. They are the supporting hands to all sinking like Peter.

June 5. "Seeing Him who is INVISIBLE" (Heb. xi:27).

Is this your secret of endurance in time of difficulty? In every emergency Moses flew to him; sometimes for protection, sometimes for guidance. In no other way could the strain put upon his temper been endured. He was not by nature placid; but serving God made his meekness grow, till he was never angry on his own account.

June 6. "Thou art my HIDING PLACE" (Psa. xxxii:7).

In the Lord are many hiding places. We are on His *hands*, the place of power (Isa. xlix:16). On His *shoulders* for support (Exo. xxviii:12). On His *heart* for love (Exo. xxviii:29). At His *feet* for communion (Lu. x:42). Under His *wings* to shelter from wrath (Psa. xvii:8). Should we need more protection, "In the time of trouble He will hide us in His Pavilion."

June 7. "ABIDE in me" (Jno. xv:4).

How shall we know if we are abiding in Christ? By certain clear marks. We shall revere the person of Christ above all other names. We shall love the Bible above all other books. We shall prefer the company of saints to any other friendships. As soon as we are alone, we shall instinctively commune with Him.

June 8. "He that doeth the will of God abideth FOREVER" (1 Jno. ii:17).

That glorious word "forever" has its *present* as well as future comfort. We are forever delivered from our sins. We are forever upheld by His care. All our worldly possessions will pass away. But the things given us in Christ, forgiveness, peace and promises, are forever secured, to blossom finally into a transfigured life "forever with the Lord."

June 9. "Let us hold fast the profession of our FAITH" (Heb. x:23).

The word is not *faith*, but *hope* (R. V.). Faith is the *present* prop for the soul. It sustained Abraham in expectation of earthly things during his earthly lifetime. He got a son. His seed got Canaan. But hope has entirely to do with *future* and transfigured things. We *hope* for the Lord's return, and translation, and resurrection.

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June 10. "All these are the BEGINNING of sorrows" (Matt. xxiv:8).

The latter day troubles are thus *predicted* afflictions. But man is to be largely permitted to produce them. He is disturbing nature. He has denuded the forests; directed the waters; destroyed the birds; and harnessed electricity. The result is being seen in floods, and flames, and famine; while his own misrule is hastening *several* woes.

June 11. "But HIM they saw not" (Lu. xxiv:24).

So there are always grades in the apprehension of Jesus Christ. Some saw angels; some saw empty grave clothes. Only a few devoted women saw Himself. Had the sons of the prophets been as persistent as Elisha they might have seen the translation of Elijah. You must linger about the haunts of Jesus if you would see more than evidences of Himself.

June 12. "It is not for you to know the TIMES or the SEASONS" (Acts i:7).

It is very deplorable that brethren who are looking for a tribulation before the return of the Lord, should sneer at those who are expecting Him at any hour. Are not the spiritual advantages greater to those who daily watch for Him, than to those who defer the advent seven or ten years? Surely the one hope of one kingdom, should unify, not divide.

June 13. "Sir, if thou hast borne Him hence, tell me where thou hast LAID Him" (Jno. xx:15).

Mary thought she was speaking to an ordinary man. Here is mystery of resurrection. Whence had He obtained His clothes? He was crucified naked. His garments were confiscated. He was rolled in a stiff pitchy shroud. Here He is seen dressed like any Jew? He who clothes lilies, had miraculously provided Himself garments.

June 14. "I have BLOTTED out as a thick cloud thy transgressions" (Isa. xliv:22).

Stronger figures could scarcely be used to indicate how completely the believers sins are put away. They are dissipated like the thunder cloud. They are put behind His back out of vision. They are cast into the sea, thousands of fathoms out of sight. "They shall be sought, and shall not be found." Such is the meaning of divine pardon.

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June 15. "WAIT for the promise of the Father" (Acts i:4).

To *watch* and to *wait* were the two prime commands of our Lord. They are the props of all Christian experience. There is no full rounded salvation that lacks the hope of the coming. There is no normal activity that runs before sent, and does not wait to be endued with power. This the church is now doing, working without waiting or watching.

June 16. "REST in the Lord" (be silent towards Him. Marg. Psa. xxxvii:7).

The Christian sometimes gets into depths where he cannot even pray his way out of difficulty, but like Aaron must hold his peace (Lev. x:3). Then it is the active servant of the Lord learns the lesson of abiding; and is made to know it is not what he can do but how much he can trust that pleases his Lord.

June 17. "One shall be TAKEN, and the other LEFT" (Matt. xxiv:40).

Expositors do not agree whether the word "taken" refers to translation or to tribulation. One idea is certain. An awful separation awaits the godly and the ungodly. Relatives and acquaintances shall suddenly be wrenched apart. Without time for parting words the closest ties will be broken, and each must go "to his own place."

June 18. "The wise shall UNDERSTAND" (Dan. xii:10).

Increase of knowledge is a mark of the end of the age. What is it showing us more than Paul forecast in Rom. i:18-32? The whole earth is a corrupt sore. And foolish men are trying the gigantic task of healing it. Student of prophecy, you know better. There is but one remedy; one short cut method. Pray for the speedy return of Christ, the Great Physician.

June 19. "RICHES profit not in the day of wrath" (Prov. xi:4).

When destruction cometh no millionaire can buy his soul back from death. As naked as we came into the world, so naked must we depart. Beloved, have you the true riches in heaven's bank, that you will find safe when you pass over? Have you on the white garments that fire cannot burn, nor accident destroy?

June 20. "Who hath believed our REPORT?" (Isa. liii:1).

It deeply moves the heart to see how few believe the things written in God's Book. Famines, disasters, and woes, are piling up thick and fast, precisely as *predicted*; yet only a handful of despised ones among the mass of professors understand what the revealing of God's arm means. To them morning cometh; also the night.

June 21. "In such an hour as ye THINK NOT, the Son of Man cometh" (Matt. xxv:44).

These words cannot be often enough reiterated in our ears. They are not spoken to ignorant or careless ones. They apply to some who had *thought* upon the Lord's return. They had studied the prophecies, weighed the times, and then decided that for one reason or another the time was not *ripe*. Let us not be thus unready.

June 22. "Joseph . . . gave them PROVISION for the way" (Gen. xlv:21).

Without it they could not have removed. Yet it was a test of faith to "regard not their stuff" left behind. Lot's wife could not stand that test. Do the *wagons* of Christ satisfy you? Do His promises mean more to you than the paltry possessions that by economy or good fortune you are able to gather in this famine-stricken earth?

June 23. "Be FILLED with the Spirit" (Ep. v:18).

All that this means we may not understand. Filling is *solely*; it is the displacing of *something else*. The proof that we are filled with the Spirit will be seen in that we do not hunger for earthly things; or thirst after worldly pleasures. We shall prefer God's manna to Egypt's fleth pots. We shall constantly avoid the carnal and seek after the spiritual.

June 24. "Be ye therefore IMITATORS of God, as beloved children" (Ep. v:1).

It is dreadful to be called a son of God, and yet not bear the Father's manners in our lives. You have seen renegade children, beloved to the last limit, by broken-hearted parents. And you pitied them. Is there anything in your ways that grieves your Heavenly Father and disappoints His long-drawn love?

June 25. "Thou oughtest therefore to have put MY MONEY to the exchangers" (Matt. xxv:27).

Then all riches are the *Lord's*, not ours. For hoarded money He will demand the forbidden profit—usury. We have a conviction that well spent possessions *even now* reap interest. The garment

given, the book passed on, the men divided, the dollar parted with, will earn its "double" in joy to you and blessing to the needy.

June 26. "RECKON ye yourselves to be dead indeed unto sin" (Rom. vi:11).

This is contrary to man's reckoning. How much am I worth? *What can I achieve?* we ask. *A dead man is worth nothing to the* world. Are we willing to die to money, to die to beauty, to die to success, to die to opportunity, that we may be "alive unto God"? He died *for* sin. Our part is to die *unto* sin.

June 27. "The SIGN of the Son of Man in heaven" (Matt. xxiv:30).

The slow building of the Ark was the long drawn sign to the Antediluvians. The year and a half plagues were the signs to Pharaoh. Our Lord said no sign but the prophet Jonah should be given that generation. Jonah illustrates resurrection. Will the *resurrection of the church* be the sign of the glorious advent of the Lord?

June 28. "Make straight paths for your feet, lest that which is lame be TURNED out of the way" (Heb. xii:13).

Novelty and improvement now mark everything; even Bible teaching. There is great danger that prophetic students stumble the weak by doubtful expositions. It is better that they die holding a few minor details askew, than to lose their grip on the main fact that the personal Lord Jesus is soon returning, and they must be watching.

June 29. "The MORNING cometh, and also the NIGHT" (Isa. xxi:12).

Greater words could not have been penned to express the whole character of events at the close of the age. As it was true of Babylon and Judea, so true is it of Church and World to-day. It is certain that dawn is approaching for the watching believer. It is equally certain that dark judgment is coming on an unready world.

June 30. "Go thy way till the END be" (Dan. xii:13).

It may not be you or me that shall live to see the grand consummation. But it *is* sure to come. Daniel must rise into his lot. Paul must receive his garland for waiting the appearing. Therefore "occupy" in view of that certain day. Every promise shows there shall be special honor to those whose daily cry has been, "Come, Lord Jesus."

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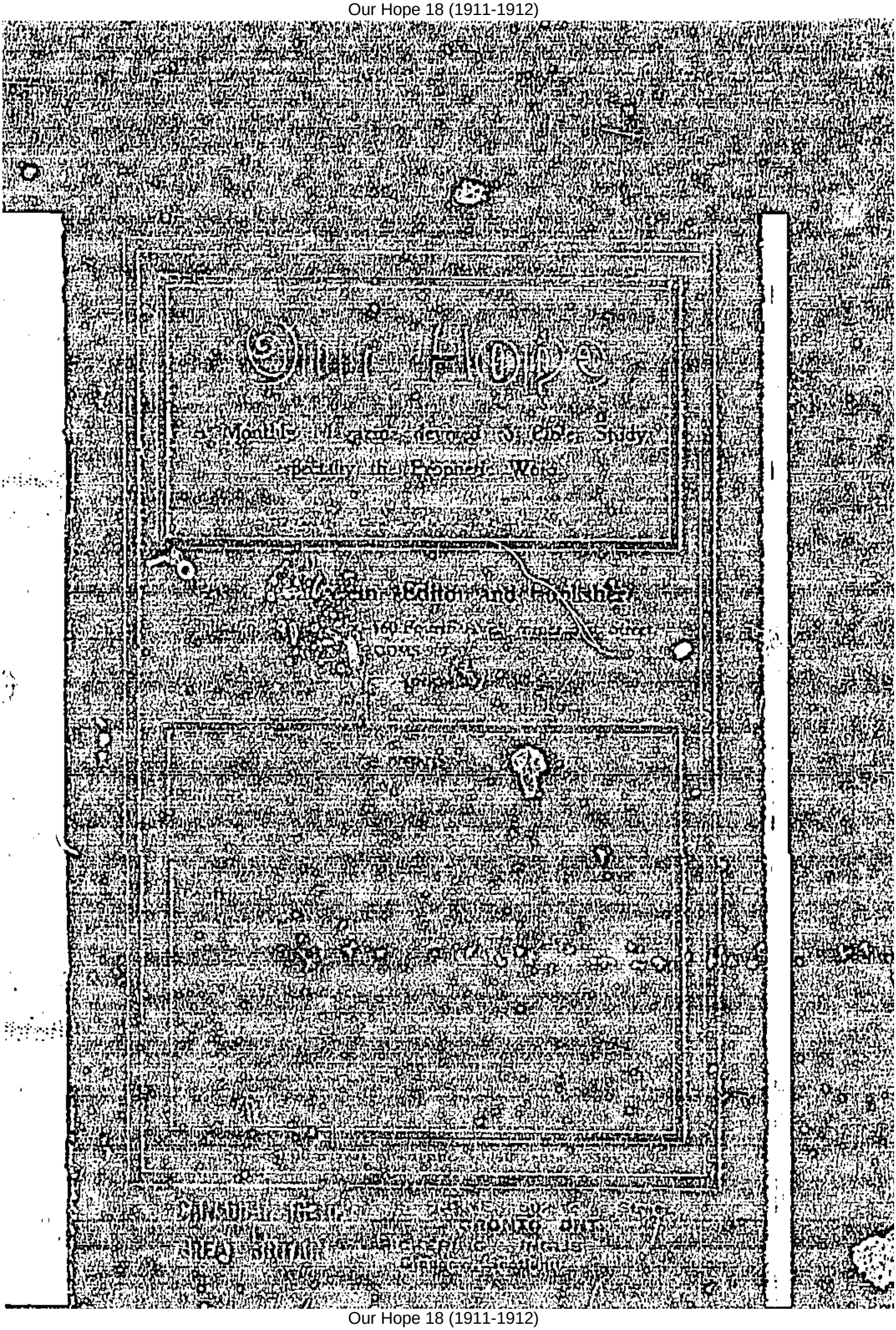

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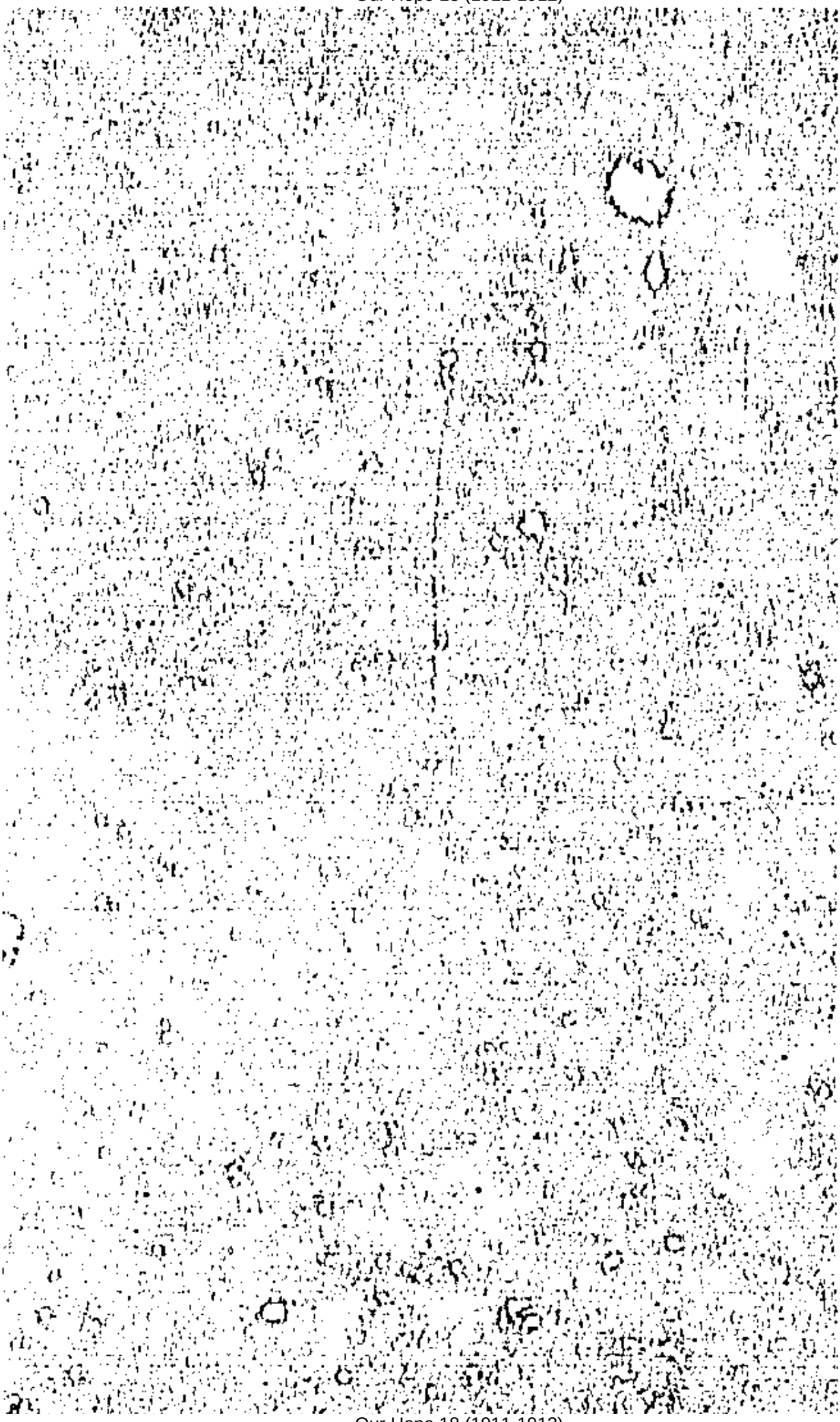


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The Chart Bible. By James R. Kaye, Ph.D. 288 pages. Fleming K. Revell Co. $1.25 net.

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