

OUR HOPE

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No. 1.

Editorials.

When He Saw His Glory “These things said Esaias, when he saw His Glory, and spake of Him” (John xii:41). Inasmuch as in the Gospel of John our Lord is described as the Son of God, the true God and the eternal Life, the Holy Spirit reveals the fact that He, who manifested His Glory on earth in incarnation as the Only Begotten of the Father, also manifested His Glory in Old Testament times. These manifestations can be traced in Israel’s history. The uncreated Angel, the Angel of the Lord, as He is called, was the Son of God Himself. The third chapter of Exodus makes this evident. The Angel of the Lord appears in the burning bush and then revealed His identity; He is the “I am.” “I am that I am.” Before Moses, Abraham had seen and recognized Him as the Lord. Three came to him at Mamre. The One in the middle he worshipped. Before Him Abraham bowed and called Him “My Lord” (Genesis xviii:1-3). Joshua saw the same One as a man with a drawn sword. “And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant?” And the answer came, “Loose thy shoe from off thy foot; for the place where thou standest is holy. And Joshua did so” (Josh. v:13-15). And at other occasions the same visitor from Heaven appeared and manifested His Glory. He appeared suddenly and then disappeared in the same manner. Manoah and his wife saw Him. They brought Him a sacrifice. “It came to pass, when the flame went up toward heaven from off the altar, that the angel ascended

in the flame of the altar. And Manoah and his wife looked on and fell on their faces to the ground" (Judges xiii:20). Prophets saw the Lord and beheld His Glory, like Moses, Elijah, Daniel and others. Isaiah's vision however is singled out, and the Holy Spirit calls our attention especially to that one vision. The Glory he saw was His Glory, who had come to earth in the garb of a servant. And we behold His Glory. It is in His Word where it shines for us. There we behold as in a glass the Glory of the Lord. The Glory we behold is far greater than the visible Glory Isaiah saw, when he gazed upon Him sitting upon a throne, high and lifted up; when he heard the Holy, holy, holy of the Seraphim (Isa. vi:1-4). We behold His different Glories in the Word. His eternal Glory, which He had with the Father before the world was; His Glory, as the Head of Creation, who created all things and by whom all things consist; His moral Glories in incarnation; His acquired Glories in resurrection—all these we see in His Word. It must be the first thing with every true believer to behold His Glory, to pray for a vision of it through the power of the Holy Spirit, and then never to lose sight of the Glory of the Lord and the Lord of Glory. It is the one object which must be steadily before our hearts, yea, which will never, nor can ever lose its charms. And higher still we are led. We know what Isaiah did not know in seeing His Glory, that we are one with the Lord and that His Glory, the Glory He acquired, is shared by us.

"When he saw His Glory"—What was the result of that vision for Isaiah? Self-judgment, confession, cleansing, self-surrender, communion, commission and intercession. It cannot be anything less for us, but even more than that. In His presence, occupied with His Glory we, too, are led by His Spirit to self-judgment and experience the same blessed results Isaiah experienced in seeing His Glory. But higher and deeper is our communion than Isaiah's could ever be. We know the Lord of Glory in the fullness of His love and power. Greater and better is our commission for service into which He has called us; we are the messengers of His love and called to make known His Glory. Seeing His Glory changes us from Glory to Glory into the same

image. Becoming more Christlike, walking as He walked, can only be accomplished by "seeing His Glory."

All the worldliness so marked among God's people today would cease if the Glory of the Lord, He Himself, were the real object of the believer's heart. Ephraim, as Hosea's message informs us, had joined himself to idols. "Leave him alone" was God's verdict upon Ephraim. Severe sufferings followed, but these could not wean Ephraim, the house of Israel, from their evil ways. Their blessing is to come in another way. But how? Ephraim shall say, "What have I to do any more with idols? I have heard Him and observed Him" (Hosea xiv:8). The sight of Him and His Glory can only restore and give power for a surrendered life.

"Hast thou heard **Him**, seen **Him**, known **Him**,
Is not thine a captured heart?
Chief among ten thousand own **Him**,
Joyful choose the better part.

What has stript the seeming beauty
From the idols of the earth?
Not the sense of right or duty,
But the sight of peerless worth.

Not the crushing of the idols,
With its bitter void and smart,
But the beaming of **His** beauty,
The unveiling of **His** heart.

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary
Can alone from idols draw—

Draw and win, and **fill completely**,
Till the cup o'erflows the brim;
What have we to do with idols,
Who have companied with **Him?**"



The different utterances of our Lord to His disciples calling to self-denial have the same meaning to every child of God. It is strange that some Christians think that these exhortations were only meant for the Jewish disciples. It is a very serious mistake. There are certain commands and injunctions in the Gospel of Matthew, which had their special application to the disciples when they went forth preaching "the kingdom of heaven is at hand." These are no longer in force. But those words of our Lord, which speak of the characteristics and demands of our discipleship concern us as much as the disciples who heard these words. "If **any man** will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke ix:23). The practice of this makes known the fact that we follow our Lord. Well spoken are the following words:

"If only we exercise a little self-denial every day, we shall get on to heaven very comfortably." What a volume of wholesome practical truth in this brief utterance! The path of self-denial is the *Christian's* true path. "If any man," says Christ, "will come after me, let him deny himself, and take up his cross daily, and follow me." Mark, it is not, "let him deny certain things belonging to himself." No, he must "deny himself"; and this is a "daily" thing. Each morning, as we rise and enter afresh upon the pathway of daily life, we have the same grand and all-important work before us, namely, to deny *self*.

This hateful self will meet us at every step; for, although we know, through grace, that "our old man is crucified"—that it is dead and buried out of God's sight, still this is only as regards our standing in Christ, according to God's view of us. We know, alas! that self has to be denied, judged and subjugated, every day, every hour, and every moment. The *principle* of our standing must be wrought out in *practice*. God sees us perfect in Christ. We are not in the flesh, but the flesh is in us, and it must be denied and kept under by the power of the Spirit."

Many Christians have much to say about their standing, their position in Christ, but they little manifest that position as separated unto God in their lives. How true it is: The principle of our standing must be wrought out in practice. Where there is never seen any denial of self, when a person, who professes to believe in Christ, goes on with the world and enjoys the things in the world, without ever

manifesting a particle of separation, it is a very good evidence that such a one is of the world and that his profession is not genuine. How many, who are truly the children of God, who years ago lived and walked in the Spirit, are drifting today and have given up in greater part the denial of self and therefor walk in the flesh. This is our common danger in the last days, when many became "lovers of themselves," "lovers of money," "lovers of pleasure." Does this mean **you**, dear reader? Come back to Him. Begin today with the denial of yourself in something. Seek His presence anew. He has forgiveness for all failures and power as well.



**The Holy
Nature of
our Lord**

Our readers remember the different articles which appeared in our columns during the past year from our brethren, Mr. Jennings and Sir Robert Anderson, on the question "Could Christ sin?" They helped many. About a year ago a teacher in a certain institution taught that it was impossible for our Lord to sin. Many young men wrote us about it and we could help them. Then another teacher in a Bible Conference also answered the question affirmatively. His statements were taken up by the above brethren. Of late our brother R. A. Torrey, we are thankful to say, has given a strong statement for the holiness of our Lord, and therefore His absolute impossibility to sin. We quote a part of his article:

One of the most precious, but at the same time, one of the most abused verses in Scripture, is Heb. iv:15, "For we have not a high priest that cannot be touched with a feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." There are those who tell us that if the temptation of our Lord Jesus was real, that it must have been possible for Him to sin. The Greek word which is translated "without" is a very strong word; it means "having no association with," "apart from," "aloof from." It is the same word which is used, for example, in Romans iii:21, where Paul writes of a righteousness of God absolutely apart from the law, and in Eph. ii:12, where Paul writes of the Gentiles in their unregenerate state as being "*separate* from Christ" (see R. V.). It is used a number of times in the Epistle to the Hebrews, a striking instance in this con-

nection being Heb. ix:28, where we are told that Christ is to be seen a second time *absolutely* "apart from sin" unto salvation. Our Lord Jesus could not sin just as God cannot lie (Titus i:2). The heart that has any real appreciation of our Lord and of His absolute holiness shudders at the very thought of any one imputing even the possibility of sinning to Him. The most fundamental moral characteristic of the Lord Jesus was holiness. He was the Holy One (Acts iii:14; 1 John ii:20; cf. Acts iv:27, 30; Mark i:24; Luke iv:34). His whole delight was in His Father's will (Psalm xl:8). His very food was doing the Father's will (John iv:34). Sin in any form made no appeal whatever to Him. Some will say, "If this is true, then His temptation was a farce." Not in the least. When He had fasted for forty days in the wilderness, He was hungry; there was no sin in His being hungry; He longed for bread, and the longing was perfectly innocent and proper, and so the temptation was intensely real. But, not for a moment, even in thought, did He yield to the Devil's suggestion to obtain bread in a way that would have taken Him out of God's plan. Just so with the other temptations; they were real, but not for a moment, even in thought, was there any wavering on His part in His perfect holiness. He could not waver. He could not yield even in thought. The impossibility of sinning lay not in any constraint that was put upon Him from without, but in His own holy character.

We are thankful for this timely testimony. As Mr. Torrey saith, any one who adores the Lord shudders at the very thought of the possibility that He could sin. To us it is akin to blasphemy. We hope that any of our readers, who have listened to and accepted the evil teaching that our Lord might have fallen into sin, will purge themselves from this error.



Not only are we saved by Grace, but all
All Grace we have, all we are, all we do is Grace.
 How well the great Apostle knew this.
 "But by the Grace of God I am what I am: and this Grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the Grace of God which was with me" (1 Cor. xv:10). Well may we ponder over these words. We live in days when many forget the great truth Paul expressed in this personal word. Boasting and self-exaltation are not uncommon among Christians and among those who minister the Word. Not a few

who became popular in teaching the Truth of God forgot what is written elsewhere, "What hast thou, which thou hast not received"? The next step with some was teaching of error and loss of power; they found out how true it is that God resisteth the proud, and giveth Grace to the humble.

How sweet and blessed the spirit of humility, which breatheth in the words of Paul! Every spiritual Christian loves this statement and aims to manifest the same tribute to Grace in his life. By the Grace of God I am what I am. If it were not for Grace which saved us, what would we be! And all what we are now, what we possess, what we enjoy, all and everything is the result of that Grace. This Grace bestowed upon the Apostle as well as upon every other true believer, was not received in vain by him. What labors, what self-denial, what self-sacrifice, what blessed results that Grace produced in his life! But Grace may be received in vain (2 Cor. vi:1). No sooner, however, had the Apostle mentioned his abundant labors, more than all the other Apostles, he adds, "Yet not I, but the Grace of God which was with me! The credit and the praise belongs not to himself, but to Grace alone. Such a spirit glorifies God. May the Lord help all His beloved people to keep low and exalt His Grace. It is the safe Place.



Worse and Worse "But evil man and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii:13). This statement applies to the last days of the church on earth. Not good days they are, but perilous times. No improvement is promised for those days, but according to the above verse conditions will wax worse and not better, till the judgment with the coming of the Lord will end them. And who are the evil men and the seducers, those who deceive and are being deceived? Not the immoral men of the age, not the gambler or the seducer of innocence. There is a greater evil and seduction in the land. The greater seducer and deceiver is the man who denies the doctrine of

Christ and the Word of God. Such a person is deceived by Satan and in turn becomes his instrument to deceive others. And as the enemy of God is a very wise and cunning being, he makes these tools attractive in speech, polished in manners and uses their culture to blind the eyes of their victims. In those deceivers on Christ and the Bible, deceivers and seducers, is fulfilled the statement of the Word of God in 2 Cor. xi:14-15. "Satan himself is transformed into an angel of light. Therefore it is not a great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Satan's ministers teach righteousness, claim to help people into a better life, promise happiness, while they absolutely deny the one thing which alone can put righteousness on the side of a sinner and which gives true life and true happiness—the Gospel of Christ. And these seducers and deceivers are certainly waxing worse and worse in our times.

Such a system as the "International Bible Student Association" and "Christian Science" are continuing in their work and have, what the world calls, a big success. Even this is predicted, for it is written "Many shall follow their pernicious ways" (2 Pet. ii:1-2). Being constantly in touch with all parts of our land and the different Canadian provinces, we hear much of the increasing denials of the Gospel and of our Lord by preachers and teachers of the leading denominations. Many pages of this magazine could be filled with the reports of the onward march of the apostasy. Even in the far West, the frontier, the departure from the Word and the Gospel is as marked as it is in Boston and New York. These conditions will continue. Recovery seems to be out of question. On account of these departures the Macedonian cry for help comes from many sides. We wish it were possible to visit every city, town and village to help God's people in some way in their struggles against error. There is among true Christians an increasing desire to know more of the Word and to bear a testimony against error. We are thankful for that. The Lord Himself can and will minister to any needy soul who looks to Him. But we should also pray that it may please Him to raise up and

send forth many teachers into the great field of this land into which Satan is sowing his evil seed.



Christian Science "Christian Science" is not a cult which is flourishing for a few years to pass away and to be forgotten. It has come to stay.

Despite the exposures which have been made, showing that the cult is anti-Christian from beginning to end, it has grown and is today stronger than ever before. All movements which deny the fundamentals of the Gospel will get an increasing following in these last days.

Many deluded "Christian Scientists" make the blasphemous claim that Mrs. Mary Baker Eddy was as much inspired as our Lord. Who was she? Our friend, Dr. R. M. Hall, of Galveston, Texas, answered recently this question in a lengthy address. This lecture has now been printed in a pamphlet which ought to have a wide circulation. It will be used to keep people from looking into the teachings of this poor woman. You can procure a copy from us. Price, five cents postpaid, and special prices for quantities.



The Gospel of John The fourth Gospel was written by the beloved disciple at a late date. The Holy Spirit held back his pen till the first three Gospels had been in circulation a long

time. In the meantime the enemy attacked the Person of Christ and all the wicked denials of His Deity, and the entire doctrine of Christ began. What is flourishing today in different cults had then its start. The Holy Spirit in the Gospel of John bears witness against all these errors which touch the Person of our Lord. That is why Satan has attacked the fourth Gospel more than any other.

We have just published "The Gospel of John analyzed and annotated," being Study booklet No. 12. In writing these expositions we had help from our Lord in a marked way, as well as great liberty and joy. We are confident God will use this exposition to help His people. It should have a

wide circulation. The price for the booklet is only twenty cents postpaid.



With this number of "Our Hope" we begin
Volume XXI the twenty-first year of its publication.

The Lord has greatly blessed and owned the testimony of the magazine, and under His blessed guidance and through His mercy there is a continued increase. We rejoice in all this. We know He will supply in the future all needed help, spiritual and temporal, as He has done so graciously during the past twenty years. We depend wholly upon Him. Yet we would remind our readers and friends that they all can be our fellow-helpers, and having fellowship with us in this work of sending out "Our Hope" they *will* share in the blessings and in the rewards in His coming day.



**Unfolding of
the Ages**

There is a constantly increasing interest in the study of the Book of Revelation. It cannot be otherwise. The fulfillment of the great prophecies of that book is almost at hand. The Holy Spirit therefore leads more and more to this book, though the true church will escape the coming of judgments through which the earth will pass before He is manifested in visible glory.

Many volumes have been written on this great New Testament prophetic book. The great majority of these expositions we cannot recommend to our readers because they either contain errors or most fanciful and ridiculous interpretations. The few expository works we have recommended are the following: The **Numerical Bible** on Revelation; **Lincoln's** work; **Walter Scott's** and the **Unfolding of the Ages** by Ford C. Ottman.

The book by Mr. Ottman is one of the most satisfactory. It has been out of print, but a second edition has now been published. We hope it will have the widest possible circulation. The advertisement in this issue facing the editorial Notes gives full information.



**Fulfilled
Prophecy**

"Fulfilled Prophecy, a potent argument for the Bible" is a new booklet by the Editor of "Our Hope." It has appeared in the "Fundamentals," which is sent to 90,000 preachers, college students, etc. The booklet is attractively gotten up. It is just the thing to

distribute among those who have been affected by the modern day destructive Bible criticism, while it makes also an interesting study for all believers. Price 10 cents postpaid. We make a very low price if quantities are desired.

The Editor has been very busy during the past months and the Lord has graciously blessed the ministry of His Word. We held meetings in **South Bend, Ind., North Yakima, Seattle and Spokane, Wash.; Vancouver Victoria, B. C. and Baker, Oregon.** In most places the services were largely attended, and in several instances people had to be turned away for lack of room. What cheered us very much was that we found evidences that our visit of last year to these western cities had been greatly blessed in salvation of souls, the restoration of others and the upbuilding of believers. Blessed be His Name! Our little labor is not vain in the Lord.

If the Lord permits we hope to begin meetings in **Winnipeg, Man.,** later. We call special attention to the **Stony Brook Bible Conference** August 9-19. The Editor will be present during the first days of the Conference. Other speakers are James M. Gray, Ford C. Ottman, Robert McWatty Russell, Aquilla Webb and others. We expect to be in **Flagstaff, Arizona,** August 19-24 and address the South-western Indian Missionary Conference. This will be followed, God willing, by a week's union meetings in **Albuquerque, N. M.** August 30-September 4.

We cannot give the **Colorado** dates. We hope to visit several places. On account of a large evangelistic campaign in **Denver,** the brethren there have thought it wise to omit the Rocky Mt. Bible Conference for this year. But we hope the Lord may open a door for a few days meetings. We know many of our readers uphold us by their prayers. Continue to pray for us personally, for protection and physical strength and, above all, for power upon the Word.



God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Revelation xxi:4.

Oh bright and blessed scenes!
Where sin can never come,
Whose sight our longing spirit weans
From earth where yet we roam.

The Prophet Ezekiel.

Chapter II-III:14.

1. Ezekiel's commission, ii:1-8.
2. The roll of a book eaten by the Prophet, ii:9—iii:3.
3. The repeated commission, 4-11.
4. Ezekiel lifted up by the Spirit, 12-14.

The great vision left Ezekiel prostrate upon his face. He was affected by it in the same way as Daniel and others. Then the voice spoke. It was not one of the Cherubim whose voice the Prophet heard. The Cherubim speak in the book of Revelation; in Ezekiel they are silent. It was Jehovah Himself, who in the vision appeared in the likeness of a man, and addressed Ezekiel. Jehovah addressed him as "Son of Man." This title is found exactly one hundred times in the book. Only Daniel, besides Ezekiel, is called by that name in the Old Testament (Dan. viii:17). Our Lord called Himself by that title. Eighty-six times we find Him using this title of Himself, as the rejected One. In Suffering, in Exaltation, in Glory and in His Second Coming He is the Son of Man. Ezekiel passed through much suffering. As we shall find in our exposition he had to bear in his person symbolically what was to come upon the nation. Suffering and shame was connected with it which he endured and despised. He must have, therefore, been called by the title "Son of Man," because he is a type of the rejected Messiah, who took Israel's sin and shame upon Himself.

The voice commanded that the Prophet was to stand upon his feet, and He, who spoke the word supplied the power to do it. "And the Spirit entered into me *when He spoke unto me.*" Thus the Spirit and the Word are intimately connected. After the Spirit had entered into him the Prophet distinguished the words which Jehovah spoke, "and I heard Him that spake unto me." Hearing and knowing the Word is made possible by the Spirit.

Then Ezekiel received his commission. A comparison with Isaiah's and Jeremiah's commission shows them to be like Ezekiel's. Isaiah had a great vision. He too saw the

Lord of Glory and the Seraphim, which differ from the Cherubim, crying their three-fold "Holy." Then follows the effect upon him and the commission. "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed and perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and understand with their heart, and be converted and healed" (Isaiah vi:1-11). He was chosen to pronounce hardening judgments upon the nation. Jeremiah had no vision at all; but he also was chosen to declare unto God's people their wicked ways and the impending judgments (Jeremiah i). And so Ezekiel. He is sent by Jehovah to the children Israel, to a rebellious nation. The word used here in Hebrew for nation is the same, which has been translated "heathen." It is "gojim"; indicating that the children Israel had sunken as low as the heathen, who surrounded them. It is noteworthy that the word "rebellious" and "rebelled" is found seven times. This had become the leading characteristic of the favored people. They had turned away from Jehovah and His Word, and now the time had come, when ripe for judgment, God was to deal with them. May we think here of that solemn warning given to Christendom in Romans xi:21. "For if God spared not the natural branches, take heed lest He also spare not thee." God dealt with Israel on account of their unbelief and rebellious spirit. And now Gentile Christians are plunging into the same unbelief and apostasy; nominal Christendom is rebellious. A greater judgment is therefore coming upon Christendom than that which came upon the rebellious people.

To this impudent and hard-hearted people Ezekiel was sent. The very first thing he was to say to them was that great sentence which appears hundreds of times in the Old Testament scriptures, "Thus saith Jehovah God." The sender is Jehovah God; the commission and the message is from Him. In the days of the darkest apostasy with judgment about to come, the Lord told the prophet to face these conditions and to stand in the midst of the rebellious nation with a positive "Thus saith Jehovah God." He was His

mouthpiece. Such positiveness is demanded to-day. Oh! for men who like Jeremiah and Ezekiel speak to-day the Word "Thus saith Jehovah God."

And Jehovah who calls and sends forth His servant gives also assurance and encouragement. He told Ezekiel not to be afraid of them or of their words. Even so the Lord had encouraged Jeremiah (Chapter i:7-8). Every servant of the Lord can rest in this assurance that if he is faithful and obedient the Lord will strengthen and keep him. "Speak my words unto them;" not his own words, but Jehovah's words. Thus he heard the same command, which is given to the Lord's servants in the days when sound doctrine is no longer endured: "Preach the Word" (2 Tim. iv:1-3).

He is commanded to open his mouth and to eat, after the warning not to be rebellious. He then received a scroll from a hand, no doubt, the hand he had seen in the vision. It was written within and without with lamentations, mourning and awe. He was commanded to eat and it was like honey in his mouth. We are reminded at once of Zechariah's flying scroll (Zech. v:1-4); of the scroll written within and on the backside, sealed with seven seals, which in John's vision the Lamb of God received to open the seals (Rev. v and vi); and of the little book (or scroll) which John received and ate, which was sweet in his mouth but bitter in his belly (Rev. x:9-10). These scrolls have all one meaning. They are symbolical of the Word itself, the message of judgment and tribulation which are written therein. All is symbolical and contains many spiritual and helpful lessons. The Word must be received; it must be eaten. The prophet obeyed and ate. It was self-surrender and therefore, though the message he was to bear was a hard message, it was sweet to him. Jeremiah too speaks of a similar experience. "When Thy words were found, I did eat them; and Thy Word was to me the joy and rejoicing of mine heart" (Jer. xv:16). No Servant of God can speak thus unless he receives the Word, feeds on it himself, eats what the Lord has given and finds out the sweetness of obedience and self-surrender. The Word to

be spoken, the message to be given, must come from Jehovah. "I have put my words in thy mouth" was spoken to Jeremiah (Chapter i:9); and Ezekiel makes the same experience. And our Lord, the true Son of Man, said that His meat and drink was to do the will of His Father. He too fed on His Word and was obedient to it.

In Ezekiel's experience there is no doubt a hint on inspiration. The prophet received, accepted, took it in and then gave it out. "Son of Man, go, get thee unto the house of Israel, *and speak with my words unto them.*" This is inspiration. The Messages of God were given by the prophets in the words of God. Such is the definition of inspiration in the New Testament. "Which things also we speak," saith the Apostle, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. ii:13). May all the Lord's people receive His Word, eat His Word, speak forth His Word and find that it is indeed sweeter than honey and honeycomb.

Jehovah predicts failure for the message and the messenger. The house of Israel will not hearken unto *thee*; for they will not hearken unto *me*. It was to make no difference with the prophet. His commission was to speak Jehovah's words, whether they heard or not. All this would be branded by our own generation as extremely "pessimistic." That the message and the messenger should not be successful is an unpalatable statement to well-meaning and enthusiastic Christians. Yet this very fact is predicted for the last days. "The time will come when they shall not endure sound doctrine." Then the prophet was taken up by the Spirit. Behind him a voice was heard, "Blessed be the Glory of Jehovah from this place."

Cherubim and wheels are in motion. He is lifted up and Jehovah's hand was strong upon him.

(To be continued D. V.)

The Olivet Discourse.

(Continued).

The enemy, however, is not satisfied with having God's people waiting for the Lord. He is the author of that evil cry, "My lord delayeth his coming." And he has succeeded in producing it in these days of revival of the study of Prophecy. We know some who taught and believed the imminency of the coming of the Lord. All at once their voices were silent as to the blessed Hope. Why? In some way they became ensnared in teachings which put off the glorious event till after the great tribulation, the manifestation of the Antichrist, etc., and this unscriptural view silenced their testimony completely. It is sad to see this, and we fear, if our Lord tarries, some of these men (as it has been already the case) will act the part of the evil servant in a still more pronounced way.

Let us beware of any teaching which has even the faintest insinuation in it of the Lord delaying His coming. It is not of God. Let us rather begin each day with the blessed expectation that He may come to-day and then go forth to serve and be faithful to Him. But be assured the enemy **will not rest, but find some new and subtle way to take away the blessed Hope and the blessed expectation, and to try and bring us into conformity with the world. Only the power of God can keep us in these evil days in this simple path, and that will rest upon us as we cling to Him, the Lord who comes.***

"Only let the children of God get clear of those clouds of noxious and unwholesome vapors that constantly rise up between the Lord and them. Let them cherish in their souls the hope He gave them. If you bring in a millennium first, it is hard to see Christ's coming clearly; it must act as a veil, which dulls the hope of that day. It may not destroy the hope; yet one cannot but look for His coming in an imperfect manner. If you bring in a great tribulation first, this also lowers the outlook and enfeebles the hope greatly; it occupies one with evils as they rise, produces a depressing effect, and fills the heart

*We take the following from a recent volume by W. Kelly.

with that judicial trouble and its shade of desolation. They are mistakes of theorists. The one puts a wrong expectation between you and the coming of the Lord, kindling meanwhile a dreamy excitement in waiting for that day. The other case produces a sort of spiritual nightmare, an oppressive feeling in the thought that the church must go through so dreadful a crisis.

“Be assured, my brethren, that the Scriptures deliver us from both the dream and the nightmare. They entitle the believer to wait for Christ as simply as a child, being perfectly certain that God’s word is as true as our hope is blessed. There is to be God’s glorious kingdom; but the Lord Jesus will bring it in at His coming. Without doubt the great tribulation shall come, but not for the Christian. When it is a question about the Jew, you can understand it well; for why does the greatest tribulation come upon him? Because of idolatry; yea, of the Beast and the Antichrist worshipped. It is for him a moral retribution, with which the Christian has nothing directly to do. The predicted trouble falls on the apostate nations and the Jews. Those that ought to be witnesses of Jehovah and His Christ will at last fall into the dreadful snare of allowing the abomination to be put into the sanctuary of God.”

The second parable is the parable of the ten virgins. It is one which is interpreted by students of the prophetic Word in different ways; we are therefore obliged to give it our closest attention.

“Then shall the kingdom of the heavens be likened to ten virgins that, having taken their lamps, went forth to meet the bridegroom. And five of them were prudent and five foolish. They that were foolish took their lamps and did not take oil with them; but the prudent took oil in their vessels with their lamps. Now the bridegroom tarrying, they all grew heavy and slept. But in the middle of the night there was a cry, Behold, the bridegroom; go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil, for our lamps are going out. But the prudent answered, saying: We cannot, lest it might not suffice for us and for you. Go rather to those that sell and buy for yourselves. But as they went away to buy the bridegroom came, and the ones that were ready went in with him to the wedding feast, and the door was shut. Afterwards came also the rest of the virgins, saying Lord, Lord, open to us; but he answering said, Verily I say unto you, I do not know you. Watch

therefore, for ye know not the day nor the hour" (verses 1-13).

We have already shown that these parables have nothing more to do with the Jewish age and the remnant of His earthly people, which stands out so prominently in the first part of this discourse. However, as there is an increasing tendency among teachers of Prophecy to apply this parable of the virgins in a Jewish way, putting its fulfilment in the time of the great tribulation, we will be obliged to look at this view first and show that it is incorrect. After we have done this we shall be able to grasp the meaning of this great parable and its teaching. The theory advanced is the following:

The Lord begins His parable with the word "then." This word proves that the parable refers to the time of the end of the Jewish age, for that is described in the preceding chapter. Then—when?—when there is a time of trouble and the Lord is about to come. The parable is therefore applied by some teachers as referring to the condition of things on the earth at the close of the great tribulation. "Then," at that time when He returns after the great tribulation, shall the kingdom of the heavens be like ten virgins. It is furthermore claimed that the ten virgins do not represent the church as the Bride of Christ. That the Bride is already with the Bridegroom, and as the virgins are not the Bride, but go forth to meet the Bridegroom who comes with the Bride to the wedding feast, the parable could not be applied to present conditions; the Bride, the church, must be first with the Bridegroom before the virgins can go out to meet Him.

Another fact is used to strengthen this exposition. Some of the oldest versions have additional three words in the first verse, so that it reads: "Then shall the kingdom of the heavens be made like ten virgins that having their torches, went forth to meet the bridegroom *and the bride.*" These words are found in the Syriac version and also in the Vulgate. This is generally taken to be the conclusive evidence that the parable falls in its fulfilment in the close of the great tribulation, and that the five prudent virgins are the Jewish remnant.

And now we challenge this exposition as being incorrect and contrary to Scripture. Let us look at the arguments against it.

The use of the word "then" proves the very opposite from what it is made to prove. "Then," this little word, has always a great significance in Prophecy. Now if the parable of the ten virgins would come in at the close of the forty-fourth verse in chapter xxiv, the parable could mean absolutely nothing else but an event which is connected with the end of the great tribulation. We learned that the forty-fourth verse in the preceding chapter marked the close of the part of the discourse in which the Lord speaks of the signs of His coming and the end of the age. If we were to read in the forty-fifth verse, "Then shall the kingdom of the heavens be likened to ten virgins, etc.," there would be no other way but to connect the parable with the mighty events which the Lord had just described. It would have the same application as the "then" in verse forty. "Then two shall be in the field, one is taken and one is left." But will the reader notice, as we have shown before, that with the forty-fifth verse the Lord introduces an entirely different theme; it is no longer the Jewish end of the age, the Jewish remnant, their suffering and deliverance, no longer His glorious visible manifestation out of the heavens, but it is teaching in parables concerning this present Christian age, the Christian profession. One parable He had spoken, the parable of the faithful and the evil servant. How perfectly it applies to Christian conditions in this age, the true and the false, we have seen in our exposition. The "then" with which the second parable begins is to be brought in connection with the first parable; it refers to the same period of time when in the professing sphere of Christendom there is a faithful servant and an evil servant, and not to the end of the Jewish age.

A brief word on the question of the virgins representing the Jewish remnant and the apostate part of the nation (in the foolish virgins) is in order. We read in the parable of the ten virgins going to sleep because the bridegroom tarried. It is generally conceded that the going to sleep happened on

account of the long delay of the bridegroom and that the virgins watched no longer for his coming. It is impossible to apply this to the condition of things during the great tribulation. It is all out of the question to think of the remnant, if that remnant is represented by the wise virgins, as going to sleep, when that remnant, as we learned from chapter xxiv, will preach the Gospel of the Kingdom and herald the coming of the King. This one argument is sufficient to completely answer this mode of interpretation. Furthermore, the remnant is not called out to go forth to meet the bridegroom. The virgins are such who are called out to go forth. The remnant is the opposite. The prudent virgins have the oil, which is a type of the Holy Spirit; they have the supply of the Holy Spirit, which could hardly be applied to the Jews before the visible return of the Lord.

And what about the reading of some of the old versions? There is not sufficient evidence that it is genuine. The evidences against it are two-fold. The teaching that the church is the bride of Christ is a subsequent revelation. We cannot look for it here, and in the second place it is opposed to the meaning of the parable itself. This parable relates to the coming of the Bridegroom, and that is why there is no need of mentioning the Bride. With this we dismiss this theory that the parable is one which refers to the Jews during the tribulation.

(To be Continued).

"Mary, the Mother of Jesus."

The Scriptures tell us that—

- (1) She was *highly favored and blessed among women*—Luke i:28.
- (2) She knew that she *needed a Saviour*—Luke i:47.
- (3) She *needed a sin-offering*—Luke ii:22-24.
- (4) She *needed to be taken care of*—John xix:26, 27.
- (5) She *needed a home*—John xix:27.
- (6) She *needed prayer*—Acts i:14.
- (7) She *needed and received the Holy Spirit*—Acts i:4; ii:1, 4.
- (8) She *left one striking injunction*—John ii:5: "Whatsoever He saith unto you do it."—*Selected.*

My Joy.

Thou art my joy, Lord Jesus! Thou art my glorious sun!
In the light that shineth from thee, I gladly journey on.
There is a hidden beauty, a healing, holy light,
In Thy countenance, uplifted, upon the inward sight.

Oh! purer than the morning, and brighter than the noon,
And sweeter than the evening, a thousand joys in one—
Thou brightness of God's glory, and Lord of all above,
Son of the Father's bosom, and image of His love!

Lord Jesus! let me *ever* behold my joy, my friend,
And let my deep communion be with Thee to the end.
In secret let me see Thee—let all, that Thou hast been,
And all Thou art, in heaven, outshine before me then.

And let my memory treasure each little word and way,
Expressing, in its measure, the deeps that in Thee lay.
Oh! there are joys unspoken, and mounts of sacred light,
And visions of Thy glory, to bless the seeker's sight.

Then why be like a stranger, or like a passer by,
When I might hold Thee ever in blissful company?
O lift Thy face upon me, and keep me by Thy side;
And fill me with Thy presence, and in my heart *abide*.

The Closet, The Battle Field of Faith.

1 Samuel xvii.

David had been preparing for public service in the secret school of God. God will always have to do in secret with that soul which he intends to serve Him in public. In the desert he had learnt the resources which faith has in God. He had slain the lion and the bear.

Are not our failures invariably here, that we have not been in secret with the living God? This is the essential and primary matter. Do we esteem communion with God our highest privilege? Our strength is in walking in fellowship with the living God. David had already gone through trial, and had therefore proved the God in whom

he trusted. There had been dealings between his soul and God in the wilderness. O beloved, where is it that the saints really learn to get the victory? I believe where no eye sees us save God's. The heartily denying of self, the taking up the cross in secret, the knowing the way in the retirement of our closets, to cast down imaginations, and every thing that exalteth itself against the knowledge of God; these are our highest achievements. The closet is the great battle field of faith. Let the foe be met and conquered there. He who has much to do with God in secret, cannot use carnal weapons; and this should show us the importance of coming forth from the presence of the living God into all our service, that we may be thus prepared to detect and mortify all the pretensions of the flesh. It is sad indeed to see a saint trying to fight in the Lord's name, but clothed in the world's armor.

David said moreover, "God hath delivered me out of the paw of the lion, and out of the paw of the bear; he will deliver me out of the hand of this Philistine." He knew that one was as easy to God as the other. When we are in communion with God we do not put difficulty by the side of difficulty, for what is difficulty to Him? Faith measures every difficulty by the power of God, and then the mountain becomes as the plain. Too often, we think, that in little things less than Omnipotence will do, and then it is that we fail. Have we not seen zealous and devoted saints fail in some trifling thing. The cause is, that they have not thought of bringing God by faith into all their ways. Abraham could leave his family and his father's house, and go out at the command of God, not knowing whither he went, but the moment he meets a difficulty in his own wisdom, and gets down into Egypt, what does he do? He constantly fails in comparatively small things.

Faith discerns our own weakness so clearly that it sees nothing less than the power of God can enable us to overcome in anything. So that faith never makes light of the danger, for it knows what we are, just as on the other hand, faith never faints at the danger, because it knows what God is.—*Selected.*

Revelation.

Chapter XVII (*Continued*).

BABYLON AND THE BEAST.

But now we turn from the woman for a little to consider the beast upon which she is sitting, and which is to be the executor of the divine sentence upon her. Long has she claimed the words of the Lord Jesus as her sole inheritance: "Thou art Peter, and on this rock I will build my church, and the gates of hell" (the hostile powers of the unseen world) "shall not prevail against it."

Does this woman answer to that Church? Is she on that Rock? Is Christ the Son of the living God her only confidence? Even apart from the question as to what the Lord intended by "this rock," it is very certain that He did *not* mean a beast. But it is "the beast" and not "the rock" that is supporting this pretender to the name of "my church." Christ then has never "built" *her*.

On the other hand that very beast is "*out of the abyss*," thus being a perfect representative of the "gates of hell"; and it is specifically that which *does* prevail over this harlot-church as we shall soon see; so that she is *not* Christ's church and the gates of hell *do* prevail against her.

We are aided to a discernment of the beast by the personal marks of seven heads and ten horns; then by its strange vicissitudes in this earth, and finally by its destiny, "about to go into perdition."

By the seven heads and ten horns we recognize once more "the beast from the sea" of chapter xiii, or the fourth Gentile empire with which the Devil is so thoroughly identified that he, too, as the dragon of chapter xii, has also these marks of seven heads and ten horns.

The beast then is a figure of Gentile imperial power in its last form as vitalized and energized by the Devil.

Next as to its course: "Was, is not, and is about to come up out of the abyss and to go into perdition." The only difficulty here is in the word "is not"; for at the time John

wrote, and the angel spoke, the empire certainly *was*, and could not be said not to be. Nor, if the standpoint be in the future when the woman is seen upon it, could it be said not to be then. But as expressing what would be the course of this empire, it is simple enough. It first exists, then ceases to exist, and comes again into existence; this time, and as here seen, by the direct intervention of the unseen infernal powers. Not most assuredly from the literal centre of this earth, as some strangely claim to be the force of the "abyss"; but from the "*deep*" of the Devil's agency. Finally it goes to a destruction from which there is no recovery. Thus end the times of the Gentiles. We live in that period when the beast "is not." There is no Roman empire to-day; on the contrary, the sphere of that Empire is kept in a most precarious peace by "the balance of power," to maintain which there is a frequent reconstruction of alliances and *ententes*; a constant increase of armies, navies, and of every engine for the destruction of life. Every movement witnessing to the absolute truth of God that men by nature are "hateful and hating one another"; that there is an ineradicable (save by the Gospel) distrust of man by man; and every soldier added to one army, or ship to navy, must be met by at least an equal, or greater addition to all the others. Now-and-then there is a kind of spasmodic attempt to stop this utterly suicidal waste; but it ever fails, and the man of the world can but smile on such vain efforts as have recently been made by the British Government to "limit armaments," however reasonable the proposition may be; or by The Hague Tribunal to put an end to war, however admirable the motive, and however devoutly to be wished is such a consummation.

Till He come, wars must continue; and out of one that is fast coming shall emerge once more The Roman Empire; but apparently not at first, exactly as we see it in Revelation, for it does not owe its first recovery to the direct personal agency of the avowed antagonist of the Lord Jesus: the Devil; or to use the words of Scripture, does not at *that* time "come up out of the abyss." This is not till Satan is cast out of heaven, and this, as we have frequently seen,

does not occur till the *middle* of the last seven years of this age (cf. Dan. ix:27 with Rev. xii); while the Roman Prince, and presumably, the empire of which he is prince, are there at the *beginning* of that seven years; or the "covenant" there noted could not be made.

But there is still another feature. "*The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive authority as kings one hour with the beast. These have one mind, and they give their power and authority unto the beast. These will make war with the Lamb, and the Lamb will over come them, for he is Lord of lords and King of kings, and those that are with Him are called and chosen and faithful.*"

In these ten horns then we again see the ten kings whose kingdoms shall compose the Roman Empire in its last estate; only, while retaining their independence in one way, they shall yet recognize as their federal head him who gives cohesion to the whole.

No one can doubt the identity of these ten horns with the ten *toes* of the image that Nebuchadnezzar saw in his dream (Dan. ii) or the "ten horns" of the fourth beast in chap. vii, which are also interpreted (and we must remember that this too is interpretation) as ten kings. Thus are formed the United States of Europe. The "*one hour*" of their authority cannot of course be literal, but apparently express how *short*, how very limited their time is; for so Scripture seems to use the term "one hour" (See Matt. xxvi: 40, Gal. ii:5, Rev. xviii:16, 17, 19). And this is for the elect's sake or no flesh could be saved (Matt. xxiv:22).

Being of one mind in recognition of *the Beast*, they are of one mind in their opposition to *the Lamb* in His civil or political office; not here, only as the Lion of the tribe of Judah (as in chap. v), but with earth-wide claims as King of all kings, Lord of all lords. As such He overcomes them.

But He is not alone. His Name leads the Spirit, with evident tenderness and appreciation, to note those in His Company. They are the "*called,*" they have heard another Voice, sweeter than all the music, as it is above all the din of earth; a voice that has spoken a truer story to their hearts.

It has awakened, quickened, attracted them. But, more, these are "*chosen*." You remember that word of the Lord Jesus that sounds almost like a sigh, "Many are called, but few are chosen"? That is, I apprehend, many may hear this "call" of God, a call that is ever effectual *for the purpose for which it is given*, whether to service, as in Matt. xx:16, or to a *marriage feast*, as in Matt. xxii:14, or to *eternal salvation*, as 1 Cor. i:24. But few (alas, that it be said, few) are chosen; that is, few enter into, or recognize, the infinite love and inexhaustible grace of the Caller, and answer to the desire, the longing, the *choice* of His Heart in leaving everything to Him, with no legal bargaining, if the call is to *service* (Matt. xx); expect everything from Him, if the call is to *the feast* (Matt. xxii); or quietly trust everything to His goodness, amid all the darkness, sorrow and suffering that appear to deny it, if the call is to eternal salvation; in a word, to put simple confidence in the grace of Him who calls.

These, here, with the Lamb have, in very truth, been through all the suffering of the great tribulation; and yet their faith has not failed. They have trusted through all, *therefore* they are God's "*choice*" ones; for they are "*faithful*."

A word by the way, beloved brethren. You and I have been "*called*" (1 Cor. i:9); now we are also being led through all forms of trial, "through much tribulation," to see if we are "*chosen*," or will trust His love and grace through all. May we not well be humbled at our failure here; so quickly mistrustful under trial; so doubtful of His love. Oh, that we may have grace not only to be "*called*," but "*faithful*," and so "*chosen*."

We are now told, in verses 16, 17, that it is at the hands of this very beast, upon which she has so long depended, that the harlot receives her final doom as to the earth. Both the ten kings and their federal head, and all the empire join in violent hatred of the harlot. Some mighty spiritual influence has swept as a storm over this prophetic scene, and created an awful revulsion. As with incestuous Amnon, at one moment there is a passion of guilty love, at the next there is a still fiercer passion of hatred (2 Sam. xiii).

For, vile as she is, she still *assumes* the place of the bride of Christ; and as "sacrifice and oblation" must cease on Jewish altars, as there must be no form of recognition of Jehovah there, so must all that has in it the slightest external profession of Christianity be extirpated from Gentile Christendom.

Nor is it without the most profound significance that it is the beast and his ten confederated kings (for so it should read), who have been the trust and confidence of this woman, who are, in the ways of God, the executors of His judgment upon her. Israel leaned on, or made alliance with Assyria. It is Assyria that carries Israel away captive. Judah exposed her treasures to Babylon (verse 39) and it is to Babylon Judah is carried captive. You and I may give our hearts to the prevailing race for riches. It is *this* that shall result in piercing us "through with many sorrows" (1 Tim. vi); thus men work out their own penalty in a way.

From all her worldly glory is the harlot-church to be stripped; and as dogs ate the flesh of Jezebel, so do the antitypes of those dogs eat the antitype of that Jezebel. They feed upon her; and then, when they have appropriated all her wealth, they make a complete end of her.

What a contrast to the Jerusalem, the joy of all the earth, of whom it is foretold "the Gentiles shall come to thy light and kings to the brightness of thy rising." "Thou shalt suck the milk of the Gentiles, and shall suck the breast of kings." The Gentiles, with their kings, feed *on* the one and give food to the other.

It is the end of all that flaunts itself as "*the church*" to-day. "I will spue thee out of my mouth" is said to the last state of the professing witness for Christ; the consequence of that rejection is seen here.

Now once more we hear that form of words so strange to our ears: "Here is the mind that has wisdom;" reminding us strongly of the "Here is wisdom" preliminary to the number of the beast; and I can but repeat what was there deduced from this challenge. It is addressed primarily to the Jewish remnant of faith; the solution affects that remnant directly. Its *maschilim*: its *wise ones* will under-

stand what is here written; and themselves taught of God will instruct the many (Dan. xi:33).

But let us too at least listen: "*The seven heads are seven mountains where the woman sits on them.*" This more literal form has the effect of directing the thoughts to the very spot that is the seat of the woman; and, if our understanding at what is figured by this woman be justified, we might say it is where the papacy has its seat; or what is the recognized term, the See* of Rome. Nor can one, who has gone thus far resist the effect of the striking correspondence to Rome being called of all the cities of Christendom, "The City of the Seven Hills." Some would deny this because the word in Scripture is "mountain" not "hill." But that is surely not a very weighty objection, or will hardly suffice to obliterate the correspondence, since mountains and hills are quite parallel terms in Scripture; and since as another has said, "the Romans, who may be supposed to know their own language best, call them *montes* or 'mountains.'"

The seat of the woman is, in the common language of the day, the "See of the Papacy," and this is on seven hills. If these are only coincidences, they are certainly very striking coincidences, and it becomes really difficult *not* to recognize design.

But these mountains serve another purpose; they are not, it is true, directly *interpreted* as being "seven kings"; but corresponding to the seven mountains, "there are seven kings," for "kings" are in the political sphere, exactly what mountains are on the earth's surface. As these rise above, or as we often express it, *dominate* the level ground, so do kings, or any form that government may take, *dominate* the mass.

But while the seven heads or kings are seen here at once, this is only that we may have a complete picture of this Beast, for they are not all existent at one time; but follow each other, since "five are fallen." Nor is this unique in prophetic symbolism. In Nebuchadnezzar's dream, all the four world-empires are seen as forming one colossal image;

* "See" from *Sedes*, seat or throne.

but they actually succeed one another and are not contemporaneous.

We will further endeavor to be dependent on Scripture in our interpretation of these "heads." As we have already seen the seventh chapter of Daniel presents to us, in verse 6, a beast with "*four heads.*" If we are told what those four heads are, may we not safely deduce that the difference in the number, seven instead of four, will not make any difference in the interpretation? Now that third beast is beyond any question the Grecian empire, and we discern the four heads in the four kings between whom Alexander's Empire was divided at his death. (See chap. xi:4).

Corresponding to this, these seven heads of this Beast will stand for seven "kings," or the forms of government that have dominated the Beast.

We say forms of government, for a republic has that which answers as fully to a "head" or a "mountain" as a monarchy.

But what is the Beast? This we have already answered. It is—it apparently can be no other than the last Gentile Empire, that has sovereignty over the whole prophetic earth; that is *the Roman*. It cannot symbolize Gentile dominion in a broad sense, for *that* cannot be said to cease to exist during the present age, nor therefore to be resuscitated from a non-existent state; the times of the Gentiles run on without any such break; this can apply only to the Roman Empire.

But this being true, then it follows that the seven heads cannot symbolize monarchies that *preceded that Empire*, as Assyria, Egypt, Babylon, Persia, or Greece; all these are excluded; for this beast had not yet, when they were dominant, come out of the sea; but they must symbolize seven consecutive, but different *forms of its government*. Five of these had fallen, or passed away at the time of this vision; one still was at that very time; and that one Scripture tells us was The Imperial. That too was to pass, as it has. One then only was left, and this should come at some future time, and when it did, it was to have but a brief existence.

That, then, finishes the series, for here are seven, and

there are *but* seven. But no; while there are only seven, yet there is an *eighth*; and this apparent anomaly is accounted for with a simplicity that I cannot refrain from calling divine, by one of the seven *merging into, or becoming, an eighth*. That is while he is the same *individual*, yet his character becomes so altered that he is morally another; while "one of the seven" yet he is governed by a spirit so distinct from the rest, and from what had hitherto controlled him, that he is an *eighth*.

Throwing the light of other Scriptures upon this, it becomes clear that it is because he is now literally *diabolical* or *Devil-possessed*, as he was not when "one of the seven," or the seventh. As the seventh he made a friendly treaty with Israel returned to the land (Dan. ix:27). As the seventh he permitted and protected them in their daily worship in their temple. As the eighth he disannuls the terms of that covenant and "causes sacrifice and oblation to cease."

Now is there not such a harmony in all that we have seen as to give us some assurance of the truth of our interpretation? In chapter xiii:3 we read, "I saw one of his heads as it were wounded to death; and his deadly wound was healed." The seventh head continues but "a short time," for it is "wounded to death," that is, apparently irrevocably overthrown. This is accounted for by the fourth trumpet which tells, in the figurative language of our book, of such a political upheaval of the governed, as overturns every grade of government from "sun" to "stars." Then the fifth trumpet speaks of Satan cast out of heaven to the earth, and *he* revives this wounded head; but it is now in so diabolical a character, as to make him another altogether—an eighth. Is there not perfect harmony?

The chapter, returning to the woman, closes by giving to John the interpretation of her: "*And the woman whom thou sawest is that great city which reigneth over the kings of the earth.*"

Bearing in mind that this is no longer Symbol, but the *interpretation* of Symbol, we have only to put ourselves in the Seer's place, and all uncertainty vanishes. First, it

would be a *literal* city; next it would be that city that was then dominant over the prophetic earth. There was but one; and that one was, not a literal Babylon rebuilt, but ROME and only ROME.

As John *could* not have thought of any other city than Rome, so we *must* not think of any other. The "woman" is to be identified as ROME.

Not merely for our information, or to puff up with a sense of knowledge, are we told these things. Knowledge ever brings corresponding responsibility; which, in this case, must consist in a standing apart from the whole scene, divided between "woman" and "beast;" an earnest longing and a patient waiting for Him to come Who shall introduce us to our own Inheritance, and then bring peace to this distracted earth.

F. C. J.

Obedience to God and Love to the Saints.

The Characteristics of the Divine Life in the Believer.

Perfect obedience characterized the life of Christ here on earth. He was ever the dependent One, ever the obedient One. In the volume of the book it was written of Him, "Lo, I come to do thy will, O God"; and when on earth, He could say, "I seek not mine own will, but the will of the Father which hath sent me"; and again, "I do always those things which please him." This was perfect obedience.

But His path of obedience to the Father was also the perfect exhibition of God's love to man. His words, His ways, His acts, all spoke of God's love to His guilty creatures. And the cross was the full revelation of this, together with the infinitely perfect expression of His obedience to God the Father. In the life of Christ, as a man on earth, perfect obedience and perfect love were united; and the

life in which these were displayed in Christ is the life which, through grace, is imparted to the believer.

In Christ there was no imperfection. His was a life of **perfect** obedience—**perfect** love. In us there is much to hinder the manifestation of this life; yet the life in us is the same in its nature, its traits and characteristics—it is the **same life**. And whether in Him or in us it is characterized by obedience. Obedience is the state in which it subsists. “Hereby we do know that we know Him, if we keep His commandments” (1 John ii:3). No matter what our pretension may be, it avails nothing, unless there is this obedience. “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him” (verse 4).

The other characteristic of the divine life is not separated from this. Where there is obedience there will also be love, because they belong to the same life—the same nature. “Whoso keepeth His word”—this is obedience—“in Him verily is the love of God perfected: hereby know we that we are in Him” (verse 5). His word is the expression of what He is, of His nature; and “God is love,” so that if we keep His word, His love is perfected in us.

But “His commandments” are not only the expression of what He is, but of His authority as well. We are called to obey, and to obey as Christ obeyed. We are sanctified unto the obedience of Christ. And if we say that we abide in Him, we ought also to walk even as He walked, that is, in obedience to God, for His whole life was that. There was not a single movement in His soul, not a single act of His life, that was not obedience to His Father’s will. Blessed indeed it is to behold that perfect One in His path of perfect obedience! And happy they who follow in His footsteps, who walk even as He walked!

The commandment to obey as Christ obeyed, to walk as Christ walked, was not a “new commandment.” It was the word they had heard from the beginning in connection with the manifestation of the divine life in Christ. It was the Father’s commandment to Christ, according to Christ’s own words, “For I have not spoken of myself, but the

Father which sent Me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John xii:49, 50). So John says the commandment was "old." Again, it was a "**new** commandment," because true in Him and in us. The commandment was the expression of the divine life—"His commandment is life everlasting," and was first seen in Christ. But now it is true in us too, "because the darkness is past, and the true light now shineth." God had come out through the cross, and the light of life was now shining for man, and dispelling the darkness. This life, **for** man, and **in** man as the fruit of redemption, life in Christ, life in the Spirit, was a new thing. It is Christ in us, Christ as our life. The commandment is "old" because the obedience which characterizes this life was seen in Him which was from the beginning, "the Word of life." It is "new" because the same thing is seen in the believer now. If they were seeking something new, according to the Gnostic philosophy, the bane of Christianity in that day, the apostle John gives them this; but he would not disconnect it from Christ, the believer's life, "that which was from the beginning." "**Which thing is true in him and in you.**"

Until redemption was accomplished Christ remained **alone**. Now He is no more alone; we are in Him, and He in us. This is a wonderful truth, and it gives a wonderful character to the children of God. The Holy Ghost in us is the power of it all—the divine answer in us down here to all that Christ is in glory as a man. It is no longer Christ as a man walking **alone** in this world, but Christ **in the saints**, and the "eternal life" displayed in **them**. In John's epistle, Christ is seen as "eternal life" down here in this world, first **alone**, and then **in the saints**; "which thing is true in him and in you." And this life, whether in Christ alone, or in Him and in us, is first an **obedient** life, and secondly a life of **love**.

1 John ii:3-8 is obedience and disobedience.

Verses 9-11 are love and hatred.

Obedience and love characterize those who are in the light.

Disobedience and hatred characterize those who are in the darkness. A man may say he is the light, but if he hates his brother, he is still in darkness, and has never seen the light. He knows not "the light of life." But if we see the outgoings of divine love toward a brother, we can say: There is a man who dwells in the light. He has found God who is light, and having found the light, he has the love also, for "God is light," and "God is love"; and we cannot have the one without the other, just as you cannot have the sun without having both light and heat.

The light casts out the darkness, and then there is no occasion of stumbling. "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." And He who has shined in our hearts as light is love also. Wonderful grace to such as were "once darkness," but now "light in the Lord."

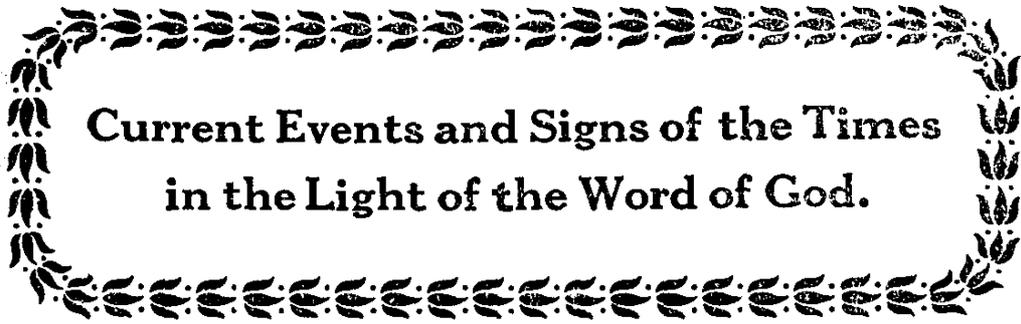
Have **our** eyes been opened to see the light? Have **our** hearts tasted the love? Oh! then to "walk in love as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour"; and to walk "as children of light (for the fruit of the light is in all goodness and righteousness and truth); proving what is acceptable unto the Lord" (Eph. v:2, 8-10). Let us walk in the light and sunshine of His presence who could say, "Lo, I come to do Thy will, O God," never swerving from this path, and who, "having loved His own which were in the world, he loved them unto the end."

A. H. R.

When the Outlook is not good—Use the Uplook.

When the Sun of Joy is hidden,
 And the Sky is overcast,
 Just remember—light is coming,
 And the Storm won't always last.





**Current Events and Signs of the Times
in the Light of the Word of God.**

The Moral Conditions of the German Capital. The Berlin Correspondent of an English paper has recently given a sad description of the moral degradation into which Berlin, the capital of the German Empire, has fallen. Germany used to be to a certain extent morally cleaner than the other European nations, but now their larger cities become more and more modern Babylons. We give a part of the article:

Serious German writers are raising their voices and pointing out that their great capital of four millions, once the centre of hard work and frugality and pristine German virtues, is now clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls, and has become "the habitation of devils and a cage of every unclean and hateful bird."

It is not a pleasant task to point out the faults of the great city in which one has lived so long, in which one has found sterling friendship, and in which there are magnificent and powerful elements for good; but the startling developments of Berlin in evil things during recent years must not be left out of account by anyone who would follow the rise, progress and decay of nations. The rapid growth of Berlin in wealth and population has followed the marvellous development of the German empire during the past forty years. Wealth has poured into the capital, and with this wealth has come vice and corruption of a character surpassing in grossness anything to be met with in the older capitals of Europe. May I examine a few of the phenomenal which force me to this conclusion?

I take up the newspapers of the past fortnight. Hardly a day of these fourteen has passed without its tale of murder. A landlord shoots a tenant in most brutal fashion because the tenant insists on leaving without paying his rent; the owner of a shady hotel, resorted to by vicious persons of both sexes, shoots an indignant father who protests against the methods employed in conducting the hotel. There are scores of these hotels in Berlin. They are known to the police, but

whilst the Berlin police show extraordinary activity in hunting down Socialists who make themselves obnoxious, they close their eyes to these plague spots. Two women of about forty were murdered by their lovers; a husband who had been wronged shot the man who wronged him; a woman of fifty was slaughtered by her husband in bed, the murderer using a hatchet for his deed; a poor seamstress was murdered in a wood outside Berlin by a ruffian who was a professional marriage swindler; a bath attendant murdered the woman who owned the baths because they had quarrelled about a bet on a horse. This by no means exhausts the list, but it shows its character and variety. The criminality of Berlin not only mounts, as far as numbers are concerned, but shows a tendency to increasing brutality.

As ominous in another direction is the appalling number of suicides which fill the papers. Girls drown themselves because of unrequited affection; young people commit suicide because they have received bad marks at school, or have failed in their examinations; nearly every day we read of family tragedies, where fathers in money difficulties make a cowardly exit from life. And, leaving the chapter of murders and suicides, the recent cases are innumerable where men in positions of trust betray the confidence placed in them and decamp as defaulters.

Berlin at night is one of the most disgusting sights in Europe. When you speak to an ordinary Berliner you gather the impression that he is rather proud of what he calls the "Nachtleben" of his city. Of what does this "night-life" consist? It consists of innumerable resorts in various quarters of the city—cabarets, cafes, variety theatres, dancing rooms, etc., glittering in meretricious splendor, which are the resorts of the depraved and vicious of both sexes, and where vice in its grossest and most ghastly forms has free course. These haunts of vice are practically open all night, and are crammed to the door with the youth of both sexes who believe that in these hells they are seeing life.

I know a score of places, and more in the best parts of the city, where young men and women with decent bringing-up, with honest and clean homes, are being rapidly ruined, and, save in the feeblest way, hardly a protest is raised against this awful iniquity. If you venture to speak about it in ordinary society you are voted a bore and a Puritan, and are told that the twentieth century has other ideas than those which prevailed in the seventeenth. . . . There are, of course, purity associations here, and numerous faithful men and women who have not bowed the knee to Baal, but their voices are not heard in the raucous noises of Babylon. All over the city glittering cafes are being built, decked out with crystal and gilding, with comfortable chairs, with beautiful music, which are open all night long, and are resorted to by the clerks and shop-girls in their thousands. You can see them sitting there until two and three o'clock in the morning, sipping their beer or their coffee, and making one another's acquaintance. These places also are the resort of more doubtful characters of both sexes.

The United States and Mexico. There is no need to rehearse all the details of recent events in connection with the Mexican situation. Our country at last acted upon a trifling incident in comparison with the many outrages and murders committed against Americans in that land of bloodshed and crime—Mexico. Warships were rushed South, the thousands of men encamped in Southern Texas were rushed to the borders and then Mexico itself was invaded. Vera Cruz was taken. About four hundred Mexicans were killed in battle and seventeen American marines lost also their lives, while many more were wounded. The flag of this country now floats over Vera Cruz. And yet our government declares that there is no war with Mexico. If the above capture of Vera Cruz is not warfare, then we do not know what is war.

At the same time the rebels threatened also the U. S. and, strange to say, the authorities became rather friendly with the villainous Villa to get his good will. This man, according to reports, is, perhaps, a greater criminal than Huerta. And now mediation is attempted. Assurances are given that no war will come, but all will be peaceably settled. Yet at the same time great preparations are made for war. Thousands of men are ready to go to battle. Train-loads of supplies and ammunitions are rushed South. The Constitutionals threaten to continue their bloody work. One leader declared that he would set up a guillotine in one of the public parks when Mexico is taken and 10,000 of the better class would be killed. Lists of names are prepared already to help in these executions. Thus the French revolution is repeated. Can this government stand by and look on? How will it end? It remains to be seen, and we hope and pray that the awful events which threaten may be averted. Let us not forget that in all these events and upheavals God's Word is vindicated once more, for it predicts these very scenes down to the end of the age.

The War in Colorado. The war in Colorado is one of the saddest pages in recent history of our land. The mine owners and head of corporations, the leading one John D.

Rockefeller, Jr., have fought the strikers who have just grievances for months. Many lives were taken, and the most deplorable of all, the great majority were women and children. This war has cost in business losses, destruction of properties, etc., almost \$22,000,000. The most shocking things happened. Women and children were murdered in cold blood by machine guns. Others sought shelter in holes dug for rifle pits in the tent city, Ludlow. Some fiend set the tents on fire and the poor unfortunates were suffocated to death. But enough. The whole country sympathizes with these poor people and condemns severely the greedy men, who are more or less responsible for this civil war. The best papers of the country have denounced the actions of these rich men. The N. Y. "Evening Post," one of the finest dailies published, said editorially: "Victoriano Huerta might well prefer to sever relations with a Government under which it is possible for men and women to be mowed down by machine guns in a frenzy of civil war." Another paper states: "The Mexican people would be foolish not to resist to their uttermost strength the friendly advances of a Government which prates of liberty and justice and then refuses to protect its own citizens from the murderous attacks of an organized band of bandits." Other papers are even more severe. Not alone labor-unions, but many leading men, who have studied the Colorado situation carefully, lay it all at the door of the Rockefellers. James v:1-6 must be read. Here predictions concerning the last days are given and they are fulfilled. The weeping and howling of the rich men will surely come.

The Marvellous Revival of Palestine. "Our Hope" was started twenty years ago, at a time when the national revival of Israel began. Since then we have followed the developments in Palestine very carefully and kept our readers informed on the progress of Zionism in our "Notes on Prophecy and the Jews." Twenty years ago 30,000 Jews lived in Palestine; to-day almost 175,000 live in the land. Turkey's attitude towards the Jews has completely changed. Large and successful colonies are in existence. "The Con-

minent," published in Chicago, had recently an interesting article on these developments from which we quote:

"Twenty-five years ago one heard little of the Hebrew tongue in Jerusalem's streets or elsewhere in the land, because the Jew found it much safer to conceal his identity under the language of the country from which he chanced to come. But to-day Hebrew is used everywhere—in the market, the banks, and most especially in thousands of schools. It is one of the cardinal aims of the Zionists again to make this the language of the ancient homeland, and it will not be long before other nationalities and religions will have to learn Hebrew or simply be shut out of the commercial centers of the city and country. Only recently a German society for helping the Jews attempted to keep the German language in its schools. One of the results was a riot, and the matter was settled in favor of those who clamored for the Hebrew.

"Those who have visited Jerusalem in former years will remember the thousands of pitifully poor Jews of all nationalities who lived on alms in the city. It is said on good authority that not less than 5,000,000 francs (\$1,000,000) is now coming into the land annually for their relief. But each year brings a better class of immigrants, and that means less and less need for alms. The fifty or sixty colonies lately established wear a much more hopeful appearance.

"Those about Jaffa and in the Plains of Sharon show every appearance of wealth and prosperity. The orange trade of Jaffa has increased greatly and will soon be largely in the hands of Jews. Out of 1,500,000 boxes handled this year at that port, at least one-third, or 500,000 boxes, are from the colonies or in the control of the Jews. While other nationalities, and especially Christians of all lands, are busy trying to circumvent one another in appropriating legendary and sacred sites, the Jews are in a common-sense way buying up agricultural land. It is not possible to make any accurate estimate of what has been done in this line, but it is a well-known fact that no tract, small or large, within a hundred miles of Jerusalem, east or west of the Jordan, can be offered for sale without attracting Jewish buyers. Colonies, societies, and banks exist for this very business, and thousands of all nationalities and religions are in the trade for gain. Every day brings some fresh surprises of phenomenal purchases. This is one of the most striking features of the present commercial life of Palestine. The colonies are encouraging this agricultural conquest of the land, and meanwhile industrial schools under the patronage of wealthy societies and individuals are attempting a revival of Jewish arts and handicrafts with most creditable results."

The well known Rothschild visited recently Palestine and studied the situation. He is backing the colonies. He is a

French banker, and Turkey looks mostly to France for a great loan.

“While Turkey is still pressing for a great loan from France, and France is demanding guaranties that the money will be spent for the betterment of what remains of the Ottoman Empire, the visit of Mr. Rothschild at this time can not fail to benefit Syria in a special way. The great loan calls for concessions for harbors at Tripoli, Haifa, and Jaffa, and contemplates in the city of Jerusalem itself a French concession for a water-supply, electric light, and an electric tramway to Bethlehem. We may be sure that none of these things will be forgotten by the great Jewish banking-house which will no doubt furnish a large part of that loan.”

Still more interesting are the following statements on the establishment of the Jewish State.

“Austria and Germany are most powerful in the trade of Jerusalem and its vicinity; France in high politics and finance. Of the influences from within the Arab element is almost nil, the Christian element too busy with trifles, the Jewish seriously and powerfully predominant. Certain churches and enterprises represent one or another of the European nations, but rarely more than one. But the Jewish element for one reason or another, draws power from all nations. Leaders of the Zionist movement differ sharply on many points; misunderstandings separate powerful interests; motives are attacked and as vigorously defended. But underneath all the outward clash of theories, the heart and soul of the Jewish race does unitedly hope for and expect to establish a great Jewish state which, sitting at the juncture of three continents, in the seat of their ancient glory, shall levy tribute from the great nations of the earth.

“Some speak of it as to be a state without a religion, in the sense that the United States has no official faith or state religion. The devoutly orthodox Jews, however, can not tolerate this idea, and hope for Israel’s ancient glory. Perhaps the greater mass of Jews throughout the world, tho, are without ambition to be citizens of such a restored Israel. While willing to pray for this great enterprise and to give of their abundance toward it, they adopt the attitude of one member of the London house of Rothschilds who, after listening to a glowing picture of the future greatness and glory of the Jewish people in the Palestinian state, is said to have answered: ‘Yes, I hope it may all come to pass. I pray for Jerusalem. I may even work for its reality. But when it does come to pass, I ask no greater favor and privilege than to represent the Jewish state at the Court of St. James.’ ”

Thus we learn, as we have pointed out so often for twenty years in our columns, that the Jewish Hope is not dead,

but being revived. It is the sign of all signs of the approaching end of the ages. The Word of God has predicted this revival and its attending events. However, the fair picture of a partially restored nation will be marred by that time of trouble, Jacob's trouble, the great tribulation, when once more Israel is plunged in deep distress. Then He comes who alone can save them, the true Hope of Israel, the King of Glory. He will gather them all back and make His land the Glory-land. How this ought to interest every Christian!

The United States of Europe. Sir Max Waechter, of London, has been spending enormous sums of late advertising his European Unity League. He is financing personally the scheme in bringing all Europe under one central government. Here is the plan, which he is advocating:

"If we are to abolish war and the ruinously expensive preparations for war that are now impoverishing Europe we must abolish the disunion at present existing among the great powers. The antagonistic grouping of the six big nations into the triple alliance (Germany, Austria and Italy) and the triple entente (Great Britain, Russia and France), which has produced so much distrust and jealousy and wild competition in armaments, must give way to the sextuple alliance, and this will naturally lead to a general federation of European countries—the United States of Europe. Under present conditions all attempts to restrict armaments are bound to end in failure. Armaments can be restricted only if they become unnecessary; only when Europe is united.

"Unification should take place on a federal and economic basis—like the United States of America—leaving to each component nation the fullest possible measure of individual liberty and enabling it to deal with its own affairs in its own way. A feature of the Federation would be the elimination of the present customs boundaries. All Europe should form one great free trade market protected by a proper tariff against the nations without.

"Under the federation the two and a half billion dollars now spent by Europe annually on its armies and navies would go into the channels of trade and commerce and the five million soldiers and sailors, the strongest and healthiest men of their races, would be released to re-enter the field of production and to maintain themselves and others by the work of their hands, instead of being maintained by the rest of the population. In America enterprise is greater and wages are higher, largely because the wealth of the country is not drained away in the mad race for armaments."

It is said that Sir Waechter's league numbers among its members leading statesmen, merchants, lawyers, physicians and literary men. The unification of Europe must come for it is predicted in the Word of God. When it comes it will be the revival and restoration of the Roman Empire. It will most likely be brought about in its beginning by some such scheme as advocated above. Then there will appear the predicted head, the great leader seen by Daniel as the little horn (Daniel vii).



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JULY.

THE LABORERS IN THE VINEYARD.

(July 5. Matt. xx:1-16.)

Golden Text, Matt. v:45.

Daily Readings.

Mon., June 29, Matt. xiii:51-58. Tues., June 30, Acts ix:1-22.
Wed., July 1, Acts xiii:1-13. Thurs., July 2, Acts xvi:1-12. Fri.,
July 3, Acts xviii:1-23. Sat., July 4, Matt. xx:17-34. Sun., July
5, Matt. xxi:1-16.

I. LESSON OUTLINE.

1. Sent to the Work (verses 1-7).
2. Wages Paid (verses 8-10).
3. The Vindication of Grace (verses 11-16).

II. THE HEART OF THE LESSON.

God's grace shows forth clearly and definitely in this precious portion for our study. God has a vineyard in this present age where work is to be done. Work that He could do without our help; and yet in grace He has made Himself in a measure dependent upon others; even all who believe in Jesus Christ. They are called upon to labor in the vineyard doing some work which He specially calls us to and

fits us for (Eph. iv:7-16; 1 Cor. xii:4-12). In doing this He is putting upon us great honor and dignity and a responsibility that He enables us to discharge in the power of the indwelling Holy Spirit. How marvellously grace shines out in the call of the laborers to the work, even at the very last hour of the age, when the time is exceedingly short; and the work of the day is well nigh over.

Still greater is the grace of God manifested in that He is preparing to give a reward in the wage of grace that is over and above salvation for all that is done (1 Cor. iii:11-15). Saved by grace, we are to have God's grace manifested towards us in the gift of many precious rewards (Rev. xxii:12). Even the eleventh hour laborer has the same opportunity of obtaining the reward that the one has who is called in the very beginning of the day; for our Lord does not demand success. He does ask for faithfulness; and the faithfulness of one hour counts with Him as well as the faithfulness of the whole day.

Yet must we not have our heart and mind set upon the reward lest spiritual selfishness and self-seeking should creep into our hearts and minds. Then will we find fault with our Lord's grace as the earlier laborers did. Yet the earthly lord did no wrong; he paid what he agreed to pay, and he was at liberty, through grace, to give as largely to the later laborer as to the earlier one. So in that coming day of rewards we shall have some surprises in the way of God's grace; and every act of His grace will be vindicated. While all His ways with us will but serve to bring out more clearly His wondrous love and mercy and grace, challenging our heart's praise and worship of Him. As we ponder this marvellous grace of our God even now, we are better fitted and strengthened for all our toil and our service in the vineyard, and we shall all the more fully enjoy the reward hereafter.

GREATNESS THROUGH SERVICE.

(July 12. Mark x:32-45.)

Golden Text, Mark x:45.

Daily Readings.

Mon., July 6, Isa. xliii:1-17. Tues., July 7, Isa. lxi:1-11. Wed., July 8, Luke xix:1-10. Thurs., July 9, Luke xviii:35-43. Fri., July 10, Mark i:21-34. Sat., July 11, Mark ii:14-28. Sun., July 12, Mark x:33-45.

I. LESSON OUTLINE.

1. The Ministry of the Cross (verses 32-34). 2. The Self-seeking of Pride (verses 35-40). 3. The Divine Way to Exaltation (verses 41-45).

II. THE HEART OF THE LESSON.

With men the cross has ever been an offence and a stumbling block. There all human pride is abased, and there all human wisdom and self-seeking come to nothing. Yet it is there that the grace of God in

OUR HOPE

Christ in atoning and redeeming power shines forth; and so the weakness of God is stronger than men, and the foolishness of God is wiser than men. It was at the cross and upon it that Christ came to the greatest place of service for us. Apart from that death on the hill Calvary there would never have been any salvation for any of the lost sinners of the human race. And apart from that cross there would never have been any gospel of the grace of God to be proclaimed to any poor lost and undone son of Adam. This is what our Lord sought to have the disciples see; yet in their blindness and self-seeking and pride they sought to put away the thought of the cross. Their mind was upon the kingdom and the glory: not on the cross and the suffering. Yet that was the divine way to glory.

The self-seeking pride of the heart that wanted to share the throne asserts its ability to drink the cup of suffering with the Lord; and thus be qualified for the place of rule and authority. Gently, yet firmly, does the Lord show these self-seeking ones that they are on the wrong road altogether. They, and we too, shall in some measure drink of the cup of suffering that our Lord drank of (Col. i:24; Phil. iii:7-11, i:29). Yet not one drop of that cup which He drank in atoning for our sin can we ever taste. Yet fellowship with Him in suffering qualifies in a measure for the glory. But He would impress upon our hearts and minds that the great and pressing need of the hour is for a real service that demands of the would be servant the place of true humiliation. Along this path the Master trod to the glory (Luke xxiv:25-27; Phil. ii:5-11). And the same way is open unto us. Yet the flesh shrinks from this pathway; grace alone can fit any soul for such a walk. Yet even today we find the cross worn as an ornament, and decorating our church spires and Bible markers; yet is there very little of the real bearing of it after the Lord Jesus Christ (Matt. xvi:24). It is well to ponder carefully the words of the Lord as recorded in the above reference. Solemn words they are and at variance with all the wisdom and way of the world at this present time. Yet what truly blessed fellowship we have with our Lord when walking in the way thus with Him. And what opportunities for real service.

BLIND BARTIMEUS.

(July 19. Mark x:46-52.)

Golden Text, Isa. xxxiii:5,6.

Daily Readings.

Mon., July 13, Matt. xix:24-34. Tues., July 14, Luke xviii:35-43. Wed., July 15, John ix:1-13. Thurs., July 16, John ix:14-23. Fri., July 17, John ix:24-41. Sat., July 18, Acts xiii:4-12. Sun., July 19, Mark x:46-52.

I. LESSON OUTLINE.

1. A Blind Beggar's Heart Cry (verses 46-48). 2. The Attempt of Unbelief to Silence Him (verses 49-51). 3. The Great Blessing Through Faith (verse 52).

II. THE HEART OF THE LESSON.

This journey of the Lord via Jericho to Jerusalem had a special purpose. Its great aim was the cross of Calvary, where He was to suffer the Just for the unjust to bring us to God (1 Peter iii:18). Where He was to be made a curse for us to redeem us from the curse of the law (Gal. iii:13). Where He was to be made sin for us, though He knew no sin, that we might be made the righteousness of God in Him (11 Cor. v:21). Yet on the way there He had specially on His mind and in His heart the healing of this Bartimeus with his companion and the saving of Zaccheus (Luke xix:1-10).

What a picture of sad spiritual need is this poor blind man sitting by the highway begging. Blind from his birth, as also blind from natural birth, is every son of Adam spiritually. Never have we seen the things of God in Christ; nor can we see them till the eyes of the soul are opened through grace by the Lord. Destitute, even to spiritual penury, is every unsaved one, no matter how much of this world's material wealth they may possess. For they are not able to enjoy the true wealth of the precious things of God in Christ, inasmuch as it is not theirs by faith.

What grace then for Christ to pass that way that day. Just as now in the gospel it is of His grace that He passes our way; and today, as then, the cry is "Jesus of Nazareth passeth by." The chance of his lifetime is before this poor blind man. Never again would he have the opportunity of calling upon Jesus of Nazareth to help, and cry aloud he did; yea, though the crowd forbade him, telling him to hold his peace. Are we today sure of any other opportunity than the one of the present moment? *Now* is the only time that offers. Persistent faith presses its suit with the Lord despite the words of the unbelieving multitude. And the Lord graciously hears and wondrously blesses. So today is He just as ready and willing to hear the heart cry of any poor sinner.

What a change for that man in a moment of time! What a greater change for us through faith in Christ today (John v:24; Rom. viii:1). And then as enjoying this great blessing that has revolutionized his life, he uses his new found sight and new granted liberty to go in the way that his new heart dictated—"He followed Jesus in the way." So does the regenerate heart act at the present time. What praise and thanksgiving must have gone up from the heart! What glad hallelujahs will go forth from us today! And what eternal praise shall be given to the Lord Jesus Christ in the ages to come for the great and blessed salvation that He has wrought out for us upon the cross of Calvary.

THE POUNDS AND THE TALENTS.

(July 26. Luke xix:11-27.)

Golden Text, Matt. xxv:21.

Daily Readings.

Mon., July 20, Mark xiii:14-37. Tues., July 21, Rev. xxii:1-21.

OUR HOPE

Wed., July 22, 11 Cor. v:1-21. Thurs., July 23, Rom. xiv:1-23. Fri-
July 24, 1 Cor. iii:1-23. Sat., July 25, Matt. xxv:14-30. Sun., July
26, Luke xix:11-27.

I. LESSON OUTLINE.

1. Our Lord's Departure (verses 11-14). 2. Our Lord's Return
and Reckoning (verses 15-19). 3. The Judgments of the Unfaithful
Servant (verses 20-26). 4. The Doom of the Enemy (verse 27).

II. THE HEART OF THE LESSON.

Faithfulness is the key word of our lesson. Our Lord is the Noble-
man who has gone to the far country of the Father's house. A far
country to the unbelief of the world which put Him to death and sent
Him away as being unworthy of abiding here. Stephen is the one
who bare the message of the citizens who hated Him (Acts vii:55-
60). Every believer is one of the servants to whom has been entrusted
the one pound with which to occupy or trade or profit withal. And
the great purpose is that of the increase of the Lord's gifts to His
honor and glory and to our own enrichment in Him spiritually. And
in this we shall find real service to our Lord and Master. The same
word translated "occupy" here is found in 1 Cor. xii:7, where it is
translated, "profit" and is linked up with the gift of the Spirit to every
believer as specially connected with his place of service in the body
of Christ, which is the church. Is this the one pound?

All the present work and labor is in view of the return of the Lord
to take an account. All our life should be lived now in the light of
that solemn truth, "every one of us shall give an account of himself
unto God." This account rendering is a family affair and does not
concern the unsaved at all. They shall not even be present at the
judgment of the believer for the deeds done in the body. Nor do the
findings of the Bema of Christ Jesus affect our eternal salvation (1 Cor.
iii:11-15). They do bear upon our place in the coming kingdom and
glory. Faithfulness now opens up an eternal service to the believer
as the Lord confirms him in the gifts so well used here and now in the
service of the Lord. While unfaithfulness deprives him of reward,
it also causes the loss of the very gifts that he has misused or abused
in this present life. It is a most solemn thing; a matter demanding
careful and prayerful consideration.

Nor are the incentives to faithfulness at all lacking. Bond-servants
of our Lord we are. Having been bought with a price that is beyond
all possible computation according to the world's standards of value
—even the precious blood of Christ (1 Peter i:19), we are no longer
our own. Nor have we any right to call ourselves or aught that we
have our own; all, all is His, whose we are and whom we are to serve.
Moreover, in all this service the love of Christ is to constrain us (1 Cor.
vi:19, 20; 11 Cor. v:9-15). Nor should the imminent advent of our
Lord fail to exercise its due influence and power upon our hearts and

lives (Rom. xiii:11-14). When the blessed hope is thus held it will have its proper bearing upon the work of the believer as regards his faithfulness or unfaithfulness; inciting to the one and utterly destroying the latter. It will also be seen to have an aspect toward the enemies of the Lord that the world does not care to hear about. They are now refusing the King of God; and to them that second coming will be one of power and might and majesty. And all opposition will then be crushed by His mighty power. It is here that such passages as Psalm ii:8-12; Isa. lxiii:1-4; Psalm cx:1-7; Rev. xix:11-21, and kindred ones find their true place and interpretation. And yet men today are going on in their impious unbelief and rebellion against God, and against His Christ. And this will increase unto the climax of blasphemy under the man of sin. But thank God for the coming victory of our Lord Jesus Christ.



The Watchers.

Not yet the dawn—the things around
 No human eye sees as they are;
 But still on earth are watchers found,
 Absorbed with Christ, the Morning Star.

There's nothing left to fix the gaze,
 But this one blessed orb of light;
 And oh, how purely beam its rays
 Athwart the dark and wintry night!

What though the darkness reign below?
 God and the Lamb, to us, are light;
 Thyself, O God of hope, we know.
 The day is thine, and thine the night.

A little while! and ere the day
 In all its splendour shall be shown,
 The vigil-keepers, rapt away,
 Shall find thy glory, Lord, their own.—*Selected.*

Hearts of Stone.

The sky with darkness wrapped her Lord about—
The hearts of rocks were rent 'neath trembling sod.
Humanity alone remained throughout
Unfeeling for the agony of God!

(He'd walked such weary miles their needs to meet,
Had gathered outcasts,—hungry people fed.
Had mingled tears with mourners at His feet,—
The Mighty God! Then gave them back their dead.)

Oh Earth! You spurned a love so wondrous sweet!
The throne on High must soon give back your Lord;
He comes in splendor, yet with piercéd feet,
Those wounded hands will give you your reward.

Written in China.

—MRS. A. R. BOWMAN.

The "Higher Criticism" and our Lord's Authority.

BY SIR ROBERT ANDERSON, K. C. B. LL. D.

In the latter part of the eighteenth century Rationalism prevailed among the educated classes in Germany, and the movement which masquerades as "The Higher Criticism" originated in efforts to win them back to a belief in the Bible. The miraculous element in Scripture was the stumbling block; and in order to get rid of miracles the Books of Moses were declared to be literary forgeries of the exilic era of Israel's national apostasy, and other books, such as Jonah and Daniel, were jettisoned on grounds which satisfied the critics.

The "literary forgeries" hypothesis was not the basis on which "the assured results of modern criticism" originally rested. Before it was accepted, indeed, two alternative theories had been successively adopted and discarded. For

the German critics began with the "results," and then cast about to find grounds to sustain them.

But the indisputable fact remained that the Lord Jesus Christ had set His seal upon the Scriptures which the conspirators rejected. Instead, however, of regarding this as making an end of controversy upon the whole subject, they cast about to find grounds to justify their repudiation of the Lord's authority as a Teacher; and to that end they formulated the doctrine known as the **Kenosis**, a doctrine based upon one word in the Epistles and one verse in the Gospels.

The phrase, "He made Himself of no reputation" (Phil. ii:7), is the translation of the Greek words, **ekenose eauton**, rendered in the R. V., "He emptied Himself." And the meaning the critics put upon this is that, on taking our nature, the Lord entirely divested Himself of His Divine attributes. In His teaching therefore He spoke merely as a man, and He was altogether mistaken respecting the Old Testament Scriptures. In fact, the words He uttered, which He declared with extreme solemnity were not His own, but the Father's who sent Him, were merely human words, and so far from having any Divine sanction, they gave expression to the errors and superstitions of the Judaism of that age.

Is it possible, someone may exclaim, that this is really the teaching of the critics? Here are their own words, culled, not from the utterances of men who are regarded as "advanced" or "extreme," but from the standard text-book of the "conservative" school, of which Professor Driver, of Oxford, is the most trusted exponent: "Both Christ and the apostles, or writers of the New Testament, held the current Jewish notions respecting the Divine authority and revelation of the Old Testament" (Hastings' *Bible Dictionary*, article "Old Testament," p. 601). Can anything more profane than this be found in the writings of open infidels!

But, someone will ask, did not the Lord explicitly confess His ignorance? The question is based upon a single verse, where, with reference to His return in glory, He said, "Of that day and hour knoweth no one, not even the angels in

heaven, neither the Son, but the Father" (Mark xiii:32). Now, first, the antithesis here is not between man and God, as the critics ignorantly assume, but between the Son of God and His Father. He takes His place, not as man, but as "the Son," higher even than the angels—those heavenly beings of whom it is written, they "hearken unto the voice of His Word." But, secondly, as the context plainly shows, these words were not spoken as a confession of His ignorance, but to explain His silence. Mark the words which immediately precede them, and of which they are a part: "Heaven and earth shall pass away, but **My words shall not pass away.**"

The thirty-second verse is His own commentary on His emphatic statement that He never spoke save in the words the Father gave Him to speak (John xii:49, 50). Never in all His ministry did He, by deed or word, avow **inferiority** to God; but always, and in everything, the most absolute dependence. For, as He came to do the Father's will, His own will was held completely in abeyance. His self-emptying was without limit or reserve.

The profanity of this **Kenosis** doctrine of the critics is apparent, but an appeal to the Lord's post-resurrection ministry will deepen our sense of the ignorance and folly it betokens. For it was after the resurrection, when He stood free from the limitations of His humiliation, that He gave the fullest and clearest testimony to the Divine authority of the Hebrew Scriptures. Surrounded by His disciples, "He said unto them, These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me." And mark the sequel, "Then opened He their mind, that they might understand the Scriptures" (Luke xxiv:44, 45). He thus adopted and confirmed all His previous utterances about those Scriptures. He set anew His seal upon the truth of every part of them. And all the doctrinal teaching of the New Testament is the unfolding of this, His post-resurrection ministry.

What the critics then would ask us to believe is that, in this matter of such vital importance, the teaching of the

Lord of Glory from first to last was erroneous; that the Holy Spirit, sent down to lead His people into all truth, condoned the error; that thus the New Testament Scriptures perpetuated it, and the whole professing Church was deluded by it until German Rationalists exposed the fraud!

And this is the outcome of the movement that masquerades as "Higher Criticism"! True criticism throws light upon the Divine Words, and inquires when? and where? and by whom? they were uttered or recorded. And its labors in recent times have made faith in Holy Scriptures more intelligent than in the past. But this sham criticism was begotten of Rationalism and ends in sheer infidelity. For by denying the authority of the Lord Jesus as a Teacher it undermines belief in His deity.

Our antagonism to it as Christians is therefore absolute and irreconcilable. Standing by faith upon the holy mount, we hear that "voice from the excellent glory," "This is My beloved Son, in whom I am well pleased: hear ye Him" (Matt. xvii:5; 2 Peter i:17). And in obedience to that command we accept His teaching respecting "the Divine authority and revelation of the Old Testament." His teaching, moreover, is confirmed to us by the Holy Spirit, whom He sent, in fulfilment of His promise, to lead His people into all truth. Our faith, therefore, in the Scriptures which these critics would filch from us is based on the threefold testimony of the Father, the Son, and the Holy Spirit.



The believer is, alas! capable of sinning, because he has the old nature still in him. It is our privilege so to walk in the power of the Spirit, in the light, that the old thing shall be as though it did not *exist*. To say that the Christian *need* not sin, is to state a divine privilege; to say that he *can* not, is a deceit and a delusion. We have sin *in* us but no sins *on* us, because Christ who had no sin in Him had our sins on Him when He hung upon the cross, and He has put them away for ever. The man who bore our sins on the tree is in heaven without them and we are there in Him. This is the settled ground of our peace. But to speak of our being in a sinless state, or our being incapable of sinning, is the merest delusion.

Notes on Prophecy and the Jews.

The Editor of the "California Christian Advocate" (Methodist) wrote a bitter and sarcastic editorial on the Prophetic Conference. We have before called attention to the ignorance exhibited by this Methodist publication in regard to the Second Coming. The editorial on the blessed Conference held in Chicago reveals a most astonishing ignorance and contains such false accusations which need to be answered in a public way.

In the first place the Editor says that the brethren who signed the call "*represent a theology which was current in John Wesley's day, and almost every contention held by them is answered in Fletcher's checks to Antinomianism.*" This is not true. Not one of the signers of the call has any sympathy with the wicked teaching of Antinomianism. And the Editor forgets that both John Wesley and John Fletcher, these illustrious men, believed in the Second Coming of our Lord.

Then the Editor of this Methodist paper makes the statement: "*It is significant that in this invitation, calling together in closer fellowship all those who 'love His appearing,' there appears not a single minister of the Methodist Episcopal Church. This is as we should expect.*" This is to make it appear as if there is no sympathy in Methodism for the Second Coming of Christ. But W. L. Munhall, one of the speakers of the Conference, is a very prominent Methodist. One of the best books on the Second Coming, which has had and has a world-wide circulation, was written by W. E. Blackstone, a Methodist. We have a large number of Methodist brethren on our mail list, who are indeed "brethren beloved" and who "love His appearing" and grieve with us over the official bitterness which exists in that denomination against one of the most blessed and precious doctrines of the Bible. And thousands of Methodist men and women, who live godly, believe in "that blessed Hope" and "wait for His Son from Heaven."

But the Editor goes further still and identifies the Prophetic Conference in its scheme and outcome with the fanatical "Millerite" movement of the "forties." How could he honestly do this, when the call especially repudiated the day-setting theories and other unscriptural doctrines?

This, however, is not the worst. The editorial makes the following statement: "*These men denounce Pastor Russell, and yet Pastor Russell teaches everything they teach, but goes a step beyond and teaches the annihilation of the wicked.*" This is not true. Russell denies the Deity of Christ, the physical Resurrection, the full atoning-work of Christ; Russell teaches a hallucination, namely that Christ came back in 1874, and that His Kingdom will be set up in this very year 1914. The signers of the Call to the Conference, mostly men whose names are known throughout the English speaking world, are sound in the faith and reject and combat every one of the wicked teachings of the head of the "International Bible Student Association." Nor have they any sympathy with the ramblings of "Pastor" Russell on the prophetic Scriptures.

The final paragraph is the worst of all. We give it in full:

"One of the signers of the above call is the Editor of a Reference Bible bearing his name. This Bible is a purely Calvinistic interpretation of the Scripture and controverts almost every teaching of the Methodist Episcopal Church upon free grace and free will. We most heartily commend to our readers the little book published by the Methodist Book Concern on 'The Millennial Dawn Heresy,' written by Dr. G. L. Eaton. The wide circulation of this book among Methodists will save us from much apostasy. The movement referred to above is very strong in California. They have a large Bible Institute in Los Angeles, supported largely by an oil magnate, and are now establishing another in the city of San Francisco."

Thus the Reference Bible, the Los Angeles Bible Institute, our brother, R. A. Torrey, that noble fellow-helper in the defense of the Gospel, Mr. Lyman Stewart, are all branded as adherents of the Millennial Dawn heresy! *We sincerely hope that the Editor of the "California Christian Advocate" will retract these false statements.*

We feel sorry for the many thousands of members of

the Methodist denomination, who hunger for a better knowledge of the Word of God, and who, on account of receiving no teaching of sound doctrine, often fall victims to heresies like "Christian Science" and "Millennial Dawnism."



Mr. A. Forder, a lone medical missionary in the land of Moab, who has become a great friend of the wild Bedouins, has called attention to the most interesting restoration which is going on in that vast desert land. Mr. Forder, who is personally known to us, travels from tent to tent, enduring much hardship in the evangelizing of these sons of Ishmael. We quote part of his communication to a paper published in Jerusalem:

Whilst much is written and heard about the re-peopling of Palestine by its rightful owners, the Jews, little is heard of development east of the River Jordan. This is because few venture beyond the historic river to see for themselves what is happening there, and news from those parts is scarce and oftentimes not reliable. For instance, rumors often go about that the Jews have acquired large tracts of land east of Jordan, and are intending to do great things in those parts, whereas there is not a particle of truth in it, for the only Jews east of Jordan are some three persons in the city of Kerak who are there for trading purposes in a local capacity.

But Moab is not behind the rest of the world as regards some measure of advancement, and this is as it should be if what is written in the prophecies of the Old Testament are true, for much is said there about the return of prosperity to Moab in the latter days.

It should be well known to the average student and observer of past events east of Jordan, that there are scores of ruined sites scattered over the plains of Moab, which are of great and wide extent. Three thousand years ago these now ruined sites were important cities, and could the spade of the excavator upturn many of these sites, much that is valuable and interesting would be unearthed. But without the professional digger these sites are being uncovered, and on the ancient remains modern native houses are being built, largely from the ancient materials.

Thus already have sprung up within recent years some sixteen settlements on the sites of ancient towns, many of them having the same names as are found inscribed on the monuments and in the prophecies.

These new settlements are found largely between the Moab

range that looks over the Jordan valley, and the great gorge known as Wady Ahsa, the dividing line between Moab and Edom, and through which flows the Brook Zered.

Only a few years ago a traveler had to ride long distances ere he could find any place of shelter other than Bedouin tents, but the re-peopleing of Moab has altered that state of affairs, and now settlements may be found at short distances from each other.

Thus is being brought about the prophecy of Jeremiah, as penned in chapter *xlvi*, verse 47, "*Yet will I bring again the captivity of Moab in the latter days, saith the Lord,*" and all unconsciously the Turkish Government is being used to bring about this change after so many centuries of desolation and non-population.



Three of the young gunmen who were recently executed for the murder of a Jewish gambler, belonged also to the Jewish race. It was a pitiful thing to read their words of warning to the young Jews of the East-side to abide by the teachings of their fathers and the synagogue. A Hebrew sent to one of the daily papers of New York the following communication on the case of these three young men. It is an interesting letter, the writer being unquestionably a secret believer among the Jews:

Every thoughtful member of the Jewish race must pity the memories of the executed Jewish young men and their relatives.

As a Jew I feel it is a reflection upon our boasted morality as a race that this country is obliged to maintain many criminals who came from us. One has declared that a large percentage of the saloon keepers and conductors of disorderly houses and gambling places are of Jewish birth. This is proved by statistics.

I fear that we are taking advantage of the spirit of liberty granted in the United States in a manner that is not at all commendable to the Jewish people, and is proving far from wholesome to the land that accepts us as guests and permits us to become its citizens.

We ought to seek by every laudable means to advance the interests of this country, and many Jews are trying to do it, whereas many openly defy and violate laws which for the most part are made to fortify the country and its inhabitants against demoralization.

Moses and our great leaders endeavored to inculcate the principles of true religion in the lives of the Jewish people, and as long as the people submitted to Jehovah and His revealed will, as contained in the Old Testament, prosperity permeated our history. Violation of the principles brought with it severe punishment.

The Old Testament proclaims with a good deal of emphasis that a

leader and commander is to arise in the land of Palestine (Isa. lv. and Micah v). He is to appear when the great Jewish Temple still stood on Mount Moriah in Jerusalem. It further predicts that when this king and ruler appears (Jer. xxiii:6) sacrifices will cease, and He Himself will be the sin bearer and sin offering for Israel and the world (Isa. liii). When He was born the angel declared to His mother and foster-father that His name would be Joshua, or as the English Bible renders it, Jesus, and that He would save His people from their sins.

It is recorded that on several occasions God's voice from heaven declared this person to be God's Son, in whom He was well pleased, and that we should hear Him (Matt. iv:17, xvii:5). It was a Jew—Simon Peter—who declared Him to be the long looked for Messiah, the Son of the Living God (Matt. xvi:16). Many Jews have since felt convinced by facts that this Jew was not mistaken and have become pupils of this great Master—Jesus of Nazareth.

If the open-minded and nation-loving or patriotic Jew seeks to improve moral conditions of the Jewish race he can do no better than, first, acquaint himself with the teachings of Jews as found in the New Testament, and, secondly, apply them to himself, and thirdly, proclaim them to his compatriots or members of the Jewish race.

If the professed followers of Christ in Greater New York seek to have a good moral city to live in, the inhabitants must be law-abiding people, and this cannot be brought about unless the 1,250,000 Jews of the city are aided to see that it is essential and vital for them (the Jews) to be observers of the teachings of the greatest Jew that ever trod the earth—Jesus of Nazareth, the rightful king of the Jews. He said: "Apart from Me ye can do nothing."



Consequent upon difficulties in dealing with Spanish Morocco, the Government of King Alfonso is seeking the support of the Jews. A strange change of policy is thus being shown in a land wherein, for long centuries, the Jews were subjected to nameless indignities, and from whence, after bitter persecution, they were expelled without mercy in the fifteenth century. Those who know anything of the history of the Jews in Spain cannot but look on with astonishment, and see a deep significance in such a change of attitude. It is quite probable that the new order of things will entice back to Spain, from the lands of the Near East, many descendants of the victims of the historic expulsion. Having never relinquished the use of the Spanish tongue, these people (known for distinction as "Sephardim") cannot but

have an interest in the land wherein repose the remains of generations of ancestors, some of whom, in the Middle Ages, filled posts of great responsibility in the State.



In the province of Kieff, the well-known Zionist, Charif, was sentenced to two months in prison for agitating Zionism in his town, which is considered a criminal offence.



Thirteen prominent Mohammedans of Haifa have published in the Constantinople daily papers their views on the new Jewish Technical Institute to be opened in their city. They advise the Vilayets of Syria and Beyrouth to take this Institute as a wonderful example of the cultural and economical advancement of certain communities in Palestine. **The whole native population of the Ottoman Empire approves of Hebrew becoming the general language of instruction in the new Institute, whereas Turkish and Arabic are to be compulsory, and foreign languages to be optional subjects.** The well-known Turkish politician, Agayef Achmed, has published in an article in the Constantinople daily "Terdchuman Hakikat," in which he emphasizes the fact that schools in Palestine are authorized—according to the Turkish law—to use **Hebrew as their language of instruction.**

The large French daily papers declare themselves in full sympathy with the brave defenders of the Hebrew language.

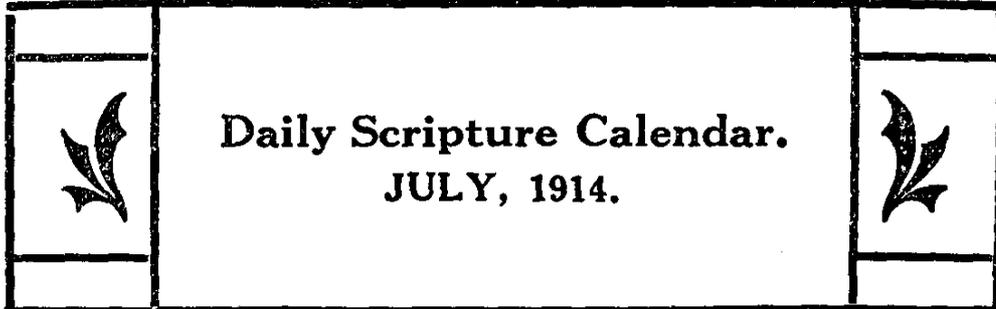


Two noted German Rabbis visited recently the United States. They represent a very strong Orthodox Hebrew organization. Rabbi Dr. Hildesheimer is a scholar from Berlin.

Rabbi Hildesheimer explained the object of the organization to be to complete a world-wide consolidation of the orthodox Jew, in distinction from the reformed Jew, and to solve in the spirit of the Law all problems touching the Jews in their collective capacity. It aims to bring together the scattered parts of the loyal Jews, especially the Eastern and Western Jews, and the promotion on a large scale of the study of the Law.

The "Augudas Israel," or International Union of Israel, has nothing to do with the Zionist movement. It does not contemplate a migration of the Jews to any part of the world.





July 1. "Unless thy law had been my delights, I should then have perished in mine AFFLICTION" (Psa. cxix:92).

There is one reason why the Bible is superior to every other book. It alone can comfort in affliction. So it just suits us. There is nothing gay in the Bible. It talks of bonds, bruised reeds, broken vessels, a cross, a cup and gall. Every form of affliction seems portrayed. And back of it all is shown the consolations. Let the world have its fiction and poetry; the Saint has his precious Bible.

July 2. "The Lord turned the captivity of Job when he PRAYED for his friends" (Job xlii:10).

Are you in trouble to-day? More than that, are you handicapped in your circumstances? Do you read and hear of grand men and women doing great public service for the Lord? While you cannot seem to rise above the hum-drum bread and butter question! Turn your desert into a garden by *prayer*. Pray while you grind at work. Ask God to roll prayer cases upon your heart.

July 3. "Cease not to cry unto the Lord our God FOR S" (1 Sam. vii:8).

Rise above the idea that prayer is only a *personal* privilege. Make it a *national* ministry. The whole nation Israel hung upon the intercession of one godly man. You are commanded in the New Testament to pray over national affairs (1 Tim. ii:2). This is true Christian patriotism. There can be no evil spirit, no party preference, in the pure passion of prayer.

July 4. "ALL NATIONS whom thou hast made shall come and worship before thee" (Psa. lxxxvi:9).

While we rejoice to-day over any civil independence we may enjoy, let us look beyond it to the great emancipation day of *all nations*. This is a mighty promise. God's hand alone can accomplish it. It

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shall be done. Earth will have one King; one religion; one spirit of unity and righteousness. Pray that all we long for in holiness may *soon* come to pass.

July 5. "And the ARK OF GOD was taken" (1 Sam. iv:11).

And the national "glory departed from Israel" (v. 21). Wherefore? Samuel had prayed, and the Presence of the Lord been sought. Because two bad men corrupted God's purpose. So it was when Achan's sin hindered the men of faith. Do you wonder why your earnest prayers are not answered? There is some Achan, or Hophin, in your family; and God cannot answer you.

July 6. "CALL upon ME in the day of trouble; I will deliver thee" (Psa. 1:15).

Have you been in deep trial? Has this word, like a wireless message from Heaven, been flashed into your soul? Go over it again carefully—"Call upon Me"—that specifies you are to stop telling your family or friends about your trouble. You are to shut yourself up to holy privacy. You are to "stand still," "be silent," "fret not," "wait on the Lord."

July 7. "I cannot do anything till THOU become thither" (Gen. xix:22).

How little the old world knew that only the presence of two men, Noah in the one case, and Lot in the other, stood between it and awful judgment. How little ungodly men now realize that only the presence of a few despised ones, who are waiting for their Lord from Heaven, is the only barrier that delays the final indignation upon Jew and Gentile.

July 8. "The people that . . . heard it, said that it THUNDERED" (Jno. xii:29).

So thought others at various times when the voice of God was heard. At the coming of the Lord, when the graves are opened, and the world is startled by a strange commotion, the thoughtless crowd may still their alarm by similar words. For what was a vision of *glory* to Daniel, and Paul, and John, was only a momentary *fright* to the unsanctified.

July 9. "Mary SAT STILL in the house" (Jno. xi:20).

We wonder why? *Temperamental*, you say. She was made that way. Then why did she go so *quickly* when the Lord called for her (v. 29)? The lesson for us is to *wait* till the Lord calls, and not to run before we are sent. Moses and Ahimaaz did that (Exo. ii:15; 2 Sam. xviii:22), and confusion came of it. It is never lost time to "stand still and see the salvation of the Lord."

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July 10. "Thou shalt not be forgotten by ME" (Isa. xliv:21).

If this is true of forgetful, rebellious Israel, it surely must be more true to the present distressed, redeemed saint. Oh! make it true in your life to-day. You are isolated. Friends have forgotten you. Maybe you are old; outlived your generation and your honors. You are poor; faith will not let you tell anybody. Suck *honey* out of these words.

July 11. "In all their affliction HE was afflicted" (Isa. lxiii:9).

Then why, asks the sceptic, did God let them suffer so much since by one stroke of power He could have relieved them? God Himself answers, at Deut. viii:2-5. Suppose we read the verse thus: "In all their enmity (to Him) He was not an enemy" (to them). Much of the blame of our trials lies with ourselves. Only two crossed wills can make a cross.

July 12. "Ye have seen THE END of the Lord" (Jas. v:11).

How have we seen it? In the happy ending of Job's misery. In the triumphant resurrection of Jesus Christ, "who for the joy that was set before Him endured the cross despising the shame, and is set down at the right hand of the throne of God." We must not then look at the *present* of our trials (Heb. xii:11). If the *beginning* is of Satan, the *end* will be of the Lord.

July 13. "If ye endure CHASTENING, God dealeth with you as with sons" (Heb. xii:7).

So trial is to the child of God a badge of saintship. But it is unfair to the Bible not to see the dispensational difference in this. Prosperity was a mark of favor in Old Testament times. The reverse is true in the New Testament (Deut. xxviii:1-8; Lu. vi:20-22). Chastisement is never punishment, but the sweet submission which grows out of affliction. The word means to make white in spirit.

July 14. "Lead me to the Rock that is HIGHER THAN I" (Psa. lxi:2).

Then there is something higher than myself in life's experiences. But new thought would teach us that the divinity within us can dominate every circumstance. They have no use for David's Rock. They have never been shipwrecked by sin; do not believe them. Admit you are sinking. Stretch out your hand to Christ, and realize how sweet it is to be *safe in Him*.

July 15. "But I KEPT the matter in mine heart" (Dan. vii:28).

We could not have a more practical text for to-day. We all talk too much, and increase our own unrest, and spread our affairs like thistle seeds among our friends. That Daniel was not indifferent to his troubles is plain from his "changed countenance." Silence towards men and prayer towards God should be the cultivated attitude of our souls. Hunt up the stories of some who "held their peace."

July 16. "Ye are not in the flesh, but in the SPIRIT" (Rom. viii:9).

Has someone said something mean and cutting to you? The ugly words were the fruit of the *flesh*. Let them hit no deeper than *your* flesh. And since your flesh is said to be "dead," see how blessed the logic of it all is—what is dead cannot feel; and nothing done or said to you from outside sources can really hurt you at all (Acts. xx:24).

July 17. "I am AFFLICTED and ready to die from my youth up" (Psa. lxxxviii:15).

Fancy David, the great covenant king, saying this; the man whose name is more frequently in the Bible than any other. Go back to the days when Saul tried to kill the ruddy youth, and follow him in wars down to the end. Did he not buy his honors at a painful price? Would you like to exchange your trials with him, and wear his mantle on your shoulders?

July 18. "The SONS also of them that afflicted thee shall come bending unto thee" (Isa. lx:14).

What a proud day lies before the degraded children of the Ghetto! Let us catch on to the leading idea here. *Another generation* shall see this. You are greatly tried now. Your children are not dutiful. Your business is not satisfactory. If the Lord tarry they may grow up to fulfil your prayers. Some day your finances will brighten. If not, know surely the *next age* will fix it all right.

July 19. "Whether we be afflicted, it is for your CONSOLATION" (2 Cor. i:6).

That is to say, all I suffer is *on behalf* of somebody else. Saints are mirrors, reflecting one another's likenesses. How do I look to those who regard my sorrows? Patient or rebellious? The beautiful word "inwrought" here occurs. My trials have to do with the present health and final adornment of the *whole church* in glory. What a mystery is the *common unity* of all our experiences.

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July 20. "I will love thee, O Lord, MY strength" (Psa. xviii:1).

Here are nine "my's" in two verses. Personal appropriation of the Lord, the crown of all true piety. God may be all the Bible says He is, but what does that avail if I cannot say, "The Lord is MY Shepherd;" or "He loved ME, and gave himself for ME." In the garden Mary completely ignored Peter and John and Joseph, when she said, "They have taken away MY Lord, and I know not where they have laid Him."

July 21. "A BROTHER beloved" (Phil. 16).

Nothing more to recommend this runaway slave. Let it guide you to-day in some dealing with some believer who has greatly provoked your patience. Remember what Abraham said to Lot, "We be brethren;" what Joseph said, and Moses said to quench strife, "We are brethren." As Christ is your "brother born for adversity," "admonish as a brother;" "Let brotherly love continue."

July 22. "Lord, Thou KNOWEST" (Jno. xxi:17).

Only a saved person can say this. A wicked man dare not say it. It is the sword of the Spirit which cuts open all the secrets of the heart. "All things are naked and opened unto the eyes of Him with whom we have to do." What does the Lord know about you? Does He say: "I know their sorrows" (Exo. iii:7)? "I know thy works . . . and labor, and tribulation, and charity, and service, and faith and patience?"

July 23. "When He seeth that their POWER is gone" (Deut. xxxii:36).

It seems to be the Lord's way to bring us to the last extremity before sending deliverance from trouble. Abraham had lifted his knife before the angel rescued Isaac. The Red Sea lapped their feet before Israel saw the water's retreat. The last of the seventy years had come before Daniel was told of coming deliverance. Like Paul you may be "pressed out of measure" before help comes.

July 24. "Ye brethren, are not in DARKNESS" (1 Thes. v:4).

There is always a light in the Christian's *heart* (Eph. i:18 R. V.), whatever be the darkness around him. How praiseful we should be, when conditions in the world are becoming more mixed, and it is daily becoming harder to "discern things that differ," to realize that we have an anointing that shows us what all this confusion means, and how it will all end.

July 25. "If a BIRD'S NEST chance to be before thee in the way" (Deut. xxii:6).

The Jews called this the least of the commandments. It teaches us God has never commanded a trifle, and we should not dare trifle with anything He has commanded. We are greatly pained when Christians say, "Other people do so and so; why should not I?" From cover to cover the Bible teaches that the redeemed are to be a *peculiar people* in the gentleness and integrity of all their acts.

July 26. "The times of the RESTITUTION of all things" (Acts iii:21).

What wonderful words are these for the believer to pore over. Mark! it does not read *men*, but *things*. No universal salvation, or "second chance" is here taught. But it affirms the unifying of all the discordant forces set at variance by the Fall. The highest ideals of peace and purity shall be realized. But not by man's effort. The change will come when the Lord Jesus leaves heaven and returns to earth.

July 27. "JEHOVAH-JIREH" (Gen. xxii:14).

With a clean pen, write these words at the top of every page of your ledger or account book. The sight of them will help immensely when finances get low or entangled. The words may be interpreted, "God sees: God knows: God provides." What more do you want? And grander yet, God sees the *soul's* predicament. He has provided His holy Ram. And *presently* He shall be laid hold on by Abraham's seed.

July 28. "The remainder of wrath shalt THOU restrain" (Psa. lxxvi:10).

In a moment God can put *His fear* upon those who would hurt you (Gen. xxxv:5; Exo. xxiii:27). So He protected Sarah, and Lot, and Jacob, and David, and Peter. Sometimes He uses the simplest circumstances to accomplish it. "The sound of a shaken leaf shall chase them." Do not ask *how?* but trust that when the need comes He will "deliver you from the mouth of the lion and paw of the bear."

July 29. "Be CONTENT with such things as ye have (Heb. xiii:6).

Right here in the verse is given the three rules for keeping this command. Do not be *covetous*. One never can be contented while craving something better. Then be satisfied with *present* things. Accept what you have thankfully. And third, lean all upon the *promise*, "I will never leave thee nor forsake thee." "Content is the poor man's riches, and desire is the rich man's poverty."

July 30. "Ye were made sorry after a **GODLY MANNER**" (2 Cor. vii:9).

This was the grief of a whole assembly over one sinner. It is different to personal sorrow over personal afflictions. Daniel and Nehemiah had every surrounding to make them happy. But they chose to bear the sorrows of their nation. Moses elected himself to the same sorrow (Heb. xi:25). Are you making yourself vicariously sad for someone but yourself?

July 31. "I will see you again, and your heart shall **REJOICE**" (Jno. xvi:22).

Here is the blessed solution of all life's dark things. "The sorrow of the world worketh death." The sorrow of the saint is to be transmitted into unquenchable joy. But it will be when Christ returns. How can any Christian do without the hope of the Coming? When all joy, all deliverance, all reunion await that event?



Our Lord was on His way, bearing His cross, to the place of death. He announced to the weeping women the doom of Jerusalem, and then said, "If they do these things in a green tree, what shall be done in a dry?" (Luke xxiii:31). The words may be applied first to Himself, for as "a green tree," fresh and vigorous, and beautiful and faultless, He had brought forth fruit to the glory of God; while the nation at large was a "dry tree," ready for the fire. Second, the words admit of a wider application, for if He who had no sin *in* Him suffered such shame and agony, when sin was laid *on* Him, what may not the guilty, unsaved sinner expect, when he is compelled to face the judgment seat of Christ, with both sin *in* him and *on* him, and no atonement? "Then shall they say to the mountains, Fall on us; and to the hills, Cover us," (verse 30).

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No. 2.

Editorials.

I will
Rejoice.

Sinners saved by Grace, because their redemption price was paid by the precious blood of the Son of God, may well rejoice. Sins are forgiven and forever gone. God is our loving Father, Christ our loving Saviour, Lord, Intercessor, Shepherd, Friend. The Holy Spirit the indwelling guest; our guide through the desert of this world. Saved, we are from everlasting perdition, and saved for eternal glory. Nothing can separate us from that mighty love which has bought us with such a price and which keeps us for, and brings us to such a glory. It is written of one after he had accepted Christ that "he went on his way rejoicing" (Acts viii:39). This ought to be the record of every Christian experience. It is not always the experience of every Christian. When it is not, it is but an evidence that we lost the true spiritual vision of Him. No child of God who lives in the reality of a living, loving Christ, whose eyes rest upon the glory, will ever spend a day without rejoicing. Our experience will then be found in Peter's blessed words: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i:8). And when it is dark, when troubles abound, when want and sorrow is our portion—what then? "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no

herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii:17-18).

When we took our pen to begin this paragraph we did not intend to write much of our rejoicing and the believer's joy. We thought of Him, who also saith, "I will rejoice." Our adorable Lord is the rejoicing Lord. In His blessed life on earth He was "despised and rejected of men; a man of sorrows, and acquainted with grief." The laughter of joy is never mentioned as He walked down here; but He wept. Since the great work is done, testified to by the empty tomb and the throne of glory He fills now, He is the Lord, who rejoices in God's own presence. "All Hail" or what it really means "Rejoice" was one of the first words He uttered on the day of His resurrection. The work is done! Rejoice! Psalm xxi:1-2 tells us of that joy He has. "The King shall joy in thy strength, O Lord; and in thy salvation how greatly shall He rejoice! Thou hast given Him His heart's desire, and hast not withholden the requests of His lips." He is anointed with the oil of gladness above His fellows. (Ps. xlv:7). A few other passages we mention where His rejoicing is prophetically revealed. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Is. lxii:2) "And I will rejoice in Jerusalem and joy in my people." (Is. lxxv:19). "Yea I will rejoice over them." (Jerem. xxxii:41). "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." (Zeph. iii:17). These and other passages look forward to that coming day of glory, when His own work, He accomplished on the cross, will be consummated. The remnant of His wandering people Israel will then be back in the land. The land will no longer have the curse resting upon it, but the glory. Weeping and crying will be gone. Sorrow and grief are banished. Wars have ceased. Nations learn war no more. Righteousness begins its reign. The Kingdoms of this earth have become the Kingdoms of God and His Christ. The knowledge of the Glory of the Lord covers all the earth. Groaning creation has experienced at last the removal of the curse, through Him, who bore curse's

emblem, the thorns, upon His brow. Therefore the prophetic Scriptures, especially the Psalms, are filled with so much rejoicing. We find that Israel, Jerusalem, the daughter of Zion will rejoice. Nations will rejoice and shout for joy. The earth rejoices; the heavens rejoice. The trees of the forests and the beasts of the field rejoice. Oh! what a time of joy and singing is coming for this earth of sorrow and tears! It will come when He appears the second time.

And He, who knows all the results of the price He paid, and He alone could pay, rejoiceth. He rejoiceth in anticipation of what will surely come. And should not we His people, yea His co-heirs, rejoice with Him! In faith and living hope we too should look into the future of glory^{as} it will come, when He comes again and rejoice even now in the mighty victory He will have, the glorious times in store for the earth. Even in this we may have fellowship with Him and thus escape the depressions, the discouragements of an age which darkens and is in view of the night which is coming. Oh! the glory that is coming in the morning!

Let us not forget that we, His beloved people, are also the objects of His joy. His eyes look upon us. We are His workmanship. He rejoices over us. The beloved disciple wrote, "I have no greater joy than to hear that my children walk in the Truth." (3 John:4). That is His joy in Glory to see His own redeemed ones walking in the Truth. May we please Him in all our ways so that His joy may rest upon us. May we rejoice in Him and His work. Rejoice in His salvation and in His Glory.



"For we through the Spirit wait for the
The Hope of hope of righteousness." (Gal. v:5). This
Righteousness. blessed verse has often been misinterpreted
as if it meant that a Christian should
wait and hope for righteousness. A true believer does not
hope for righteousness. We are justified freely by His grace
through the redemption that is in Christ Jesus. Faith is
reckoned for righteousness. We do not hope for that, but
we know that it is all put on our side in Christ Jesus our

Lord. But there is a hope connected with righteousness. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God." (Rom. v:1-2). Righteousness not alone sets a believer free, but it also bestows upon him the glory of God. Righteousness is our present and eternal possession and the glory which is attached to it is our hope. That hope of righteousness is to be with Christ and share His glory. The blessed hope is therefore a righteous hope, that is, it is founded upon righteousness and we have a perfect right and title to it. Some teach that only a certain class of believers, who have attained a high degree of experimental sanctification, as they call it, or, who are completely separated, are going to receive that glory when the Lord comes for His Saints. The less faithful Christians, according to this teaching, are going to be purified by the fires of tribulation and persecution. Others teach that there is a kind of a purgatory in the disembodied state where Christians have to suffer in order to be fitted for the glory. All these theories are inventions and dishonor the grace of God. The glory promised to the children of God is not a glory for which they labor or suffer, but righteousness has bestowed it upon us. The glory we receive when the Lord comes is as much the gift of grace as righteousness itself. Righteousness gives the blessed hope; the blessed hope is the result of righteousness. Nothing can be put in between righteousness and its hope of glory. "And whom He justified, them He also glorified." (Rom. viii:30).

And for this hope of righteousness, to be with Christ, like Him, and sharers of His glory, we wait. The Holy Spirit is the source and strength of this hope. In the energy of the indwelling Spirit we wait for that blessed hope. If unhindered in the believer He will always turn the heart towards the Lord Jesus Christ and the hope of righteousness to see Him as He is. The Spirit of Truth is come and dwells in the believer to glorify Christ. "He shall glorify me; for He shall receive of mine, and shall show it unto you" (John xvi:14). He therefore directs our hearts in the patient waiting for Christ (2 Thess. iv:3). Waiting for Him

and His Coming in which the hope of righteousness is realized, is the true attitude of every child of God (1 Thess. 1:9; 1 Cor. 1:7). The theory that the realization of our blessed Hope is far off, because the true church must first pass through the end-time of tribulation, suffer under Antichrist, etc., is not taught by the Spirit of God. It is unscriptural. He does not tell us to wait for tribulation, the restoration of the Jews, the formulation of the ten Kingdoms in Europe, the supposed rebuilding of the greatest world-city, Babylon; or the coming of Antichrist. It is true the Holy Spirit shows us "things to come." We are to have knowledge of all these things. But we are not to wait for them. A constant occupation with the working of evil, with Satan's power and the power of demons, (as seen for instance in a recent volume "War on the Saints") is an unhealthy, if not dangerous condition of soul. The Spirit of God wants us to be occupied with Christ and not with Satan. He teaches not to wait for tribulation, but for glory. Oh, the simplicity of "that blessed Hope"! Just waiting for Him.



Trust Him. "Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us." (Ps. lxxii:8) "He shall cover thee with His feathers, and under His wings shalt thou trust" (Ps. xci:4). "From whence cometh my help? My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved." (Ps. cxxi:1-3). "It is better to trust in the Lord than to put confidence in man." (Ps. cxviii:8). "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." (Ps. lv:22). "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's . . . Stand ye still, and see the salvation of the Lord . . . fear not, nor be dismayed." (2 Chron. xx:15-16). "Oh how great is Thy goodness, which thou hast laid up for them that fear Thee . . . for them that trust in Thee before the sons of man!"

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(Ps. xxxi:19). "O Lord of hosts, blessed is the man that trusteth in Thee." (Ps. lxxxiv:12). "He knoweth thy walking through this great wilderness . . . The Lord thy God has been with thee; thou hast lacked nothing." (Deut. ii:7). "They cried to God in the battle, and He was intreated of them; because they put their trust in Him." (1 Chron. v:20). "Blessed is the man that maketh the Lord his trust." (P. xl:4). Ah! Lord God! behold, Thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for Thee." (Jer. xxxii:17). "Whatsoever ye shall ask the Father in My Name, He will give it you . . . Ask and ye shall receive." (John vi:23-24). "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv:16). "He will not fail thee, nor forsake thee." (Deut. xxxi:6).

Beloved, read these precious words, so familiar to all the people of God. Read them slowly and thoughtfully. Think of it—there are hundreds more of similar promises which the Lord has given to His people. How He wants us to trust Him! What a challenge to those who are His to cast themselves upon Himself and His Word! How we grieve the Lord when we make so little use of His promises! He has called us to live by faith. "If our faith were but more simple, we would take Him at His Word." Then we would find out to our comfort and cheer how He answers our prayers. But the exercise of such simple faith and trust in Him and His Word has its conditions. It demands a life and walk in obedience; self-denial and self-surrender. It demands separation. The Lord pronounced His "woe" through Isaiah upon those, who did not trust in Him, but rather went to Egypt for help. "Woe to them, that go down to Egypt for help!" (Is. xxxi:1) And Egypt is the type of the world. How many of His people in these days "go down to Egypt." May He graciously teach us to trust Him in all things, living in the fellowship into which He has called us. "Be not anxious about anything; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—"And our

God shall supply all your need, according to His riches in glory, in Christ Jesus."

"Trust Him as the only Light,
Trust Him in the darkest night,
Trust in sickness, trust in health,
Trust in poverty or wealth."



A Christian young lady attended the last
Gone to be meeting we held recently in Vancouver
with Christ. and was much helped by the message
given. We mentioned especially the fact
how all the Lord's people are in His hands and the coming
home-gathering to be with Him. Two weeks later we
received from her father, a brother beloved, the following
letter:

"Our beloved daughter, Ethel (twenty years old), was
a passenger on the *Empress of Ireland*, and there is now no
doubt she passed away into the presence of her Lord from
that ship. She was present in your meeting on the last
evening and wanted to tell you what a comfort your address
was to her (but could not get the opportunity beyond
shaking hands with you) as I think she rather dreaded
the journey. Ethel was a sweet, consistent Christian,
and we praise God that she is with Christ, which is far
better—but naturally our hearts ache very, very much.
Please remember us in prayer."

This sorrowful occurrence has made a deep impression
on us and we desire to pass on to our readers a few thoughts.
Here was a Christian, faithful and consistent in her young
life and we doubt not the Lord ministered to her soul in
that last meeting in a special manner. He knew what would
befall her and that her work here was done, and then He
gave her strength and comfort for the way in which she
was to pass into His own presence. What an incentive
this experience should be for every one who addresses a
meeting, to seek His face first of all and leave himself com-

pletely in the Lord's hands in ministering the Word, so that the need of souls may be met. What a solemn thing it is to speak the Truth of God to men and women! All who are called to preach the Word ought to be a great deal on their knees and ask for divine help. We have often been compelled, even during the singing of the hymn preceding the sermon, to leave the pulpit and go to an ante-room to bow the knee once more before opening the lips to speak.

And what a splendid, calm and peaceful spirit the letter of our dear brother breatheth! No murmurs; no questionings; no doubtings; no "Why?" It is faith, which is thus revealed. Faith in Him "who doeth all things well." How He is honored and glorified, whenever His sorrow-stricken, suffering, weeping people pass through the deep waters in the triumph of faith. Only the power of the Holy Spirit can enable a human being to say in such circumstances, "We praise God that she is with Christ," which is far better.

"With Christ! Ah! the certainty, the assurance and comfort of Hope. She and other loved ones of thousands of our readers are with Christ. The happy day is nearing when those that sleep in Jesus, God will bring with Him. We look forward to a happy and glorious re-union, when He comes for His Saints, "caught up together with Him in clouds to meet the Lord in the air." How soon that may be!



Hindering
the Gospel
of Christ.

"But suffer all things, lest we should hinder the Gospel of Christ." (1 Cor. x:12). How our great Apostle loved the Gospel and feared that in any wise he might hinder that Gospel. The Lord had ordained that they that preach the Gospel should live by the Gospel. He even was determined not to use this right, lest it might be a hindrance to the Gospel. Furthermore he declared "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel" (verse 16). "What is my reward then? So that when I preach the Gospel,

I will make the Gospel of Christ without charge, so as not to press to the full my authority in the Gospel" (verse 18). "But I buffet my body, and bring it into subjection; lest that by any means, after having preached to others, I myself should be disapproved" (verse 27).

And what is the Gospel of Christ that even an Apostle should be willing to give up his privilege and suffer all things so as not to be in any wise hindering that Gospel? What is the Gospel of Christ, that he pronounced a "woe" upon himself, if he did not preach it? The answer is found in Romans 1:16. "It is the power of God unto salvation to every one that believeth." Apart from the Gospel of Christ God is powerless to save man. Putting a hindrance in the way of that Gospel is therefore a serious matter. May it please God to give all our readers the same desire the Apostle had. May we not in any manner hinder the Gospel, but make that Gospel known in its simplicity by our testimony and in our lives. How few of His people know anything of that burning desire Paul had when he wrote "I have become all things to all, that I might by all means save some."

But what will be the end of those who pervert the Gospel? Men are about us by the hundreds, who boast of learning, professed preachers, leaders of what is termed "the religious world," who sneer at the Gospel, who reject the Blood, who preach the Devil's Gospel, salvation by character—what will their end be? "They are the enemies of the Cross of Christ; whose end is destruction." (Phil. iii:18.) "If any one preach another Gospel—let him be accursed!" (Gal. i:9.)

And if a Christian stands by any man, who is an enemy of the Cross of Christ, who preaches a perverted Gospel, who rejects the Lord Jesus, he has an awful responsibility in these days of apostasy. Support in any way given to those who deny the Gospel is a betrayal of the Lord Jesus Christ. No matter who the man or woman is who fellowships such men, they are guilty of their sins. We have often seen in Christian homes certain magazines, edited by men who are outspoken against the Gospel or books written by men who

deny Christ. This too means fellowship with the enemies of the Cross. You as a Christian help Satan in his work by paying for such periodicals. The Lord help all true believers to be separate from all which dishonors Christ and His Gospel. In such a separation we confess Him and His name and He will not forget it. "Whosoever therefore shall confess Me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven."



"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. iv:3). This prediction concerning the last days is being more and more fulfilled. We feel sorry for many earnest and godly brethren, who know the Word and preach the Word in different denominations. They are facing great and increasing difficulties. Many write to us for help and advice. They suffer in the midst of increasing apostasy; their testimony as to the fundamentals of the Gospel is not wanted. Recently a Presbyterian preacher was forced by a certain Presbytery to discontinue his relation with a church because he preached the Word and was faithful to his calling. He is an earnest as well as able brother. We quote part of his public statement:

"While the action of the Rochester Presbytery in ordering the dissolution of my pastoral relations with the Memorial Presbyterian Church in one way may seem a very strange interference to some, yet it ought not to occasion very great surprise. It is becoming increasingly difficult to preach the Gospel in the churches to-day, and to conduct a ministry along purely Bible lines. The Bible makes plain the opposition one may expect, and also instructs us that this opposition will increase as the time goes on.

"It is an exceedingly serious question which confronts the ministry to-day—as to whether those who are set as watchmen for God in the midst of His people shall have boldness to warn the people of sin and its results, and to lead them into all the glorious privileges and experiences of the life in Jesus Christ, or, for expediency's sake, that there

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be no ruffle in the life of a church, be compelled to tone down the message, tell the people everything is all right, or nearly so, and what is not is steadily and surely dropping out or evolving into the right; yes, for the present and the future, cry peace, peace, when there is no peace.

"If such a state is to continue, then it begins to look as if the professing church, which in many instances is no more than a club, with its dancing hall, smoking rooms and pool tables, and many other worldly attractions, instead of the only attracting power given the church in the Bible, were doomed, and the safety of God's people in many places may soon lie in separation from instead of union with the church."

This is not an isolated case. Last year in a western city a young Baptist preacher attended our meetings. Our ministry was the means of showing him truths he never knew before. He began to preach them. When we visited that city again we found that he was working in a commercial house to support himself and family. He told us that ungodly deacons and church members, who did not want the truth, forced him to resign. He now waits for the Lord to open a door where he can preach and teach the Word.

Not a few other cases might be added, including Sunday-School workers, who had their classes taken away because they taught the simple Gospel. Several have written us that they were put out of the "church" because they taught the Second Coming of Christ. The continued efforts to introduce the pernicious teachings of the destructive Bible-Criticism into Sunday Schools will force hundreds of true Christians to decision.

Many loyal Christians face the greatest difficulties in the apostate church. But there is a place in these closing days of departure from God and from His Word, a place where all true believers find a loving welcome. The blind man, who confessed Christ (John ix:25-34) was cast out by the Pharisees. But they only cast him into the arms of the Lord Jesus Christ. The Lord Jesus is rejected, and blessed are all His people who take that place of rejection with Him. We need not fear to be where He is. He sustains all His servants who are loyal to Himself. How great

will be our reward in that day if we have suffered with Him! "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb. xiii:13).



The Socialist, Bouk White, interrupted Reaping the Whirlwind several months ago the Sunday morning service of a New York church. His arrest followed and the Magistrate sentenced him to the jail. Mr. White is a college graduate and an "ordained" minister of the Gospel. The Judge spoke to him as follows:

"As a university graduate and an ordained minister of the gospel, your action and conduct, all things considered, are simply incomprehensible. Still, in my judgment, you should not be sent to the psychopathic ward at Bellevue for observation. You of all men should have been the last to foul and profane a house of worship, and to use it as a means of advertising yourself. If law and order cannot be maintained in the house of God it cannot be maintained in the courts of justice."

We read one of White's books on our Lord and were horrified at the awful statements this man makes. He drags down that blessed Name and dishonors Him in a way it has seldom been done. Throughout the volume one finds the evidences that this man received his instructions and his training from Higher Critics. His venom is especially directed against the blessed Gospel of John.

And what did he have to say in his defence? He declared before the Judge that he is putting into practice the things he had learned at the Union Theological Seminary of which he is a graduate.

Everybody knows what "Union Theological Seminary" stands for. It represents the worst phase of the destructive Bible Criticism. Some of its graduates deny boldly the virgin-birth of our Lord and other fundamentals of the Gospel. Bouk White was taught these lies of the pit. He put them into practice. His books show what it all means and the practical application landed him in the New York jail. Union Theological Seminary has sown

the wind, and in Bouk White they reaped the whirlwind. But another reaping is soon coming for these deniers and blasphemers of the Christ of God.



Our readers remember that Dr. George P. Maies, one of the Book Agents of the Methodist Episcopal Church, wrote two years ago a volume on "Modern Thought and Traditional Faith" in which he voiced some of the infidel views of Voltaire and Thomas Paine. Many preachers of that denomination denounced the book. Efforts were made to suppress it. But all these attempts failed. The Methodist denomination has officially endorsed the book. The official Book-Committee issued recently a statement in which a number of books, the character of which had been doubted and their rejection demanded, are mentioned. The New York "*Christian Advocate*" printed the following paragraph about what that Committee had to say on Maies' book:

"The only criticism of Dr. Maies's book, 'Modern Thought and Traditional Faith,' made in this document is that in recent editions a part of the original introduction has been omitted. This, in our judgment, is not a serious matter."

The Methodist Church therefore as a body stands fully committed to the most outspoken destructive criticism advanced in that pernicious volume. The apostasy in that denomination is appalling. They too sow the wind and will reap the whirlwind. May our Lord help His true children to bear a faithful testimony against the ever-increasing denials of the Word of God.



With the September issue of "Our Hope" we expect to open a new department for Prayer. Requests in the magazine. We shall publish requests for prayer sent to us by our readers.

No names, however, will be given, nor shall we publish the places from where these requests come. Our work as Editor and manager of the magazine is often difficult, but

there are many blessed features which make up for the hard work. One of these are the letters which we received from the suffering, the hurried and tried members of the flock, requesting prayer for deliverance. Then there are many requests to pray for the salvation of loved ones and the restoration of those who have backslidden. While we have laid all these cases before the Lord we feel the time has come when the hundreds of our readers, who are given to the prayer of intercession, should share this privilege with us. Nothing but blessing will come from this. It will make prayer a greater reality and help to make the fellowship of saints more real. We shall also mention from time to time how the Lord is answering the prayers of His people.



As announced we reprinted in a large edition the pamphlet on "False Doctrines on the Person of Christ" by our departed brother, Prof. W. G. Moorehead. A daughter of Dr. Moorehead wrote us recently on this matter.

"We appreciated very much your reference to my father's home-going in a recent number of 'Our Hope,' and your tribute to his work. It would have been a source of great gratification to my father to know that his pamphlet, so long out of print, was again published. He has had requests from all over the world for copies of his tract, and even since his home-going letters have come concerning it.

"We as a family are glad that the pamphlet is again being circulated, and we hope it will help in no small way to stamp out, or at least curtail, the spread of these false doctrines. My father, I believe, enjoyed your magazine as much or more than any other he received. The March number was one of the last things I read to him and he was much interested in it.—M. H. M."

No more timely and important pamphlet could be put into circulation. It is bound to be used by the Holy Spirit in a marked way, for it exalts the Lord Jesus Christ and lays bare the pernicious assaults of Satan against His holy Name. We hope all our readers will take an interest in its circulation.



The third annual Stony Brook Prophetic Conference will be held August 9th-19th. The list of speakers in-
 Conference cludes the following: Joseph Kemp of Edinburgh,
 Scotland; Ford C. Ortman; Robert McW. Russell,
 President of Western College; Aquilla Wehh; John F. Carson; James M.
 Gray and A. C. Gaebelein. We expect to speak daily from August
 10th to 14th.

Stony Brook is on the Long Island Railroad. Trains leave the
 Pennsylvania Station, Seventh Avenue and Thirty-third Street. Rooms
 and board can be secured at the "Hillside." Rates \$2 per day. For
 reservation write to C. Wagner, 1050 Bedford Ave., Brooklyn, N. Y.
 Programs may be had by addressing us.



The Editor, the Lord willing, expects to be in Arizona,
 August and New Mexico and Colorado during the second half of
 September August and during September. He will speak at
 Meetings Flagstaff, Arizona, August 19th-24th. A week's
 meetings will be held by him in Albuquerque, N. M.,
 August 30th to September 4th. After that date he hopes to
 Colorado Springs, Colo. and Denver. The readers of "Our Hope"
 living in these places will be notified in due time and receive announce-
 ments for themselves and their friends. We request again earnest
 prayer for blessing upon these services. During the past weeks we
 could labor in the Gospel in connection with the excellent Port Mission
 of Baltimore. We also preached to the garrison of Fort Howard on
 Chesapeake Bay.



We will appreciate it very much if our readers do not
 A Request neglect to pay their subscriptions and are prompt in
 sending in their renewals as soon as they are due.
 We lost hundreds of dollars during the last six months through the
 negligence of subscribers. Many finding that the magazine ceased
 coming renew later. But we had to spend unnecessarily on each delin-
 quent subscriber from eight to ten cents and sometimes more for
 postage in sending bills and statements. We often grieve over this
 waste. It also hinders us seriously in our work. Please help us in
 this matter and let us hear from you to-day. Our magazine carries
 no advertisements. It is furnished actually almost at cost price.



We call attention to the following new publications:
 New "Fulfilled Prophecy" by A. C. Gaebelein. This is exactly
 Publications what is needed in our days for those whose faith in the
 Bible has been shaken. It ought to have a wide cir-
 culation. Price 10 cents a copy; one dollar per dozen, postpaid.

"The Unfolding of the Ages" by Ford C. Otteman. A most helpful exposition of the entire Book of Revelation. Over 500 pages. It should be in the hands of every preacher and in the library of every Christian. It will help correcting some of the errors and wrong interpretations found in the work of Selas.

"The World" by W. H. Bates. This booklet is of great value. It is a fine key to dispensational truths in its able tracings of the meaning of the word "world" in the Bible. Price 10 cents.

A new edition of "Things to Come," by the Editor, will also be published. Price 15 cents.



"The Gospel of John," analyzed and annotated, No. Bible Study 11 of our Bible Study Course, has been published and Course was mailed to all subscribers to the Course. If you wish to receive the next number, the Book of Acts, please renew your subscription by sending another dollar for the next five study pamphlets.

"The Gospel of John" is a fine booklet for larger circulation. Bible Classes will find it most helpful in the study of this Gospel. We shall have something special to say on this Course of Bible Study in our next issue.



Some nine months ago a beloved missionary in Arizona A Correction sent us a report of the conversion of a number of Navajo men and women. We were so thankful for it that we mentioned it in our January issue. Only a few weeks ago we received information through an article in a certain paper, that our good and earnest brethren were mistaken in the conversion of these Indians. It seems that some eighteen or twenty Indians went so far as to stand up in the presence of other heathen Indians and professed to accept the Gospel. Alas! our self-sacrificing and enthusiastic brethren soon found that no real work of Grace had been done in the hearts of these men and women. They hoped that at last their long labors had been crowned with abundant success. We are sorry they were disappointed.

The Navajo Indians, thousands of whom live in a semi-civilized state in Arizona, will soon have translations of parts of the Bible. Let us continue to pray that the Holy Spirit may touch some of these hard hearts and bring them to a knowledge of our Saviour.



We have just published in Spanish "The Work of A Spanish Christ." It is a literal, but excellent translation of the Testimony English Edition. Five thousand copies have been printed. Our brethren who labor in the Spanish speaking world will please tell us how many copies they can use in

connection with their work. We are sending copies to a large number of the missionaries.

We make no charges for the book or for the postage. It is a labor of love. But all our readers can share this blessed burden with ourselves. We also expect to publish other books and pamphlets in Spanish for a free and extensive circulation in Spain, South and Central America, Mexico, etc. Pray with us for this work in sending the message to regions beyond. If "Russell," "Christian Science" and other Anti-Christian cults flood the Spanish countries of this hemisphere with Satan's lies, why cannot we send forth the Truth! We pray that God may move some of His stewards to stand by this work.



Typographical error. By an oversight an awkward typographical error appeared last month in the Editorial Note on "The Holy Nature of Our Lord." Please note that the sentence, "about a year ago a teacher in a certain institution taught that it was impossible for our Lord to sin," should read instead—"about a year ago a teacher in a certain institution taught that it was possible for our Lord to sin." The other teacher mentioned in the next paragraph also taught the same theory. Next month we shall publish a pamphlet on the important truth of the sinlessness of our Lord.



Go, labour on; 'tis not for nought;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises—what are men?

Go, labour on; enough, while here,
If He shall praise thee, if He deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain.

Go, labour on, while it's day,
The world's dark night is hastening on;
Speed, speed thy work, cast cloth away:
It is not thus that souls are won.

Men die in darkness at Thy side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

Go on, faint not, keep watch, and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wandered to come in.



The Olivet Discourse.

Matthew xxv:1-10.

(Continued).

Before we turn to the exposition of the parable itself we want to mention another wrong interpretation which likewise is gaining ground in these days. It is taught that the five prudent virgins with the oil are such who have received the fullness of the Holy Spirit, who have attained to a high standard of holiness, who are fully surrendered and are virgins indeed, separated from the world in the highest sense. The foolish virgins are Christians too, they teach, but lack the "higher life," a phrase as unscriptural as "the second blessing." Such teaching is not alone confusing, but it aims finally at the Grace of God and the blessed work of our Lord.* We do well to beware of anything which magnifies the attainments of man and thereby obscures Grace. No, the wise virgins do not represent the select company called by some "the First Fruits," who are filled with the Spirit and are taken to be with the Lord, while the foolish are "only justified believers" who have to go through the tribulation. The foolish virgins could not represent real Christians, for the Lord tells them "I know you not." We are positive that our blessed Lord will *never* say these awful words to a trusting soul who has cast itself upon Him as a Saviour, no matter how poor and weak that soul may be.

And now before we look at the parable, which is simple indeed, we wish to remind the reader again that it is not necessary that everything in a parable be applied in some way. A parable is an allegorical representation illustrating some great principle. This parable shows under the picture of the ten virgins the Christian profession, the true and the false again, and yet in profession alike in having gone out to meet the Bridegroom.

*Quite often Psalm xlv is used in teaching the difference of the Bride and the virgins. However, that Psalm refers to Israel and the nations.

It must be looked upon as referring first of all to the beginning of this Christian age. The Christian church started out, so to speak, with this two-fold attitude, separation from the world and in expectation of the Coming of the Bridegroom.

Characteristics of Christianity.

The teaching of Christianity is that such who accept the name of Christian are to go out and separate from the old, and go forth with the purpose to meet the Bridegroom. It was so in the beginning. The Jews had to go forth from the camp, and the Gentiles had to turn to God from their idols; all waited for His Son from heaven, that blessed Hope which was so lively in the very start of Christianity. The name "virgin" conveys the same thought of separation. The lamps which they had tell us of another Christian characteristic; The Christian is to give light. The first verse of the parable gives us in a few words that which is characteristic of the Christian calling, and which was so marked in the beginning. Going forth, that is separation from the world, going forth with lamps, to give light and shine, and going forth to meet the Bridegroom, who promised to come again. Separation, manifestation and expectation is that in which Christianity consists.

In the next place we read that half of the virgins representing the Christian profession were foolish. Their foolishness consisted in taking their lamps, but they took no oil. However, their condition is fully discovered and demonstrated after the midnight cry. The other five were wise and they took oil in their vessels with their lamps. What these lamps and vessels were is best explained by Edersheim. He says: "The lamps consisted of round receptacles for pitch or oil for the wick. This was placed in a hollow cup or deep saucer, which was fastened by a pointed end into a long wooden pole, in which it was borne aloft."

The True and the False.

That we have in the division of the ten virgins into five foolish and five wise, the false and the true is obvious enough. The five foolish virgins are representing such who are only

professing Christians, while the five wise are possessing Christians, true believers. But it may be said, did not the foolish virgins go forth to meet the Bridegroom? In their profession they certainly did, but that does not make them really saved persons. Everything later shows that they were unsaved and all their profession was simply empty. They are the representatives of such who have the form of godliness (the lamps) but who deny the power thereof, who lack the power to give out light (the oil). And here again is an objection. Did they not later say "give us of your oil, for our lamps are going out?" Then they must have had some oil else how could they say that the lamps were going out? There is no proof at all in this that they possessed oil. In the first place, it says in the beginning, "they took no oil"; this in itself should settle this question. In their alarm, however, when the cry of the coming of the Bridegroom was heard they made an effort to have shining lamps. Who does not know that a wick may be set burning without oil to give forth a puff of smoke and then to go out? This was the case with the foolish virgins. They never had oil as the great masses of professing Christians in these days have lamps, the form outwardly; but they have never accepted Christ in the heart, and therefore the oil, the Holy Spirit and His power, is lacking. A fearful condition it is! Alas! the innumerable thousands and hundreds of thousands who are in this condition to-day! The wise virgins represent the true believers, who not alone have lamps, but oil in their lamps with their vessels. The Holy Spirit is present with every true child of God, though he be the weakest and the least taught.

The Bridegroom Tarrying.

And now we read of the tarrying of the bridegroom, and that both the foolish and the wise grew heavy and slept. This has been interpreted in different ways, but only one interpretation can be made. The bridegroom tarrying long they did no longer expect him and were overcome by sleep. In the beginning of the Christian church they all expected the coming of the Lord, but as years went on they gave up the blessed Hope and ceased looking for the Lord. The sleeping

of the virgins stands for this fact that the expectancy of the coming of the Lord was given up. Occasionally during the centuries when the professing church had gone into corruption, there was an alarm of the coming judgment day. It was so in the beginning of the seventh century and about the year 1000. But it was not a going forth again to meet the Bridegroom with joy, but rather the opposite, an expectation of judgment and the end of the world. The priests then made use of the opportunity and the poor frightened people, expecting the end of the world, handed over their treasures to the "church." Aside from these alarms of the end of the world the sleep continued, and instead of waiting for the Bridegroom, going forth to meet Him, the professing church, the foolish and the wise, became occupied with earthly things, earthly power and government and the conversion of the world. Here in this verse we note a second period in the history of Christendom, the period in which the return of the Lord is not expected; they all slept.

The Midnight Cry.

But now comes a third period. "But in the middle of the night there was a cry, Behold the Bridegroom, go ye forth to meet Him." The question is, has this period been reached or are we to wait for a startling cry of this nature, awaking the foolish and the wise, the professors and the possessors? Some teach that this midnight cry refers to the shout of the Lord when He comes into the air (1 Thess. iv:13-18). Dear readers, we are living in the very time of the fulfilment of this verse and are facing the soon coming of the Bridegroom. The midnight cry has been heard toward the middle of the last century, when the Holy Spirit through mighty instruments, though humble, gave a revival of the blessed Hope and all that which is connected with it. And this cry is still heard, "Behold the Bridegroom! go ye forth to meet Him." The enemy would silence this blessed word, but he cannot do it. But notice, it is not alone the announcement of the fact of the coming of the Bridegroom, but it is more than that. The right reading is to leave out the word "cometh" in the authorized version and read

simply, "Behold the Bridegroom!" The blessed Hope of His coming does not so much put the coming before our hearts as it does Himself. And as we behold the Bridegroom and know He is soon coming, how can we help ourselves but to go forth to meet Him. That means then a return to the true Christian calling, which is separation from the world, separation from all which is false and unscriptural which dishonors Him, His person, His Work or His Word. And this has been exactly the case. The midnight cry has awakened the true believers to a return to the true position and led on to a separation from that which is evil. It is still there. There is, of course, a preaching and teaching of the gospel which does not touch the conscience, which is only for the head. Men teach correctly all about the 70 year weeks in Daniel, the restoration of the Jews and the millennium, and they go on in their evil ways. This is an evil thing. May the Lord keep us from it. The midnight cry is given that we may go forth to meet Him and be truly separated unto Him, who is soon coming. And if we have heard that cry by the power of the Spirit of God and are gone forth to meet the Bridegroom, we have a responsibility to take it up and sound it forth. And now what happens next? "Then all those virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil for our lamps are gone out. But the prudent answered saying, We cannot lest it might not suffice for us and for you. Go rather to those that sell and buy for yourselves. But as they went away the Bridegroom came, and the ones that were ready went in with Him to the wedding feast and the door was shut."

Conditions Uncovered.

The midnight cry uncovers the true condition of the foolish and the wise. The foolish without oil running hither and thither, the prudent calm, arising, trimming their lamps, ready for the Bridegroom. It is a most significant fact that the blessed Hope of the coming of the Bridegroom, the midnight cry, is causing a separation between the true and the false. Those who are the Lord's and have the oil seem

to be attracted to himself and love His appearing, while the others, the mere professors, are behaving as foolishly as the foolish virgins in the parable. We can do no better than quote from the writings of one of the earnest and devoted men who were used *under God*, to have a part in giving the midnight cry. "Awestricken come the foolish virgins to the wise saying, 'Give us of your oil,' but this is beyond the Christian, and the wise bid them 'Go buy oil for yourselves.' There is one who sells, but freely, without money and without price; to buy even from an apostle is fatal. The cry was given to revive the hope, as it had the effect also of recalling the original and only right attitude of the saints toward Christ. It was enough to sever the wise as alone ready to act accordingly. It was too late for the foolish; who but one could give what they wanted. What is the meaning of all the recent agitation? People zealous for religious forms, who know not really of Christianity. The foolish virgins are in quest of the oil, leaving no stone unturned to get what they have not, the one thing needful—taking every way except the right. The decking of ecclesiastical buildings, the fantastical costumes of clergymen, the modern taste for church music, simply show that the foolish virgins are at work. They are not in fit state to meet the Lord and fear it themselves. They are troubled with the rumor of they know not what. The consequence then of this midnight cry is that a double activity is going on. For the Lord is awakening those who know Himself, and are wise by His Grace to go forth to meet the Bridegroom. The others, if indirectly are none the less powerfully, are in their own way affected by the cry and its effects, which rise not above nature and the earth." Utterly ignorant of the Grace of God, they are trying to make up by what is called "earnestness." They know not that they are far from God, yea, dead in trespasses and sins. So they think or hope that being "earnest" they may somehow or other get right at last. What delusion can be more hopeless?"

And what else might be added to this? Religious activities, societies, endeavors and other things are constantly multiplying, and one can see readily in much of this the run-

ning about of the foolish virgins. None could take from the parable, however, that when the midnight cry is heard that an individual who discovers that he has no oil, that he is not the Lord's, could not come to Him, who is ready to sell without money and without price. Blessed be His Name! He stands ready to the very last moment to give the oil, fulfilling to the last moment while He carrieth His own gracious word, "He that cometh unto me I will in no wise cast out." The trouble, however, with the foolish virgins is they do not want to come to HIM, to buy of Him, but rather go on in their own natural, foolish way.

The Bridegroom Comes.

And now comes the last stage of this parable. The Bridegroom comes. The prudent enter in, the foolish are shut out. The door was shut. Oh, solemn, solemn word! The door was shut! How soon all this may be a reality. The midnight brought the cry; now we are facing the dawn of the morning. We are in the fourth watch. Soon He will come and *all* who are saved by Grace, though they may be ignorant of His premillennial coming, or sadly lacking in other respects, will go in to the wedding feast. All others, who are not saved, will be shut out. It is a final judgment. They can *never* enter in. "I know you not," is all they hear. "Watch therefore, for you know not the day nor the hour." *Reader! Are you ready?*

The Prophet Ezekiel.

(Continued)

Chapter iii:15-vii:27.

The next section of the Book of Ezekiel extends from chapter iii:15 to the close of the seventh chapter. Here we find that the Lord laid upon the Prophet his great responsibilities as the watchman over the house of Israel and gave him the message. Then the Prophet had to enact four signs. The sign of the tile upon which he pictured Jerusalem (iv:1-3); the sign of the Prophet's posture, laying 390 days

upon his left side and forty days on his right and prophesying during this time against the doomed city (verses 4-8); the sign of the food he was to eat, and its preparation; this covers the same period of 390 days (verses 9-17); the last sign was that of shaving the hair from head and face and dividing it into three parts. This fourth sign (chapter v) is minutely explained and symbolizes like the other signs the judgments against Jerusalem. Two solemn messages of denunciations close this section. The first message predicts the sword to fall upon the land and the people and their subsequent dispersion (chapter vi). The second message predicts the end which was to come upon the four corners of the land. The great desolation is described in a marvellous way. The seventh chapter, which contains this second message is one of the sublimest in the book. Both messages end in the same way: "and they shall know that I am Jehovah."

The New Charge and Ezekiel's New Experience.

Chapter iii:15-27.

The Prophet had been transported by the Spirit of God from the place mentioned in Chapter i:1 to Tel-abib, which was also on the river Chebar. Here a number of captives dwelt. For seven days he sat in their presence astonished and did not open his lips. Was it their sad condition, or the knowledge of their rebellious spirit or the threatening judgments which produced this silence? Most likely these things filled the Priest-Prophet with unpeakable sorrow and sadness, so that he could not find words. And the captives must have read the burden of his soul in his countenance. The scene reminds us of Job and his three friends, who "sat down with him upon the ground seven days and seven nights, and none spoke a word unto him, for they saw that his grief was very great" (Job ii:13). Job broke the silence by cursing his day. But the silence of Ezekiel's seven days was broken by the Lord Himself. He addressed the Prophet and told him that He had made him "a watchman unto the house of Israel." His duty and responsibility in that capacity was twofold; first to hear the Lord's Word from His own lips, then to give the warning from Him. Warn-

ing is the important call of a watchman (Chapter xxxiii:2, 6, 7; Isaiah. lii:8; lvi:10; Jer. vi:17). If the appointed watchman does not hear the Word as it comes from Jehovah, he cannot sound the alarm. The false prophets in Israel, who did not warn the people, but said, "Peace, peace!" when there was no peace, followed their own dreams instead of the Word. They did not believe the solemn messages God had given through former prophets. That was the curse among the professing people of God then. It produced a false security, decline and apostasy; it hastened the impending judgments of God. It is the curse to-day in the professing church. His Word is rejected. The solemn truths concerning "judgment to come" upon an ungodly age and apostate "church" are not heeded and mostly rejected. The man who sounds the warning and stands by the declarations of God's Word is as unpopular with the people to-day as Jeremiah and Ezekiel were in their days.

The Prophet was commissioned not to warn the nation as such, but to warn individuals. The wicked and the righteous are mentioned and the Prophet's responsibility in delivering the message. If he does not warn the wicked, to turn from his wicked way to save his life, his blood will be required from his hands. If he is faithful and the wicked does not hear the warning, the wicked shall die, but the faithful messenger delivers his own soul. And so with the righteous, who turns from his righteous acts and commits sin. He is threatened with death; but if he sins not and is warned he shall live. After hearing the warning, each one to bear the consequences of his own conduct. The nation as such was rebellious. Its doom could not be averted. Yet God in His long-suffering still gave the individual an opportunity to escape the threatening judgment, that by hearing the Word he might live. This gracious offer concerned the wicked. The righteous one in Israel, who obeyed the law and did acts of righteousness, had to continue in obedience; if he failed in the midst of the great national crisis when judgment was about to fall, his former righteous deeds could not save his life. He also would be swept away and die in his sins. The first part of

the third chapter reveals the hardened condition of the nation; there was no remedy. The second part reveals the possibility of the deliverance of all who hearkened to the divine warning and turned from their evil ways.

The passage, as well as the corresponding one in chapter xxxiii:1-20, has been often used in the defence of what is termed "falling from Grace," that a true believer, who is saved by Grace, may by sinning become unsaved again and then perish in his sins like the wicked. The words "fallen from Grace" are found only once in the Bible, that is in Gal. v:4. The context shows what they mean. If a believer goes to the law to be justified before God, if he tries by his own works and by ordinances to be righteous before God, he abandons the ground of Grace. The dispensation in which we live is the dispensation of Grace; Grace reigns through righteousness unto eternal life through Jesus Christ our Lord. (Rom. v:21). The message delivered by God to Ezekiel is in fullest keeping with the character of the law-covenant, though Grace is also manifested in it. Righteousness has not the meaning here as in the New Testament. We are constituted righteous by faith in Jesus Christ. It is now not the question of doing righteous deeds in order to be saved and live. We are saved by Grace through faith. "Now to him that worketh is the reward not reckoned as of grace but as of debt. But to him that worketh not, but believeth on Him, who justifieth the ungodly, his faith is reckoned for righteousness" (Romans iv:4). And he who is justified by faith has peace with God. The true believer may sin, but he does not deliberately practice and live in sin, for "he that is born of God doth not commit (practice) sin" (1 John iii:9). If he falls in sin a gracious provision is made. We have an Advocate with the Father, Jesus Christ the righteous and therefore we can confess our sins; forgiveness and cleansing follow according to the divine promise (1 John i:9; ii:1-2).*

*The responsibility of Ezekiel in delivering the message was great. Every servant of the Lord Jesus Christ with a far greater message than Ezekiel's should also feel that responsibility. If it were felt more, there would be more earnestness, more prayer and greater results.

After this solemn charge the hand of the Lord rested upon Ezekiel and he was commanded to go into the plain, where Jehovah would talk with him. He obeyed and beheld again the Glory of the Lord, which he had seen by the river of Chebar. Once more he fell on his face. Then the Spirit entered into him and said unto him: "Go, shut thyself within thy house." He had no opportunity to exercise his office as watchman and deliver the warning message. Immediately after the charge he was commanded to separate himself from the captives and then became a prisoner in his house. But more than that. They were to put bands upon him and bind him with them.

Does this mean that the people would bind him so that he could not leave the houses. It probably meant the opposite. He was to shut himself in the house and they came with hands and bound him, to get him out of the house by force. But he was not to go among them. Then God Himself, made the Prophet dumb. "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor, for they are a rebellious house (verses 25-26). First he was to be bound so that he could not go amongst them; and then God Himself would make him dumb so that he could not reprove the people. Different suggestions have been made about the meaning of the condition in which the Prophet was put. Some have even declared that there is a contradiction in all this, in view of verses 16-21, while rationalistic expositors think that the Prophet suffered from some nervous disorder which deprived him temporarily of the power of speech. That the Prophet was unfitted by God to go amongst the people and deliver the message in public was a testimony against the nation. They were beyond hope, therefore, on account of their rebelliousness, he was not to be a reprovor to them. It witnessed to the fact that judgment upon the nation could not now be arrested. And yet his dumbness was not complete nor constant. The last verse of the chapter makes this clear. "But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; he that heareth let him hear; and he that

forbeareth, let him forbear; for they are a rebellious house." Thus the Prophet was completely cast upon Jehovah. Jehovah directed him in being silent or in uttering His message. Blessed are all servants of the Lord, who know the same path of dependence and who declare the Word of the Lord "Thus saith the Lord" whenever they speak.

The Prophet's mouth was opened completely and his power of speech permanently restored after Jerusalem had fallen." "And it came to pass in the twelfth year of our captivity, in the tenth day, in the fifth day of the month, that all that had escaped out of Jerusalem came unto me, saying, The City is smitten. Now the hand of the Lord was upon me in the evening, before he that escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb" (Chapter xxxiii:21-22). This had been previously announced. "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them, and they shall know that I am the Lord" (Chapter xxiv:27). Thus Ezekiel's dumbness was a sign to the nation; the sign of God's displeasure and the coming judgment upon Jerusalem.

(To be continued, God willing.)

That Beautiful Tree.

That beautiful tree! that beautiful tree!
 Its fruit, oh how sweet to a sinner like me;
 The fruit of the tree where the Saviour died,
 From the wounds in His side, His hands, and His head.

Of this tree I may pluck, no barrier around,
 No wall of partition, though holy the ground;
 No fence flaming sword, no cherubim here,
 But the soft voice of love whispers "nothing to fear."

In safety I rest 'neath the shade of the tree,
 A blood-sprinkled cover is spread over me;
 Though bitter the thought, 'twas for all that I am,
 I've joy as I feed on my passover Lamb.

OUR HOPE

Thus sorrow and joy are poured into my soul,
 And deep streams of peace as a broad river roll;
 And love passing knowledge, that reaches to me,
 I drink as it streams from that beautiful tree.

Though waters of Marah abound in the waste,
 That beautiful tree can sweeten their taste;
 The burden of sin, or sufferings and loss,
 They vanish and fall at the foot of the cross.

Oh beautiful tree! oh beautiful tree!
 Unsearchable riches are treasured in thee.
 The heights and the depths we shall never explore
 Till the garner of Jesus is full of thy store.

And then shall I know even as I am known;
 No stammering lips thy blessings shall own,
 But bursting at once from a blood-ransom'd throng,
 Shall roll a full tide of eternal song.

Worthy the Lamb! that bought us with blood,
 All glory to Thee, thou blest Son of God!
 And blessing, and honor, and praise unto Thee,
 Who hast died for our sins on that beautiful tree!

Revelation.
Chapter XVIII.
"That great city Babylon."

The opening words of this chapter, "*After these things,*" have become familiar to us, and are of peculiar value here, for they indicate a break in the narrative; what follows is not at least a continuation of the interpretation; we are returning to symbol.

It is thus these opening words prepare us for a change of view-point, although the object at which we are looking may still be quite the same. This is made quite sure since the next chapter also begins with the same words; but there it is clearly the same subject; although, equally clearly, a change of the point of view from which it is regarded.

Thus the same Babylon is the subject all through; but

in chapter xvii it is the earth, and the earth only that has to do with her and her judgment. In chapter xix:1-10 it is her judgment in the view of heaven, and only heaven; whilst between these, in this chapter it is *heaven coming down to earth*, and her judgment following. Thus chapter xviii is a kind of parenthetical link between xvii and xix; which last again returns to the symbol used in the earlier chapter of *an impure woman*. But it is thus the same Babylon all through, and the same judgment, in which, however, the *earth-agents* alone are seen in chapter xvii; the introduction of the *divine to the earth* in chapter xviii. While in xix, or in heaven, *God alone* is seen as Judge, irrespective of the agencies employed.

It would appear as if the Holy Spirit would give us every assurance of this, first in the interpretation in the last verse of the previous chapter, which identifies the harlot with a literal city; and not till this is done, is a city used as a symbol. Next the same name exactly is applied to the city as to the woman, "*Babylon the Great*." Then, exactly as with the woman so with the city, "*the kings of the earth have committed fornication with*" both. So each is stained by the blood of the Lord's saints, and both end by being "*burned with fire*." They have thus exactly the same name, the same marks of violence and corruption, exist at the same time, and come to the same end; and all would appear to forbid our interpreting one as a symbol of a foul and false religious system; and the other as something entirely different a *literal* city, Babylon, yet to be rebuilt on the Euphrates.

But this does not at all deny that it is possible, or indeed probable, even if one only considers the trend of political events during the past one hundred years, that this ancient city may again be revived. Many of the nations that were active in the prophetic Scriptures, long dormant, or, in figure dead and buried, are reassuming their earlier place in the earth—it may well be asked, Why should not Babylon do so? Was she not most favorably situated for strategy and commerce? Are not modern railroads approaching her ancient site?

But this must depend—not on politics or railroads—but on whether such prophecies as Isaiah xiii:10-22 have been, as many claim, fulfilled; a claim that is even brought forward as a proof of the divine inspiration of the Scriptures. But, if so, it would most surely follow that the ancient city, the literal Babylon shall "*never be inhabited, neither shall it be dwelt in from generation to generation—but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there—and her time is near to come, and her days shall not be prolonged.*"

Others, however, insist that the present state of Babylon, desolate though it may be, does not really show the prophecies to be, as yet, fully accomplished. However interesting this question may be, and however other prophecies may necessitate its solution, it would not appear to be necessary for the correct understanding of this chapter.

We are reading, as we need to be reminded, "*The Revelation of Jesus Christ WHICH GOD GAVE TO HIM to shew unto his servants things which must shortly come to pass*"; and these very words preclude the possibility of this chapter being merely a repetition of what had already been revealed in Old Testament prophecies. We must be, as it were, "in the Spirit" with John. We are having to do with *spiritual realities* of which the literal or material is, after all, only the shadow. We are seeing the things that are invisible. We are in the sphere of the "greater things" than those that are material, or of earth; and Babylon the Great must be interpreted in the light of this basal principle.

But as Moses had his "pattern in the mount," so have we our pattern in the shadows of the Old Testament for our guidance; and that pattern will be found in the first Babel, as well as in the later Babylon.

For as those early builders in Gen. xi said "Go to, let us build a city and a tower"; and thus there was a double aim, a double building, of both a city and tower, and yet, as the tower of Babel was one with the city of Babel: the one aiming heaven-ward, the other spreading its claims earth-ward; so here we have also this double expression of human

pride in the "harlot" and "the city." The *harlot* of chapter xvii with her pretensions heavenward, corresponds with the heaven-aimed *tower*; the Great City Babylon of chapter xviii with her pretensions earth-ward, with the earth-aimed city Babel.

But when Satan is cast out of heaven with no hope of recovery, what wonder if he seeks to blot out all recognition of the true God both by making his Roman Prince "to cause sacrifice and oblation to cease" on the *Jewish* altar at Jerusalem, as Daniel ix:27 tells us; and by stirring up the same agent, with the ten kings, to destroy everything that has been, even by the most empty profession, *Christian*, even "the harlot" or "the tower," with its heavenward claims or aims.

But, since there is a unity between tower and city, in this very thing it is *God* who judges the City Babylon: a judgment that causes mourning upon earth; joy in heaven. In the destruction of "the harlot," "the city" too is destroyed.

But then may we not get a little closer to the spiritual significance of a city? The first occurrence of the word may help us, as first occurrences usually do. Cain went out from the presence of the Lord—and builded a city; and forthwith his descendants do their best to make this earth a *home*, away from God. They fill it with luxuries or "delicacies," they beautify it by art; there begins to be heard the music of "harps" and "organs"; there begin to appear the product of invention and skill: factories and "crafts." In a word, it is the commencement of what is called CIVILIZATION, or the result of all the ingenuity, intelligence and energy of man in making this earth a luxurious dwelling "out from the presence of the Lord," or *without God*.

But not only is the City a home for, but it expresses its builders. Thus Babel, with its *bricks* made of the same *dust* as the men, held together by earthly *slime*, was a most perfect expression of its builders. Exactly so with what is now called Christendom, or CHRISTIAN civilization. It is all of man. "Bricks" are quite good enough for this earthly religion to build with. She asks no "living stones." She manufactures, by her sacraments, all her own "bricks," and

these she holds together by the "slime" of superstitious fears, and the self-interest of baseless hopes.

Thus I venture to suggest for the consideration of my readers that our chapter xviii deals with the end of a *spurious Christianity* which has sunk to earth, become the basis of *civilization*, and has united men together by every form of self-interest.

So do the parallels and contrasts of our book add their confirmation to this. The *Great Harlot* of the earth is in sharp contrast with the *heavenly Bride, the Lamb's wife*. But this harlot is also the *great city Babylon*, as the Bride is the *heavenly city the new Jerusalem*: and as Babylon expresses its builder, man, so does this Jerusalem, "whose Builder and Maker is God," fully express Him in the Life and Light, and Love that characterize it. Yet as Babylon is closely, and by divine interpretation, identified with its metropolis, a *literal city, Rome*, so the Bride will be closely linked with a *literal city Jerusalem*, which although now desolate and afflicted, shall yet be created the metropolis of the whole regenerated earth.

One other point seems worthy of notice by those who rejoice to see God's inimitable Finger-prints in every detail of His Word; there are exactly seven recurrences in these scenes connected with these vial-judgments of the term "the great city." This mark of completeness would also bind them together; and compel the unifying of them as we have done.

I have dwelt rather at length on this, for it is of the first importance to determine the principle that is to govern our interpretation of this chapter; but I turn now to the text:

After these things I saw another angel descending out of heaven, having great authority: and the earth was enlightened with his glory. And he cried with a strong voice saying: Is fallen, is fallen Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird; because all nations have drunk of the wine of the fury of her fornication, and the kings of the earth did commit fornication with her, and the merchants of the earth were enriched through the power of her luxury.

Who can this earth-enlightening angel be but the Lord Himself, only veiled in angelic form; not yet revealed in His glory; and who is, and ever will be, alone the source of light to this dark earth? With mighty voice, and reiterated emphasis, He announces that beneath all her outward glitter, Babylon is fallen: not is *destroyed* yet, but morally fallen—a word that clearly suggests that she was not always what she now is; and this suggestion is confirmed by “and is become.” She was once the church of God; she is now a foul ruin, the haunt, or prison of three forms of evil-spirits: demons, unclean spirits, unclean hateful birds.

And is this indeed to be the end of the Christian profession amid which we live? Is it to this that all our “churches” are fast going, with “Rome” leading the way? We see only the vile external impurities of Rome, or of an apostate Protestantism. We hear only the doctrines that either make sinning easy or compel filth and wickedness; but we open the inspired page of Revelation, and lo, we see the *spirit-powers* that are behind the scenes, and move, the actors upon the stage.

Evil-spirits have at length fully established themselves—not surely in *the world*, for the whole of that has ever lain in the wicked one (1 John v:19) since man fell into his power; but—in that sphere that was once so fair and pure, into which 3,000 were introduced in one day, owning the crucified and risen Jesus to be both Lord and Christ; has it not “fallen” indeed?

Here one may learn that not popes or councils, but *Demons* have promulgated the doctrines of celibacy, abstinence from meats, and all the distinctive dogmas of what claims to be “The Church!” Oh, has it not fallen?

But as the Papacy would provide the predominant element in what is typified by Babylon the Harlot, so I judge apostate Protestantism will provide the predominant element in the antitype of Babylon the city. Nor are the doctrines of apostate Protestantism one whit less demoniacal, for they, even in their use of the catch-word, “fatherhood of God and brotherhood of man,” make of no moment the

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essential divinity of the Lord Jesus; nullify the Cross of Christ; and render absolutely useless the regenerating power of the Spirit—they too thus make “bricks” out of the clay of earth, and bind them together by similar “slime.” Is this not fast becoming the characteristic feature of the Protestantism of the day? But what is it but practically and really *treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite unto the Spirit of grace?* It is but too sure that Protestantism already forms part of that which is “fallen.”

Oh, my beloved reader, this is either false altogether (and will any assert that it is that?), or it is the very truth of God, and so solemn, so momentous, that we can but listen to it with fear and trembling; and well may we heed the angel's cry; as the Lord Jesus who loves His people would ever cry: *Come out of her, my people.*

But to whom does this apply? We can easily understand a definitive final application in the future, even after every single saint of this dispensation has heard another shout, and has been “caught up to meet the Lord in the air,” even then this cry shall be addressed to Israel's remnant of faith, who, we have repeatedly seen, are exactly at this epoch, owned as “My people”; and who, up to this time, have really been in *this* spiritual Babylon, as their fathers were in the literal Babylon of old, and to whom a similar and oft-repeated call sounded (Jer 1:8; 11:6, etc.). But, if this book of Revelation be allowed the scope of its divine title, then there is not the slightest hint in any Scripture that that Jewish Remnant is exhorted to leave a literal city, be it Rome or Babylon.*

Nor is it difficult to understand an application, in that historical interpretation of our book to which we have been accustomed and which is getting very close to the future, to any of the Lord's people now *comeshed* in the toils of the Papacy. We can echo the cry to such “Oh come out

* If it were such a city at all, would it not rather be Jerusalem, in accord with Matt. xxiv:15-20?

of her, she is apostate, she is doomed." But is that all? Is there nothing still nearer home?

"Let us go forth unto him without the camp bearing his reproach." That surely has a voice for us; and well may we ask what is the camp that we must leave?

What was it in that day to which the Spirit of God clearly refers, of Exodus xxxiii? That "Camp" had rejected the Lord and made a golden calf; and "everyone that sought the Lord went out into the tent of meeting without the camp." When Jehovah was in the camp, then it was the leper and the unclean only that went outside; but when *He* was outside and rejected, then His people went to Him there.

All this was "for our admonition upon whom the ends of the ages have come." The camp was not the world in that day, nor is it the world in this. It was an apostate religious camp, engaged in apostate worship in that day, and it will be the same today. The Lord had been rejected in that day, and wherever He is rejected in the professing mass of Christendom today, there is "the camp" for us that must be left. If Jesus is in the midst; if His Word is kept; if His Name is loved; if His Cross is the only boast that is heard; if His Spirit be allowed to govern; if sin or wickedness in walk or doctrine is put outside—there we stay; call it what you will. But if *He* is practically rejected, although religion and what is termed "worship" still goes on, then we too would go forth to Him, out of this incipient Babylon; and, finding Him outside, share His reproach, which will soon be seen as "greater riches than the treasures of Egypt."

There we must discern "the Camp" not in the profanities of the secular scene, not in the race-course, or theatre, or saloon, not in what Christians ordinarily call the "world;" but in the religious sphere, with all its empty religious forms, with all its dishonoring of Christ, its denial of Christ, its rejection of Christ; with all its worship of "gold." Come out to Him, expecting no earthly glory, hoping for no human praise; but simply bearing His reproach.

Oh my beloved, the reproach of the present incipient apostasy is indeed the highest glory the creature can have; for it is His.

F. C. J.

Sons of Korah.

There is something peculiarly sweet in the songs of the sons of Korah, and few more precious than Psalm lxxxiv. If these shadows of heavenly things were so available—the earthly tabernacles of Jehovah; if these Levites so longed, yea, even fainted, for those earthly courts of the Lord, which were temporal—a worldly sanctuary, now vanished away; do we so long after the deep realities of the sanctuary of His presence, where two or three are gathered in His name?

But who are these sons of Korah? Many of our readers will say, "Sons of Korah; why, did not the sons of Korah go down alive into the pit, when the earth opened her mouth, and swallowed those wicked men, Korah, Dathan and Abiram, and all their wives and children?" Let us turn to the scriptures and see. Here is the account of their rebellion against the Lord (Num. xvi). How terrible is sin in the sight of the Lord! "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they got up from the tabernacle of Korah, Dathan and Abiram, on every side." Now mark, in the next clause Korah is omitted. "And Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons and their little children" and their wives, and their sons and their little children" (verse 27). Now read that awful description of the earth opening her mouth, and swallowing them up, "and all the men that appertained unto Korah," the earth closed upon them. There is no statement that the sons of Korah went down with their father. Nay, the scripture is clear on this point. "And the earth opened her mouth, and swallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men; and they became a sign. Notwithstanding the children of Korah died not" (Num. xxvi:11).

Yes, in the riches of sovereign grace, they were saved from going down alive into the pit. And this was not all. As

part of the family of Kohath, they had given to them the cities of refuge, of which Hebron is named first (1 Chron. vi:54-67). Oh, how our God delights in mercy! Grace spares them from the pit, and gives them the place of Abraham. For Abraham dwelt in Hebron (Gen. xiii:18, xviii:1).

Have you, beloved readers, been saved from the pit? Children of wrath, even as others, brought, in sovereign grace, to dwell in the heavenlies, not with Abraham, but in Christ. Oh, blest city of eternal refuge, Jerusalem on high! Can we not adore the riches of His grace?

Shall we trace this divine favor a little further? Saved from the lowest depths of the pit, these very sons of Korah "were over the work of the service, keepers of the gates of the tabernacle, had the oversight of the gates of the house of the Lord. And were over the chambers and treasures of the house of God." What a stewardship! "All the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, spices, and the meat offering; and over the shewbread" (1 Chron. ix:19-32). What types of instruction to us! Saved from the lowest depths of hell, and brought to dwell in the eternal refuge of the presence of God by the blood of Jesus. And now what a stewardship, all the riches of the glories of Christ committed to us! Yes, in the frankincense, and the spices, and the things made in the pans—types of the Person of Christ, in all His adorable perfectness—our portion. Once children of the pit. Is Christ thus precious to you? And does not all this tell out the varied ministries of the redeemed children of God? All these precious treasures of Christ committed to us. How great the responsibility! How rich the privilege! Very great was the strength required for all this service, and it was given to these favored sons of Korah. They were "mighty men of valor," "strong men," "able men for strength for the service," and each had his appointed service (1 Chron. xxvi:1-20).

Would it not be very blessed if we, who have been saved from the pit, each knew from the Lord his appointed work? weakness itself, yet strong for His service in the power of His might.

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Grace upon grace shadowed forth in these sons of Korah. The royal guards of the hidden king—guards of the house, and guards of the foundation (2 Chron. xxiii:3, 4, 19). We are lost in wonder and praise. Saved from the pit, we are called to be the royal guards of the hidden, but coming, King of glory. Guards of the house of God—guards of foundation-truth. Once a child of the pit, now a child of glory, what dignity is this! Oh, for whole-hearted devotedness to Him whom we shall soon meet in the air!

Just one more privilege of these sons of Korah with their brethren; sanctified in holiness, they had the happy service of distributing the oblations of the Lord, and the most holy things (2 Chron. xxxi:14-18).

All this history of sovereign favor gives special sweetness to the psalms of these sons of Korah. But cannot we, now the shadows are past, also say, "How amiable are thy tabernacles, O Lord: my soul longeth," etc. Have not we been saved from the pit? Is there any privilege so great as being gathered together to the name of the Lord Jesus? "There am I," He says, "in the midst of them." Now read this psalm, and think of the deep reality to our souls. Each line of this psalm seems connected with this history of distinguishing grace. What a dwelling-place is the presence of the Lord. They will be still praising Thee. Is this our happy place, our sweet employ? Dwelling, praising, strength, these were marks of divine favor to the sons of Korah: are they not to us?

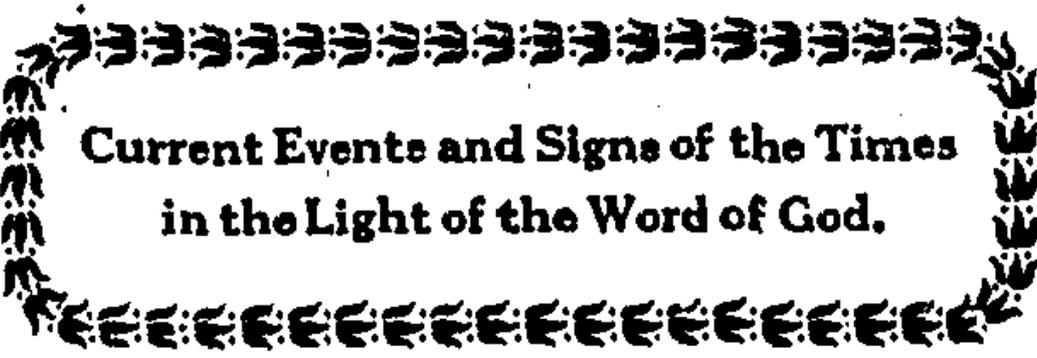
Once sons of the pit, now sons of God, it is our privilege to leave blessing behind us everywhere in this vale of tears—this valley of Baca. On, beloved, from strength to strength. God beholds our everlasting shield, He looks upon the face of His Anointed. Can we not say, a day in thy courts is better than a thousand? I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. Is not our God a sun and shield? The Lord will give grace and glory. Sovereign blessing had the sons of Korah. O Lord, blessed is the man that trusteth in Thee.

Do we not feel rebuked by this song of the sons of Korah?

Do not forget the veil shut them out of the most holy; the way was not yet made manifest during these days of the worldly sanctuary (Heb. ix:1-8). Now the veil is rent. Now we have boldness to enter the holiest by the blood of Jesus. And, oh, the joy of God in receiving us. "Let us eat, and be merry." Sins gone for ever, no more to be remembered. How precious to Christ the fellowship of His saints: "There am I in their midst!" Has He not given to us grace and glory? "The glory that thou gavest me, I have given them."

May each of these divine breathings in this precious psalm be applied with power to our souls by the Holy Ghost!

This is the place, not for unfaithfully sharing the world's pleasures, but for bearing the dying of the Lord Jesus about in our body. In the glory we shall be with Him, and like Him, and be where there is no more sorrow nor death; not so here, where divine judgment is coming because men showed hatred to Him for His love. It is this identification with Christ in rejection which is so sweet to Him, and which brings us into suffering, loss, and the place of reproach. Would that we knew it better. It may be a line of truth which is much lost sight of. When really adopted, it must lead us into a path of holy separation with Him. How can the death of our Lord, when known in power in our souls, lead us otherwise than in the path of identification with Him in His rejection? If He suffered "without the gate," how can the way of faith in this evil time be otherwise than going forth "unto him without the camp, bearing his reproach?" May He strengthen us for this!



**Current Events and Signs of the Times
in the Light of the Word of God.**

What Will the Future Bring? This is the question many are asking openly, while many more ask it in their hearts with fear and trembling. Conditions are desperate in the world. In our own country there is much perplexity. The Mexican situation is unchanged. As we go to press the mediation to bring about peace seems about to collapse. Bloodshed continues in that unhappy land. Industrial conditions are bad. Crime increases at a frightful rate. The unrest and discontent among the people remains at fever heat. In spite of reported large revivals, the conversion of many thousands by professional evangelists, the apostasy and decline continues unabated. Europe is restless. The Balkans are even now preparing for another war. Russia is getting ready for another barbaric outbreak against the scattered sheep of Israel. England trembles. Germany fears her different foes. Statesmen everywhere predict coming great upheavals. What will the future bring? God has given the answer in His Word, the Word which the masses in Christendom do not know and wilfully reject. Present day conditions were pre-written long ago. What will surely follow has also been revealed. It spells "judgment and wrath" for an ungodly age, for all "who know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i:8).

Another Great Disaster. It was a great disaster when the steamer *Empress of Ireland* sank and carried over 1,000 souls down into the deep, from time into eternity. Among them were many praying, God-fearing men and women. They were a different class from those who went down on

the *Titanic*. As far as we know there was not a gambling, dancing and merry-making crowd on the *Empress*. None could say (as it was said of the *Titanic*) that it was a judgment of God. No doubt many prayers ascended that night to God from that ship asking in His blessed Name for keeping and protection. And yet that awful crash, which ended so many lives! One is reminded of Martha's words to our Lord, "Lord, if Thou hadst been here, my brother had not died" (John xi:21). If He were here reigning on this earth, as He will when He comes again, such an awful disaster would not have happened. Satan is the god of this age still and uses his power in any way he can. God for an all-wise purpose, which we creatures of the dust cannot understand at this time, permits such disasters. Some day we shall read and fully understand the mysteries of His providences, and then praise Him that He did all things well. Those of His beloved ones who passed away on that ship even know now that it was far better to pass on into His own presence than to travel to England. Their work was done and He took them home in His own way. Let scoffers scoff—let infidels sneer; we trust in Him, whose Love we can never doubt. More than ever all God's people should long and earnestly pray for that blessed day, when Satan is dethroned as the god of this age and Christ enthroned. The Coming of the Lord will stop all disasters and catastrophes.

The Prehistoric Man. Every once in a while reports appear in newspapers about the finding of skulls and bones of prehistoric human beings. The latest skull was found in England. Many newspapers and magazines had illustrated articles on this find and alleged scientists gave the age of the bones as 50,000 years or more. But none of these writers have been able to prove this theory they have advanced. Others have given their opinion that the skull and bones discovered are only a few thousand years old. Canon Dyson Hague of Canada has given a very timely protest against the publication of these ridiculous statements, which all aim to discredit the Bible.

"Will you allow me, through the columns of your very widely read paper, to utter a protest against the way in which some of the standard papers, magazines, and illustrated journals are serving out to the public, in the name of science, what is, after all, little more or less than the most fanciful theorizing. All of the papers lately have been giving accounts of the recently found Sussex bones, and in the *Illustrated London News* we have a whole page taken up with pictures of the famous Piltdown skull, with an article in which the writer strives to prove, first, that the skull is that of a human being of a very remote age, and second, that it presents many ape-like characters; all of which, of course, goes to show the monkey ancestry of the man.

"In the name of common-sense, one surely must protest against conclusions being made in the name of a severe and exact science, which are on the face of them so utterly theoretical. Take for instance the picture of the jaw-bone to prove the chinless condition; or of the restored skull when compared with that of the chimpanzee; or of the flint implements which are given as 'proof of the period.' All of them ought to be put in the category of mere suggestion, supposition and surmises.

"As to the dates as proved by these eoliths, a modern French scientist has repudiated even the idea of their being made by man, and alleges that the action of sand and water sufficiently accounts for them all. It is a great pity, therefore, that so much is being served out to students and to the reading public with regard to so-called primitive man, and the connecting links, which is sheer romance. And the glib way in which leaders of repute in the scientific world describe the details of the so-called primitive man, and the aeons ago that he existed, clearly shows us that in their eagerness to substantiate the evolutionary theory, scientists are posing as dogmatists, and speaking with a dogmatism in what is, after all, as Sir William Dawson once said, in the present state of knowledge, the region of a gratuitous hypothesis."

A Crime Wave in Chicago. A regular crime-wave seems to have passed over Chicago during a few months. In these three or four months 500 hold up robberies occurred. Two thousand burglaries of flats, residences and stores have taken place, and about 400 automobiles have been stolen. These thefts reached a high monetary value. Similar conditions exist in New York and other large cities. Every morning the newspapers report crimes of various sorts. Bandits operate in broad daylight and it is worse at night. Having lived in New York City almost thirty years we can bear witness that the moral conditions in the great metropolis have become steadily worse.

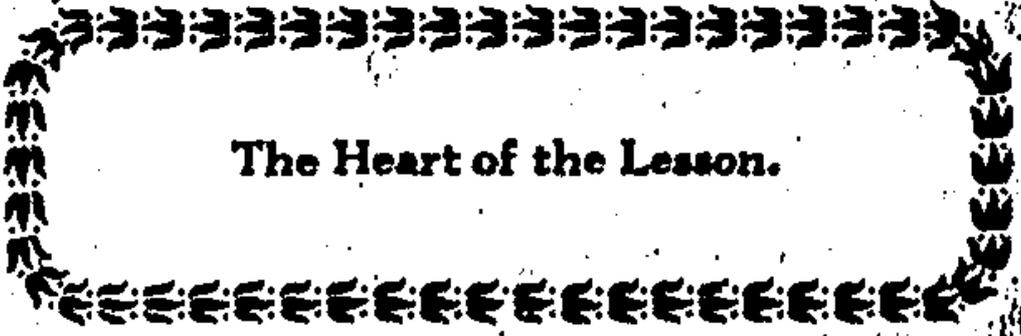
Demon Possessed Women Continue their Crimes. A Canadian paper gives a partial list of the outrages of the demon-possessed women known as "militant suffragettes," which they committed in one week.

Among a few of the outrages this week were the thrashing of the deputy governor and medical officer of Holloway prison; serious assaults in their offices upon two Belfast editors and the threat to inflict the same punishment upon others, as well as on some of the English Fraternity; attack with a hatchet on an attendant at the Dore Galley in London, after ruining two paintings; plotting against the safety of the King's third son at Eton; dropping on her knees and shouting, "Your Majesty, for God's sake, do not use force," by a young woman of good social position, while the King and Queen were holding Court at Buckingham Palace; causing the King to stop his morning rides with his daughter in Hyde Park; burning of Breadsall Church, a historic edifice near Derby, and a weak attempt to blow up Dudhope Castle, near Dundee, once occupied by Graham of Claverhouse, killed in 1689 at the battle of Killycrankie while fighting for James II. against William III.; setting fire to a residence near Belfast and destroying by fire a large cricket pavilion at Earlsfield near London.

To this list of wickedness scores of other crimes could be added. The situation in England is serious. These satanic instruments seem to stop short of nothing. Like their master, who is a murderer from the beginning, they may resort to poison and destroy human life. It is significant how Satan uses women in these closing days of our age. He uses her as the corruptress of the Truth as seen in Christian Science, Theosophy, New Thought and Spiritism. He goads them on to perpetrate these wicked actions. Woe unto this world when they get the leadership they desire.

Set a watch, O Lord, before my mouth; keep the door of my lips (Psalm cxli:3).

Let me no wrong or idle word,
 Unthinking, say;
 Set Thou a seal upon my lips—
 Just for to-day.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST.

THE TRIUMPHAL ENTRY.

(August 2. Mark xi:1-11.)

Golden Text, Zech. ix:9.

Daily Readings.

Mon., July 27, Jno. xviii:33-37. Tues., July 28, Matt. xviii:1-7. Wed., July 29, Psa. xxiv. Thurs., July 30, Isa. lxii. Fri., July 31, Jno.: xii:12-19. Sat., Aug. 1, Rev. xxi:1-5, 22-27. Sun., Aug. 2, Mark xi:1-11.

I. LESSON OUTLINE.

1. The Lord's Need (verses 1-3). 2. The Yielded Service (verses 4-8). 3. The Praise of the Multitude (verses 9, 10). 4. The Lord in the Temple (verse 11).

II. THE HEART OF THE LESSON.

In our lesson we have the literal fulfilment of a prophecy concerning Christ, the complete filling out of which awaits His second glorious advent. As so frequently in our Lord's life He knew exactly the time when things concerning Him were to be fulfilled. With Him nothing was ever out of season or out of time. He only was the tree of Psalm 1, planted by the rivers of water bringing forth His fruit in due season. It is what one has well termed the moral beauty of the Lord Jesus Christ. So at the appointed time and in the appointed way He comes to Jerusalem to present Himself as the Messiah; the Prince and the King. Yet the poor blind people soon turn from their hallelujahs of praise to shouts of derision in a few days and demand His crucifixion, saying that they have no King but Caesar.

Our portion opens with an express word of our Lord. It is surely surprising that He should have any need at all or being indeed that He could not supply it in a miraculous way. But as the emptied One He takes the dependent place and never seeks to step aside from that place while here. In this instance He would offer the disciples

and the owner of the needed animal the opportunity of supplying His need. Nor is it amiss to see to-day how the same Lord accords us the privilege of meeting His need in many ways. He could herald the Gospel without our personal yieldedness to the ministry. He needs not even our silver and gold to that end. Yet does He most graciously permit us to have a share in His work. And again the message to you and to me with respect to ourselves and our time and talents and money is "the Lord hath need of them." To this request they all gladly acceded, and so had the honor of having their place in connection with this triumphal entry of the Lord into the City. Shall we forego the joy of having fellowship with Him in the work of the Gospel now?

With glad acclaim the enthused people shout their praise. Some few with real heart sincerity; especially the children whose praise the Lord so gladly received. But the majority of them were simply doing what the crowd did. And later on these same blatant mouths cry out Away with Him! Away with Him! Crucify Him! Crucify Him! Truly our Lord said of them, "this people draweth nigh unto Me with their lips, but their heart is far from Me." May we be kept from all hypocrisy in our walk with God. He is seeking worshippers who will indeed praise Him and glorify Him; but He demands the worship of the heart in spirit, and in truth, and none but regenerated hearts can possibly worship thus.

Spite of what men are now pleased to say about the material aspects of the kingdom in the literal interpretation of the prophetic word it is yet the truth. As literally as the words with respect to the first advent were fulfilled, even so literally will those concerning the second advent be fulfilled also. We need to square all our Scripture interpretation and study to this infallible standard of the interpretation of the word. Otherwise we shall simply find ourselves in an inextricable confusion of application. This is the key which fits the wards of the lock, and serves to help us in the proper division of the word. Let us study the Bible in this way to our proper understanding of it.

THE BARREN FIG TREE, AND THE DEFILED TEMPLE.

(August 9. Mark xi:12-33.)

Golden Text, Matt. vii:20.

Daily Readings.

Mon., Aug. 3, Mark i:12-26. Tues., Aug. 4, Luke xiii:1-9. Wed., Aug. 5, Isa. v:1-7. Thurs., Aug. 6, John xv:1-8. Fri., Aug. 7, 1 Cor. iii:9-17. Sat., Aug. 8, 1 Pet. iv:1-11. Sun., Aug. 9, Isa. v:11-17.

I. LESSON OUTLINE.

1. The Lord's Curse on the Fig Tree (verses 12-14). 2. The Lord's Cleansing of the Temple (verses 15-19). 3. The Lord's Lesson on Faith (verses 20-26). 4. The Lord's Answer to Hypocrisy (verses 27-33).

II. THE HEART OF THE LESSON.

The application of our lesson in temperance in the modern acceptation of the term is utterly out of place; and is surely one of the ways in which Scripture is being wrested in these days. We prefer to study it in the connection in which we find it and seek to gather thence the lessons our Lord intended. Israel's rejection of Christ which would soon terminate in the Cross brings matters to a national crisis with them. They are not now setting aside a prophet or a servant of Jehovah merely; but the Son Himself; and that Son as King, the rightful Heir to David's throne who had been sent to them in fulfilment of prophecy. To do this was an act of high treason against God; and He would hold them accountable for it. With this attitude of the people our Lord was well acquainted. He knew what was in man; He knew how they would treat Him very soon; and in tender love, and yet with solemn words that foretold the coming judgment of the people, our Lord spoke. And all His actions were in keeping with His words to them. It is in this light that we are to study the parable of the fig tree. This is God's picture of Israel who had been so highly favored, and yet had so absolutely failed to yield fruit to the glory of God. Now are they a desolate withered fig tree nationally, and as such will they remain until the Lord shall come again; then by divine grace alone shall the barren fig tree blossom and bud and bring forth fruit (Isa. xxvii:6). And this time seems all but at hand now. O, how the rapid occurrence of events should make our very hearts leap with joy as we see the nearing advent of the Lord heralded by them.

Following upon this we have the second cleansing of the Temple by the Lord Jesus Christ. It was the cleansing of His Father's House; but when the nation rejects Him utterly it becomes *their house* and is left desolate to them till they shall be ready to welcome Him as their King in His second glorious coming. Yet the curse upon Christendom will be far worse and farther reaching in its dire consequences; for the sin of Christendom has been worse and against greater light (cf. Rev. xvi:3, etc.; 2 Thess. ii:1-10; Rev. xvii, xviii, xix:10, etc.). The apostate thing will be irretrievably desolated and ruined, and its very leaders consigned to the lake of fire a whole millennium before even Satan enters that dread abode of the lost. Now, as then, the religious leaders of the day coupled with the political rulers are in rebellion against God and Christ, and seek to bring Him to ruin. Yet they only bring down speedy destruction upon their own heads.

The withered fig tree, accursed by the Lord, serves to call forth the wonder of the disciples, and gives the Lord an opportunity to teach them a precious lesson concerning faith in God, and the certainty of answer to prayer. Why should not the abiding judgment of God upon Israel and their temple inspire a similar wonder in our hearts and lead to just as precious lessons concerning the possibility of definite and blessed answers to prayer. May the Lord show us how that the

hour of need, spiritually are upon us now, and that our God is able to do for us exceeding abundantly above all that we ask or think.

These wily and subtle religionists of the day who were hypocrites at heart sought to entangle the Lord in His talk by asking for His authority. So far away from God were these professed people of God; so hard of heart that they could not understand Christ as He gave them an answer. And they would have wrested His words even then. So the dilemma is placed upon themselves; and their refusal to reply leaves Him free to decline to tell them what they asked for. O, what an awful picture of the hardness of the unbelieving human heart that can thus stand and question the Lord of glory. Yet is it not one whit better at this present time; for men are guilty of the same wickedness now.

THE WICKED HUSBANDMEN.

(August 16. Matt. xxi:33-46.)

Golden Text, Matt. xxi:42.

Daily Readings.

Mon., Aug. 10, 2 Chron. xxxvi:11-21. Tues., Aug. 11, Acts vii:51-60.
Wed., Aug. 12, Psa. ii. Thurs., Aug. 13, Isa. liii. Fri., Aug. 14,
Matt. xi:7-19. Sat., Aug. 15, Matt. vi:1-6. Sun., Aug. 16, Matt. xxi:
33-46.

I. LESSON OUTLINE.

1. The Misused Vineyard (verses 33-41). 2. The Rejected Stone (verses 42-44). 3. The Aroused Enemy (verses 45-46).

II. THE HEART OF THE LESSON.

The closing chapters of the Gospels have very much to say to us concerning the glorious second coming of our Lord and Saviour Jesus Christ. And in our study of the portion now assigned for our lesson it will be well for us to bear this continually in mind. Remember the complex character of that second coming. It embraces His coming to the upper air for His saints and the calling of them to be with Him there (1 Thess. iv:16, 17). And afterwards the continuation of the earthward journey with them to set up His kingdom here upon earth (Rev. xix:10, etc., xx:1-4). All that lies between these two great events in the one grand and glorious coming is embraced in this second advent of our Lord Jesus Christ.

The parable of the lesson was spoken by our Lord to the people of Israel who had been the divine stewards of the vineyard which God had given them in their place and privilege as a nation. Rejection of His servants and ultimately of His Son brought disaster and ruin to them. That vineyard has been given to the Gentiles by Him that they may have the opportunity of yielding Him what is due in this matter of trust. But the failure here has been even worse than it was with Israel. And the accounting to God is rapidly approaching.

And again as the vineyard changes hands our Lord will give it into the hands of a redeemed regenerated Israel that shall truly bring forth the fruits of it to the honor and glory of His peerless, precious Name. A careful reading of *Romans xi* sheds much light upon this portion. But remember when reading that chapter that Israel is not the church, but the Israel of God in the last days.

With what clearness of vision our Lord saw their inmost thoughts and laid bare to their own gaze the root of their sin and trouble nationally in their rejection of the divinely provided corner stone Jesus Christ. National ruin was the result of their refusal; and the same judgment is impending over Christendom to-day for their refusal of God's Christ (*Psa. li.*). Nor is it amiss to see that what is true nationally is also true commercially, socially, and religiously. Reject Christ and you have a building without foundation that cannot possibly stand the stress and pressure of temptation and trial; and ruin is the result. Yea it is equally true individually. For none can possibly build safely for time or eternity apart from Christ Jesus as their personal Savior and Redeemer. Men miss the Christ of God at their own imminent peril and to their own undoing.

So pointed and practical had the word of the Lord been that these wretched religionists saw that He had spoken against them; but instead of repenting of their crimes and seeking help and blessing from Him they at once take umbrage and justify His condemnation of them by seeking His ruin and death. But they are deterred from immediate action, for cowards as they were, they feared the people, nor was the hour of His death yet at hand, and until then He was immune. Nor could any one even then take His life from Him—He must lay it down of Himself. Remember, however, that this enmity and hatred is that of the human heart against God and His Christ that is ever present in the unrenewed mind and spirit. And as the age draws to its close this enmity and hatred will be more pronounced, even as it is now. This is the very line of things that issues in the apostasy and the man of sin.

THE WEDDING FEAST.

(August 23. *Matt. xxii:1-14.*)

Golden Text, *Luke xiii:34.*

Daily Readings.

Mon., Aug. 17, *Isa. lv:—*. Tues., Aug. 18, *Hosea ii:14-23*. Wed., Aug. 19, *Rev. xxii:10-17*. Thurs., Aug. 20, *Luke xiv:7-14*. Fri., Aug. 21, *Col. i:21-29*. Sat., Aug. 22, *Rev. xix:4-10*. Sun., Aug. 23, *Matt. xxii:1-14*.

I. LESSON OUTLINE.

1. The Prepared Feast Rejected (verses 1-6). 2. The Prepared Feast Enjoyed (verses 7-10). 3. The Punishment of the Self-Willed Guest (verses 11-14).

II. THE HEART OF THE LESSON.

Again our Lord is showing to the people of Israel their sad unbelief and rejection of Him and His gospel of grace and mercy toward them. The King's Son of the parable is none other than the Lord Himself. The Bride is not referred to for the word is not about the Church, but it is to Israel the earthly people who are but guests at the feast nationally. While the Bride, which is the Church, is composed of both Jew and Gentile, who are both one in Christ. Apart from this dispensational and prophetic aspect of the lesson there are eminently practical spiritual lessons that we may not in any wise miss. The prepared feast is surely the divine picture of the gospel as it now proclaims a full and perfect salvation to all who will accept of the gift of God in Christ Jesus through faith. And the fulness of provision is but a faint picture of the fulness and preciousness of this Gospel. The invited guests who had long before been apprised of the purpose of the King through his servants are none other than the Jewish people who were now refusing to come. Their excuses are the same that are being offered to-day by men for their refusal and neglect of the gospel of God's grace. Men now are making light of these things. The material matters of the present life are more important in their estimation than are the eternal verities of the world to come, and infinitely more precious in what they yield than is the gospel of Christ which brings salvation and blessing untold to the soul. All that now restrains men from murdering the servants is their fear and dread of the law, otherwise we should have martyrdoms assuredly in this twentieth century. Judgment upon the rejectors is seen in the putting aside of Israel nationally for the time being.

But the feast must not be spread in vain. God will not permit that Calvary shall hold His Son in atoning sacrifice for sin without any due returns. Hence the commission of the servants that is still in force to gather guests from every available place the world over and the age through. To human eyes a motley crowd indeed. Some from the very slums of the city. Some from prisons and jails. A few from the homes and palaces of wealth. But every grade of human society; every branch of the human family; every nation of the world; every part of the age represented in that great gathering which shall one day assemble in the Father's house. Yet, to God's eye alone one beautiful bright and blessed scene, for all shall be clad in Christ Jesus—the great wedding garment. For Ho is our righteousness before God.

One can readily understand how the keen eye of the host should detect the one without the wedding garment in that vast assemblage. Nor is the punishment of the guest who is thus present at all out of proportion. Rejection of the provided garment is an insult to the host. Even as the rejection of Christ the Savior is a crime above all other crimes—the sin pre-eminent to-day. It is an insult to the God of

heaven; the God of mercy and grace to refuse His Beloved Son. Denial of that Son as to His absolute Deity, Perfect Humanity, Miraculous Resurrection, as well as Miraculous Incarnation, well merits the rejection of the King that it will surely receive. And the lake of fire eternally is the only place to which such willful unbelief and disobedience to the Gospel can properly send any soul. These are stern realities whether men like them or not.

As we think of the wedding feast that will surely be spread in the Father's house at last, there is but one thing for us as believers to be doing, it is to see that the wedding is furnished with guests. And, as far as in us lies, to see that the guests have on the wedding garment prescribed of God—Christ Jesus, that they may not be rebuffed and rejected as being mere professors. The time is short, the places are rapidly filling, a few more gathered and He will come, and the feast be had.

A DAY OF QUESTIONS.

(August 30. Matt. xxii:15-33).

Golden Text, Matt. xxii:21.

Daily Readings.

Mon., Aug. 24. Rom. xiii:1-7. Tues., Aug. 25, Deut. x:12-21.
Wed., Aug. 26, John viii:25-36. Thurs., Aug. 27, Matt. xxii:34-43.
Fri., Aug. 28, John xv:12-21. Sat., Aug. 29, 1 Pet. ii:15-25. Sun.,
Aug. 30, Matt. xxii:15-33.

I. LESSON OUTLINE.

1. The Query of Hypocrisy (verses 15-17).
2. The Lord's Rebuke and Answer (verses 18-21).
3. The Astounded Enemy (verse 22).
4. The God of Resurrection and Life (verses 23-33).

II. THE HEART OF THE LESSON.

The persistent enmity and rebellion of the natural heart against God and the ways of God is brought out in the way in which the religious element of the day treated Christ; and ultimately rejected Him and sent Him out of the world via the Cross of Calvary. Our lesson at this time is a description of one phase of this opposition to Him. The question was neatly arranged between religion and politics to the end of bringing Christ into antagonism either against the Emperor or God. In either event they would have an accusation against Him which they would not hesitate to press to the very limit. It may be well to remember that this coalition of religion with politics against God and Christ and the people of God has been the marked characteristic of the opposition all the way through, e. g., Balak and Balaam, the Pharisees and the Herodians, Annas and Pilate, the Pope and the Kings and Emperors; and ultimately the two beasts of Rev. xiii. This is because the Prince of this world and the God of this age is none other than Satan himself, the foe of God and man. Surely the political

and religious heavens are big with the portents of the coming coalition that will be the greatest of anything as yet attempted by man.

The query of these arrant hypocrites was put with the honeyed phrase of the Devil himself "Master we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man, for Thou regardest not the person of men!" Yet their very question belied their seeming courtesy, and the Lord laid bare their cowardly hypocrisy. With Him there was no oily feigned courtesy. He characteristically termed them hypocrites, and their attempt as being the consummate wickedness of such hearts. Tribute they were surely paying, else they would not have asked about it. And readily do they meet His request for the tribute money. Their possession of it being an acknowledgment upon their part that they were under obligation to pay it. What consummate wisdom on the part of our Lord in bidding them render to Caesar the things which they knew to be his; and to God the things of God. Nor need we ever be in doubt as to this matter. Tribute, custom, honor, and whatever the laws of the land demand, are to be rendered by every believer in so far as the demands of the ruler do not run counter to the will of the Lord; and light will He give us in the matter. Yet are we to remember that even here we are to have no fellowship with the unfruitful works of darkness; but rather reprove them. We are never to forget for a moment that we are strangers and pilgrims passing through the world. That we are crucified to the world, and the world unto us. This will settle many vexed questions and problems for us. "Our citizenship is in heaven" (Phil. iii:20, 21).

Their question had only touched upon what was Caesar's due. And this, to them, all-important question, had eclipsed a yet greater one which they were continually missing "the things that were God's." And men are doing the like now. Payment of tribute to Caesar may be done by any one. But it takes a truly regenerate heart filled with the Spirit and with the love of God shed abroad therein to truly render to God the worship and praise that He demands of us. These who tempted Christ were unable to do this in any wise. Nor is it possible for any such to-day. Many who are busy about humanitarian matters and reform things are great workers who have never been born again, and who are utterly unable to render to God the things that are God's. And not a few are having their minds and hearts blinded in a measure by the mere schemes of betterment that never touch the real root of the matter in the unregenerate heart. We must needs be careful how far we link up with the modern Herodians in their schemes and plans. Remember that God's command is "Preach the Word." Remember God's purpose "to take out of the Gentiles a people for His Name." And then on in the way awaiting His Son from heaven.

Notes on Prophecy and the Jews.

"Will the saints of the present age—during which the Spirit of God is gathering out of the nations a people to His name—pass through the great tribulation, or will they be previously caught up together to meet the Lord in the air?"

If there is nothing more in this question than room for differences of opinion, or a field for curious speculation, or an opportunity to call forth the inquisitive and investigating powers of the mind, it is not worthy of consideration. But it will be found, upon reflection, to affect the heart in relation to the whole subject of our Lord's second advent. The practical results of the conclusion to which it leads us, must, in the nature of the case, determine our posture and reference to the privilege of a constant waiting, and watching, and preparation for His coming. If we believe that He cannot come for many years, because certain predicted events must be fulfilled, the inevitable consequence will be, that His promised return can have no immediate bearing upon our personal conduct, as a daily hope and continual incentive to fidelity.

A serious difficulty lies in the way of accepting the view, that our Lord will not come or His saints until the restoration of the Jews to their own land, the development of the Antichrist, and the end of the unparalleled tribulation, which will close the last days. It turns the thoughts from "Himself" to signs; from "the hope set upon us," to the unprofitable study of "times and seasons"; from the Bible to newspapers. Those who expect the Church to pass through the great tribulation, are of course deeply interested in the discussions of cabinets, and the secrets of council chambers, in the ambitious designs of emperors and presidents, in the movement of armies, in the settlement and unsettlement of "The Eastern Question." But what shall a plain and a poor man do, who has neither leisure nor means to read anything but the Word of God?

That Word takes no note of time in connection with the

Church, because the saints of the present dispensation are partakers of the heavenly calling (Heb. iii:1); already quickened and raised up together with Christ, and made to "sit together in heavenly places in Christ Jesus" (Eph. ii:6). For our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ (Phil. iii:20). When the disciples said to the risen Jesus, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He said to them, "It is not for you to know the times and the seasons." He obviously desired them to direct their attention wholly to Himself, as did the two men in white, who immediately afterwards exclaimed, "Ye men of Galilee, why stand ye gazing up into heaven? 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:6-11). No teaching can be safe, or scriptural, that diverts the mind from Him to anything whatever, and from "that blessed hope" to the necessity of delaying its fulfilment.*



A Hebrew gentleman who visited the Holy Land describes the valley of Jehosaphat, the Mount of Olives and surrounding historic places in the following words:

"To look upon it is to recall a great part of Jewish history, for every foot of territory is historical. Down below is the path through which David fled from the conspiracy of Absalom, and above is the Mount of Olives with its large number of chapels, thousands of tomb stones, and scattered trees. Here is Mount Scopus where the Assyrians were encamped against the Judeans, where the Romans and Persians massed their armies against Jerusalem, and where the Saracens and Crusaders pitched their tents and were ready to attack the Holy City. How often was the air here darkened with missiles directed against this shining prize, and how many armies have closed in upon this spot!

"There is the Valley of Jehosaphat. It curves down until it is merged in the Valley of Cedron. That valley perhaps is the saddest place on earth. At no place on the globe is death so visible as in this. Nature appears here tired and worn out. This valley lies between Mount Moriah and the Mount of Olives. At the foot of the Mount of Olives rise several monuments to which tradition attaches the name of Absa-

*This brief article appeared in our columns fourteen years ago.

OUR HOPE

lomb stones are being thrown by nature at the tomb of the would-be-patricide as a mark of disapproval. There was formerly a form of a hand on the tower, and the story goes that Napoleon ordered his bodyguards to strike down the hand that was lifted against his own father. Nearby is the form of Jehosaphat and the monolith of Zachariah, which the entire Maselem is hewn out of one rock, is next seen. Behind them stretches a long line of tomb stones more modern than the others, and an infinite number of other tomb stones lie on the ground. From time immemorial the Jew has preferred this valley above any other for his last resting place. A pious Jew was always eager to be entombed under the shade of the rocks of Moriah and the walls of the Temple. They believed that here would be the scene of resurrection and being entombed here, they would save a long journey through the body of the earth when the end of days would come. There he believed the dead would rise out of their graves and appear before His judgment to receive rewards for their deeds. Thus said the Prophet 'The day will come when the Eternal from the top of this holy mountain will judge the Nations assembled in the Valley of Jehosaphat' (Joel iii.).

"It is not surprising, therefore, that there was always something depressing and inexpressibly sad in the features and customs of the Jews of Jerusalem. It was due to the fact that they came here to die and a community gathered for such a purpose cannot be in a particularly happy mood, or careful about appearances.

"The rise of the Jewish National Sentiment has brought a revolution even in the Holy City. The stream of the new immigration has brought new life to a hitherto dead city. The young Judeans are coming here to live rather than to die, to rebuild the ruins of Zion, and rehabilitate the city of David and to make Jerusalem again 'the joy of the whole earth.'"

This is certainly a fine description. But the visitor has forgotten the greatest events of the past which happened in the region he visited and the events which are bound to take place in the near future. A greater than David was there, David's Son and David's Lord. His holy feet walked through those places. He went over the brook Cedron and out of that valley; there in Gethsemane, His cries ascended to the Father, His tears flowed freely and His sweat was as it were great drops of blood (Luke xxii:44; Heb. v:7). From the Mount of Olives He went back to Glory and some day His feet will stand there once more. In that valley there will be set up the Throne of His Glory and He will judge the nations (Matt. xxv:31).

The blindness of Israel is seen in the above report. He

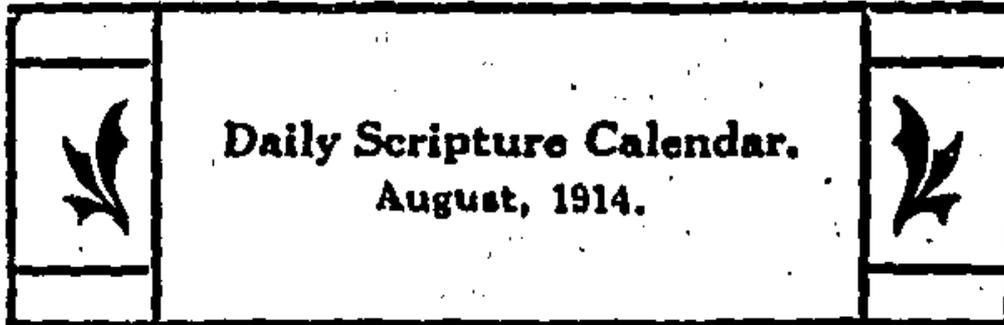
and other Jews think their Zionistic efforts, their national ideals can make Jerusalem again "the joy of the whole earth." All their works will come to naught. Antichrist and the King of the North will devastate the land and the City once more and shatter all their hopes of nationalism. Then the long rejected King, our Lord Jesus Christ comes as their deliverer and through His gracious power Jerusalem will become the joy of the whole earth.



The new U. S. Ambassador to Turkey, Mr. Morgenthau, is a Hebrew. One of the first things Mr. Morgenthau did was to make a tour through Palestine. He returned to Constantinople with a great deal of enthusiasm for the Holy land. He said to a journalist: "One must see the land, admirably cultivated, the gardens filled with flowers, the well-planted vines, the pretty avenues and the well-kept roads. Hundreds of Jews are at work in making the land fertile. The Hebrew language is spoken everywhere.



Russia continues to treat Zionism as an illegal movement. It suppresses Zionist meetings. It treats as criminal the sale of national fund stamps. It prohibits the sale of Jewish Colonial Trust shares, and imprisons any Zionists found guilty of any violation of its rules regarding the movement. This is, aside from its cruelty, highly illogical. It would seem to an observer, that it follows, as a natural corollary of the persecution of Jews per se, of the herding of Jews in the pale, of the exclusion of Jews from the universities, of the expulsions and the boycotts, that migration is what Russia desires. Let the accursed Jews get out, seems to be the policy, unless we are to infer that Russia wants to exterminate the Jews like rats, in its own territory. This business of persecution is expensive. If the pale could be emptied of its Jews to make room for Russians, the government would be relieved of a pest, and have space for the expansion of its own enterprises. But the Russian mind is innocent of logic. It goes ahead with its relentless hate, and is not concerned with the damage done even to itself. In spite of its suppression of Zionism, the activity of our comrades goes on undiminished.—*Maccabean*.



August 1. "Be ye SEPARATE" (2 Cor. vi:17).

The truth of holy separation is one of the earliest and most persistent of all doctrines taught in both Testaments. If you are a believer in Christ, you cannot mix with the unsaved in their pleasures and pursuits, and not suffer in your spiritual life. Read the first and the twenty-sixth Psalm, and see what David thought.

August 2. "The people shall dwell ALONE" (Num. xxiii:9).

In this respect Israel is the mirror of the Church. These words correspond to those of Christ. "Ye are not of the world, but I have chosen you out of the world" (Jno. xv:19). When we understand this, it will settle every question about going to the theatre, or dance; about cardplaying, or style of living. The world is allowed these things. The saints are forbidden them.

August 3. "All the children of Israel had LIGHT in their dwellings" (Exo. x:23).

Do not dismiss this incident as a miracle, saying, "It is something that can never happen to me." It is being realized to you every day, if you are a believer, and know anything of dispensational truth. The world is in utter darkness concerning what God will do next. You know the meaning of present turmoil among nations, and social forces.

August 4. "So shall we be SEPARATED, I and thy people" (Exo. xxxii:16).

Read the whole verse. "Grace" is the one term which explains all. And "grace" gives a pledge; it was the Angel of the Presence to Israel; the Holy Spirit to the church. Since you then bear about with you such a holy companion, dare you go in any place, or mix up with any affairs that will grieve or degrade that separating pledge?

August 5. "Come ye yourselves APART into a desert place" (Mark. vi:31).

"For they had no leisure so much as to eat." This little word "apart" ought to enter very much into our daily living. Like ants disturbed

In their net, men and women are running every way in wild confusion. All kinds of forces, civil, social, and natural are bearing down upon us. There is no calm anywhere but in the sanctuary of prayer.

August 6. "When He had sent them away He departed into a mountain to PRAY" (Mark vi:46).

Not even our closest friends can share the inner fellowship of secret prayer. We may work with them by day, but in some dark night hour we must get *alone* with God, or fail in our ministry. We never read that Moses, or Joshua, or Samuel danced all night; but we do read that they cried unto the Lord all night. Do you? And which do you do?

August 7. "But of that day and that hour KNOWETH NO MAN" (Mark xiii:32).

In no particular is the *mystery* of a life faith more than rest than in reference to the coming of the Lord. The believer in prophecy knows certainly the *fact*; but since such can furnish no *data*, how can they openly proclaim it to the unbeliever? Signs perfectly convincing to us, provoke only ridicule from the unseeing.

August 8. "He seemed as one that MCKEN unto his sons in law" (Gen. xix:14).

It must have been that Lot's worldly conduct did not tally with his profession. In Enoch's case the unbelieving hunted him to kill him. In Lot's case the game was not worth the gun; they simply derided him. Oh, believer in coming judgment, how does your testimony affect the crowd? Are you more unworshipful than those you mingle with?

August 9. "PUT YE ON the Lord Jesus Christ" (Rom. xiii:14).

This morning you will put on your Sunday clothes. You will look in the glass to see that everything is fit and trim. You will try to make your *body comely*. Oh, do not neglect your *soul*. Put on the Lord afresh. Has prayer and confession mended up the rents of the week? Are the wrinkles of worry ironed out? Are you "all fair" in Him?

August 10. "So I PRAYED to the God of Heaven" (Neh. ii:4).

Eleven times this is recorded of Nehemiah. He claimed no gift, and no ability to restore Jerusalem, only the help of God. The point for us to note to-day, is the *PATIENCE* of prayer. Have any of us *prayed and gone sad-faced for four months on account of any beloved cause*? If we cannot do what Nehemiah did, will we be an Hanani to mention the reproach of Israel (1:2)?

August 11. "Be patient towards ALL" (1 Thes. v:14).

Omit "men." This is a word for the brethren. Be patient towards fellow saints who have failings, and are not doing the Lord's work just according to your ideas. Think how patient the Lord is with you. The little deceits of David, the greed of Gehazi, the lying of Ananias, the ambition of the Sorcerer, are going among saved people now; and the Lord bears with us.

August 12. "Go sell—COME follow" (Matt. xix:21).

You are ambitious to serve Christ. Have you obeyed this divine order? Go sell your impediments. Bring the proceeds to the Master's feet. Upon your disentangling yourself with your own hand, from the binding cords of the world, not only depends your future liberty, but freedom for the Lord to use you. What can a cripple, or loaded man do at running?

August 13. "PRAYER was made without ceasing of the church unto God for him" (Acts xii:5).

An angel was the agent, but prayer was the cause of Peter's deliverance. What surprises of prayer await us in the great revealing day. You were sick and got well. You were in trouble and got help. You say it was the doctor. You say it was fortunate circumstance. Not at all. Some saint petitioned Heaven for you. Some day it will be revealed to you.

August 14. "If when ye DO WELL, and suffer, ye take it patiently" (1 Per. ii:20).

Then is God glorified in you. "Hereunto were ye called." Dwell on that word "called." Worldly men enter secular callings, art, literature, or mechanics, and bend every energy to make a specific success. It may help you, when misused and misunderstood, to remember your paramount calling is to follow Christ in submitting to reproach (v. 23).

August 15. "Though MOSES and SAMUEL stood before me, yet I could not be towards this people" (Jer. xv:1).

Read also Ezek. xiv:14, 16, 20. Here is light for these last days. We are beholding much prayer. Much clamoring of heaven for a revival, much machinery to produce it, but with scant results. The Church is too worldly for the Lord's mind to be gracious towards her. Righteous individuals will be preserved. But the blight of apostasy will rest upon the mass.

August 16. "A garden ENCLOSED is my sister, my spouse" (Cant. iv:12).

The metaphor shows the Church to be God's separated acre, barred off from the rest of the wilderness. Even its fruits and fragrant flowers

are excluded from the world's intrusion. There is separation taught in the words, "We should bring forth fruit unto God." Present theories upset this; and the Church's aim is to do Israel's future work, which is to "run over the wall."

August 17. "A ribband of BLUE" (Num. xv:38).

It was to remind Israel to keep the Sabbath. Also to remind them they were severed from the nations around them. It was blue, for the true Church wears blue, not the beastly color scarlet. It was only a fringe, to teach that our most trivial details must represent grace. It was worn everywhere. So at home or abroad, the badge of sainthood must be displayed.

August 18. "The BEAUTY of holiness" (Psa. xcvi:9).

We cannot see the *perfections* of the Almighty. But we constantly see the *contrast*; the ugliness of sin. Where there are no graces of character, the prettiest form and face becomes repellant. One may be old and ill favored, but if there is godliness there is true beauty. Contrast the hateful, though handsome Absalom, with the lovely devotion of the crippled Mephibosheth.

August 19. "The FAENOSHIP of the world is comity with God" (Jas. iv: 4).

Throughout His teaching our Lord protested against affiliation with the world. That has now become utterly disregarded. The world invades us everywhere; and the Church lets it do so. Every Bible type shows the world is the Church's greatest snare. Look what Sodom was to Lot; and Babylon to Israel. Trouble and shame are sure to come if we do not keep ourselves out of the world.

August 20. "Whether present or ABSENT we may be accepted of Him" (2 Cor. v: 6).

This is one of those incidental Scriptures which teach that a believer is no longer of this world. He is a pilgrim journeying in a foreign land. His home is elsewhere. Naturally, he will take no part in local interests, or the civic contentions going on around him. He will submit to the restrictions of the land where he is, but not try to alter them.

August 21. "Jehosbaphat . . . joined AFFINITY with Ahab" (2 Chron. xviii:1).

It was over a cause of common good, the re-taking of a Levitical city of Refuge. A good dinner sealed the alliance. It is a solemn lesson for our times. Some common cause like temperance, or social purity is the bait the Devil uses to draw saints into league with sinners. A banquet or fete usually becomes the pleasant vehicle to accomplish the unholy union.

August 22. "Thou shalt not wear a garment of DIVERSE SORTS" (Deut. xxii:11).

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There might be no intrinsic unhealthiness in the mixture. It was one of God's arbitrary tests of obedience, like the limitations on certain foods. But it marked Israel as peculiar to the Lord. Clothing stands for habit. Because you are a Christian your ways must be simpler than those of other people. You must not mix the theatre and the church, the movie show and the prayer meeting.

August 23. "Thou shalt not sow thy vineyard with diverse seeds" (Deut. xii:9).

This is precisely what is now being done. Read the newspapers Monday morning of the doings in the Churches yesterday. Music, and literature, and science, and politics were mixed with the Gospel, and rather predominated. Do not simply deplore it. Ask yourself, Am I, in any way, "helping forward the affliction"? Do I encourage making the Gospel attractive to the ungodly?

August 24. "So built we the wall" (Neh. iv:6).

A wall is for separation. The first thing Nehemiah did when he arrived in unprotected Jerusalem, was to consider a wall. Every man was to build over against his own house. In due time spiritual strength and revival came. This is the secret for you who long for revival. Separate yourself from the Ammonites, and do it with your own hands.

August 25. "When thine eye is single, thy whole body also is full of light" (Luke xi:34).

To be "single" is to look one way; and that one way is to Christ, who says, "I have given you an example" (Jno. iii:15). The Church is full of cross-eyed believers who look two ways. Would you know how to forever settle the question, "Ought I, as a Christian, to do this or that?" Here it is. Look only on Jesus, and earth's vanities will disgust you.

August 26. "If we live in the Spirit, let us also walk in the Spirit" (Gal. v:25).

Observe the ascending note, from living to walking. Babies live before they walk. Many a Christian has never got beyond infancy. Because it is written "He that believeth hath everlasting life" (Jno. v:24), we can pass no verdict on their soul's salvation. But oh! what loss it will be to any of us, who by inactivity, fail to give evidence of life.

August 27. "He that departeth from evil is accounted mad" (Isa. lix:15 margin).

These are strange words, repeated in Hosea ix:7. "The spiritual man is mad." They just fit these last days. "The prophet is a fool." If we study God's program of the ages; if we keep ourselves from the fads and fancies of the age; if we declare that the world, always dead, is getting more rotten; we may expect to be made "a prey" of, and shunned as narrow and peculiar.

August 28. "Every man that hath this hope in him, PURIFIETH himself" (1 Jno. iii:3).

Among all the commands and exhortations of Scripture, none can compare with this in its separating results. The man who hopes to improve the world, naturally attaches himself to it. The man who knows it is doomed, and can never be cured till the Lord returns, just as naturally in principle keeps hands off; and in practice without effort, becomes holy minded.

August 29. "AVOIDING . . . oppositions of science, falsely so called" (1 Tim. vi:20).

Perhaps Timothy was a great reader, and needed this caution. Among the many factors which are undermining Christian spirituality, none are more potent than pernicious reading. The novel does not nourish the new nature. Infidel science poisons it. The more you read existing literature, the more distasteful the Bible will become. Is Christ honored in the books you read?

August 30. "When the Son of Man cometh shall He find FAITH on the earth" (Luke xviii:8)?

Various subterfuges of explanation are used to tone down this awful implication. But it certainly forecasts that faith in truth will become rare in final days. There will be form, without power, of godliness. Many shall depart, "giving heed to fables." The love of many shall "wax cold." People will substitute opinions for Bible; and all head up in believing one universal lie about revealed things.

August 31. "ASHAMED before Him at His coming" (1 Jno. ii:28).

Study well the word "ashamed." It does not mean condemnation; but it means dishonor. Its contrast is found in iv:17, "boldness in the day of judgment." What are you as a Christian, now doing, that shall decide your attitude at His coming? Will you be confounded, or confirmed, as the searchlight of the *brama* is turned full upon your life (2 Cor. v:10)?

Book Reviews.

The Christian Faith. A system of Dogmatics by Theodore Haering, D.D., Professor of Theology, Tubingen. Two volumes. Octavo, 952 pp. Hodder & Stoughton, London. Price, \$6 net.

This new system of dogmatics has been advertised as a great book. We do not find any evidences to that effect in its contents. It is very far from being sound doctrine, but decidedly liberal. The language-

is often heavy. This, however, may be the result of the translator. Many of the author's conclusions are confusing and contradictory.

The Holy Spirit of God. By Prof. W. H. Griffith Thomas, Toronto. Longmans, Green & Co., London. 302 pp. Price, \$1.75 net.

An excellent book. I met recently a Bishop of the Anglican church and had a long and interesting conversation with him. He said a good volume on the Holy Spirit should be written. We told him that Prof. Thomas' book could hardly be improved upon. In four parts the able author, who is so loyal to the Word of God, follows the Biblical Revelation, the Historical Interpretation, the Theological Formulation and the Modern Application of the Holy Spirit. Many volumes on the Spirit of God are in circulation. We would shrink from recommending most of them. This new book will be helpful to all who will study it carefully. It is written in a lucid style.

The Lord's Return. By Jesse F. Silver. Seen in History and in Scripture as pre-millennial and imminent. Fleming H. Revell Co. 311 pp. \$1.00 Net.

This is another very good book on the premillennial and imminent Coming of our Lord. It is interesting to know that the author is a Methodist preacher. The author has traced in an admirable way the existence of the pre-millennial belief throughout this present age. Beginning with the Apostolic period he leads us through the centuries which followed and shows that the most prominent men in the church believed and taught the second Coming of our Lord. A chapter is devoted to prove that the great men in early Methodism were pre-millennialists. We are thankful for the strong testimony the volume contains against the "Pastor Russell" perversion of the truth.

In the second part of this volume we find the Scripture teachings on the Lord's Return. Here the work is open to some criticism. We point out a few incorrect interpretations. On page 227 he makes the statement that Matthew xxiv:37-42 teaches the rapture of the saints. The Jewish character of the first part of the Olivet discourse has been overlooked by our brother. He does not see that verses 37-42 refer altogether to the Lord's Coming at the close of the great tribulation, when some will be taken away in judgment and some left on the earth for the Kingdom. Nor does he see that "the elect" to be gathered from the four winds of the earth (Matt. xxiv:31) are not Church-saints but the people Israel. On page 261 he teaches a partial rapture that a certain class of believers will be left to pass through the tribulation, etc. On the whole the author is remarkably clear in his conceptions concerning the last things. The volume will prove helpful to many.

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Editorials.

Looking
Unto Him.

"Looking unto Jesus the author and finisher of faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews xii:2). Blessed word of exhortation! But far more blessed to look unto Him and to have Him constantly before our eyes and hearts. This is peace to look away from self and to look unto Him, who, for our sakes, endured the cross and despised the shame. This is joy, to look to the Lord and eat and drink afresh each day of Himself. It puts power and victory on our side. Looking unto Him means to become like Him. It means guidance. It means grace upon grace, help in every need; patience in suffering and tribulation. Why did Peter begin to sink when he had left the boat and walked upon the waves to meet his Lord? He saw the wind boisterous. The wind and the waves must have for a moment obscured the Lord. He had lost sight of Him. And that is when we begin to sink. This tells the story of our failure and defeat. We have lost sight of Him. Our recovery becomes possible and is accomplished when we look unto Him again and seek His blessed fellowship with confession and self-judgment. True service, service which tells, service which is fruitful, is the result of looking to the Lord. When Saul had beheld Him in Glory, he asked at once, "Lord, what wilt Thou have me to do?" And the Lord answered him. Seeing Him fills the soul with such heavenly

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joy, that this present age, with all its wonderful things, the play-things of the dust, loses its attraction. That blessed Hope, for which all true believers are to look, the Hope to see Him no longer in faith but face to face, can never wane in any heart if He is the desired, the longed-for object. Whenever that Hope is dimmed it is because we are out of real touch with Himself. Whenever we walk in His fellowship, enjoy His presence in blessed nearness, the heart has no greater wish at such times than to see Him as He is.

Yes, it is right to say, true Christianity, the fullest blessing we can enjoy, is to look unto Him. Christ is All. Faith sees Him as He walked down here, the perfect and Obedient One. Faith beholds Him as the Suffering One, as the Risen One. Faith looks unto Him as crowned with Glory and Honor, occupying the throne of God. Faith looks upon Him as the Coming One. Looking unto Him! What manner of men and women we all would be if we would daily, in good days and in evil ones, in joy and in sorrow, in health and in sickness, in all conditions, practice these three words, "Looking unto Him." We all learn them still. Oh! the things which arise in these days to obscure the Lord! May the Holy Spirit keep us amidst the dangers of the perilous times. We shall be kept if our eyes look to Him only. We shall look unto Him if we keep close to Him through His own Word.

And oh, the joy! We shall see Him in His Glory and behold His Face. He had a joy set before Him and in view of that joy He endured, He despised. His joy was that He saw the travail of His soul and was satisfied; Our joy is that we shall be with Him in the blessed Home. Oh, that joy!



His Glory (Isaiab lx:2). Whose Glory is this? Upon
 Seen Upon whom will it rest? How and when will it
 Thee be manifested? These questions are sug-
 gested by this divine statement. It is the
 Glory of the Lord. In the preceding verse it is written

"The Glory of the Lord is risen upon thee." This Glory is to rise upon Israel and Jerusalem; it is to be seen upon this people. To them still belong the Glory and the promises (Rom. ix:4). When Israel in wicked unbelief had murmured and the Glory of the Lord appeared to execute the well-deserved judgment, which was stayed by the intercession of Moses, and Jehovah pardoned the iniquity of His people, He also made then the solemn promise "As truly as I live, all the earth shall be filled with the Glory of the Lord" (Numbers xiv:21). He came in the fullness of time to His people and offered the Kingdom and the promised Glory. He came to His own and His own received Him not. What Isaiah had seen and predicted came true. He was despised and rejected of men. They esteemed Him not. They crowned Him not with the crown of Glory, but with a crown of thorns. "His blood be upon us and upon our children" was their awful wish, and History shows how it became a fearful reality. The chosen people have been and are the homeless wanderers among the nations of the earth.

But Jehovah's purposes can never fail. His Glory will cover the earth. The once rejected Lord will come again, not as the humble servant, but as the mighty King. Not to be rejected and cast out, but to be welcomed and accepted by a believing, waiting remnant of Israel. Of this blessed future the Prophets of God had their fill in marvellous visions. And well for us if we too fill our eyes, our minds and hearts with the same visions of God. How inspiring are the great chapters in Isaiah in which the Prophet beheld these future glories. "Arise, shine; for thy light is come, and the Glory of the Lord is risen upon thee!" Thus the vision begins in the sixtieth chapter and if we read to the end of the sixty-second chapter we find there as a closing word, "Say ye to the daughter of Zion, Behold thy salvation cometh; behold His reward is with Him, and His work before Him. And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken." Tribulation, judgment and wrath precede these glories, as the dark night comes before the

sun-rise. He is the executor of these judgments. When He had read long ago in Nazareth's synagogue from one of these chapters in Isaiah, He stopped with the sentence "to proclaim the acceptable year of the Lord." The "day of vengeance of our God" He did not proclaim, nor had He then come to condemn the world, but He came that the world through Him might be saved. The book of Revelation tells us that He will receive, when His true church is gathered in glory, the book sealed with seven seals. In this book are written the tribulations and judgments with which the age ends. The day of vengeance will then be proclaimed by Him and He comes as Judge and as King. "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 wine-fat? 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" (Isaiah lxxiii:1-4).

But in that wrath mercy will be remembered. He comes to claim His blood-bought inheritance. He comes with power and great glory. He comes as the Redeemer to turn away ungodliness from Jacob. Yea He comes to bring peace and to reign as Heaven's King in righteousness. His Glory then will be visibly manifested. It will be seen upon Jerusalem and upon the saved remnant of Israel. It will cover the land and even the whole earth as the waters cover the deep (Habb. ii:12). The Seraphim's outburst of praise will then be realized, "Holy, holy, holy is the Lord of Hosts! The earth is full of His Glory." This surely is the destiny of the earth. Though the world rushes on in wickedness, building towns with blood and cities by iniquity and the people laboring for the very fire and wearying themselves for vanity, yet the earth shall be filled with the knowl-

edge of the glory of the Lord, as the waters cover the sea (Hab. ii:12-14).

"And His Glory shall be seen upon Thee." The statement finds an equally blessed application with us His people. His Glory will be seen upon all His redeemed. After His Saints have been caught up in clouds to meet Him in the air (1 Thess. iv:17), they will be manifested with Him in Glory ((Col. iii:4), so that He will be glorified in His Saints and admired in all them that believed (2 Thess. i:10). What Glory that will be! We shall all be like Him and be transformed into the same image. His Glory shall be seen upon Thee! This is our glorious future, a future we cannot fully realize while down here. It must become the incentive to holy living. How willing we should be to deny ourselves, to follow our Lord in His rejection, rejoice in tribulation in view of that coming Glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed unto us" (Romans viii:18). Elisha prayed for his servant, "Lord, I pray Thee, open his eyes, that he may see." And the Lord opened his eyes and he saw the Lord's hosts. May the Lord open our eyes, the eyes of all His people, so that we may see in faith through His Word the Coming Glory.



A True Confession. When King Jehoshaphat stood in the house of the Lord and sought the presence of the Lord on account of the great multitude of enemies who were gathering against Jerusalem, the King uttered a great prayer. In that prayer he made a beautiful confession. "We have no might . . . neither know we what to do; but our eyes are upon Thee" (2 Chronicles xx:12). And all Judah stood before the Lord, with their little ones, their wives, and their children. What a blessed scene it must have been! The King and all his subjects acknowledged their weakness, their utter helplessness and sought help from the Lord. How Jehovah must have been delighted with this prayer. It was abundantly answered.

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In this confession is marked out the path to blessing, service and victory for all the Lord's people. Blessed confession if in truth we can say in His presence "We have no might—we know not what to do—our eyes are upon Thee!" Such an attitude of soul makes it possible for the Lord to manifest His mighty power towards us. He loves humility, for He was here "meek and lowly." He delights in that which is little. Littleness is Greatness in His sight. Samuel said to King Saul, "When thou wast little in thine own eyes." Then the King was great. And how many were once little in their eyes and great in God's sight, but they became great in their own eyes and little before God. Keep us, Lord, little, depending, trusting! May this be our daily prayer. We have no might, but Christ is our strength. We do not know what to do, but the Holy Spirit will guide us. Oh! for childlike dependence in all things.



The great need of God's people in the present hour is loyalty to the Word of God and to our ever blessed Lord. The foundations of our faith are more than ever attacked. The enemies of the Bible and the Cross of Christ are at it constantly. They become more outspoken against the Gospel, and above all, against the Person of Christ. Everything is being questioned in our days. The faith of God's people is being tested, and still severer tests are ahead. To this must be added the many false, unscriptural doctrines which spring up on all sides and gain the ear of many. These false doctrines are even more dangerous than the denials of professors and apostate preachers, for they emanate often from men who say they are Bible students and who claim to help God's children.

These conditions should drive us to the Bible. We must more than ever live in the Word of God. As we feed on the Word, the power and life which are there will strengthen and keep us. Neglect of reading the Word in our days is dangerous, for it will deprive us of the means, which God has graciously appointed, to keep His people in the last days.

A Christian who loves the Word and dally meditates on it, who hides the Word in his heart and obeys it, is in the safe place. May we show our loyalty to the Bible by walking in the Truth and by not having any fellowship whatever with those whose aim is to reject the one great foundation of our holy faith. And how jealous we ought to be when it concerns the honor of that Name, which is above every other name! Loyalty to Him means to give to Him the first place in all things.

And there is another need. It is the Word of Prophecy. Prophecy is for God's people the lamp which shineth in a dark place (2 Peter 1:19). We need to study what God has said concerning the future and though we may have a good knowledge of God's revealed purposes concerning the age in which we live and that which is to come, it is very needful to read over and over again what is written. The true character of the age and its steady progress in evil and towards its predicted end can only be discerned in the light of the prophetic Word. More and more attractive makes the god of this age the things which please the natural man, to obscure that end which will surely come. Prophecy will keep our eyes open and will correctly interpret for us present day events. Prophecy will keep us in the true place of separation and most of all, it will strengthen our waiting for Him and looking for that blessed Hope.



Several years ago our attention was called through a friend to a certain Professor in Princeton University who taught the young students that the Book of Genesis is not the Word of God. This man, who holds the chair of "Biblical Instruction" in that University, wrote recently an article in the "Biblical World" on "The Life of Jesus in the Light of Modern Criticism." In this article he attacks almost everything in the life of our blessed Lord. It is astonishing to read what this Professor has to say.

Our friend, Mr. Ford C. Ottman has written a most able reply to the statements of this Princeton Professor.

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We quote a few paragraphs, giving some of the statements of the Professor and what our brother has said in reply.

On the Person of our Lord Professor Miller said the following:

"Our sources of information do not enable us to answer explicitly. It is not clear just when he was born, nor where, nor under what circumstances. It is certain that this significant event in the history of mankind occurred near the end of the reign of Herod the Great, somewhere in what we now call Palestine. If you should press me for my opinion regarding further details, I would say that he was probably the son of Joseph and Mary and that he was born in Nazareth of Galilee."

Think of it! The statement, "that he was probably the son of Joseph and Mary and that he was born in Nazareth of Galilee!" What dishonor done to that worthy Name! What a denial of the Gospel-story! Dr. Ottman gives him the answer he deserves.

Elsewhere the Professor speaks about the activities of our Lord and saith:

"Besides preaching, Jesus certainly performed acts of healing, chiefly on those who thought themselves possessed by demons."

We give a part of Mr. Ottman's reply.

"It is fortunate for the Professor that the demoniacs of Gadara are dead. They never would have stood for that statement. They were not really possessed with demons; they only thought they were! Some sort of psychological excitement. Shades of night! What a cruel imposition that they should have been thimble-rigged like that! What would they have done to this Gamaliel of the Jersey said if he had gone to them with a tale like that! They 'thought themselves possessed!'"

One more paragraph of the many which Dr. Ottman's reply takes up. The Professor has the following to say on the Transfiguration:

"If the transfiguration story is not entirely a myth, back of the evident legendary embellishments there may lie a real experience of an exalted nature—an experience which Jesus shared with his closest

friends, growing out of the kind of conversation that was now uppermost with them."

Here is Dr. Ottman's answer:

"How much longer will a Board of Christian Directors allow such a Decoy-duck to lure our boys into the muculent ooze of a free-thinking, Bible-dishonoring, Anti-Christian rationalism?

"If the transfiguration story is not entirely a myth! If not—then 'back of the evident legendary embellishments! Look at the cold type! Did you send your boy to college with the understanding that he was to be inoculated with such venom? Were chairs of Biblical Instruction endowed with Christian money to support such perversion? Is there to be found for these boys no escape from such spiritual assassination? So long as the Trustees are content to seal up their eyes and sleep like a dormouse, there will be forthcoming no remedial decrees to silence and suppress such pernicious and detestable teaching. It passes the subtlest power of the imagination to understand how it happens that a man that has lost his faith in the Bible is ordinarily the man that is chosen as best qualified to fill the chair of Biblical Instruction."

Then there are awful statements about the death and resurrection of our Lord, which are taken up by Mr. Ottman in the way they deserve it. After the examination of the article by Professor Miller, showing the denials of this man, our brother concludes with the following paragraphs:

"What remedy is there for such base? One way to shrink their sinews is to withhold and withdraw all financial help, and by gift and legacy strengthen the Institutions alone that remain faithful to God's Word.

"Let Balak, with his house full of silver and gold, support the Balaams that are willing and eager to respond to his call. Under such circumstance we may trust Jehovah to force from the lips of the unwilling prophet a blessing instead of a curse.

"But when an Educational Institution, founded on the principles of Christianity, tolerates without rebuke in the chair of Biblical Instruction a Professor that is recusant,

anti-christian, unscriptural and visionary; whose teaching is unsound, illusory and altogether false; whose impelling moral influence drives to darkness, and to doubt and to religious despair; when such an Institution permits without protest the Word of God to be discredited, to be dishonored and to be branded with the bar sinister; then the name of that Institution is become Ichabod, its glory is departed; it has forfeited forever its claim upon the sympathy and upon the support of Christian men and women."

Order a copy of Dr. Ottman's brochure, "The Devil in Cap and Gown." We believe it should be sent to every preacher, professor and college student throughout the English-speaking world. Surely it is a clarion call to thousands of loyal Christians to turn away from these enemies of the Cross. "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins" (Numbers xvi:26).



A Good Protest. The Preachers meeting of Galveston, Texas, published recently a vigorous protest against the teaching of infidelity in the public schools of Texas. We are thankful for the very timely testimony they have given and which is being circulated throughout the state. We quote the greater part of it.

"The people of Texas ought to know what is being taught their children in the public schools. It is a well known fact that the Bible and its teachings are forbidden subjects. The fact surely is not known that atheistic evolution is being taught all over the State in its baldest and most objectionable form. It is not our purpose here to present an argument against evolution, but simply to state facts. In Tarr's 'New Physical Geography,' an adopted text-book in the public schools of our State, Chapter xix, page 369, the following paragraphs are found, and we quote them verbatim:

"The origin of man is not known, although scientists generally agree that he was developed, by the process of evolution, from some high form of animal. This belief is based upon the close resemblance be-

tween the body of man and ape, and receives support from the fact that, in habits and mode of living, some savages are little above animals. But even the least civilized men have powers that no animal possesses, while civilized man is so far above the highest animals that some people believe it impossible that he is the descendant of an animal.

"Whatever man's origin, it is certain that in his early stages he lived the life of a savage."

"Then this is summarized as follows:

"Man's ancestry is unknown; but it is generally believed that he has been evolved from some high form of animal. It is certain that early man was a savage.

"Now, if what our children are being taught is true, viz: that man is but a civilized monkey, then the Bible is not true when it says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," so that, whether the Bible is true or not, our children are being taught that it is not?

"If the Bible account of man's creation is true, then this other account is atheistic and most destructive. Since the Bible cannot even be read in the public schools, we submit that such assaults in the schools upon the Blessed Book, the effects of which will act like poison in the minds and hearts of our children, are palpably unfair and nothing short of monstrous."

Not alone are these infidel statements taught in public schools to children of all ages, but many high-schools, colleges and universities are honeycombed with the same attacks upon the revelation of God. We often have received inquiries from Christian parents desiring information what school we could recommend where their children might be safe from such evil instructions. It is most difficult to answer this. We know of cases where young people attended some denominational schools and after they graduated it was found that their faith in the Word of God had been completely undermined. If our Lord should tarry during another generation, infidelity will certainly be the leading characteristic of that generation. We fear and tremble for the children and young people of our times. The Devil does his work in a

masterly way, through these infidel teachers, who corrupt the minds of the young. And to this must be added different "lesson-systems" which under the guise of teaching the truth are the most subtle instruments of the father of lies in denying the authority of the Bible.



The battle is on, the battle between darkness and light, between truth and error. The enemy comes in like a flood on all sides. The Lord's.

All true believers who walk in fellowship with the Lord Jesus, whose aim is to be fully on the Lord's side, find out that "we wrestle not against flesh and blood, but against principalities, against powers, against the princes of this present age, against the spiritual forces of evil in the heavenlies." The days of peril and departure from God are upon us in every way. The devil with his wiles, his master-deceptions, faces us in every direction. Yes, the battle is on! The fight will become hotter. The darkness will increase and the powers of darkness will assert themselves. The enemy of God is marshalling His hosts in preparation for the final conflict. To stand and to withstand is God's call to His own, who are not of the night but of the day, who know His Truth and walk in it. There is no armistice in this battle. Woe unto them who become in any way indifferent, whose zeal for the Lord and for His Truth decreases instead of increases! Defeat for such is certain. The battle is on and we must fight. The camp of apostasy expands and God and His Word, His Christ and His Gospel are rejected. In arrogant pride, like Goliath, they defy the Lord and the Lord's people. The battle is on; we are right in the midst of it.

But how good it is to remember that it is the Lord's battle. "The battle is not yours but God's," said Jahaziel to King Jehoshaphat. "Set yourselves, stand ye still and see the salvation of the Lord with you!" What comfort that must have been! And it is our comfort to know we are fighting the Lord's battle. Victory is on our side. Ere long we shall wear the victor's crown. But may we also

remember that it is written, "They' cried to God in the battle, and He was entreated of them; because they put their trust in Him" (1 Chron. v:20). The Sword of the Spirit, the Word of God, and prayer are the two weapons we have. Oh, beloved friends in the battle to-day let us cry to Him, let us trust Him and we shall be more than conquerors.



We have heard of late from a number of earnest brethren in different States who have taken a very definite stand against the prevailing and increasing apostasy. It is especially encouraging that most of them are young preachers. We also heard from one of our readers, a young Presbyterian preacher in New Zealand, that he resigned from the convener-ship of a certain committee. We give his own words, "I beg to resign on the ground that I cannot conscientiously help students to study at a seat of learning under professors, one of whom declared quite recently that the Old Testament is not the Word of God." Well done! The time is here when all true believers must declare themselves and separate from those who reject the Word of God and with it our Lord Jesus Christ. To have fellowship with such means to be a partaker of their evil deeds (2 John 11). Courage is what we all need. God surely speaks to His faithful people as He spoke to Joshua when he faced the enemies of the land. "Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest" (Josh. i:9). "I will be with thee. I will not fail thee, nor forsake thee. Be strong and of good courage" (Josh. i:5-6). "The Lord will remember with special blessing, all who take a decisive stand against error and who are wholly on His side. He will keep them, protect them and use them in blessing His beloved people. If we honor Him He will surely honor us. The Father will not forget our devotion to His beloved Son. He looks for bold and courageous witnesses, who are delivered from the fear of men, whose one aim is to please the Lord and stand true, who cast themselves upon Him for their need. The Holy Spirit

will surely manifest His power in us and for us if such is our path no matter what the consequences are. God give us holy courage, make us and keep us faithful.



**Judgment
Scenes.** The portion from the book of Ezekiel in the current issue and in our October edition contains some of the solemn judgment predictions, which Jehovah announced concerning Jerusalem and Israel. They found their literal fulfillment when that judgment fell upon the City. Not many Christians take time to read these chapters and yet there are warnings and other lessons connected with these prophecies which we all need. We should not pass them by, but read the great words which our God spoke in the past and whose fulfillment He accomplished. And reading them may we remember that there are other judgments to come. The world and an apostate church ridicule such a thought. The Lord, who carried out the threatened judgments of past ages, will in His time execute future judgments. His marvellous patience with our age will end some day. Then a Christ-rejecting age will find out, as Jerusalem found out, so often stated in Ezekiel's prophecies, that He is the Lord. In view of the fact that the Lord "is ready to judge" (1 Peter iv:5), we should walk in soberness, bearing the Gospel-witness to those, who all about us are hastening on to perdition.



**The Story of
Joseph** Some twenty years ago the Editor preached a series of sermons on the story of Joseph to hundreds of Jews in down-town New York. The addresses were published in a small volume in Yiddish and circulated among the Jewish people in very large editions. During the years which followed translations were made in the following languages: English, German, Spanish, Dutch, Hebrew, Polish, Russian, Arabic and Hebrew-Arabic. Thousands in each of these languages were scattered in almost every country. We know that this booklet has been used in a marked way and is still being used.

We have just issued another 10,000 copy edition in English. It is superior to the one published by a Western agency. This booklet

interests young people very much and has an equal interest for Hebrews. We hope all our readers will take a hand in circulating it. Price 5 cts. a copy or 50 cts. a dozen, postpaid.



C. H. M. Thousands of Christians all over the world are familiar with these three letters. Mr. C. H. McIntosh was a godly and very able brother, whose writings have been and are wonderfully used of God. His Notes on the Pentateuch were instrumental in helping into the light such men as Charles Spurgeon, James Brookes, A. J. Gordon, D. L. Moody and most of his associates.

Few Christians know that Mr. McIntosh has also written a fine booklet on the *Lord's Coming*. It is one of the clearest which has been written. If you wish to help your fellow-believers into the clear light of the blessed Hope then circulate this work. Title: "Plain Papers on the Lord's Coming." Price, paper, 15 cts.; cloth, 40 cts.



Sinless, Yet Tempted. Many of our readers received much spiritual help from the articles which appeared in our columns on the sinlessness of our adorable, holy Lord. We find that in our editorial experience three questions are constantly asked. Is the world getting better or worse? Can a true believer be lost? Could Christ sin? Even good people who are very clear on the first two questions are at sea on the last. Our brother, Mr. Jennings, has helped many to see the truth.

It is a great privilege to publish literature which exalts our blessed Lord. We publish now the articles in a very nice pamphlet. Their publication was requested by many. We are confident that a large number of our readers will count it more than a privilege to circulate a pamphlet containing such needed truths. Price 10 cts. a single copy; 85 cents a dozen and \$5 per hundred. All postpaid.



The Great Crisis. A great crisis has suddenly come upon the world. Read page 146. More than ever we all realize that our time here is short. Let us work as never before. We must preach the Gospel. We must try and help God's people. The prophetic truths ought to open now the eyes of thousands. Circulate "Things to Come"—"The Prophet Daniel" and on "The Lord's Coming" by C. E. M. If you want several copies we will send them at a greatly reduced price. The time is short.

Texas Meetings Our Lord willing, the Editor expects to be in Texas during November. A Central Texas Bible Conference has been planned, to be held in Cameron, Texas, Nov. 8-13. All our readers

in that part of the State will be notified and receive programs. The Gulf of Mexico annual Bible Conference will be held, if God permits, Nov. 15-20 in the First Presbyterian Church of Galveston. Beginning with Nov. 22 we plan to hold a Conference in Kirbyville, Texas, which is in the South-eastern part of the State. May God give help and strength and much blessing.



The Bible Study Course.

A Word to all our Readers.

Most of our readers know of our plan to publish a complete analyzed and annotated Bible work. Each book is to be issued in the form of a pamphlet, so as to bring it within the reach of every person and to encourage the study of the different Bible books in Bible classes and other meetings.

The whole work is to be issued in ten volumes of about 300 to 400 pages each covering both Testaments, from Genesis to Revelation. The annotations are on spiritual, dispensational and practical lines, which we hope to follow throughout the Bible, thus showing its supernatural unity and harmony, as well as development of doctrine. Each book has a suitable preface and introduction in which the objections of the critics are especially considered and answered.

So far the First Volume of the Old Testament has been published. This volume contains the Pentateuch. This month the First Volume of the New Testament will be ready, containing the four Gospels and the Book of the Acts of the Apostles.

We hope, the Lord willing, to continue in this work of Bible analysis and commentation till, if our Lord permits, we have completed the entire work. We hope to issue two more Bible study pamphlets during 1914. We shall publish those Bible books which are studied in the Sunday school lessons in the coming year.

Our readers must realize that a work of this kind involves a tremendous amount of labor. We do not speak of the sacrifice connected with it. We do it willingly for Him and to help His people. Nor do we claim any credit whatever for it; the glory is His who has given all and whose grace alone makes it possible.

The financial outlay is very heavy. Up to date nearly four thousand dollars have been expended by us in this work. Not even one-half of this sum was secured from the sale of the Study pamphlets. While we look to our Lord to make this work possible and trust Him for strength, help and means, we feel that a word to all Bible loving Christians is in order.

Thousands of our readers have never seen one of these Study pamphlets. We offer now to send a copy free to any Christian who wants to examine this Study plan. Those who have taken the Study booklets from the start have received much blessing. Large Bible classes have found them extremely helpful.

We have suggested that all those who wish to take these Studies by books regularly send us a dollar for which we send five pamphlets. When the dollar is thus spent a renewal for the next five pamphlets covering so many Bible books can be made. However, we also sell the different Bible Study pamphlets separately. For instance, if you have a Bible class studying "the Gospel of John" you can order the booklet on John.

The highest praise we received for the work done and which we value the most are the many statements that the pamphlets were used to lead the students deeper into the Bible and deeper into a life of self-surrender and devotion. We want 10,000 of our readers to make the same blessed experience.

A special suggestion. Many of our friends perhaps do not care to receive these pamphlets singly. They rather have the bound volumes.

We hope to sell the ten volumes when complete at \$13—that is, \$1.50 a volume.

We offer now to all those interested a special price.

We will send the bound volumes as they are published to all who subscribe for the whole set at this time, postpaid for One dollar. You do not need to send the whole amount now. Whenever a volume is issued (about once every ten months) we will send you the volume with bill for a dollar. It will be a great help to us if several hundred of our readers will take advantage of this offer and subscribe for these bound volumes.

And the many who are not able to assist this work in this wise can have fellowship with us in prayer, that God may strengthen us and prosper this work.

Yours in the defence of the Gospel,

A. C. G.

Olivet Discourse. We are obliged to omit the article on the Olivet Discourse in this issue. The Lord willing we shall bring the continuation in the October edition.

The Awful European Conflagration. War Has Come.

"Their (the European nations) standing armies, their ever increasing navies, both on the sea and now even of the air, tell us beforehand that some coming day in the near future, the dogs of war will be let loose and the beasts will do their most dreadful work."—*Exp. on Daniel*, p. 75. A. C. G.

Many times during the past ten years have we and other teachers of prophecy warned against the optimistic dreams of "Peace and Safety" for this age. We are not prophets, but we have made our declarations upon that which God has revealed in His Holy Word. The awful clash between the so-called "Christian nations" occupying the territory of the Roman Empire, is clearly predicted in the Bible. And now it seems to be passing into history. Suddenly the threatening war-clouds of many years have broken to deluge this blood-drenched earth with a new baptism of fire, blood and unspeakable suffering, such as the world has never seen before. Like a thunderclap out of a clear sky it has come. Germany, Austria, Russia, France, England, Italy and other nations are marshalling their hosts for a war which staggers human reason. It is estimated that twenty million men may fight. The whole world is being affected. Bourses have closed. Fear and distress have come upon all the civilized nations.

We have cried with thousands of other believers to God that the awful calamity might be averted. If this is the time, as it seems to be, it will have to come. No one can foresee the results. It may be a world-conflagration. It is possible that out of the ruins, if this universal war proceeds, there will arise the predicted revival of the great confederacy of Europe. That confederacy will establish a mock peace. But Satan's masterpiece, the little horn of Daniel (Chapter vii) will then appear and the great tribulation will follow. We go to press early in the midst of these terrible upheavals. If our Lord tarries still for us we shall have more to say in our October issue.

The awful events are a clarion call to us all. "Watch therefore, for ye know not when the Lord of the house cometh. And what I say unto you I say unto all—

The Prophet Ezekiel.

The Four Symbolical Signs.

Chapters iv and v

The divine predictions of the impending doom for Jerusalem was not believed by the exiles. The messages of the false prophets who moved among them encouraged the rebellious spirit and therefore the threatened disaster was thought incredible by the captives. The mission of Ezekiel was to dispel the false hope of a speedy return to the land. After he had received his solemn commission and the message he was to deliver to the rebellious people, he is commanded to enact four signs, which were to teach the captives that which would speedily come upon their beloved city Jerusalem.

I. The Sign of the Tile. The first symbolical sign is that of the tile, which the Prophet was to use to picture the coming siege of Jerusalem.

Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, Jerusalem; And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel (verses 1-3).

The word translated "tile" means a brick. The Babylonians used clay bricks to keep their records; whole libraries consisting of very large numbers of such bricks have been uncovered by the spade of the excavator. These bricks were almost square, fourteen by twelve inches. Many have been found which have engraven upon them various building plans and astrological figures. Such a brick Ezekiel was commanded to take and draw upon the soft clay surface a city which was to represent Jerusalem. The second verse shows Jerusalem in the state of siege. The coming calamity was vividly pictured in this first sign. The Prophet was also to take an iron pan (literally: plate) and use it for a wall of iron between him and the city and set his face against it. In all this the Prophet was to show

OUR HOPE

Jehovah's action against Jerusalem. He impersonated Jehovah in laying siege against it in marking the clay brick and raising the iron-plate between himself and the city. In connection with the latter sign we may well think of Isaiah lix:2: "Your iniquities have separated between you and your God." Thus in this first sign the certainty of the successful siege of Jerusalem by the Chaldeans was set forth in plain view of the captives. Yet they heard not and continued their foolish dreams and believed rather the false prophets. God has everywhere set forth in His Word coming judgments. Our age, so self-secure and boasting in many of its Godless achievements, will end in a great judgment-catastrophe. Every portion of God's Word testifies of this fact. God will fulfil the prophecies of His servants the prophets. The past fulfilment of God's threatened judgments vouch for the literal fulfilment of those still future. Yet our blinded age (2 Cor. iv:4) heeds it not. More than ever they say, "Peace and safety" and ridicule God's message and God's messengers, who give a faithful warning.

II. The Sign of the Prophet's Physical Position. While in the first sign Jehovah's action against Jerusalem was pictured, in the next signs a portrayal is given of the punishments which should come upon the people. The Prophet's divinely commanded actions witnessed beforehand what should come upon the disobedient, rebellious nation. In his own person Ezekiel had to taste the great degradation and judgment which was about to become the portion of the people.

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay hands upon it: and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege (verses 4-8).

Expositors and Critics have interpreted this and the other signs in various ways. Higher Criticism maintains that the whole description is purely ideal and that the Prophet never did in person what was asked of him. They point to the fact that nowhere is a statement made that he did these things. We quote from the "Expositors' Bible":

"It is clear that these signs could never have been enacted, either in view of the people or in solitude, as they are here described. It may be doubted whether the whole description is not purely ideal, representing a process which passed through the prophet's mind, or was suggested to him in the visionary state but never actually performed."

Other Critics have tried to explain the Prophet's actions by some kind of a catalepsy, from which, they claim, he suffered. All these theories are pure inventions, springing from their denial of inspiration. They make much of the physical impossibility of this command to lie continuously for 390 days on the left side and for 40 days on the right side. But it does not say that the Prophet should be in that position day and night during that allotted time. The fact that he was to prepare food to eat during these days excludes this extreme view. The Prophet no doubt carried out the divine command as he understood it and thereby gave the people a sign concerning their iniquity and the deserved punishment. But what do the 390 days of Israel and 40 days of Judah mean? The text shows that the days here mean years.* The 390 and 40 days make 430 days. This reminds us of Exodus xii:40-41, where the sojourning of the children of Israel who dwelt in Egypt is given as 430 years. The 40 years of Judah recall the years of wandering in the wilderness. The 390 days apply to the period of Israel's unfaithfulness, which lead up to their punishment. These 390 years must be reckoned from Jeroboam, who was the first King of the house of Israel by

*Some have concluded on account of this passage, that throughout the prophetic word wherever "days" are mentioned, that they mean "years." This is incorrect. The "year-day" theory is not a scriptural one. Where we find days, it means days unless the text itself, as it is here in Ezekiel, explains the days as years.

divine appointment as revealed through Ahijah, the Prophet (1 Kings xi:31). The 40 years of Judah, for which Ezekiel was to lie upon his right side for 40 days must mean the 40 years of Solomon's reign. Solomon went after Ashtoreth, the vile goddess of the Zidonians. Judah worshipped besides Ashtoreth, Chemosh, the god of the Moabites and Milcom, the god of Ammon (1 Kings xi:33). Thus the captives were reminded by the Prophet's painful position of the shameful history of the long years of apostasy of their nation. But more than that. The Lord said expressly to Ezekiel: "I have laid upon thee the years of their iniquity . . . so shalt thou bear the iniquity of the house of Israel." By consulting other passages in the Old Testament, especially in Exodus and Leviticus,* it will be found that the phrase "bear their iniquity" always means to endure the punishment due to sin. Ezekiel's sign therefore pictured the actual results in punishment, which was now to fall upon the people for their sins. The 390 years and the 40 years therefore must be primarily applied to the period of their punishment. The Prophet, therefore, had put upon him suffering typical of the nation's punishment. He is in this a blessed type of the great sin-bearer, who bore our sins in His own body on the tree. Of Him it is written "He shall bear their iniquities." And the believing remnant of Israel in a future day, looking upon Him, whom they pierced, will yet confess "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." (Isaiah liii:5)

III. The Sign of the Famine and the Defiled Bread. The siege of Jerusalem had been portrayed in the tile sign; the hardships in divine judgment in the second and the third sign describes additional punishments to come upon Jerusalem.

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fishes, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie

*Exod. xviii:38-43; Lev. v:1, 17, vii:9, x:17, etc.

upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shall thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt make it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them (verses 9-13).

Then the Priest-Prophet, horrified at the defilement he was to be subjected to, spoke to Jehovah and received an answer from Him granting his request and giving further instructions about the sign.

Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure; and with astonishment: That they may want bread and water, and be astonished one with another, and consume away for their iniquity (verses 14-17).

This sign then shows the horrors of the siege of Jerusalem and what was to come upon the people during the period of their punishment. The wheat, barley, beans, lentiles, millet and fitches* were to be put into one vessel, because a little of each was available. To eat things by weight and not to be satisfied with it, was announced through Moses as one of the threatened judgments. "And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat and not be satisfied" (Lev. xxvi:26). The sign meant famine as the Lord told Ezekiel (Verse 16).

Then uncleanness, defilement, is added. The famine stands connected with the siege, the defilement refers more so that, which was to come upon them in their captivity among the Gentiles. It pictured the unclean religious conditions into which the people were to be plunged during the exile. "Even thus shall the children of Israel eat their

*Or vetches, a kind of corn.

defiled bread among the Gentiles, whither I will drive them." The same judgment was announced by Hosea. "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. They shall not offer wine to the Lord, neither shall they be pleasing unto Him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted" (Hosea ix:3-4). And Ezekiel baked the bread in the prescribed way, while no doubt, the captives looked on in horror, that a Priest like Ezekiel could act thus. The sign found its fulfillment. God's predicted judgments were always literally fulfilled. God means what He has declared in His Word. The future will yet witness to it.

IV. The Sign of the Shaving of the Head and the Face.

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel (Chapter v:1-4).

In this final sign we have the symbol of what was to befall the nation as such. Through the Prophet Isaiah a prediction had been given concerning the King of Assyria, which explains the meaning of the sharp knife. "In the same day shalt the Lord shave with a razor that is hired, namely by them beyond the river, by the King of Assyria, the head, and the hair of the feet, and it shall also consume the beard" (Isa. vii:20). The sharp knife* represents in Ezekiel's sign the King of Babylon. He was Jehovah's instrument executing His wrath. The people are represented by the hair. The sharp knife, the sword of justice, was to cut them off. The third part of the hair burned with fire pictured the fates of a part of the people during the siege. Besides the fire, the pestilence and the famine were to consume them (Verse

* The literal meaning is sword, the same as in verse 12.

12). Another part was to be destroyed by the sword round about Jerusalem, while still another part should be scattered unto all the winds, that is dispersed among the Gentiles, where the sword would also follow the fugitives. Only a few in number, a small remnant were to be preserved which was symbolically enacted when Ezekiel took a few hairs and bound them in his skirt. But even some of them should be put into the fire. Such a remnant, saved and preserved and ultimately blessed is often mentioned in the prophetic Word. See Isaiah vi:13; x:22; Jerem. xxiii:3; Ezek. vi:8; Zech. xiii:8-9. All these judgments came upon the city and upon the nation. A remnant also was saved and in due time returned.

Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in

thee in anger and in fury and in furious rebukes. I the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread: So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it (verses 9-11).

After these few signs had announced to the captives what was to come upon the city and upon the people, Jehovah begins to speak. The solemn words we have quoted need but little comment. He speaks of Jerusalem's exaltation, her wickedness, which had become greater than that of the nations, her disobedience and her judgments. One must read the Lamentations of Jeremiah to find how all was fulfilled in the final overthrow of Jerusalem. Compare verse 10 with Lament. iv:10. How terrible are the judgments of a righteous and holy God! The calamity which fell upon Jerusalem and the land through the hands of Nebuchadnezzar was repeated on a more fearful scale in the year 70, after a greater Son of man, than Ezekiel, the Lord Jesus Christ, had given His solemn warnings and had wept over the city. And once more will Jerusalem taste of wrath and judgment in that end of the age, which is called the great tribulation. And after that the day-break, when Jerusalem will rise out of the dust and her history of shame and sorrow will be ended.

(To be Continued, D. P.)

I know Whom I had believed, and am persuaded that He is able to keep that which I have committed unto Him against that day (2 Timothy 1:12).

I am not skilled to understand
 What God hath willed, what God hath planned;
 I only know at His right hand
 Stands One Who is my Saviour.

Revelation.

Chapter XVIII Continued.

The next words, however, forbid our interpreting this Scripture as having its final and complete application to the Church of Rome as we now know her. In her we see the Jezebel of chapter ii:20 in full development, but Babylon in embryo only: nor shall she be Babylon in full development until she heads all professing Christianity in one corporate unity. Nor, during the present day of grace, are the Lord's people ever taught of Him even to *desire* such retribution on their persecutors, as they are here directed actually to inflict in the words:

"Render to her as she has rendered, and double the double according to her works. In the cup which she mixed mix to her double. So much as she glorified herself and lived luxuriously, so much torment and mourning give her."

It is quite a different language that the Spirit of Christ is now teaching, as may be easily seen by contrasting it with *"Recompense to no one evil for evil."* *"Dearly beloved avenge not yourselves."* *"If thine enemy hunger feed him; if he thirst give him drink."* And hearken to our Lord using this language in *"Father forgive them,"* followed by that apt scholar Stephen, *"Lord, lay not this sin to their charge."*

Christians are the expressions of *grace*, and it is *grace* they must therefore show to all who injure them, and not only in outward act, but in the inmost heart desiring only their blessing, for so shall they evidence themselves as "dear children" of the God of all grace. But Israel is the expression of *government on the earth*, and strict righteousness of *government*, in a perfectly just retribution, is quite in accord with their calling. It is this that explains those constant cries for judgment we find in the psalms.

Into what confusion do those fall who fail to make these just and Scriptural discriminations. In their horror of the Papacy they heap upon it every term of evil they can find in the New Testament; and what is still worse, ere

they are well aware, they find themselves, not only adopting such language as quoted above from this chapter, but fostering corresponding sentiments of retaliation against individuals, that are as absolutely forbidden to them, as it was to James and John to call down fire from heaven on the village that refused to receive their Lord. They too know not "what manner of spirit" they are of, and which must govern them.

Let it be clearly understood that the Pope is not the Man of Sin, which is one of the terms used for the personal Anti-Christ, who cannot be manifested at all as long as the Holy Spirit is dwelling in the church on earth; nor is the Papacy "*the beast*," in which we discern that revived Roman Empire not yet existing; nor the "*little horn*" of the seventh chapter of Daniel. That is the head or ruler of that Empire; nor "*the abomination of desolation*," which is the image of that ruler, which shall be set up in the temple still to be rebuilt in Jerusalem; but if of these have been applied to the Church of Rome, by such misapplication, these terrible words are taken from where they do really belong, and confusion results.

No doubt the Pope, in the assumptions of his office, shows many of the features of "the Man of Sin" of 2 Thess. chapter ii, and is only too close a foreshadowing of him. Indeed there is a strong family likeness between all these. They all bear the one family-characteristic of self-exaltation and pride received from their father (John viii:44); but let them be looked at with a little care, and each will be seen to have some clear distinguishing feature that denies its identity with the other, or with the Church of Rome to-day, at least, as their final and definitive fulfilment.

In the historical and shadowy fulfilment of our books we may indeed discern the principles and doctrines of the Papacy all about us, and these more clearly beaded up in Rome; and we may rightly join in the hatred of our Lord Jesus against these doctrines and principles, so dishonoring to our Lord, so destructive to our fellow-men as they are. Indeed not to do so—not to expose and oppose all error of this fundamental character, whether Popish or Protestant—

whether it be Philistine on the one side, or Ammonite on the other—with the truth of God, would surely lay us under the rebuke of that same Lord, either for “*letting alone that woman Jezebel,*” chapter ii:20, or for not “*contending for the faith once delivered to the saints,*” Jude 3.

The Jewish saint of the future will be, as he was in the past, of another spirit, and with a perfectly good and enlightened conscience, will cry concerning the Babylon of the future as he did of the literal Babylon of the past: “*Happy shall he be that rewardeth thee as thou hast served us*” (Psalm cxxxvii), that is exactly what he is here told to do. Israel necessarily longs for judgment on her oppressors, for she has not our hope of being caught up to meet the Lord in the air. He must come to the earth, and cleanse it by judgment for her to be blessed.

And now Babylon has “*reached as far as heaven*” at last. It was her old ambition in the early day of Gen. xi:4; but it has not been by bricks and mortar; but by what they symbolized: “*her sins.*” She (and in this we can but have the “*tower*” and the “*woman*” aspect of Babylon more in view than the “*city*”) has been building all through the centuries: religious Cain laid the first brick; religious pretenders who walked in his way continued to add their bricks, the religious “*scribes and pharisees, hypocrites*” of the day of Matt. xxiii continued the work; then the building passes into professing Christian hands; the Papacy has been a mighty builder all through the centuries of its existence; sin on sin, impious dogma on impious dogma, each more blasphemous, and of greater insult to God's beloved Son than the last; fraud on fraud, lie on lie, persecution on persecution till the “*tower*” is complete; and, in those “*sins,*” reaches to heaven at last; and then—her end.

When she has attained the height of her ambition, a unified Christendom, with herself firmly seated upon the last world-empire as a “*queen and no widow*”; when she never expects “*sorrow*” more, then some stupendous event—some strange spiritual power—changes suddenly the whole scene: and “*in one hour*” her judgment comes, and she is desolate forevermore. The work is done by human

hands, but the power behind those hands is afforded by the "gates of hell"; while all do but carry out His will, for "*strong is the Lord God who judges her.*"

Incidentally, let us note that although the symbol here used is a city—yet the city is still spoken of as a woman. The two symbols are of one and the same thing, and not a religious system in chapter xvii, and a literal city in chapter xviii; for exactly as the woman, so the city is "clothed in fine linen, purple and scarlet, decked with gold and precious stones and pearls"; clearly not literal clothing; but all that is esteemed as honorable by those that dwell on the earth.

Now we come to a recognized difficulty, for while the destruction of the "woman" is by the agency of "the Beast and the ten horns," or the Supreme federal head with the ten confederated rulers of the Roman Empire, yet we find that the terrific disruption caused by her destruction is bewailed, not only by merchants and seamen, but by "*the kings of the earth.*"

Who then are these kings of the earth? Can they be identical with the "ten kings" who now, under some strange and sudden revulsion, to which all history, sacred and profane, shows men to be liable, actually bewail their own work? Or, as being in a different and wider sphere, must such identity be refused? Or may both these be admissible?

I must own to having little clear light on this. Yet we may note the divinely-given difference of appellation; the distinguishing feature in this case is not the number "10," but they are "of the earth;" and that earth still under the Devil's sway.

The term "kings of the earth" occurs eight times in our book;* but the last, or eighth, sees them in quite a new guise; for in chap. xxi:24 they are not evil at all, but completely reconciled to the Throne of God. It is the "regeneration" of the earth, the Devil is no longer on it, and its kings, in harmony with these joyous conditions, now bring their willing tokens of submission to the City of God, the new Jerusalem. All this is strikingly in harmony with that number of new beginnings, eight; and as we have seen with

* All editors omit chapter xvi:14 as an interpolation.

the the Name of Him Who shall then be King over all the earth: Jesus.*

Apart from this, the first occurrence, chap. 1:5 is not a direct application to them, but one of the dignities of the Lord Jesus; faith discerning in that rejected One, their Prince. Between these, we have six (the number of evil (2) under divine control (3)) references, in every case with some mark of wickedness or corruption, till at last they make futile war against Him Who sits on the Throne.

Does not the number 10 suggest a limitation that is not seen in the term "of the earth"? And may it not be inferred that this latter is wider and more inclusive; like Psalm lxxii, "all kings shall fall down before Him"? At all events this would not be discordant with the wider sphere of the symbol of this chapter, a city; as compared with that of the seventeenth, a tower. And as the tower may be included in the city, so the "ten Kings" in the "Kings of the earth."

But a wail goes up at the destruction of a System that pervades and interweaves the so-called civilized world. Such a destruction could not fail to have a stupendous effect on all that which had become established in connection with it; for, as is universally held to-day, the present civilization is distinctively Christian civilization, and "Christendom" may easily become synonymous with "The Church," as indeed is fast becoming the case to-day.

Could then professing Christianity, false and apostate as it may be, be absolutely extirpated without affecting—and radically affecting every form and order that had, through the centuries grown up in connection with it, and crystalized around it. It has linked itself with all the governments of this civilized sphere; it has created wants; it has fostered luxuries, and so made commerce. It is difficult for us to realize what the sudden and utter destruction of professing Christianity must mean to the political, commercial, and social fabric of which it is the very web and wool.

On the other hand it may be safely and confidently affirmed that the destruction of no literal city, be it Rome on the Tiber, or Babylon on the Euphrates, could possibly

*See footnote chap. 1:5.

result in so radical a stoppage of commerce in these commodities—also literal as they must then be—as is here predicated of the destruction of "Babylon the Great," in the words "*for no man buyeth their merchandise any more.*"

Governments have felt, and shall feel again, the "deliciousness" of this false "Church's" embrace; and bitterly shall they mourn when they awake to the loss of that comforting connection, which has given the endorsement of "religion" to their acts, be they as infamous as the massacre of St. Bartholomew, or the myriad murders of the Lord's people in the peaceful valleys of the Vaudois.

Merchants, whose wealth depends on supplying the luxuries that this earth-bound civilization—this opposite to the stranger and pilgrim character of God's true Church—has created and maintained, equally bewail the loss of their markets as we say. They give a list, in twenty-eight commodities, of these luxuries; that is, the world-number *four*, repeated *seven* times. Nor do I judge that these are necessarily to be taken literally, but rather stand for the totality of luxuries that comprise the commerce of apostate Christendom; for the whole list is made up, not of necessities, but of luxuries; the very "wheat" is the luxury of cereals, as against the "barley" of the poor, which is omitted. Surely there is a divine beauty in these detailed harmonies.*

*A simple illustration may make clearer what is, I conceive, both the connection and the difference between these two chapters, xvii and xviii. Take what is called Christmas. It is not prescribed in Scripture; no one pretends that it is. "The Church" has called it into existence; we owe it, as a religious institution, to Jezebel and her teachings. It may, in this way, be thoroughly identified with this embryo Babylon; and more peculiarly so, since it is observed, in one way or another, all through Christendom, irrespective of creed or no creed.

But this clearly shows that it may be regarded in another aspect. It has become as much a social, as a religious institution; yet is the social based on the religious. In this point of view consider the widespread commercialism that has grown up with it, and crystalized about it.

Assume, now, that the observance of Christmas should be suddenly abrogated, and made to cease. Would there not be mourning on the

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And how affecting the closing items: "the bodies and souls of men"! Has not that Babylon in *embryo*—the Church of Rome—made merchandise of the very *souls* of men? Has she not increased her wealth by the very things that destroyed their souls? When she can no longer extract money from them in the body, does she not follow them beyond, and by the sale of her "masses" still keep her hand upon their wealth, be it little or much, by holding out a hope so vain, so baseless, so blasphemous, so dishonoring to the alone efficacy of the precious Blood of Christ, as to destroy the *souls* of her victims?

Oh, Rome, foul masterpiece of Satan, who, in the least enlightened by divine truth, would not hate thee! We have no hatred for thy deluded victims, but for *thee*. We long for no judgment on thy deceived votaries, but on *thee*. Nay, it is because we love, and in the measure that we love the souls of our fellow-men, that we hate *thee*. Our eyes run down with tears at the thought of the myriads thou hast deceived; and art still deceiving. There is not a Christian heart, free from thy sorceries, but that mourns over the success of thy crafty falsehoods, and would rejoice at thy fall. And that joy we antedate here, for we see that fall—sudden, terrible, final. The very "powers of hell" have had enough of thee. Thou hast done their work. As long as they posed as angels of light and ministers of righteousness, thou didst suit them excellently well until they became the denizens of thy courts, and rested, as unclean birds, in thy chambers. Now, cast out of heaven forever, they throw away every mask and will have none of thee;—not because of thy *evil*; but because thou still bearest

parts of the merchants of the earth? Think of the difference it would make to "business"! No presents of gold, silver, precious stones; or of jewels of ivory or vessels of wood; no feasting on delicacies of meat and wines. Nautical freights, too, would not be unaffected.

But if, instead of one religious *frat* day, the whole religious system were abolished altogether, root and branch—can one estimate how serious and widespread the result would be?

Christmas, then, as a religious institution, may represent *the Babylon of Chapter xiii*; as a social institution, and in the commerce in luxuries connected with it, *the Babylon of Chapter xvii*.

the blessed NAME they hate, and His people love; and we rejoice in thy destruction even though it be but seen from afar.

And that joy is widely shared and divinely approved, for it is written: *"Rejoice over her thou heaven, and ye saints and apostles and prophets, for God has judged your judgment upon her."* The response to this follows directly; but first we have another symbolic act by an angel, of which the Babylon of old and the action of that "quiet prince" Seraiah gave a corresponding figure. The prophet's messenger, or "angel," was to tie a stone to the book recording all the judgment of Babylon, and then cast it into the river Euphrates, and, as he did so, was he to cry *"Thus shall Babylon sink."* So here, only all is more intensive, it is not a man, but a "mighty angel"; not a stone, but a "great millstone"; not into a river but into the "sea" is it cast, and the words that accompany the action are correspondingly intensive, and far more solemn. The dirge, with the solemn refrain of *"no more at all in thee,"* like the knell of a funeral bell, forms another link between the last and first books of the inspired volume. In Genesis, in Cain's city-building away from God, we saw the beginning of civilization; here its end. There began the music of "harp and organ"; here the voice of "barpers," and of all musicians is heard no more at all; there began "every artificer in brass and iron;" here, "no craftsman of whatever craft he be shall be found any more at all." But here is added, all industry ceases; all light goes out; all joys pass away, as far as "in thee" goes, for *thou art gone forever.* Then again we get the double cause of this judgment; first, the "city" aspect, *"for thy merchants were the great men of the earth;"* and then the "woman," *"for by thy sorceries were all nations deceived,"* both combining, as we have seen in the last verse. *"And in her (in whatever aspect she be considered) was found the*

*Literally "Prince of quietness, or rest, or peace." The genealogy of this Seraiah as given in Jer. 1:59 is not without interest. Seraiah, meaning "Jehovah is Prince"; son of Neraiak—"Jehovah is Light;" son of Maassiah—"Jehovah is a Refuge." All surely filled with promise for Israel for Jehovah is Israel's God.

blood of prophets, and of saints, and of all that were slain on the earth."

Note the one word "*for by thy sorcery were all nations deceived.*" Thus the holy word of God accounts for the strange success of Rome by which at one time all the nations of Europe were at the feet of the so-called bishop of Rome, whose extravagant claims, based on forgery, were as absurd as they were wicked, as foolish as they were blasphemous. But now,—wonder of wonders!—we now see nations, who had been delivered from that humiliation, and have prospered and become enlightened by an open Bible, apparently quite *willing to return there!*

Who has not noted the change? "*The dominant note used to be loud and clear—no Popery!*" The dominant undertone now—always felt, even if not always heard—is: *No Protestantism!*"* How tenderly do kings and nobles deal with Rome now. Presidents attend her idolatries. Magazines speak her praise. Hardly an issue of the newspapers but that has some word that shall lull to security and foster admiration of Rome! To utter a word against her abominations is bigotry; to close the eye to her Christ-dishonoring doctrines, and take her blood-stained hand is "*charity!*"

How account for it? By her "*sorceries.*" For as the people of God *wrestle* "*with principalities and powers,—wicked spirits in the heavenlies,*" so is Rome in unholy *league* with these principalities and powers: that league is called "*sorcery!*"

My beloved readers, in this conflict we are in close grips with our invisible foes, and dire are the evils that threaten us, subtle are the nets spread for our feet, and many of our beloved brethren are enmeshed in them. Again let us listen to His word "*Come out of her my people!*"; and remember that "*Babylon*" is far wider than Rome.

But some will surely say "*Come out!* But where shall we go? We see our brethren who have come out of the denominations of Protestantism, fast apostatizing as they are, we admit, but what has resulted? They have but formed

* *Romanism and the Reformation*, by Dr. S. Wainwright.

other denominations, with or without other names, and these often of a far more sectarian spirit than those they left, Where can we go? What can we do? What avail is it to exchange one confusion for another? One Babylon for another? And to be bewildered by other, and still more incomprehensible party-cries?"

Aye, the days are difficult, for they are the last. Thank God they are the last! But let us be of good cheer. All may have failed; but One has not. The power of His Name—the revelation of Himself as meeting human need and failure—is unweakened. His promise (Matt. xviii:20) is unbroken. If our Lord were not enough—if He were unable to meet the complex difficulties of the day, if He did not know the "right way" for us all and each one, if He could not give us that knowledge, then He would not be the Son of God. If He *be*, then is He quite unperplexed by all that so perplexes us; and we may well be of good cheer.

Draw us all, Lord Jesus, closer to Thyself. Grant us clearer views of Thy beauty; deeper apprehension of Thy love; simpler faith in Thy power—so shall we still withdraw from this scene of confusion, and be gathered to Thy Name. So, amid all the proud songs and boastings of Babylon, some songs shall be heard of another air; some boastings of another sort: more after the pattern of one who sang:

"I will bless the Lord at all times;
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord;
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt His name together."

F. C. J.



The most urgent need at the present great world-Crisis is INTERCESSORY PRAYER. Let us follow the exhortation in 1 Tim. ii:1, 2. Pray for our President. Pray for the thousands of Saints involved in the war. Above all pray "Even so Come Lord Jesus."

Editor.

Human Insensibility.

BY W. FERENAY.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider."—Isa. i:3.

"Yea, the stork in the heaven knoweth her appointed times; and the turtle-dove and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord."
—Jer. viii:7.

Of all the creatures with which we are acquainted, man is by far the most gifted and the most privileged. Moreover, he has been established by God lord and head over the whole system in which he moves. This being so, it is painful that a comparison should be divinely instituted between man and beasts and birds, with the result altogether unfavorable to man. In both Isa. i. and Jer. viii we have, throughout, the language of complaint. The Creator complains of His creature man. Our texts expose his insensibility—insensibility to both grace and judgment.

Isa. i:3 was addressed to a people of pastoral habits. It was not yet the day of great manufacturing cities. Every man possessed oxen and asses. Accordingly, Jehovah bids His people go to their own stockyards and learn a lesson there. "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, My people doth not consider." These are not the most intelligent of the domestic animals, but even so they offer a rebuke to man.

The ox knows to whom it belongs, "but Israel doth not know." Are men more intelligent to-day? Every man belongs to God, but are men alive to the fact? "In Him we live, and move, and have our being . . . we are His offspring" (Acts xvii:28). Daniel denounced the wretched Belsbazzar thus: "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified" (Dan. v:23). Are men now more mindful of their position in relation to God?

The administration of the universe has been committed to a Man. "The head of every man is Christ" (1 Cor. xi:3).

The Father has given Him authority over all flesh (John xvii:2). Sooner or later every created being will be constrained to acknowledge this. At the name of Jesus every knee must bow, and every tongue confess that He is Lord, to the glory of God the Father (Phil. ii:10-11). Oh, the blindness that hinders men from perceiving to whom they belong until compelled to do so when time is no more, and salvation has become impossible!

The ass knows who feeds it, "but My people doth not consider." The beast knows from whose hand its bounties come, but not man! Yet, as Paul told the men of Lystra in Acts xiv:17, God has never left Himself without witness, in that He has done men good, giving rain from heaven and fruitful seasons, filling men's hearts with food and gladness. But do men acknowledge His hand? It would be interesting to know in how many homes in this so-called Christian land men have given thanks at the meal table to-day. The old-fashioned "grace" is dying out, in keeping with the growing infidelity of our time. If men fail to own God in His lesser gifts, what is their bearing towards the stupendous gift of His Son? Is Christ appreciated?

Thus in Isa. i:3 God complains of man's insensibility to grace; in Jeremiah viii:7 He complains of his insensibility to judgment. The stork, the swallow, etc., know their times, "but My people know not the judgment of the Lord." The birds named in this passage are all migratory. They take notice of the seasons. They perceive when the period of sunshine is over, and when the clouds and storms of winter are approaching, and they have the instinct to know when they should move off. But alas, for man! What was the character of the times in which Jeremiah prophesied? It was the last days of the Kingdom of Judah. The northern ten-tribe kingdom had already been overthrown, and "the destroyer of the nations" (Nebuchadnezzar) was now on his way to overthrow Judah also. Judgment was thus imminent, but the people understood it not. And so there was no repentance.

In our Lord's day men could discern the face of the sky, but were unable to discern the signs of the times (Matt.

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xvi:3). They were too obtuse to see that it was their great day of opportunity. They had the long-expected Messiah in their midst, and if they failed to recognize Him they must lose Him, and have the Roman scourge instead.

The men of Jeremiah's time and our Lord's day find their contrast in Noah. "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" (Heb. xi:7). Like the crane and the swallow, he saw the dark clouds approaching, and judged it wisdom to seek a place of safety. The men of Nineveh read us an even more striking lesson. The whole city was profoundly stirred at the preaching of Jonah, so that the King came down from his throne, and humbled himself before God in common with all his people. They recognized a warning from heaven in the denunciations of the strange man who walked through their streets. There has never been a more solemn moment in the history of the world than the present. The portents around us are of the gravest character. Everything is suggestive of coming disaster. A point is being reached in human affairs. Statesmen and leaders of every sort perceive this. But what is the point that is thus almost in sight? The end of man's day, and the ushering in of the day of the Lord. "Man's day" is that long period during which man has been allowed to have his own way without manifest intervention from heaven; the day of the Lord is the coming kingdom of the Lord Jesus, which will be introduced abruptly, and with desolating judgments. His appearing will dash to pieces the whole fabric of man's godless civilization, and, upon the ruins thereof, He will establish an order of things that will perfectly suit the eye and the heart of God. The wise man says: "A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished" (Prov. xii:3). In view of the break-up that is coming, are you "prudent" or "simple"? Must the swallow and her fellows be your reprovers in the great day?

Wonders of Grace.*

About five or six years ago, when staying in Birmingham for a short time in the service of the gospel, I was asked by some Christian friends to go to Dudley, in Worcestershire, to see Robert P., a great invalid, a Christian. I consented to do so, and shall never, I think, forget my visit. It has been my lot in former days to see very much suffering in connection with the most painful diseases; I have seen the poor body tortured and racked by pain and anguish that neither the pen nor tongue of man could describe; I have seen limbs distorted and certain organs destroyed or rendered useless in one or another poor patient by painful diseases; but I doubt if I ever saw (save perhaps in one case) such an instance of accumulated sufferings of the most terrific kind in any one person, as I found in R. P. At the time of my visit he was thirty-eight years of age, and had been ill for eighteen years. He evidently had been a large, fine man; but to the eye of nature it was pitiable to see the "outward man" as I saw him. He was bent down almost double, his face turned in toward his chest, with his chin pressing hard upon his breast-bone, so that for two years he had seen nothing but the light. His jaws were so locked that he could only take food the thickness of a penny, which had to be slipped in between his teeth. His limbs were not only deformed, but perfectly useless to him. He could only move two fingers when I saw him; all the rest of his body was as immovable as if it had been a wood carving, save his tongue. This his Father was pleased to leave him the full use of, and as he had a heart completely at rest and fully satisfied—for he had CHRIST there—he used the member left him to speak of the love and mercy of that gracious God who gave His Son for sinners, and of that blessed Lord Jesus Christ who had filled his soul with sunshine. Some time after I had seen him, his God and Father, to fill up his cup of sufferings, was pleased to cause even the eyes, which could before see the light, to fail before the ravages of that direful disease, so that, physically, he was to sit in darkness for the rest

*Published some forty years ago in "Things Old and New." May God use it now in helping His people.

of his days on earth. Besides this, the two fingers that he had been able to move, became as rigid as the rest of his body. When in this state it was that he called some one to him to write down from his lips the good matter which his heart was inditing, and he spoke as follows:

Once I could see, but ne'er again
 Shall I behold the verdant plain,
 Jewelled with bowers of colors bright,
 Bathed in a flood of golden light.
 The birds, the brilliant butterflies,
 These all in thought before me rise;
 The shining rivulet, whose song
 Comes sweetly murmuring along;
 The sky, the clouds, the grass, the trees,
 All waving, glaucing in the breeze—
 I see them pictured in my mind
 But *there alone*, for I am blind.
 Blind, did I say? how can that be?
 Since I, by faith, my Saviour see
 Exalted on the throne above,
 Beaming with *mercy, grace, and love*.
 A view like this is better far
 Than sun, or moon, or glittering star,
 Or glowing landscape, sunny skies,
 Or sight that's fair to mortal eyes.
 I THANK my God that He has put
 A veil before mine eyes, and shut
 All earthly objects from my sight,
 And Christ revealed in glory bright.
 Henceforth my word shall ever be—
 Once I was blind, but NOW I see.

Dear reader, I need say but little more. R. P., beloved of the Lord, has gone to be for ever with Him whose he was. Coverted from the darkness and evil of Unitarianism—chastened, not in wrath, but in love, he enjoyed that which of faith he possessed. HE HAD CHRIST—his heart was satisfied. And are you now unsaved? Then you are unsatisfied; your experience proves to you what the word of God declares in so many ways, that the world is not big enough to fill your heart. Do you know the plague of sin? Then the Saviour, Jesus, whom God sent, is waiting to bless you, and satisfy your heart.

"Only believe!"

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As Thou Wilt.

Go not far from me, O my strength,
Whom all my times obey.
Take from me—anything thou wilt,
But go not Thou away.
So let the storm that bears me home,
Deal with me as it may.

On thy compassion I repose,
In weakness and distress;
I will not ask for greater ease,
Lest I should love thee less.
Oh! 'tis a blessed thing for me,
To need thy tenderness.

Thy love hath many a hidden path,
No outward eye can trace;
And, through the darkest night, my heart
Leaps to behold thy face;
And communes with thee 'mid the storm,
As in a quiet place.

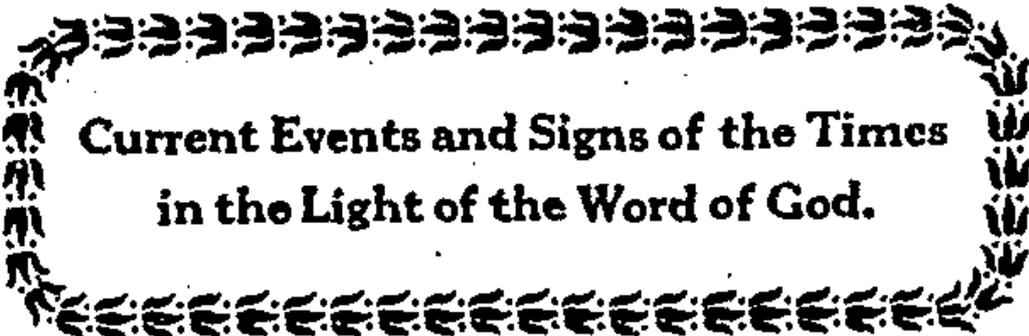
O Comforter of God's redeemed,
Whom the world does not see,
I wish not to avoid the flood
That casts my soul on thee.
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble, as a child,
And flesh and heart give way,
Then, on thine everlasting strength,
With passive trust I stay;
And the rough wind becomes a song,
The darkness shines like day.

It is not hard to bear, in faith,
In mine own bosom laid,
The trial of a soul redeemed,
For thy rejoicing made.
Well may the heart in patience rest,
That none can make afraid.

"Deep unto deep" may call, but I
 With peaceful heart will say,
 Thy loving kindness has a charge
 No wave can take away.
 So let the storm that speeds me home,
 Deal with me as it may.

A. L. W.



**Current Events and Signs of the Times
 in the Light of the Word of God.**

The Austrian Tragedy. The assassination of the heir to the Austrian throne and his wife adds two more names to the list of murdered rulers. Serbia seems to have been the instigator of this terrible crime and behind Serbia is seen the hand of Russia. This is the prevailing opinion among statesmen in Europe. Russia aims at a great Pan-Slavic confederacy. She will succeed and form yet a still vaster empire, amalgamating the Slavic races. The Slavs are nearly half the population of the Austrian empire, numbering 24,388,413, by the latest estimate, out of a total population of 51,356,465. The annexation by Austria of Bosnia-Herzegovina has greatly stirred the Slavic world. With the Albanian disorders, the reorganization of the Turkish army, Turkey aiming at war with Greece, Russia and Serbia conspiring against Austria, the unsettled Eastern question is bound to come into prominence again.

The Progress of Moral Corruption. During July a prize-fight occurred in London, England. Two men slugged away at each other for the money which was offered to them. This wicked, barbaric sport was witnessed by thousands of people. The master of ceremonies, who stood up to announce the combatants was an English "clergyman," a certain "Reverend" J. K. Boudier. At least twenty more gentlemen of "the cloth" with their peculiar collars were

in the audience to applaud the nasty, ungodly scene. We quote from the special cable despatch.

The scene about the ringside was one never to be forgotten by those privileged to see the coronation of a new lightweight monarch. The group of tight collared ministers in evening dress was but a trifle more dignified in behavior than the lords and dukes surrounding them. They applauded as heartily, if slightly less vociferously, the introductions of the champion and the challenger. And throughout the heated duel even the clergy so far forgot the straight and narrow path as to vent a hearty British cheer for some telling blow well sped.

Into bold relief these occasional slight indignities of the dignified threw the merry, mad abandon with which the richly gowned ladies voiced their appreciation of the struggle. Bejewelled matrons and budding debutantes who never would forget the stern mandates of decorum in the drawing room had an occasion here to turn back the leaves of time to the less civilized past. They exhorted, they applauded, they cheered; at times they waved their graceful arms or shrugged their pretty, bare shoulders as either pugilist rallied to turn the tide of battle.

More than a thousand women, among them many of the most exclusive aristocracy, saw the titanic struggle. And in their favor be it said they showed a shade more sportsmanship than the male element. For the men, like all men with money down, rooted loyally for the success of their respective choice, while the ladies—and some of them wagered as enthusiastically as their escorts—applauded without favor the skill of either man.

We cannot find words strong enough to condemn a scene like this. These "tight-collared" sports should hide their faces in shame. That women were so prominent is in fullest keeping with their emancipation schemes. Their corruption is surely the worst the world has ever seen. Surely in such scenes all is fulfilled what God has revealed about the last days, the days of peril and unrighteousness. "Lovers of pleasure more than lovers of God." May God have mercy on some of them and open their eyes before it is too late.

Heathendom and Scoffing. Paris held in June a great festival in honor of the "Sun." Many thousands took part in it. Eloquent speeches were delivered in praise of "the Sun." There was much merry-making and "Sun-dancing." All sports and ceremonies were in honor of the Sun. With it there was much debauchery and licentiousness. An

old heathen sun-worshipper of past ages would have delighted in it and would have been perfectly at home. It is a sure return to the idolatries of the past, a fact which the Bible predicts, that men shall turn back to the fables and ceremonies of heathendom. Read Ezekiel viii:16. That was one of Israel's sins before the Lord judged Jerusalem. In the United States there are thousands of Sun-worshippers, who really worship the Sun. Abdul-Baha, the leader of Bahaism, is an idolator of the Sun. This heathen spoke in "churches" of various denominations in our country.

And Paris scoffs at divine things. Of late the fashionable people give parties in honor of their pet-dogs, when they are "baptized"; the whole thing is an outright mockery. How long will God stand it?

The Pope's Peace Message. Efforts to secure universal peace, and to produce a millennium, apart from the Return of our Lord to this earth, continue in many directions. Of late the Roman Catholic Church has taken hold. The Pope has issued an allocution which has been sent to 23,000 priests in the United States. Rome is falling in line with "Protestants" in the different reform movements, like Prohibition, the abolishment of the social evil and universal peace.

"The Church Peace Union, founded in February by Andrew Carnegie with an endowment of \$2,000,000, will begin its educational activities in behalf of disarmament and arbitration among the clergy of the Roman Catholic Church here by sending to each of the 23,000 priests of the United States and Canada a copy of the allocution of Pope Pius.

"The allocution, which is one of the most important of papal documents, was regarded in peace circles as remarkable for its strong expressions on the subject of international peace. The Pope's references to 'men of distinction and force planning schemes for preventing the calamities of war, and for insuring the blessings of peace' were the subject of speculation in Rome. It was suggested at the time that President Wilson and Secretary Bryan might have been in mind.

"The plan to distribute the allocution to priests was worked out by Dr. Frederick Lynch, Secretary of the Carnegie Union, and Dr. James J. Walsh, the well-known physician and writer on Catholic subjects.

"This is a project that is bound to be appreciated by our clergy," said Dr. Walsh yesterday. "Such allocutions are delivered in secret, but are usually published for the purpose of making clear the attitude of the Holy See on a given question. They appear in the "Acta Sanctae Sedis," and the higher dignitaries of the church get copies, but as a

rule the text of the allocutions are not sent out to the clergy generally. It will help along the peace idea to have the parish priest in every part of the country have the papal utterances on the question, and I have suggested that we send out earlier papal documents on the subject of arbitration."

This sounds very nice. There is no doubt Rome joins hands with Protestants for a specific purpose and unprotesting Protestantism dreaming of a "united Christendom" sees in all this a hopeful sign of a glorious future and follows willingly her, whom God's holy Word brands "the mother of harlots and of the abominations of the earth" (Rev. xvii:5). The sugar-coated pill is easily swallowed. Rome is double-faced. She advocates peace and prosecutes those who dare to speak out against her abominations. She joins reform-movements to gain her sinister end and permits certain evils in her midst. Universal peace? Yes, a mock-peace, a counterfeit peace may come, but it will not last long. It is coming to blind still more the eyes of them who believe not. The next paragraph is even more significant.

The Trend toward a Single World Government. Different propositions have been made to establish somewhere a great world-center and to have the nations governed through a central government. Many statesmen advocate such a plan. Different monarchs of Europe have declared that their rule as kings may terminate soon. The King of Italy made recently such a statement. Surely thrones are tottering and the rule by the people is rising.

The latest plan advocated for bringing all the world under one government is the "world-navy." The suggested scheme is as follows:

"A united navy supplied by the great powers named—the United States, Japan, Italy, Austria, France, Great Britain, Germany and Russia—would mean, to all intents and purposes, a movement in the direction of a World Navy, because the list would include big war vessels enough to make a World Navy in numbers and strength. A World Navy would be logically and almost certainly followed by a World Army of corresponding strength, including the same nations, or some of them, with perhaps others possessing smaller armies—all to be assembled, through the initiative and by the consent of the nations involved, each militant branch under a single commander, and to be moved, wherever necessary, to achieve and maintain the peace."

of the world through a common impulse, under a united agreement first reached by a Parliament of the Nations.

"A World Navy and a World Army would necessarily mean a World Government for the creation, assembling, support, management and control of these combined militant forces.

"A World Government, in order to be practical, complete, comprehensive, effective and lasting, would need to be invested with all and every attribute of a single, united, consolidated, supreme governing body, adequate to the overmastering requirements of the world in all large and essential particulars. It would necessarily consist of the component and harmonious branches of a government of the people, for the people and by the people of the different nations of the earth—all of them, great and small, if possible.

"Such a government would, in the very nature of the case, have to take on the character and consist of the features, the branches, the departments and the subdivisions essential to the securing of justice, efficiency, harmony in control, and permanency. Such a government would require, first of all, in its composition, the legislative, executive and judicial functions, each bearing its proper relation to the other, and all so welded and bound together as to constitute a universal governmental device of world-wide reach and solidarity."

The document from which we quote these paragraphs declares also that this world-government, the world-army and world-navy would look after and guarantee the peace of the world, to fight all its battles "if any should remain to be fought." Then follow other suggestions.

"The establishment of a World Government would of course involve the selection, establishment and possession of a World Capital; the erection of the necessary buildings and appliances for the purpose; the creation of all essential civil offices; the election, selection or appointment of all necessary civil, judicial and other officers, agents and employees; and, in brief, the setting up and setting in motion of the entire machinery of a government adequate for the control of the affairs of the world, not its international and world-wide affairs, not of the national or internal affairs of the several countries.

"There would, of necessity, be a striking World Flag, bearing upon its resplendent folds the national insignia of each and every country composing the alliance.

"And last but not least of all, there would be a World Harbor or harbors—adequate ports of entry, amply guarded and protected by the World Navy.

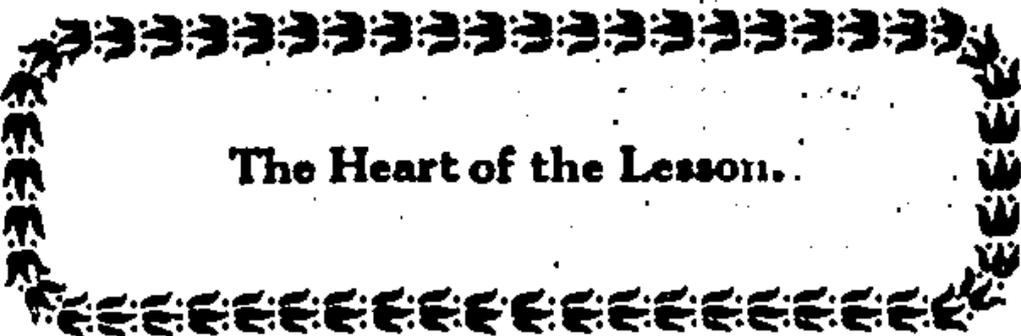
"All these things are possible, and half a dozen of the greater nations of the world can set in motion and establish permanently this Plan for Ending Wars—this Project of Universal Peace."

To the intelligent Christian, who has a clear insight in

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the revealed purposes of God, who "thinks God's thoughts" concerning the end of this age, this trend towards a great world-government is of intense interest. The Word of God predicts a final Babylon, the concentration of a Godless civilization in one great world alliance. It also predicts the coming battle of Armageddon. When the Lord Jesus comes out of heaven to take possession of this earth and to become its king, the kings of the earth and of the whole world are together, they form a world-army and world-navy; they are gathered to the battle of the great day. The gathering place will be Armageddon (Rev. xvi:14-16). The kings of the earth and their armies make actually war against the Lord (Rev. xix:19). We are witnessing the planning for this predicted end. Plans are on foot to produce the final Babylon. What a solemn indication that the Lord is on His way for His people!

Colorado Situation Again. A number of our Colorado friends who are very familiar with the recent events at Trinidad, have written us and told us that the press throughout this country misrepresented the situation and published facts which lacked any foundation whatever. We have closely investigated the matter and do not hesitate stating that the chief blame rests upon the so-called "labor agitators," one of the most dangerous class of men in our times. The miners as a class are law-abiding. We have no doubt Colorado has been much slandered on account of these unfortunate happenings. We quoted from the *New York Evening Post* and the *Literary Digest*, two very conservative papers, but even those papers were badly misled.



The Heart of the Lesson.

SEPTEMBER.

THE GREAT COMMANDMENTS.

(Sept. 6. Mark xii:28-44.)

Golden Text, Luke x:27.

Daily Readings.

Mon., Aug. 31, Deut. vii:1-9. Tues., Sept. 1, 1 John iii:13-24.
Wed., Sept. 2, Luke vi:27-36. Thurs., Sept. 3, Mark xii:35-44. Fri.,
Sept. 4, Jas. i:19-27. Sat., Sept. 5, Luke vii:36-47. Sun., Sept. 6,
Mark xii:28-34.

I. LESSON OUTLINE.

1. The Summing up of the Law (verses 28-31). 2. Not Far from the Kingdom (verses 32-34). 3. David's Son and David's Lord (verses 35-37). 4. The Lord's Warning against Hypocrisy (verses 38-40). 5. The Lord's Commendation of True Giving (verses 41-44).

II. THE HEART OF THE LESSON.

Our golden text may well serve to express the truth that is central to the portion for our lesson at this time. The Scribe who asked this question did so sincerely; and not, as so many in that day were doing, hypocritically to entangle Christ. Our Lord gave an answer that fully satisfied and commended itself to this intelligent man. Very near to the kingdom he was; yet not in it. Nothing less than the new birth can possibly put any one within (Jno. iii:3, 5, 7). Yet his hearty earnestness showed him nigh to the entrance. How many to-day are mentally and even morally intelligent, and yet are absolutely unsaved because they have not received Jesus Christ by faith. Are you within the kingdom? Or would the Lord have to say of you, as of this one "Thou art not far from the kingdom?" better have it settled now.

Our Lord now has an opportunity to press home a question upon their hearts and consciences that would show them clearly who He was, and which would demand of them in their true answer an acceptance or rejection of Him upon their parts. The issue was joined: what would they do? It is even so to-day: what will men do with the Christ of God? He is most surely David's Son, and as such all that is in the word concerning His miraculous incarnation and virgin birth; concerning His perfect, sinless human nature is true. Yet is He

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David's Lord, and He is just as surely the uncreated Creator of all things, without beginning of days or end of life. Yea He is the God-man, Emmanuel, Christ Jesus the Lord. *Either that or the worst impostor the world has ever known.* Acceptance of Him as such brings eternal life. Rejection of Him as respects any or all of these fundamental facts concerning His person or the atoning work of the cross, leaves the rejector abiding in death and under the wrath of God. *This is the great and all important issue of the day, with men.* What will they do with it? What will you do with it? What are you doing with the Christ of God?

As David's Lord He could pronounce this scathing rebuke of hypocrisy and this warning against it as the most abominable of all evils. Moreover He alone could see and understand the hearts of men as none else. And He could read beneath the seemingly good exterior the awful corruption and wickedness that lay within like the corrupting dead body of a white-washed sepulchre.

He only could set over against the treasury and measure with the nicety of the divine balance the gifts that went into the treasury that day. And He alone could pronounce authoritatively with respect to the comparative value of those gifts thus bestowed. But what a strange and inexplicable word is this—two mites more than all the great gifts. Surely the Lord is amiss in this. Nay; the two mites left an empty purse that necessitated a day's fasting. While the largeness of the rich donors came from overflowing coffers that never missed the great amount given. Moreover the two mites told of a heart full of love to God, while the great gifts were the mere enforced offerings of the hearts that wanted to be seen and heard and known as large benefactors. And their loveless offerings were but a stench in the nostrils of Jehovah. The God who loved the world enough to give His well beloved only begotten Son demands the gift of love in return. And less than this will not satisfy His great loving heart.

THE TEN VIRGINS.

(Sept. 13. Matt. xxv:1-13.)

Golden Text, Matt. xxv:13.

Daily Readings.

Mon., Sept. 7, Matt. vii:15-23. Tues., Sept. 8, Isa. lii:7-15. Wed., Sept. 9, Eph. vi:10-20. Thurs., Sept. 10, Rom. viii:18-25. Fri., Sept. 11, 2 Cor. iv:7-18. Sat., Sept. 12, 1 Peter i:13-23. Sun., Sept. 13, Matt. xxv:1-13.

I. LESSON OUTLINE.

1. Going Forth to Meet the Bridegroom (verses 1-5). 2. Behold the Bridegroom Cometh (verses 6-10). 3. I know You Not (verses 11-13).

II. THE HEART OF THE LESSON.

The little word of five letters central in our golden text—*watch*, is surely the heart of our lesson. Watch for the coming of the Lord.

and Saviour Jesus Christ, who is the Bridegroom. Thus the saints at Thessalonica waited, "they turned to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. 1:9, 10). Not watching for events, or for the oncoming of the apostasy and the *man of sin*, and the great tribulation, where we have not our place at all. But to watch for HIMSELF, whose coming for us is unheralded by any events, and unannounced by any signs whatever.

Our Lord pictures the truly regenerate, who are the five wise virgins together with the mere professors, who are the five foolish virgins as going forth to meet the bridegroom. We see how very far the mere professor may go in the matters of religion. But alas how fearfully sad the sequel. To the human eye all are alike, for all slumber and sleep while awaiting the coming of the bridegroom. It would seem as though hour after hour had passed and still the event was delayed. And the natural inclination to rest overcame them gradually, and we find in the sleeping virgins an apt type of the condition of the church on toward the end of the age. Yea, even at this present moment how many are spiritually asleep as to the greatest of all events now so soon to occur. For the coming of the Lord has drawn near most assuredly. Yet mere lamps of profession without the oil of the Holy Spirit avail nothing when the time comes for the going forth to meet the Bridegroom.

Readiness to enter in is vital, and that in the fundamental fact of being regenerated. None else can ever enter the kingdom, and all the horn-again ones do enter, in virtue of their being the children of God. Of course our place of honor and responsibility and service in the kingdom varies according to our faithfulness to the Lord here and now. But that is not in view in this parable at all. A later one in this same connection teaches the truth concerning the reward of faithfulness. Wisdom here is of the type that looks to Christ for salvation and the opposite folly is found in the neglect of this so great salvation and the failure to really accept of Christ by faith. Nor will the last moment of the age allow of time to rectify the dire mistake. Surely there is a solemn word for all the unsaved ones here in this truth for the present time. And the message should be given with all intensity and earnestness of soul coupled with a fitting solemnity. Eternal issues are in the balance, and whether men know it or not, and whether they will hear or forbear unsaved men are hurrying on to endless perdition. Yea, many of those whose names appear upon the records of the professing church; are naught but foolish virgins, utterly unprepared for the coming of the Lord Jesus Christ. Moreover the suggestion has been made, and not without some truth to buttress it, that the midnight cry has already gone forth. That it was uttered when the revival of the truth concerning the Lord's coming took place within the last century. This only adds force to the message of the Lord to the unsaved to-day everywhere. Whether this be true or not, we are upon the verge of that greatest of all events the com-

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ing of the Lord Jesus Christ. And it behooves unsaved people everywhere to prepare for it by faith in Christ.

Nor is it without meaning that the Lord urges the attitude of watching upon the believer himself. He would not have us taken unawares even as Lot when he had to flee out of Sodom. Nor would He have us lose any of our reward, hence His word WATCH. And surely the thought of the imminency of the coming will tend to make us continually watchful.

THE JUDGMENT OF THE NATIONS.

(Sept. 20. Matt. xxv:31-46.)

Golden Text, Matt. xxv:43.

Daily Readings.

Mon., Sept. 14, Rom. ii:1-16. Tues., Sept. 15, John v:19-24. Wed., Sept. 16, 2 Cor. v:1-10. Thurs., Sept. 17, Matt. xiii:36-43. Fri., Sept. 18, 1 Pet. iv:7-19. Sat., Sept. 19, Rev. xx:4-13. Sun., Sept. 20, Matt. xxv:31-46.

I. LESSON OUTLINE.

1. Christ's Coming in Glory (verses 31-33). 2. A Blessed Welcome to the Kingdom (verses 34-40). 3. The Sad Dismissal to Eternal Ruin (verses 41-46).

II. THE HEART OF THE LESSON.

It would be well to keep in mind the division of these two chapters of Matthew's Gospel (24, 25). Chapter xxiv:1-42, the word of prophecy concerning Israel. Chapter xxiv:43-xxv:30, the three parables, the good and evil servant, the wise and foolish virgins, the talents, all of which are the prophetic utterance of Christ to and concerning the Church. Chapter xxv:31-46, the same word of Christ concerning the Gentiles or the Nations. This will serve as a key to many things that would otherwise be inexplicable. Our portion now is the word of the Lord concerning the nations. Remember that this is not the judgment of the believers in Jesus Christ who are now being saved and made part of the Church of Jesus Christ. For us the judgment concerning sin was had at Calvary. And there is therefore now no condemnation or judgment for them that are in Christ Jesus. This is a judgment of the living nations of men when Christ shall come in His glory to set up His Kingdom. It is to be had before that reign begins and is therefore premillennial. It has to do with the kingdom itself, and it decides who of the nations shall have part and portion in that kingdom of which the Old Testament prophets have spoken so fully. Remember that the kingdom is not the church at all. The members of the church of Christ will have their place in the kingdom as on the throne with Christ reigning and ruling. Misunderstanding on this point causes manifold misinterpretation and misapplication of the word.

The nations are judged according to their reception or rejection

of the testimony of those whom the Lord sends among them with the gospel of the kingdom ere His personal appearing with His saints upon the earth. There is a most intimate connection here between the Jewish remnant as seen in the 144,000 of Rev. viii:1, etc., and the Gentile multitude of the same chapter, who are not the church, but the saved nations for the millennial kingdom upon the earth.

Still there is a most precious line of truth for us spiritually in this portion. True faith will ever recognize in the humble believer of the Lord Jesus, the Lord Himself in a sense. And will seek to minister to them because they belong to Christ. Such a line of action will surely show the heart to be right in the sight of God. And it would seem as though the Lord had purposely left His people here under trying circumstances and in dire need at times that we might be tested and proven as to our faith. Yea, rather that we might have the inestimable privilege of thus ministering to Him personally.

It is well to remember how clearly our Lord speaks upon the dreadful theme of eternal punishment. He uses the same word in which He describes the eternal happiness of the righteous. If one is eternal so is the other. We all know that the word declares it, and demands that we warn men of the wrath to come. Denial of it does not alter the fact. Men are apt to question it or deny it when their own consciences tell them that they are on the way to this dread place. It were not well to treat it lightly or to attempt to deny the truth in any way.

JESUS THE JUDGE OF MEN.

(Sept. 27. John iii:14-21.)

Golden Text, Rev. iii:11.

Daily Readings.

Mon., Sept. 21, Matt. xx:1-16; Mark x:32-45. Tues., Sept. 22, Mark x:16-32. Wed. Sept. 23, Luke xix:11-27. Thurs., Sept. 24, Mark xi:1-33. Fri., Sept. 25, Matt. xxi:32-xxii:22. Sat., Sept. 26, Mark xii:28-44. Sun., Sept. 27, Matt. xxv:1-46.

I. LESSON OUTLINE.

It would be difficult and not helpful to give any outline grouping of the lessons for the quarter. It were better to seek to see the principal teaching of each one in turn.

II. THE HEART OF THE LESSON.

God has made Himself dependent upon our service unto Him in the work of the Gospel. And under the likeness of a vineyard and its work the Lord presents this phase of the truth. What an honor and dignity and privilege to be thus called of God to such a work. And then He has been pleased to link up with this service that He asks of us marvellous rewards for the labor that is rendered. We are to find in the very service the pathway into the high places of honor in the kingdom of God. Still further the truth concerning our privilege and responsibility is brought out in the two parables of the

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pounds and the talents. God's gifts to us bring responsibility and demand of us proper use to His honor and glory. When this is done we shall surely win His approval and blessing.

Then follows the portion speaking of our Lord's entrance into Jerusalem as foretold by the prophet Zechariah. It is the forerunner and pledge of that coming glory and triumphal entry that will be at His coming again. Just as really and as literally as He came to Jerusalem that day will He come in power and great glory. But the entry found the nation then in a sad state. Barren as to fruit unto God; and with the temple of God itself defiled. So will He find Christendom when He comes again. Yea, the condition will be even worse; for the privileges have been greater and the sin of rejection and the failure has been of necessity far worse. As showing the heart of this dread state the Lord speaks the parable of the wicked husbandmen who, possessing the vineyard are yet unwilling to yield the fruit to the Owner; and ultimately reject even to the death the Son of God Himself. But this brings the divine judgment upon them with terrific force and punishment. Another phase of the condition of things both as to the proffered grace of God and as to the rejection of the human heart in its natural and rebellious state is set before us in the parable of the wedding feast. Refusal to obey the behest of the one who had so graciously spread the feast for them. And this is exactly what people are doing now. And when the unbelieving people are brought to see their own sad condition before the Lord they are aroused to intense hatred and anger against Him. And they seek to overthrow Him and work His ruin in a most subtle way. Their very questioning reveals their sad heart condition. Among the questioners is one who is truly seeking to know what the heart of the law is. He could not come to one better fitted than Christ, for He gave the law on Mt. Sinai, and He knew what it really meant. Love is the fulfilling of it, and the Lord thus points the man to the thought of God in this matter. But it needs a new heart filled with divine love to truly keep it.

In the next lesson we have the parable of the Ten Virgins. The key thought is that of watching for Christ to come again, like the people in the night who are watching for the coming day. And whose eager expectation keeps them awake and ever ready for that event. It is the only proper attitude for the believer in Christ in this present time. Remember the word of Christ in this matter of prophecy. His coming to earth will be the time when judgment will be had. This is of necessity the sequel to the present trend of things. Just as the coming rush of the water over the brink of the precipice is heralded by the preceding rapids. So the present trend of events tell most surely of the coming judgment of the world. And the Judge is none other than the very One the world sent to the cross to die as being utterly unworthy to live.

Notes on Prophecy and the Jews.

Sir Robert Anderson gave a few weeks ago a fine address before the "Prophecy Investigation Society," (London) on the six seal judgments. We quote a most helpful paragraph on the fifth seal.

Who are the martyrs of the Tribulation, whose prayer is cited in the vision of the fifth seal—"How long, O Lord (O Despot), holy and true, dost Thou not avenge our blood on them that dwell on the earth!" (Rev. vi:—). If this "loud voice" cry for vengeance comes from the redeemed of this age of grace, the atmosphere of heaven must have a strangely sinister influence upon them!

That law is fully as divine as grace, is a forgotten truth in these days of slovenly and shallow thinking; hence the attitude of so many Christians toward the records of Divine action in the past dispensation, and also toward the so-called "Imprecatory Psalms." The prayer of these martyrs is entirely in the spirit of the future age, when the Lord Jesus shall have risen up from the throne of grace, and law shall have resumed its sway. And as verse 11 indicates, the Tribulation is proceeding at the time of this martyr prayer, and therefore it falls within the latter half of Daniel's seventieth week. Now, unless the prophetic Scriptures are to be treated on the hotchpotch system, it is certain that, before the seventieth week begins, the covenant people must regain their normal position. And this implies a dispensational change as definite as that which marked their "fall." The Lord's heavenly people must pass from earth before His earthly people can come to their own again. How, then, is this to be brought about? The question admits of only one answer; the crisis will be that Coming of the Lord which is foretold and promised in the Epistles of the New Testament.

It is noteworthy that while not only the prophet Daniel, but the Lord Himself, speaks of the Tribulation with special reference to Israel, in the Apocalypse the prominence is given to Christendom. Nor is this strange. For while the martyred prophets of "The Jewish Assembly" were numbered by tens, untold myriads of the saints of God have been tortured and butchered by "the Christian Church" and a great Hallelujah will be heard in heaven when the word goes forth that "God hath avenged the blood of His servants at her hand" (Rev. xix:2).

But will not the true spiritual Church—"the invisible Church," as the old divines called the body of Christ—go through the Tribulation? The question is utterly unintelligent. For the Church in that sense can have no corporate existence until, at the coming of the Lord, "we which are alive and remain" are united to the vast company who have gone before to heaven. . . .

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To word the question intelligently, therefore, it must be stated thus:—During the tribulation will there not be still on earth saints who are members of the Body of Christ? And this only veils the real issue involved in the question, namely whether there is any distinctively Christian dispensation at all! Of course it disposes absolutely of "the hope of the Church," as Bengel calls the special Coming of Christ promised in the Epistles. For *ex hyp.* that coming is merely an episode in His return as Son of Man according to Matt. xxiv. How then are we to live "looking for that blessed hope" seeing that in Matt. xxiv the Lord warns His disciples emphatically not to look for His coming but to watch for the portents which are to presage the coming of the Antichrist?

Nor is this all. Hebrew prophecy, as we all know, pertains to Israel's national history; and the stream of prophetic time is tided back during the present dispensation, to flow on again with the seventieth week of Daniel. We know also that the restoration of the Covenant people precedes the seventieth week, and that the latter half of that week is the era of the Tribulation. How then can this hypothesis be accepted by any one who has grasped fully and clearly even "the mystery of the gospel" (Eph. vi:19), as the Apostle calls the great basal truth of the Christian revelation, namely the reign of grace. For to give blessing to men on the principle of grace is clearly incompatible with blessing them on the ground of covenant. And God does not act on incompatible principles at the same time. In this age of grace, therefore, there is no difference between Jew and Gentile, whereas in the bygone dispensation the Jew was accorded a priority in blessing. And so will it be again when the Lord Jesus leaves the throne of grace and, having called His heavenly people home, restores His earthly people to their normal position under the covenant. But we are asked to believe that during the waiting interval, which follows the seventieth week, there will be together upon earth Christian saints of the heavenly election meeting in their churches, and Jewish saints of the earthly kingdom meeting in their synagogues, the Christian Ministers teaching their congregations the mystery truths of the Christian revelation, and the Jewish Rabbis expounding to their flocks the promises and hopes of Messianic prophecy! Ought we not to place this Church-tribulation dogma in the same category with the traditional doctrines of the general resurrection and the universal judgment?



Dr. Stephen S. Wise, rabbi of the Free Synagogue, announced recently that a commission had been appointed to make a social survey of the conditions affecting Jews in Palestine.

Upon the suggestion of Dr. Wise, and with the co-operation of Adolph Lewisohn, Nathan Straus, and the American Ambassador to Constantinople, a committee was formed consisting of Mr. Lewisohn, Chairman, Ambassador Morgenthau, Nathan Straus, Dr. L. K. Frankel, Louis

D. Brandeis, and Dr. Wise, to select the commission. This will consist of Dr. Milton J. Rosenau, a distinguished sanitarian who is Professor of Preventive Medicine and Hygiene in the Harvard Medical School; Dr. Boris D. Bogen, head of the Jewish Charity Work of Cincinnati, and Meyer Bloomfield, Director of the Vocation Bureau of Boston and Professor of Vocational Guidance at the Boston University.

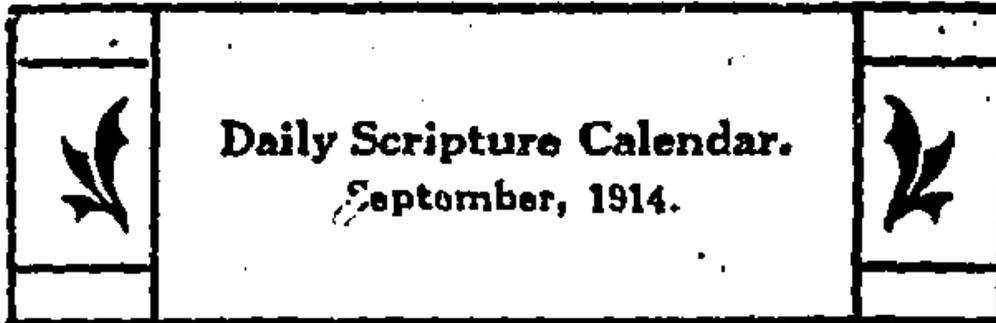
The committee plans to make an intensive social survey of Jewish conditions within and without Jerusalem in September, and upon its return to America a report of its findings will be published.



A recent Jewish lecturer on Zionism gives a glowing description of the advance made in Palestine and the remarkable growth of the Zionist movement.

"Palestine is to-day being rebuilt after the ruins of centuries. It is a known fact that no place has been more barren than that land since the expulsion of the Jews. Explorations of the land have been made and colonies founded. Agriculture, industry, etc., have been promoted greatly, and on the most democratic principles possible. The cultural and economic improvement of the Palestine Jews is not being lost sight of. Schools have been constructed; instruction in the Hebrew language is being given; Hebrew papers have been given birth, and the acquisition of new intellectual forces is made a major point in the Zionist program. Its influence in the renaissance of the Jew cannot be overestimated.

The extent and breadth to which Zionism has spread may be seen not only in the number of Jews affiliated with the Zionist organization and represented in the Congresses. It is noteworthy that there is to-day hardly a corner of the globe in which a Jewish community is extant, in which a Zionist society is not to be found. The societies have not been restricted to western Europe. Influential organizations have sprung up in such distant lands as Siberia, China, Australia, the islands scattered in all the oceans, and in Palestine itself. Further, in districts far-distant, where Jews have been practically cut off from all connection with the course of Jewish life, frequent expressions of approval and adherence have been received. Communications and subscriptions have poured in from almost forgotten corners of the world."



September 1. "I, the Lord, have RECEIVED that prophet" (Ezek. xiv:9).

These are momentous words to read in these days. They harmonize with Isa. lxvi:4; and 2 Thess. ii:11. "God shall send them strong delusion that they should believe a lie." The ministers who falsely teach the people, are responsible for present apostasy. They themselves have eaten up the good pastures, and fouled the waters of life with their feet (Ezek. xxxiv:19).

September 2. "My house be NOT so with God" (2 Sam. xxiii:5).

Many a godly parent, mourning over wayward children, has found help in these words. It is comfort to have David a "brother and companion in tribulation." For while the sentence admits of variation in reading, the leading idea remains: that David contrasted the beautiful character of Messiah, God's Son, with his own wicked sons.

September 3. "Thy children, like OLIVE PLANTS, round about thy table" (Psalm cxxviii:3).

Among the good things promised for the millennium, this is one of the greatest. Very many children in this age are more like ravening wolves than doers of peace. Disobedience to parents, and rebellion against authority, is on the increase. It is the predicted mark of the final days. More than ever we must pray for the time when God shall turn "the heart of the children to the fathers."

September 4. "For ye are DEAD, and your life is hid with Christ in God" (Col. iii:3).

Mark the amazing contradiction! Who but a saved one can untie the knot. You are dead. Yet you are not dead. Here is the practical result—holy indifference. Some one injures you by word or deed. Outwardly, you pass it by unchallenged, because you assume not to feel it. Inwardly, you confer with the Lord about it, because you are alive unto Him.

September 5. "Do ye not know that the saints shall JUDGE the world" (1 Cor. vi:2)?

Most Christians seem to have forgotten it, for they go into low company, and do degrading things that no prospective king or queen would dare do. Yes, we are to rule in the coming kingdom; and with no fear of assassinations. No hody guard will worry our peace of life. For we shall have invulnerable bodies, that no shaft of death can hit.

September 6. "While they steadfastly looked toward HEAVEN" (Acts i:10).

Naturally, we all have an habitual way of looking. Some people always look down; and they find coins, and the dirty little things of the street. Some always look around, and they are lured by every passing vanity. It is unnatural to look up. The telescope is not as practical as the muck rake. But this is the ordained attitude for the saint (Luke xxi:28).

September 7. "If we SUFFER, we shall also reign with Him" (2 Tim. ii:10).

It will be an awful mistake to miss the import of these words: All the world *suffers* in some way. But all do not *endure* the suffering. Some rebel, some question the cause. All who believe will be *saved*. But only those who endure will have the honor of *reigning*. Do you not see then how your eternal status in glory, depends upon your present submission?

September 8. "We GLORY in tribulations also" (Rom. v:3).

You have attained a high degree of spiritual life, if you can say this. Most persons never get beyond being "patient in tribulation." Even that is beautiful. But here is a higher level, from which the true intention of affliction is apprehended; and we wonderingly see that by Divine alchemy our trials become our highest mercies (2 Cor. iv:17).

September 9. "HOLD FAST till I come" (Rev. ii:25).

It is plain that the Holy Spirit foresaw that the tendency in Christendom's closing days would be a *loosening of grip* upon fundamentals of faith. So that in seven places we are exhorted to "hold fast" (1 Thess. v:21; 2 Tim. i:13; Heb. iii:6, iv:14, x:23; Rev. iii:3, i:11). And he it noted, the holding is joined to, and terminated by the coming of the Lord.

September 10. "Thou hast given me a south land: give me ALSO springs of water" (Jos. xv:19).

Have you asked something from the Lord and obtained? But was it exactly what you wanted? Was there not something *lacking*.

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Here is warrant for asking more (Eph. iii:20). Read how Manoah's wife argued (Judges xiii:22, 23). To get *something* from the Lord is a sure token that we may get *more*. He will never let our dry south land languish for springs of water.

September 11. "Whether we *wake* or sleep we should live together with Him" (1 Thess. v:10).

A devout writer, under seven W's has brought together what a Christian will do who is *awake*. He will *walk* in newness of life (Rom. vi:4). Will *work* (Col. i:10). Will *worship* (Phil. iii:3). Will *war* (1 Tim. vi:12). Will *watch* (1 Cor. xvi:13). Will *wait* for his Lord (Luke xii:35, 36). And will be ready to *welcome* Him immediately (Luke xii:36).

September 12. "It is good for me that I have been afflicted" (Psalm cxix:71).

Too much ease would make this world become home to us; and the Lord wants us to remember we are pilgrims. A rod is an instrument that hurts. But there was a rod in olden time that budded into beautiful blossoms. May that miracle be wrought in our rod of correction, to bring forth fruits of righteousness.

September 13. "I, Paul, the PRISONER of Jesus Christ" (Eph. iii:1).

Meditate upon the words of *Jesus Christ*. Paul never ascribed his misfortunes to the Jews, to Nero, or any power of man. Are you any kind of a "shut in," either physically, or by moral circumstances? Do you take the abridgement of your liberty as from the Lord? Does your heart cheerfully say, "It is the Lord; let Him do what seemeth Him good."

September 14. "He feedeth among the LILIES" (Cact. ii:16).

Think on the purity and delicacy of *Jesus Christ*. The herbs and coarse grass of the wilderness cannot satisfy Him. He has no delight save in the association of His cleansed people. And you are His lilies; made fragrant with His comeliness. And this is what the church should be; a lily among thorns; a lamb among lions; a dove among vultures.

September 15. "LEAD . . . KEEP . . . TALK" (Prov. vi:22).

This is what the Word of God, hidden in the heart will do for you. What more can you wish? The way of life is unknown; often dark and thorny. Scripture will both guide and lighten. Beside earthly dangers, the demons in unseen spaces assault us. We are always longing for companionship. The Word will *walk* and *talk* with us.

September 16. "While we look not at the things which are SEEN" (2 Cor. iv:18).

A wonderful secret of contentment is bound up in these words. When some trial comes, we talk about it, write about it, and propagate it. That is nature's way. God's way is to dismiss it as a vanishing episode, and look and think *above*, where there is no disharmony, and unto which delightful environment we shall soon arrive.

September 17. "Not having received the promises . . . GREETED them from afar" (Heb. xi:13).

Like sailors on the home voyage, believers are eagerly watching for the heights of the fatherland. This is one of four pictures to help us understand the course of Christian life. It begins as a *journey* (Gen. xii:1; Luke x:30). It progresses as a *warfare* (Gal. v:17; 1 Tim. vi:12). Its present privileges are like a *family* (Eph. ii:19). Its end is a *harbor*.

September 18. "The Lord of hosts hath purposed it, to STAIN the pride of all glory" (Isa. xxiii:9).

Do not be ashamed then, if you are in the minority regarding human progress. Rather be ashamed if you are among the crowd who are crying "coming peace," "coming victory." It is hard to stand alone, and like Micaiah, predict only evil; but let these words of the eternal God steady and encourage you (1 Kings xxii:8).

September 19. "My lord DELAYETH his coming" (Matt. xxiv:48).

Let us not be so concerned to accurately adjust these words to the scheme of the advent, as to note the *results*. An *evil* servant says it; and it implies an *evil* or *lying* statement. The moment he says it, he begins to do bad things. It will be true in any of us. The moment we give up watching, that moment our spirituality will turn worldly.

September 20. "I will be to them a SANCTUARY for a little while" (Ezek. xi:16 R. V.).

These words show how God's "little while" may be a *long period* of time (Heb. x:37). Without a temple they who have God in Christ, may have a sanctuary anywhere. You may be in a dungeon, on an island, or a sick bed, or among heathen; it all depends upon His living presence. Then no barriers of matter or ceremony can hinder you from worship.

September 21. "THOROUGHLY FURNISHED unto all good works" (2 Tim. iii:17).

Taken for granted you wish to be an active Christian, how shall you get equipped? Go to a seminary or training school says a fellow-believer. Learn eugenics, civic polity, philanthropy say others. Here

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is God's "short cut" way. Believe all Scripture is inspired and perfect, and just following that will make you fitted for every good work.

September 22. "Blessed is the man that heareth me, watching DAILY at my gates" (Prov. viii:34).

How this harmonizes with Luke xii:37. This is the greatest of daily duties. We are enjoined to pray daily (Psalm lxxxviii:9); exhort daily (Heb. iii:13); witness daily (Acts v:42); study the Word daily (Acts xvii:11); deny ourselves daily (Luke ix:23). But the daily watching is more often commanded than all else, as if more important than anything.

September 23. "The days will come when the Bridegroom shall be taken from them, and then shall they FAST" (Matt. ix:15).

Plainly our Lord contemplated that the Church should be lonely in His absence, and long for His return. There would be consolations all along the way, to meet the believer's daily exigencies; but none of them could more than partially assuage human ills. Till He came back, fasting and not feasting; longing and not satisfaction was to be the right attitude.

September 24. "A door opened in heaven" (Rev. iv:1).

Like John we must enter into heavenly scenes if we would understand heavenly things. Here it is a door; a small space; and only one man enters. Later we read of "heaven opened;" and out of the wider space comes all the armies of heaven. Have we not here a hint of the secret rapture, and later of the manifest appearance of the Church?

September 25. "Part of IRON, and part of CLAY" (Dan. ii:42).

A more forceful figure to describe present day governments could hardly be imagined. That is precisely what they are. Anarchists are against kings; labor is against capital; poverty is against luxury; lawlessness is against order. If for one moment you question where we are in the stream of time, here is the answer: in the feet of Gentile power.

September 26. "At EVEN, or at MIGNIGHT, or at the COCK-CROWING, or in the MORNING" (Mark xiii:35).

Note, all hope about the coming of the Lord is limited to a single day. Nothing is said about to-morrow. Nothing about a seven, or three and a half years' tribulation. Nothing about your death mine. No year or month is mentioned; just one day. And in our time to-day we are bidden to watch, wait, look, be ready, keep awake, for a "coming suddenly."

September 27. "VERT FAR BETTER" (Phil. i:23, R. V.).

Only three words, but they contain the biggest bundle of consolation to be found in all the Bible. There is not a household into which death has not entered. This bunch of keys unlocks the mansions of the dead, and lets the believer see that the dead in Christ, are "at home," "present with the Lord," "resting from their labors," "asleep in Jesus."

September 28. "His windows being open in his chamber towards JERUSALEM" (Dan. vi:10).

Are your windows opened eastward? This transcendent attitude towards the city of the Great King has always characterized the preaching and hymns of the greatest saints. If you seek to know what is soon coming pass on earth, look towards Jerusalem. God's clock is hanging there. Its dial of progress will tell you when the judgment hour will strike.

September 29. "The grace of God . . . TEACHING us" (Tit. ii:12).

Grace instructs us look for the *blessed hope*. We are told that *prophecy* is not *piety*. It is plain that is untrue. The same grace that brings salvation, teaches us to wait for the Son of God from heaven. It is not from Daniel or Revelation alone, but from Peter and John and Paul that we are exhorted to keep down unholy lusts by daily waiting the Advent.

September 30. "PREPARED as a Bride, adorned for her Husband" (Rev. xxi:2).

Do you recall how carefully you prepared for the home-coming of that beloved absent one? Every detail of food and furnishing was inspected. Are you thus prepared for the greatest home gathering the universe has ever known? Are your garments white? Is your business clean? Do graces like jewels adorn your character?

Requests for Prayer.

And whatsoever ye shall ask in my Name that will I do, that the Father may be glorified in the Son. If ye ask anything in my Name, I will do it (John xiv:13-14).

Prayer is asked for a work among the children in a new part of Missouri.

Pray for the reatoration of a brother, who was much used in the Gospel in past years, but who has backslidden.

Prayer is requested for the many college students who are being misled by unsaved college professors.

Prayer for the salvation of an intelligent Jewess, who is earnestly seeking the light.

Catalogue of Helpful Pamphlets and Books.

We give herewith a list of important pamphlets and books published by ourselves and others. Every one is reliable. We do not recommend anything in our columns which is in any way unsound. We also invite correspondence in case larger quantities are wanted at special prices.

I. In Defence of the Faith.

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| 1. Satan and the Saints. By J. M. Gray. Exposure of Christian Science, Theosophy, Russellism, etc..... | 15c |
| 2. False Views of the Person of Our Lord. By Prof. Moorhead..... | 5c |
| 3. God's Gospel and Satan's Counterfeit..... | 5c |
| 4. Spiritualism. By Arthur Pink, an ex-Spiritualist..... | 5c |
| 5. Fulfilled Prophecy. An argument for the Bible. By A. C. G..... | 10c |
| 6. Rogers Reasons 1 and 2. By J. Urquhart..... | 10c |
| 7. The Sign of Jonah. By P. Mauro..... | 10c |
| 8. The Tree Church. By Bishop Ryle..... | 5c |
| 9. Socialistic Christianity. By Prof. Bertex..... | 5c |
| 10. The Devil in Cap and Gown. By Dr. Ottman..... | 10c |
| 11. Eugenics. A New Movement. Mr. Mauro..... | 5c |
| 12. Star of the East. By Mr. Mauro..... | 5c |
| 13. Seventh Day Adventism. What it is!..... | 5c |
| 14. Russell's Teaching on the Second Coming..... | 5c |
| 15. Millennial Dawnism; its errors. By Dr. Gray..... | 12c |
| 16. The Larger Hope. An answer to Universalists, etc.... | 5c |

II. Bible Teaching Pamphlets.

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| 1. Joseph and His Brethren. By A. C. G..... | 5c |
| 2. His Riches—Our Riches. An unfolding of the Gospel of Grace and Glory. Largely used..... | 15c |
| 3. Studies in Galatians. By Dr. Scofield..... | 10c |
| 4. Genesis. Analyzed and Annotated. A complete analysis of the Book of Genesis..... | 20c |
| 5. Exodus. Analyzed, etc. By A. C. Gaebelcin..... | 20c |
| 6. Leviticus. By A. C. Gaebelcin..... | 20c |
| 7. Numbers. By A. C. Gaebelcin..... | 20c |
| 8. Deuteronomy. By A. C. Gaebelcin..... | 20c |
| 9. Joshua. By A. C. Gaebelcin..... | 20c |
| 10. Isaiah. By A. C. Gaebelcin..... | 10c |
| 11. Matthew, Mark, Luke, John. Each..... | 20c |

OUR HOPE

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OCTOBER, 1914.

No. 4.

Editorials.

"And it was now dark and Jesus was not yet come to them" (John vi:17). His beloved disciples were in the boat crossing the sea. Darkness had settled down upon them. The sea became boisterous on account of a great wind which blew. They lost their bearings and toiled in rowing. They expected Him and He was not yet come to them. But He came when it was dark. He came when the great wind blew. "It is I; be not afraid!" Perfect calm followed the stormy night. How suddenly darkness has settled upon this world! Fear and distress has come upon all nations in almost the twinkling of an eye. Even so He spake, who knows the end from the beginning. "And upon the earth distress of nations, with perplexity because of the sea (typical of the nations) and the waves roaring. Men's hearts failing them for fear, and looking forward to those things which are coming on the earth, for the powers of the heaven shall be shaken" (Luke xxi:25-26). Something like this we behold now on all the earth. All Europe is plunged into darkness and distress. All nations are affected by it. There is a fearful looking forward to those things which are coming on the earth. The end is not yet. It looks as if the startling events are the beginnings of sorrows for this earth, which has so long rejected God's Grace and Mercy.

In the darkness, with the sea of nations agitated, God's true children may as never before look for Him who has

promised to come again. As it gets darker, the Hope grows brighter. The Morningstar may soon rise for His waiting people.

And in these dark and darkening days the Word of Prophecy is now for His people the bright shining lamp. We know this darkness must come. But we also know what will surely come. Better things are in store for the earth. God's Prophets have beheld them; this is the time for all His people to read in faith and hope their visions and their God-given messages. They bring the true light into the present darkness. They dispel fears. They inspire hope and courage. As it was in Egypt so it is to-day. Darkness covered the land, but the children of Israel had light. All light and hope, the Prophets' visions and messages center in Him, who is the light and the hope of His people, our Lord Jesus Christ. He who has gone to heaven, angels and authorities being subject unto Him, will come again and do His great work as King over the earth. While He is our hope, the hope of His redeemed ones, He also is the only hope for this poor earth. He alone can bring order out of the chaos. He alone can bring peace and righteousness. And our God has promised all this to Him. "He shall judge thy people with righteousness and thy poor with judgment" . . . "He shall have dominion from sea to sea, and from the River unto the ends of the earth" . . . "All nations shall serve Him" . . . "His name shall endure forever . . . all nations shall call Him blessed" (Ps. lxxii). "And He shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more" (Is. ii:4). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi:9). "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it" (Is. xl:5). "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear" (Is. xlv:23). "He shall bear the glory and shall

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sit and rule upon His throne and He shall be a priest upon His throne" (Zech. vi:13). "And He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the River unto the ends of the earth" (Zech. ix:10). "And the Lord shall be King over all the earth" (Zech. xiv:9).

Blessed be our God for such a vision of the future. His Son, our Saviour-Lord is going to be King over all the earth. The reign of Satan, the god of this age, will have to close and He, whose right it is, will come to reign in visible glory. Faith thus pierces the dark stormclouds and beholds the dawning of a morning without clouds. The awful scenes of the present times are spanned by faith and instead of the universal warfare, we see the Prince of Peace, riding, prosperously in heavenly majesty, healing earth's sorrow, hushing creation's groans and filling all with His Glory.

"And it was now dark and Jesus was not yet come unto them." But He will come. He will not disappoint the expectations of His waiting, trusting people. It is now dark and we may expect Him. "For yet a little while and He that shall come will come and will not tarry." Oh! for an uninterrupted waiting, a never-ceasing prayer: "Come, Lord Jesus."

So I am watching quietly
 Every day,
 Whenever the sun shines brightly
 I rise and say,
 Surely it is the shining of His face,
 And look unto the gate of His high place
 Beyond the sea.
 For I know He is coming shortly,
 To summon me.
 And when a shadow falls across the window
 Of my room,
 Where I am working my appointed task,
 I lift my head and watch the door and ask,
 If He is come!
 And the Spirit answers softly
 In my home,
 Only a few more shadows,
 And He will come.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because He trusteth in Thee" (Is. xxvi:3). This is a good word to remember in these days. Fear and unrest, distrust and an increasing uncertainty are all about us. If we look to Him, if our mind, our whole heart is stayed upon Him, we shall know His own peace. We shall not be moved. This is a good time for the backslider to return. This is the time for all God's people to draw nearer to the Lord, to walk in a closer fellowship with Him. His promises will be sweeter to us all and He Himself becomes more real to His people. We and all His people are in His hands. We have nothing to fear. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea."
 "The Lord of hosts is with us; the God of Jacob is our refuge."

The long predicted war of the great nations of Europe has come. It is a war for which billions in gold have been hoarded for a quarter of a century. For years the standing armies of all these nations were increased to the breaking point. Dreadnaughts were built by the leading nations. New guns and new explosives invented. Aerial armies were created, skilled to hurl death-dealing bombs into cities and amongst the fighting men. All this is preparation for the most awful war in human history. At the same time, along with these preparations we heard the messages of the false prophets in pulpits and out of pulpits, assuring a deluded world that there is peace and safety. Only here and there a little voice like our has been raised warning against such a false hope and delusive message.

Suddenly it has come. Horrible! Nation against nation, Kingdom against kingdom! Nearly twenty millions are taking to arms to slaughter each other. Germany, Russia

England, France, Servia and Austria becoming like a flash changed into vast army camps to destroy and waste each other. The demons seem to have been let loose under the Field-Marshal, the Commander-in-Chief, Sataa, the murderer from the beginning. The above-named warring nations follow his banner, his leadership. Horrible! Tens of thousands of young men, brothers, sons, young fathers have already been mown down in this dance of death. Alas! before our friends will read this (we write this the middle of August) the figure "ten" may have to be changed into the figure "One hundred"—one hundred thousand human beings murdered by others. Horrible! "Protestant" England—"Protestant" Germany—"Holy" Russia—atheistic France—Catholic countries—all termed "Christian nations"! Now they are uncovered, seen in the grasp and under the direction of the god of this age. The beaten world, Buddhism, Islam, Brahmanism and all the rest stand by and sneer. Horrible! Though we have seen this very thing from God's Word, though we have often pictured it in our oral and written ministry, yet it seems like an awful nightmare.

God knoweth! God seeth! His Word has warned us and we have heeded that warning. And our God knows the future and in mercy will end it to suit His eternal purposes. Let us trust Him and turn in faith to His Word.



On a certain pad calendar for August 2d, The Smash of the day on which the European civilization. flagration started, a quotation from Hare was printed: "The ultimate tendency of civilization is toward barbarism." This may be too strong. But it is true our boasted and boasting civilization is nothing but refined barbarism. There is a thin veneer of morals, but scratch it a little and you find what is underneath. And they have been telling us, these false peace prophets of world-progress, world-betterment and of an advancing kingdom, that these great "Christian nations" are coming closer together; that the world is getting better and that the yea of religion is leavening all things! In

a few days this boasting civilization has suddenly began to totter and the hand on the dial of progress may be turned back at least one hundred years. The barbarisms of the French revolution may now soon be enacted only on a horribly larger scale. Daniel saw the world-empires under the emblem of beasts. Such they are still as they fly at each other to devour.



Who is responsible for this war of nations? The hasty and strange action of Germany precipitated the war.

The spark for the conflagration was furnished by the cold-blooded murder of the Austrian Archduke and his wife. Serbia and Russia are responsible for that. Germany anticipated a universal war and prepared for it. Three years ago General Bernhardi, the German military expert, published his book, "Germany and the Next War." In this book he maintains the right to make war and also the duty to do so. He openly advocates the policy of aggression and invasion, and tells his countrymen that they must fight their way to pre-eminence among the nations and that agitation in favor of peace is poisonous. It seems this program has been adopted by the German Empire. Still the German Emperor has more than once indicated that every throne in Europe would fall and that all the world would soon be republican. The other nations share the responsibility, perhaps some of them in a lesser degree. France since 1870 has had no other watchword but "Revenge." Russia has worked for a great Pan-slavistic Empire. Jealousy on account of commercialism plays also its part.

But may we not forget that behind it all there stands he, who is the murderer from the beginning, Satan. His powers are manifested in this gigantic struggle. His demons are now at work as never before in the present age. They love bloodshed, crimes of passion and of lust. War is licensed wholesale murder. The murderer Satan gets now his fill as never before in the history of the world.

Many of our readers and friends like to know what this horrible war, this rising up of nation against nation, signifies in the light of Prophecy. Some think it must be the rider upon the red horse, who has given to him power, and a great sword to take peace from the earth (Rev. vi:4). Others have said that it looks like the approaching battle of Armageddon. However, these stages have not yet been reached. There are other things to be fulfilled in the prophetic Word before the final crash comes and the Gentile world-powers are swept out of existence by the setting up of the kingdom through the Second Coming of our Lord. We do not yet see the ten kingdoms established upon the territory of the Roman Empire. The domineering little horn of Daniel's Prophecy (chapter vii) must then come upon the scene. The Beast out of the earth, the personal Anti-christ is not here. Nor are the Jews fully restored in unbelief to their land. Prophecy tells us that the combined nations will invade Palestine and besiege Jerusalem. Then the Lord will come and bring deliverance (Zech. xiv:1-5).

We look upon this unspeakable tragedy of the age as the great preliminary and way-preparer to the real end of our age as it is predicted in the Old and New Testaments. All Europe may undergo a change; the entire map may be changed. Thrones will have to tumble and, we believe, the still existing kingdoms, after this awful tempest is passed, with republics may form one great European confederacy. We give this as a possible outcome of what is going on to-day. If such is the case then the final stage of the times of the Gentiles is surely reached and the world may look for the most awful period of tribulation and judgments from above. It is easy to make predictions. Only He who sitteth in the heavens knows what the near future will bring. We know that His eternal purposes will be accomplished through it all and what prophets beheld long, long ago, an earth delivered from the curse, righteousness and peace, as well as glory, covering it all, will, yea, must come.

Falling
Thrones. That the greatest political changes, as indicated above, are bound to come in Europe, seems to be an almost foregone conclusion. The leading papers of our country have given expression to this in able editorials. We quote one of them.

The human mind cannot yet begin to grasp the consequences. One of them, however, seems plainly written in the book of the future. It is that, after this most awful and most wicked of all wars is over, the power of life and death over millions of men, the right to decree the ruin of industry and commerce and finance, with untold human misery stalking through the land like a plague, will be taken away from three men. No safe prediction of actual results of battle can be made. Dynasties may crumble before all is done; empires change their form of government. But whatever happens, Europe—humanity—will not settle back again into a position enabling three Emperors—one of them senile, another subject to melancholia, and the third often showing signs of disturbed mental balance—to give, on their individual choice or whim, the signal for destruction and massacre.



Anticipated. Our readers remember that in our Editorial Notes and in "Current Events" we have more than once pointed out the coming clash of European nations. Some of our paragraphs written months ago are now more than interesting. We quote from the "Current Events" as they appeared in January, nine months ago. Some of our readers may have forgotten that we wrote this.

"The Fears of a Small Country. Belgium is one of the smallest countries in Europe. Situated as it is in case of a universal war it would be very much exposed to the invasion of different armies. Belgium is therefore prepared for the worst.

Belgium's continued activity in adopting certain well-defined measures of national defense and protection keeps alive in every one's mind the alarming idea that armed conflict in Europe is a thing to be expected. The government does not divulge what it believes or fears; it quietly goes ahead with its preparations, leaving the people to speculate as they will.

The Belgium army has been increased to a peace footing absolutely

without precedent; never before has the country had so many men under arms in times of peace, and Antwerp, on the Scheldt, already one of the strongest fortresses of Europe, is rapidly being strengthened, evidently with the idea of making the city as near impregnable as possible. Belgium has a gold reserve of \$48,000,000; this is the national treasure. In order further to insure its safety a large part of this money has been moved from Brussels to Antwerp, the reason given being that the latter city is more secure in case of war. The national archives also have been transferred to the fortified metropolis for the same reason, a precaution which would not ordinarily be taken except at a time of national anxiety. These events, considered in connection with the recent mobilization and seemingly tending to show that the international outlook may not be as clear as is generally supposed, have caused much comment in Belgium.

It is a striking sign of the times, these fears of all the nations of the civilized world. Our Lord announced that at the close of this age there should be "upon the earth distress of nations with perplexity." Both "distress of nations" and "perplexity" are here. During 1914 this distress will become more intense and widespread. No relief can come till He comes who will speak peace to the nations and who maketh wars to cease" (Ps. xlvii:9).

It all has come true as this note of ours anticipated. Poor little Belgium—how she has suffered!

✠

Most important lessons are written for all true believers in these solemn present day events. May we all hear what the Lord has to say unto us. First of all we see in this great European upheaval a vindication of the Word of God concerning the present age. How the Higher Critics have sneered at Bible Prophecy and ridiculed those who have stood up for it! And others, following the modern day spiritualizing method, have denied the literal meaning of what God has said and drifted into an optimism, which has no scriptural foundation. We have heard much about universal peace, the world getting better, civic righteousness and what else. With others we have warned against these delusive expectations and pointed out in our pages and our works of Bible exposition that there can be no peace and no kingdom of peace and righteousness till the Lord

Jesus Christ comes again. What has taken place in a few weeks is enough to silence every voice which has denied God's revelation. What our Lord predicted, what the Prophets declared has come true. Nation is lifting up sword against nation and kingdom against kingdom. What has become of the Hague Peace Palace? Most likely it will be used for a storehouse of ammunition or for a hospital to help save the wounded. We have heard not a word of Mr. Carnegie and his ten millions for peace. Oh the irony! A number of peace delegates, all clergymen, who had gone to attend the big peace conference, were unable to return, being left stranded without money on account of the universal European war! God's Word is true! Prophecy is true! God has by His Spirit predicted the course of this age and its end. These facts stand before us now more prominently than ever before. Let us therefore exalt that Word, cling closer to it, study it more and obey it. All things written therein will surely come to pass.

Another lesson is the nearness of the coming of the Lord for His Saints. This is the greatest of all. As a careful study of the prophetic Scriptures reveals, the true church, which is composed of all who have accepted Christ and are His, will not be on earth during the final seven years, with which this age closes. The Lord will take His Saints away, not by death, but by translation. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. xv:52). Surely the realization of that blessed Hope for which all true believers wait can now not be far away. It must be very near. As we have pointed out what has come upon the world must lead to such changes, which bring the very end of the times of the Gentiles in full view. Therefore let us wait and watch every day, and because our Lord will soon gather His Saints together and we shall see Him as He is, we must be separated more fully unto Himself. Many of our readers will have noticed that the burden of our editorial Notes has been for months past separation unto the Lord, and separation from that which dishonors His Name. We believe we were guided in these brief messages by His Spirit. And now once more we exhort you, beloved, depart from that which is evil. Put

yourself wholly on the Lord's side in these perilous times. Let us be true and fully devoted to Him whom we may soon see face to face.



**Opportunity
and Revival.**

Much is being said in the daily press on the effect which the European crash will have on this country, which is not involved in this dreadful war. Many see good times ahead and boasts are made that Europe's misfortune will turn out to be America's good fortune. It is sad to see not a line anywhere of gratitude to God for the blessings this land enjoys, and the peace which is ours. Nowhere have we seen a call to God's people to humble themselves or an appeal to all people to repent of their sins and turn to God. On the other hand the pleasure-loving crowds continue in their pleasures and the lovers of money are as eager as ever before. The whole European situation is a solemn warning to the United States.

However, we believe that now there is an opportune time to reach thousands of Christians, who are ignorant of prophetic teachings, these great neglected truths of the Bible. If they can be interested in the Bible doctrines on the Second Coming of our Lord and the predicted events connected with His Return, a revival in Bible Study and in salvation of souls will surely come. All who love His appearing, who wait for Him must now stand together and make a strong and continued effort to help those who are in darkness. Let us not delay for the time is short. Begin now. Begin among those with whom you are associated. Speak to your fellowmen, to your friends and neighbors. Scatter the truth. Give them books to read. Somehow we believe that the Lord will graciously visit His people in this great crisis and send an awakening.



**The Call to
Prayer.**

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness.

and honesty. For this is good and acceptable in the sight of God our Saviour" (2 Tim. ii:1-3). This is the time for earnest prayer and especially the time for intercessory prayer. Many thousands of our brethren in the Lord stand upon the battlefields, drawn in by the awful current of the times, many more thousands are in the war zones. Let us pray for them. Let us pray for their wives and little ones. Let us all cry day and night to God that this unspeakable horror may soon be stopped. Let us pray for peace and quietness in our land. For the head of this government. Pray earnestly for blessing upon the ministry of the Word and for the printed messages, that souls may yet be saved and God's people may be aroused and revived.



A certain Presbyterian preacher in North Carolina made recently statements on Blindness. Prophecy which a friend has reported to us. The preacher said:

"A man said to me the other day that Isaiah meant nothing to him. He was an intelligent man, yet it is probable the majority would say the same. These prophets mean nothing to us for two reasons: 1st, we have no time to study the history of their times and the geography of their land; and then, 2nd, we fail to look for the eternal principle that underlies their contemporaneous teaching, for if we think the function of these prophets was to give us the programme of what is going to happen in our day, in Germany, Spain, France, and Mexico, you are entirely mistaken as to their function.

"The truth is that there is very little prediction of events in the prophets. There is some, but this is altogether incidental."

A man who can make such remarks is surely a blind leader of the blind. Think of it! "These Prophets mean nothing to us!" They mean everything to true Christians. In the first place they prophesied concerning the sufferings of Christ and the Glory that should follow. The foundation upon which the Gospel rests are the divinely given predictions of these holy men of God, who spake as they were moved by the Holy Spirit (1 Peter i:10-11; 2 Peter i:21). Furthermore the visions of the Prophets reveal the future. The entire history of Israel from start to finish is given by

them. How God will restore that nation and establish His Kingdom in their midst is predicted in most of the Old Testament prophetic books. Then we find the entire course of the times of the Gentiles, the rise and fall of empires, the ending of the present age, with its judgments revealed in the prophets. And this preacher dares to say "These Prophets mean nothing to us!" And he is not alone in this ignorant, yet pretentious utterance. Hundreds of others babble in the same way. We often wonder how it is that real Christians can listen to such men and not discover their ignorance and their unbelief.



A Word to
All.

As stated before this is a good time to have people see the prophetic truths of the Bible. We feel that many Christians will have their eyes opened and will be willing to read and study things to come. We must help them as much as we can. Systems like Russellism (International Bible Study Association) are going to flood everything with their literature, which contains a measure of prophetic teachings but has mixed with it the most soul-destroying errors.

We wish all our readers would send us the names of such Christians, who are willing to look into these things. We will gladly send to each one a free copy of this current issue of "Our Hope."

At the close of this number our friends will find a large list of book and Bible offers at very low prices. Many of them are actually at cost, when we figure in the postage or express charges. Now here is your opportunity to procure books and pamphlets at the very lowest prices. Put them out among your friends. If your town library has not some of the larger volumes, then make them a present of it. We have seen some very encouraging results from books we put in libraries and reading rooms. This list will be published in November and December issues. Do not wait till later, but do it now. We also wish to say that if any of our readers wish to circulate any of our pamphlets in larger quantities to write to us for a special price. And if some other combinations are wanted, let us know and we will do the best we can.



Daniel.

Another edition of this interesting book has been published. It is of great importance now as a guide to the things which must now shortly come to pass. The tenth thousand has been reached. Hundreds have expressed their gratitude for the help received. It will help under God any earnest seeker after light concerning the future.

Some may want to circulate this volume (238 pages, well bound) in larger quantities. The single copy is 50 cents, postpaid. We are ready to send 12 copies of the book to one address for \$4.50. This is less than 40 cents a copy.



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Pamphlets.

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"The Devil in Cap and Gown," by Dr. Ottman. Every Christian should read this exposition of the evil teaching of a Princeton Professor. After you have read it pass it on to others. It will open the eyes of many.



Unfolding of the Ages. "Unfolding of the Ages" is an exposition of Revelation in a popular style. The volume has over 500 pages. It is well gotten up in every way. A number of persons have written us after they received it and they all speak very highly of it. One who has read Seiss, Lincoln and other expositions, writes: "This is the best of all." Look over the special offers and see where you can obtain the volume with other books at a very low price. The volume sells at \$2.00.



God willing, the Editor will open the fall and Boston Meetings, winter monthly meetings for Boston and vicinity on Thursday, October 1. He expects to speak at the Park Street Church, on Park and Tremont Streets, 2:30 and 7:30 P.M. on that day. We hope all our friends in Boston and near-by towns will turn out in good numbers and that our Lord will give us a time of blessing.



Just Published. A nest leaflet on the Present War and Its Meaning for God's People. By F. C. Jennings. Convenient to slip into letters. Price 25 cents per dozen and \$1 per 100 copies, postpaid.

The Olivet Discourse.

The Third Parable.

Matthew xv.

(Continued).

And now we come to the third parable. This parable concludes the second part of the Olivet Discourse. "For it is as if a man going away out of a country called his bondsmen and delivered to them his substance. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately went away out of the country. And he that had received the five talents went and trafficked with them, and made five other talents. In like manner also he that had received the two, he also gained two others. But he that had received the one went and dug in the earth and hid the money of his lord. After a long time the lord of those bondmen comes and reckons with them. And he that had received the five talents came to him and brought five other talents, saying, My lord, thou deliveredst me five talents; behold I have gained five other talents besides them. His lord said to him, Well, good and faithful bondman; thou wast faithful over a few things, I will set thee over many things; enter into the joy of thy lord. And he also that had received the two talents came to him and said, My lord, thou deliveredst me two talents; behold I have gained two other talents besides them. His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent coming to him said, My lord, I know thee that thou art a hard man, reaping where thou hast not sowed, and gathering from where thou hadst not scattered, and being afraid I went away and hid thy talent in the earth; behold thou hast that which is thine.

And his lord answering said to him, Wicked and slothful

bondman, thou knewest that I should reap where I had not sowed, and gathered from where I had not scattered; thou oughtest then to have put my money to the money changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents; for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall he taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth" (verses 14-30).

This parable is not identical with the one which is recorded in the Gospel of Luke (chapter xix:12-27). The one in Luke, the parable of the ten pounds, was uttered before the last visit to Jerusalem; the one here in Matthew when His visit was almost ended. The parable in Luke has more to do with the rewards in the Kingdom and has its special application into which we do not enter here. The parable here, following that of the ten virgins, shows us the same period of time, when the Lord is not present. We see in it again the responsibility which man has in possession of the gifts which the absent Lord has bestowed and how the gifts may either be used or not used and that when He comes again the good and faithful servant will have an abundant entrance into the joy of his Lord, while the unprofitable servant is cast out.

The difficulty in this parable seems to have always been the servant who received the one talent. The teaching which is often, or rather generally given from his case, is one which is positively unscriptural. It is taught that he, as a believer and servant of Christ, did not make use of his talent, and that all Christian believers who act in the same way must share his fate. Upon this conception believers are exhorted to faithfulness, to be diligent and use that which the Lord has given to them, in case they do not, they will surely be cast out into the outer darkness where there is weeping and gnashing of teeth. According to this teaching final salvation depends not upon the work of the Lord Jesus Christ upon the cross, but upon the faithfulness of the believer and upon the use of what he has received. How this thought can be

enlarged is easily seen. Some say, indeed, that every human being has some talent, even if it is a very small one, some light, something good, and if it is used, improved, that little good developed, it will result in salvation. That all such teaching is wicked and strikes at the very fundamentals of the blessed Gospel is seen at the first glance. How can we reconcile the teaching of the Gospel of Grace with the case of the unprofitable servant in this parable? There is no need of attempting to reconcile it, for the one who had received the one talent and who hid it does not represent a true believer at all. To verify this we only need to hear what he has to say, what excuse he gives for having put away the talent. His words discover his true condition. He was far from being a true servant with a heart full of confidence and love. He is the very opposite. He did not trust the Lord at all, and with his words he accuses the Lord of being a hard master. Surely a true believer could never say such words about his gracious lord. That he did not use the talent at all and then upon his idleness accuses the lord unjustly is proof enough that the man represents a mere professing servant. *What the Lord had put at his disposal he had refused by not using it.*

The whole parable, aside from the case of the unprofitable servant, is not difficult to understand. We must, however, be careful to avoid the thought that the talents, the five talents and the two talents, are things like earthly possessions, mental faculties, such as a good memory, a keen, logical mind, or a robust body. That all these are blessings and gifts of God none would doubt. The talents are His goods and delivered into the hands of the servants when He went away. However, natural endowments are considered in the distribution of the gifts. To each is given "according to his particular ability." His own divine wisdom manifests itself in the bestowal of these talents. There is no true servant of Christ who is left without a gift. The absent Lord has given to each according to their ability.

Another great principle which this parable teaches is that the gift can be enlarged and increased. The two trafficked with the talents and doubled them. Exercise of any gift,

no matter how small it is, will increase that gift and there will be gain, which of necessity is gain first of all for the Lord himself. It will be for him, as these servants laid before him what they had received and what they had gained.

However, the distinction between the parable of the prudent servant and the evil servant at the close of chapter xxiv must also be maintained. The sphere of the prudent servant was narrower. He had to give meat in season to the household. The talents here are to be used in a wider sphere. Just as the merchant who trafficks and wishes to gain goes outside, the servant of Christ is to use that the Lord has given to him according to his natural ability, and as he uses it, whether it is the preaching of the Gospel or labor among God's people, it will increase.

And then the coming of the Lord and how He dealt with the good and faithful servants brings out another principle. Each receives a reward. To each the Lord saith, "Well, good and faithful bondman, thou wast faithful over few things, I will set thee over many things; enter thou into the joy of thy lord." He does not speak a higher and better word of approval to the one who had the five talents and brought him five other talents. Both hear the same word of approval. It is therefore not the question of how much we have received of the Lord, but how we use that which He has given to us. Faithful service, even in the smallest matter, though there be but one talent, will bring approval.

To fully understand "the setting over many things" and what it is "to enter into the joy of the Lord" we shall have to wait until we stand in His own glorious presence and see Him face to face.

May this parable, like the preceding ones, urge us on as true believers to be faithful to the Lord. Soon He will come. Soon we shall appear before His judgment seat to give an account. May we all use what He has given and use it with confidence in Him and with Love for Him.

(To be Cautiqued).

The Prophet Ezekiel.

(Continued)

The Two Judgment Messages.

Chapter vi-vii.

Two judgment messages follow. Each message is a direct communication from Jehovah to the Prophet. "And the Word of the Lord came unto me." Both messages end in the same way: "And they shall know that I am the Lord." In the first message the judgment of the whole land is announced. The second message announces the completeness of the judgment. The predicted end is described with its accompanying perplexities and sufferings.

I. The Coming Judgment against the mountains and the land.

And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophecy against them, And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places; And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you; and ye shall know that I am the Lord. (Chapter vi:1-7).

The denunciation of the mountains of Israel stands in the first place. Jerusalem was mostly in view in the preceding chapters, but now the Lord announces that the whole land is to become desolate through His wrath. The mountains of Israel's land were used as places for idolatry; they are called "the high places." Images and shrines were erected upon these heights where the vile and idolatrous worship of heathen gods were practiced. These images were

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idols dedicated to sun-worship. That Israel would become idolatrous had been revealed to Moses, who also announced the judgment which should ultimately fall upon Israel for their idolatry. "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished. And I will scatter you among the nations and will draw out a sword after you and your land shall be desolate, and your cities waste" (Lev. xvi:30-33). This remarkable prophetic statement was made to Moses, who wrote it hundreds of years before. And now the time for its fulfillment had at last come. God in His patience had delayed the judgment, but when the time had come He remembered all that Moses heard from His lips and executed His own Word. A careful comparison of the passage in Leviticus with verses 3-6 of this chapter shows the literal fulfillment.

Yet will I leave a remnant that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations, and they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. Thus saith the Lord God: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon them. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out my hand upon them, and make the land desolate; yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord (verses 8-14).

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The Lord promised that in mercy He would leave a remnant. That remnant would acknowledge the evil they had done. "They shall loathe themselves for the evils which they have committed in all their abominations." This is the result of Jehovah's action towards themselves. The words "because I am broken with their whorish heart" are literally translated "when I shall have broken their whorish heart which has departed from me." No judgment which came upon God's peculiar people ever made a complete end of the nation. A remnant always remained and turned to the Lord. During the greatest and longest judgment which has ever befallen the people Israel, their world-wide dispersion in the present age, there is also a remnant amongst them (Romans xi:5). And when Jehovah resumes His dealings with them during the last seven years of the Tribes of the Gentiles, the time of their greatest trouble, a remnant will turn to Him and be converted. That remnant will be carried through the mighty judgments of the end time and receive the blessings and the glory of the promised kingdom.

Ezekiel was also commanded to smite with his hand and to stamp with his foot. Clapping the hands and stamping with the feet may denote exultation (Chapter xxv:6). But here it is more an outward expression of the vehemence of the judgment. In chapter xxi:7 we read of the Lord smiting His hands. "I will also smite mine hands together, and I will cause my fury to rest, I the Lord have said it." A repetition of the impending judgments forms the conclusion of this first message.

II. The second Judgment message. The end is at hand. The complete Judgment.

The seventh chapter which contains the second judgment message, closes the first prophecy of Ezekiel. All the different elements and phases of judgment which had just been foretold by the Prophet are now gathered up in this final great utterance. As the chapter is written in a certain rhythm and contains in the authorized version many incorrect renderings, we give a corrected metrical translation.

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"And the Word of Jehovah came unto me, saying, And thou Soo of Man, thus saith Jehovah unto the land of Israell.

An end cometh! The end
Upon the four corners of the land.
Now cometh the end upon thee
And I will send mine anger upon thee,
And I will judge thee according to thy ways;
And I will bring upon thee all thine abominations.
And mine eyes shall not spare thee,
Neither will I have pity;
Because I will bring thy ways upon thee
And thine abominations shall be in the midst of thee;
And ye shall know that I am Jehovah.

Thus saith the Lord Jehovah!
An evil—an only evil!—behold it cometh.*
An end is come—the end is come!
It awaketh against thee. Behold it cometh!
O inhabitant of the land, thy doom is come unto thee
The set time is come, the day is near,
The day of tumult.
And not the joyous shouting upon the mountains;
Now will I soon pour out my fury upon thee
And accomplish mine anger against thee.
I will judge thee according to thy ways,
And will bring upon thee all thine abominations.
Mine eye shall not spare, neither will I have pity.
According to thy ways will I render unto thee,
And thine abominations shall be in the midst of thee,
And ye shall know that I am Jehovah, who smiteth.

Chapter viii:1-9.

This is the first section of this great and solemn portion of Ezekiel's prophecy. The end is announced to come upon the entire land. The set time for judgment had come, it could no longer be averted. How merciful had been Jehovah's dealing with His beloved people. "But He, being full of compassion, forgave their iniquity, and destroyed them not; yea many a time turned He His anger away, and did not stir up all His wrath" (Ps. lxxviii:38). But now the measure of their wickedness had come. The day of reckoning was at hand. Divine fury was to sweep now over the entire land. His eyes would no longer spare nor would He pity them any longer.

*Another rendering is: "Calamity after calamity!"

OUR HOPE

There is another day coming in which the Lord will deal in fearful judgments with this earth. Now is the day of salvation in which God speaks in love through His Son. When wickedness and apostasy has reached its climax, the day of salvation will end and "the day of vengeance of our God" will begin. Then He will speak in His wrath and vex them in His sore displeasure (Ps. ii:5.) Then will they say to the mountains and rocks "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" (Rev. vi:16-17). God's judgments for the future are as sure as were His judgments in the past. There is a set time, the day of the Lord, when He, to whom the Father has given all judgments, will tread "the winepress of the fierceness of the wrath of God, the Almighty" (Rev. xix:15).

They shall cast their silver in the streets,
 And their gold shall be as an unclean thing;
 Their silver and their gold shall not be able to deliver them
 In the day of Jehovah's wrath;
 They cannot satisfy their souls, neither fill their bowls,
 Because it was the stumbling block of their iniquity.
 And the beauty of their ornaments, they turned it to pride,
 And the images of their abominations, their detestable things made they
 of it.
 And I shall give it to the hands of strangers for a prey,
 And to the wicked of the earth for a spoil; and they shall profane it.
 For I will turn my face from them,
 And they shall defile my secret place,
 And robbers shall enter into it and profane it.
 Form a chain,
 For the land is full of bloody crimes,
 And the city full of violence.
 Therefore will I bring the worst of the nations,
 And they shall possess their houses;
 And I will make the pride of the mighty to cease,
 And their sanctuaries shall be defiled.
 Destruction cometh!
 They shall seek peace, but there shall be none.
 Calamity after calamity shall appear;
 And rumour shall be upon rumour;
 Then shall they seek a vision from a prophet;
 But the law shall perish from the priest,
 And counsel from the elders.

The king shall mourn, and the prince shall be clothed with dismay,
 And the hands of the people of the land shall tremble:
 I will do unto them according to their way,
 When I shall judge them according to their deserts;
 And they shall know that I am the Lord. (Verses 19-27.)

What a solemn description of the doom which was now to fall upon Jerusalem, the land and its inhabitants! The buyer and the seller as well as all the multitude were to be affected by it. The decree of judgment which had gone forth could not be revoked. The blowing of the trumpet, which is mentioned has generally been misunderstood by expositors. It is said to picture "the collapse of Judah's military preparations in the hour of danger, that when the siege of Jerusalem came, none responded." The blowing of the trumpets among Israel had a special significance. It carried with it the assurance that Jehovah heard and would be ready to fight for His people against their enemies. But as they knew their iniquities had separated them from God, His face being against them, none did go to the battle, for His wrath rested upon them all. Sword, pestilence and famine would devour them all and the few fugitives would be upon the mountains mourning over their iniquities. The rod mentioned which hath blossomed means Nebuchadnezzar, who executed this great judgment upon Jerusalem. The climax of the judgment prophecy is reached in the third part of the chapter.

Behold the Day! Behold it cometh!
 Thy doom advanceth:
 The rod hath blossomed, pride hath budded.
 Violence has risen up into a rod of wickedness;
 None of them shall remain; yea none of their multitude,
 Nor their wealth; neither shall there be eminency among them.
 The time is come, the day draweth near;
 Let not the buyer rejoice, nor the seller mourn,
 For wrath is upon all the multitude thereof.
 For the seller shall not return to that which is sold,
 Even though he were yet amongst the living.
 In the vision touching the whole multitude thereof,
 It shall not be revoked;
 And none shall through his iniquity assure his life.
 They have blown the trumpet and made all ready;
 But none goeth to the battle;

OUR HOPE

For my wrath is upon all the multitude thereof.
 The sword is without; the pestilence and the famine within;
 He that is in the field shall die by the sword;
 And he that is in the city, famine and pestilence shall devour him.
 But they that escape of them shall escape,
 And be as the mountains like moaning doves,
 All of them mourning, every one for his iniquity.
 All hands shall be feeble, and every knee shall fail like water.
 They shall gird themselves with sackcloth,
 And horror shall cover them;
 Shame shall be upon all faces, baldness upon all heads.

(Verses 10-18.)

Here we learn first of all that the stumbling block of their iniquity (verse 19) was the silver and gold. Prophets like Isaiah, Amos and others bear witness to the fact that Jerusalem and the land enjoyed great prosperity and indulged in extravagant living, before the judgment overtook the nation. Said Isaiah, "their land also is full of silver and gold, neither is there an end of their treasures" (Isa. ii:7). In the third chapter of Isaiah the luxurious dress of the daughters of Zion is vividly described, while Amos also gives the scenes of their riotous, wanton living and emphasizes the oppression of the poor. Riches had increased and the prosperous conditions of the land produced vanity; they forgot Jehovah and worshipped the idols of the Gentiles. And now as the day of wrath breaks, their eyes would be opened and they were to find out the absolute worthlessness of their silver and gold. They would cast it into the streets, for it was unable to deliver them. Zephaniah in his great vision of the national calamity which was to fall upon the people gives a similar testimony. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land" (Zeph. i:18).

The Holy Spirit bears witness in the New Testament that similar conditions will exist in Christendom during the end of the present age. "Men shall be lovers of their own-selves, lovers of money (covetous) and lovers of pleasure more than lovers of God" (2 Tim. iii:1-5). The conditions of worldliness, apostasy, prosperity and luxurious living

which prevailed in Jerusalem before the hand of God stripped the people and the land, characterize our times. This will go on and will culminate, after the Lord has taken His true church into glory, in worst conditions. In view of the visible coming of the Lord to deal with the earth in judgment the Spirit of God through James addresses especially the rich men. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days" (James v:1-3).

The message of Ezekiel also announced that the Gentiles, the strangers, were to come and defile the temple. The chain mentioned refers to their condition as captives. Destruction was to come. There should be no peace; calamity was to follow calamity; according to what they had done a righteous God would deal with them. And thus it came to pass when Jerusalem fell and the people were taken away as captives.

(To be continued, God willing.)

Requests for Prayer.

Pray for the salvation of two young men in Texas.

Pray for the recovery of my husband who was suddenly stricken by paralysis.

Pray for the work of the Gospel in Central and South America, as well as in Mexico.

Remember in prayer a circle of friends of an earnest young Christian that they all might be saved.

Pray for a young lady, who, after various serious trials and after sickness, is despondent, that she may be delivered.

Prayer is asked for a brother who is in danger of losing what is his through the wickedness of others.

Remember daily the Saints of God who are suffering in Europe in connection with the war.

Please pray for my husband and two brothers. They have never made a public confession of Christ.

Pray for a revival in Belleville, Ill.

Judgment Coming Upon Scoffers.

“And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou baldhead. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria” (2 Kings ii:23-25).

Men will not believe God. They despise His goodness, refuse His grace, and scoff at His declarations of the future. Like Pharaoh, they say, “Who is the Lord, that I should obey his voice?” Or, if they acknowledge God at all, it is that He is a hard Master, reaping where He has not sown, and demanding from us more than we can possibly render. Such, therefore, dread the future, tremble at the realities of death and judgment, and have no rest for their souls..

Ever since sin came into the world, man’s way has been to despise God. An Old Testament prophet’s testimony was, “Behold, ye despisers, and wonder; and perish; for I will work a work in your days, which ye will not believe, though it be told you.” This, too, was quoted by an apostle in his preaching of the Gospel, nearly seven hundred years afterward. Men in early times so despised God, that they made gods with their own hands, and worshipped them. Afterwards they despised Moses’ law, and despised the testimony of prophets. The Lord Jesus was despised of men. The Gospel, too, was so despised, that on one occasion an apostle exclaimed, “Behold, ye despisers, and wonder, and perish.” And now, in reference to the statements of Scripture as to the coming of the Lord Jesus from heaven, we are told, “There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. iii:3, 4). The truth is, that man’s unbelief rejects God’s word whatever it may say; while faith receives

it, and rests upon it, because it is the word of Him who cannot lie.

One truth which stands most intimately in connection with the doctrine of the Lord's coming, and very precious to the believer's heart, is the change and translation of those that are Christ's at His coming. Nothing is more clearly revealed. The change in a moment, in the twinkling of an eye, will at once cause mortal bodies to become immortal, and corruptible to put on incorruption; and not only so, but the dead in Christ having been raised incorruptible, and the living who are Christ's changed, they will then be together caught up to meet the Lord in the air, and so be forever with the Lord.

Wondrous translation! Let the reader ponder 1 Thessalonians iv:16, 17. Nothing can be more plainly stated. The language is simple and precise. No doubt can remain on any fair mind, who is subject to the authority of Scripture, as to its meaning. There is no trace of judgment in the scene. Not one unbeliever is there. It is Christ descending from heaven, and His saints caught up to meet Him in the air. It is not yet Christ revealed from heaven in flaming fire, or standing on the Mount of Olives, as He surely will when He comes out of heaven **with** us, for then there will be no translation. Then every eye shall see Him coming to judge the world in righteousness. Then He will judge first the living, and, after a thousand years' reign, the wicked dead at the great white throne. When Christ comes **for** us who are His, He will descend from heaven, and we shall be caught up to meet Him in the air, and so be for ever with the Lord. This is our blessed and purifying hope. God says so in His word. He has revealed it for our comfort; and the Spirit teaches this, for "The Spirit and the bride say, Come!"

¶ It is this translation of the saints at our Lord's coming which so many will not believe. They say it cannot be, because the rising of millions of saints all in a moment from earth to heaven is opposed to scientific principles. They loudly exclaim that it is contrary to the laws of gravitation, and cannot be reconciled with the best established prin-

ciples of philosophy. But such persons forget that God is Almighty! that He can do everything, that Christ Himself, a risen Man, went up to heaven; that His disciples saw Him go up higher and higher, until a cloud received Him out of their sight. They forget also that Stephen saw Him after this standing at the right hand of God; and that Saul was struck down to the earth, and was blind for three days, by a sight of the glorified Jesus in the heavens.

Again, men reason instead of believing God, and say, It is not likely that Christ is coming again, and His people translated, because there is no sign of such an event—nothing to indicate such a serious movement, because things continue as they were. Civilization steadily increases, the spread of knowledge is immense, the gospel taken to every quarter of the globe, wisdom in the management of affairs rapidly progresses. They **see** nothing to mark such a solemn event, and therefore will not **believe**. They know not that no sign will be given, no particular alteration in circumstances expected, but that the world will go on with its pursuits of business and pleasure, until the Lord comes. So those who reason from appearances, instead of hearkening to the Word of God, only go astray; and this deluding doctrine, with its despising and scoffing ways, we may expect to continue. “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.” How appalling is the despiser’s doom! The truth is that it shall be so, for God hath said it, and who can stay His hand, or say unto Him, What doest thou? “The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.”

But Enoch was translated. What can men say about that? He was a man of like passions with ourselves. He believed God. He walked with God. He had sons and daughters, and feared and honored God; and he had this testimony, That he pleased God. He knew that men were unbelieving and ungodly, and would be so; and prophesied that the Lord would come and cut them off in judgment, as He certainly will. In due time God took him bodily up

to heaven. But what did men think of this? They despised the idea of his having been translated, and went hither and thither to look for him, but, of course, they found him not. We are told **he was not found**. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. xi:5). Thus we see that the scoffers and despisers in Enoch's day would not believe that "God had translated him." But, after patience and long-suffering, God's judgment overtook them. "The flood came, and took them all away."

Elijah also was translated. What do the would-be wise philosophers of the nineteenth century say to that? Elijah knew that he would be taken. Fifty sons of the prophets saw him cross the Jordan on dry ground, and Elisha with him. After this, "a chariot of fire, and horses of fire, parted them both asunder; and Elijah went up by a whirlwind into heaven," and Elisha saw him go up. And what then? Men would not believe that he had been translated; and fifty strong men went over the country for three days, to see if they could find him. They said, "Lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." Such was their unbelief. They did not believe that God had really translated him. "They sent therefore fifty men; and they sought three days, **but found him not**" (Vers. 16, 17).

Nor was this all. When Elisha, the man of God, came to Bethel, the same despising spirit seems to have been widespread there. At Bethel, which name means house of God, it might scarcely have been expected. But so it was. And it is even now among professors of Christianity that there are found those who scoff at the doctrine of the Lord's personal coming, and the translation of the saints to meet Him in the air. It has been held up by some as ridiculous. Parents have indulged in despising these precious truths of Scripture, and young children have caught the error; for it is easy to teach a little child to scoff at the truth of God, but it needs the Holy Ghost to teach aright that which is divine. We read that as this aged man of God "was

going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head" (Ver. 23). Go up where? Go up where it is said Elijah is gone. Thus they "mocked." Thus the glorious truth of translation to heaven was despised. But the end here, too, was terrible judgment, for when the man of God cursed them in Jehovah's name, "there came forth two she bears out of the wood, and tare forty and two children of them" (Ver. 24).

And so now. Are there not scoffers, saying, Where is the promise of His coming? Are there not those who mock and despise the Christian's hope of being translated—caught up to meet the Lord in the air? May such take warning ere it be too late! **Now** repentance and remission of sins are preached in the Saviour's name; **now** He receives, pardons and blesses for ever the greatest sinners that come to Him to save them! Still He says, "Him that cometh to me, I will in nowise cast out." But, oh, unsaved reader, beware lest the Lord Jesus come before you have really believed in Him to the saving of your soul, when you will be for ever shut out, instead of being shut in for ever with Jesus and His blood-washed saints. Oh, trifling, reasoning, unbelieving reader, beware! "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee!" Again, we say, Beware, lest that come upon you which is spoken of in the prophets, "Behold, ye despisers, and wonder, and perish!"—*Selected.*

Southwestern Missionary Conference.

This Conference was held for the first time on the new grounds at Cliffs, Ariz. Some sixty-two acres have been granted by the Government for the use of the Conference. The spot is delightful at the foot of Elden Mountain, over 7,000 feet above sea level. Many missionaries attended. More Indians than ever before came to the services. Lagunas, Pimas, Papagos, Navajos and Hopis were represented. Some of their testimonies were inspiring. Great blessing rested upon the ministry of the Word. The teachers were Mr. H. Ironside of California and the Editor of "Our Hope." The missionaries were greatly encouraged.

Your Father Knoweth.

“Your Father knoweth what things ye have need of, before ye ask him” (Matt. vi:8). “The Sermon on the Mount,” as it is generally termed, occupies chapters v, vi and vii of Matthew. It is a sermon addressed to disciples (v:1, 2) about the kingdom, not the Church. The first mention of the latter is in chapter xvi. We have here a beautiful delineation of kingdom-character. Herein are unfolded the moral features of the subjects of the heavenly and earthly departments of the coming kingdom—traits of character witnessed in perfection in Christ, Israel’s rejected Monarch. The King would have His subjects reflect Him in moral likeness. There are some statements in the sermon which cannot apply at the present time. But every moral truth has an abiding application. Whatever flows from the nature of God as light and love ever remains.

“Your Father knoweth” is a precious and consolatory truth; a statement full of strength to the weak, of comfort to the afflicted, and of priceless value to the poor of the flock. “Your Father knoweth” is faith’s resource at all times and under all circumstances. It is a cure for all anxiety. Is it not balm for the wounded heart? Is it not God’s great calm for the troubled soul? “Your Father knoweth.” He knows your need—your every need. His *love* is boundless, measureless, and oh, so infinitely tender. His *power* is omnipotent, irresistible in its might and in its exercise on your behalf. His *grace* covers the whole journey from the start to the goal, from the Cross to the glory, and provides all seasonable help by the way (Heb. iv:16). His *care* over you is unceasing. Each believer is a subject of His personal care and attention, while His Angels are sent out from His presence to minister to you. His *omniscience* searches the whole earth; nothing too trivial, nothing too great escapes His all-seeing eye, and this to show Himself strong on your behalf (2 Chron. xvi:9). His *fore-knowledge* of each member of the blood-purchased flock in which account is taken beforehand of birth, of person, of character, of training, of endowment, of position, and of every detail in life, is a truth which lifts us out of our littleness and sets us down in God’s own presence in eternity—objects of His thoughts and counsels. Every attribute in God, singly and combined, works for your blessing. God is for you. He is on your behalf.

He *knows* your need of food and clothing. He *knows* your poverty. He *knows* about the sickness in the family. He *knows* your daily struggle. He *knows* all about these difficult times and increasing business trials. He *knows* every misunderstanding. He *knows* how cruelly you have been wronged. He *knows* how improper motives are attributed to you. He *knows* you through and through. All your

circumstances are minutely and absolutely known to Him. What a God He is. He made worlds, gave His Son to die, and numbers the hairs of your head. He bottles your tears, records your words, and hears the faintest sigh. "Your Father knoweth what things ye have need of." Is that not enough? Is His knowledge of our need not better than ours? Do you repose on His knowledge of what is needed? "Your Father knoweth what things ye have need of, before ye ask Him." Before ever the heart utters itself in groan or prayer, He knows. You do not surprise Him by the recital of grief or need. He knew it all and perfectly before ever you entered His presence with your burdened heart.

Cast *all* your care upon Him. Do you think He will take the heavy trials and leave you to bear the light ones? No, He asks all your care, the small and great. The weight of the universe and the weight of a feather are the same to Him. There is nothing relatively great or small to God. Cast upon Him, therefore, all your care. Lean your weakness upon Him. He loves to be *wholly* trusted. He is the Mighty One. Cannot you trust Him for each separate trial and cause of anxiety as it arises? Put your confidence in God direct. Put *Him* between you and the dreaded trial. Ask Him to sustain you, to guide you, to feed you, to clothe you, to house you. This is not a bit of sentiment but Christian reality, which the writer and many others have proved. See that the face of God is ever shining in upon your soul. Let there be no reserve between you and Him. There is no difficulty which His gracious hand and help cannot meet. No known or unknown need or poverty can make demands which would impoverish His resources. His grace is inexhaustible. God is great and a generous giver, and He loves to be regarded as such. Come to Him in great need and strong faith, and make large demands. You will honor Him in so doing.

Come to Him. He is your Father. A father's love and caress; a father's wisdom in giving or withholding; a father's tender care; all this and more are for you—to be practically proved. Come into His presence boldly, whether for worship (Heb. x:19), or help by the way (iv:16). Fear not, spread before Him your circumstances. Do it simply, do it earnestly, do it believingly, and do it weepingly if needs be. Keep nothing back. Tell Him *all*. Then in quiet confidence look up for the answer, which may not come in the way nor from the quarter expected, but come it will. Your need is *real*, His *knowledge* is perfect. "Rest in the LORD, and wait patiently for him."

O, Love, that will not let me go,
I rest my weary soul in Thee.

—W. SCOTT.

Revelation.

Chapter XIX.

After these things I heard a loud voice of a great multitude in heaven saying, Hallelujah! The salvation, and glory, and power of our God; for true and righteous are his judgments; for he hath judged the great harlot who corrupted the earth by her fornication; and hath avenged the blood of his bondmen at her hand. And a second time they said, Hallelujah.

The opening words, *after these things*, again disjoin what follows, in some change of aspect at least, from what immediately precedes. Earth is no longer before the seer, heaven once more is, as it were, open to him. The *city* Babylon disappears, the *woman* Babylon reappears, or rather it is her destruction that now causes this burst of joy.

It is refreshing indeed for us, who as yet live in what is so near akin to Babylon in the confusion of a thousand contradictory voices, to note the unanimity of this great multitude. Here the Spirit of Christ beseeches us—and, alas, even though we may be very few gathered together, beseeches us too often in vain—to be “of one mind.”

There it is a vast multitude, but vast as it is, there is no discord, “all the mind in heaven is one”; and that mind is expressed in a word that we have not heard at all since that other joyful chorus with which the Psalms closed, HALLELUJAH! Nor is this return to the language of God’s earthly people without significance we may be sure, whether we can discern that significance or not.

It is the righteousness of the divine government of the earth that inspires the praise, and all *heaven* is in perfect sympathy with God’s Throne, hence the expression of the praise is in the tongue adapted to such sympathy. Earth is still silent, and does not share this joy as yet; it has three and a half years of sorrows to pass through; but then earth shall catch the note, and her hills and dales that, as I write, are echoing and re-echoing to the roar of

cannon and all the horrid sounds of war, shall echo and re-echo that same shout of joy: "Hallelujah!"

What a solace it is to remember that the tear, the sigh, the groan do not end God's ways with men. These are not normal nor eternal. How chequered are the experiences of those psalms in which all the experiences of man's poor heart are expressed. Many a tear stains their pages, many a sigh is heard amid their singing, the music is often in a very minor key; but at the last all sighing and tears are gone, and repeated Hallelujahs ring through all, and witness that it is Jah who has wiped the tears away. So surcharged is the poor limited heart of man that it must have the help of all creation to swell the volume of its joyful praise; till it ends with "Let all that have breath praise the Lord"; wherever there is a *breath*, let it be used in praising the Lord. Hallelujah!

Ah, beloved reader, let us gather a little of that which is "sweeter than honey or the honey-comb." Chequered may our days have been. Like Bunyan's pilgrim, we too have trodden our pilgrim path, "sometimes singingly, sometimes sighingly." At times the candle of the Lord shone brightly on our head; at times so heavy were the clouds that we began to question if we had ever really seen the light at all, and if we had not deceived ourselves and others. Then, anon, the sun broke through the clouds again, and we were ashamed of our unbelief. A veritable Book of Psalms has our life been. So too shall the end correspond; for its last note—nay, not its last, but its never-ending note shall be "Hallelujah!"

But in our text the dwellers in heaven now respond to the command "Rejoice over her!" The same cause exactly—the judgment of the harlot-church—gives sorrow to the earth, and joy to heaven; does not that tell how far apart they are? In these things of God, distances are not physical, but moral; measurements are not material, but spiritual; profound moral significances lie in the directions of "upward" and "downward." Heaven is not necessarily beyond the furthest star; nor hell in the literal center of the earth.

Nor are such meanings altogether strange even to us.

We speak of dwellers in the same house, bound together by the closest relationships, as yet being *far apart* in all the stronger bonds of heart and spirit, that may unite them with others with whom there are no correspondingly close ties.

But there is one unique company that is now seen and heard for the last time—at least in that form and character:

And the twenty-four elders, and the four living creatures, fell down and worshipped God who sits on the throne saying, Amen, Hallelujah!

Note the complete identification in action between these elders—the redeemed from among men who have no place on earth—and the four-fold energy of the divine Life in government. The redeemed are in absolute harmony with God's ways, whether in blessing or in judgment, and here it is distinctly *judgment*. *We* ever look upon judgment as that in which we can take no joy. We may regard its execution with the solemn and sad assurance that it is inevitable; a stern, and unhappy necessity. But here, in heaven, it causes one of the most rapturous outbursts of praise found in the book; thus we see why it is expressed in Hebrew. It is in direct connection with the government of a revolted earth; and the language adapted for praise in this connection is that of the Jew.

Yet has it a practical word for us. It really evidences the confidence of the true-born child of God. Easy enough it is for any, be he true-born or not, to be happy when the sun shines, and God's blessing is manifested on all. But when everything "goes wrong"—when the storm-clouds are bursting and widespread devastation threatens, *then* to hold to the confidence that all things are still under His control—*then* to remember in faith His Word, "All power is given unto me in heaven and in earth." When judgment is being executed and terrors are abroad, *then* the life of God shows itself—*then* wisdom is justified of her children—*then* in *heaven* there is Hallelujah; in *earth* "I will arise at midnight, and give thanks *because of thy righteous judgments*" (Psalm cxix:62).

And a voice came forth from the throne saying, Praise our

God all ye his bondmen, and ye that fear him small and great. And I heard the voice of a great multitude, and as the voice of many waters, and as a voice of strong thunders, saying Hallelujah, for the Lord our God the Almighty hath assumed the kingdom. Let us rejoice and exult and give glory to him, for the marriage of the Lamb hath come and his wife hath made herself ready.

Wide indeed is here, in picture and figure, as shall soon be in fact, the joy when God once again gathers up the reins of government that had apparently, but only apparently, been let drop from His own Hands, as Moses' rod that symbolized it.

As out of Moses' hand the rod of government at once took a *serpent* form, so out of the hand of God's King, Christ, earth's government has long taken the same serpent form; and its chequered providences, its disasters, accidents, catastrophes must be considered as but too harmoniously expressing that form; as, in the political sphere, must the wars and resulting torrents of bloodshed that have disfigured, still are disfiguring, it. Let men change the form of its government from the most autocratic absolutism of monarchy to the most unlimited democracy, and back again to absolutism, with every possible variation between, or such offshoots as socialism; yet it remains fundamentally unchanged, it is *serpentine*; and every injustice, every cruelty, every wrong, and fraud, whether enacted by the tyranny of one man, or of the many, whether by a monarch or a trades-union, only witness, and will witness to the end, that CHRIST, *earth's true king, is not yet on His own throne*; but the usurper, Satan, the *serpent*.

But as soon as Moses stretched out his hand, and took the serpent by the tail, at once it was restored to the normal form of the *rod* of government. In the destruction of the harlot, the whole blissful creation sees God taking "the serpent by the tail," beginning to resume direct government of the earth, and they exult; earth in its intelligence, waters in their extensiveness, and the heavens in their intensiveness, all contribute their respective features to the joyful sound.

But ever and always, all the administration of the government of this earth is "*by that Man whom He hath appointed*" (Acts xx), and He is the Centre of the joy, for Christ is about to be revealed; but prior to that we have one other most momentous event.

We have bidden farewell to Babylon; and again I say, how precious is that Word of God that permits us to see the course and end of everything that is about us to-day! In this light we recognize that Rome shall prosper ever more and more. A wave may recede here or there; even when the tide is rising. So countries may appear almost lost to her for a time; it is but the recession of a *wave*; the *tide* of her prosperity is a rising one, till it reaches its high-water mark in her again dominating professing Christendom.

Yet the contrary, and opposing energies of the day, expressed in the various shades of Socialism and Infidelity, shall also prosper; and receive such an access of power at the casting out of Satan from heaven to the earth—for he shall then at once espouse *that* form of wickedness, as to-day he espouses the other—as shall issue in the destruction of Babylon forever.

But Babylon is not swept away to leave the stage unoccupied. For, as it is by the judgment on the nations that Israel assumes her true place in this earth, so it is by the judgment on the false pretender that the true Bride assumes her own place, and it is this that now affords a fresh source of praise. God has, from before the creation of the world purposed to have a bride for His Son. "It is not good for (that) man to be alone." So now we hear that "*the marriage of the Lamb is come and his wife hath made herself ready.*"

The marriage of the Lamb! That consummation of the joy of the Lamb has come at last! Our Isaac's mourning for His mother, Israel, is past. His bride has journeyed long through the desert, but she has reached Him at last! His Heart has ever been set upon her; her's has not been equally true to Him; but all wandering is forever past now, and she is Home at last.

“ He and I in that bright glory
 One deep joy shall share;
 Mine, to be forever with Him,
 His, that I am there.”

Nor are the Scriptures at all ambiguous as to this sweet and close relationship. The Spirit of God addresses the church of God on earth as a wife (mark) “espoused to one husband,” Christ (2 Cor. xi:2; compare Matt. i:18; Luke ii:5). So in that letter which gives the highest truth as to the church, the relationship of husband and wife is used as if designed from the very first, primarily to afford a parable of the strength and closeness of ties between Christ and the beloved church. “*This is a great mystery,*” writes the inspired apostle, “*but I speak concerning Christ and His church.*”

Nor are the parties to this relationship (as is so widely asserted to-day) mere duplicates, or counterparts, on one dead level, or they would fail utterly to afford the type; but complements, as being in every way needful to one another by their very differences. Strength, physical and mental, intelligence, energy of mind and body were—not to be monopolized by, but—to *characterize him*. Strength of affections, the keen instinctive discernment of love, and gentle dependence were to *characterize her*. In the *body* of humanity, he stood in the place of *spirit*, she of *soul*, a union that none but the Word of God can separate (Heb. iv:12). But, as in this tri-unity, the body is lowest, and, whilst being guarded and cared for, must be “kept under” (1 Cor. ix:27). So, next, the soul, must not rule the spirit, but the reverse.

Upon this all Scripture ever insists: The wife is to practice, foster, cultivate, not slavishness, but the freely accorded submission of affection and reverence to her own husband; and that even though she may see better judgment and more intelligence and ability in others who may thus appear more worthy of respect than her own husband. Let her beware of the result of such comparisons, she has elected one as her *head*, even as the head of every man is Christ, and the head of Christ is God, and it is that relationship that demands conduct that shall illustrate

the Church's dependence on, and confidence in Christ. Nor will the realized approval of God be lacking to such conduct.

But the husband has also to afford a parable of similar eternal truth. In what way? Must he insist on and enforce the submission of his wife? Let him beware of doing so. He is to win it by love. "Husbands love your wives." But this affords but a partial figure of the divine relationship; for Christ is "the Saviour of the body," which the husband is not. And this love of Christ to His espoused wife, has a threefold activity: past, present, and future. Past: "*Christ loved the Church and gave Himself for it.*" Present: *That He might sanctify and cleanse it with the washing of water by the word.* Future: *That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing.*"

But this last sentence brings us back to Rev. xix. Here is that very presentation. Contrast for a moment the world and the church. The world has grown very old; many a foul spot disfigures her; many a wrinkle tells of inherent weakness; many a deep-ploughed furrow speaks of her awful sorrows in catastrophe and war. The old world is indeed "*passing away*" (1 John ii:17). But the church is 2000 years old; yet look at her now that Christ is presenting her to Himself. She is in the beauty of a never-failing youthfulness; and this is the lovely evidence of His love, for it is due to Him.

She is, as Adam said of Eve, bone of his bone, flesh of his flesh. Beautiful parallel! Adam is cast into a deep sleep, and even from him thus sleeping the Lord God builds from his rib, or side, a helpmeet for him. The deep sleep was his Antitype's death, and only from His death came His loved bride and companion for eternity.

Thus:

"In the Old, the New lies hid
While in the New, the old lies open,"

and peculiarly that part of the old against which the crass blindness of this world's learning is directing its most violent attacks.

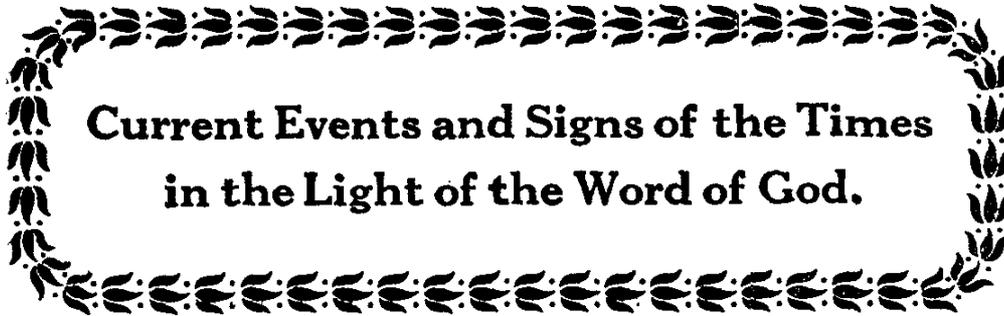
In the first, all is physical or material; in the last, all is spiritual. Yet, spiritual as it is, note the divine accuracy of the terms: for it is written we are "*members of His flesh and*"—not of His "blood," for that characterizes the condition *prior* to death; but—"of *His bones*," for this was the character of His resurrection-body (Luke xxiv:39), and it is only in resurrection that "we are members of his body, of his flesh, and of his bones" (Eph. v:30).

But there was a two-fold sense in which Eve was one flesh with Adam; first by formation from his side, and then by union with him in marriage. The first, of course, was only true of our first parents, the last of every husband and wife; and still more true of the Lord Christ and His Church.

Israel and her history, as given in the Old Testament, afforded types and figures nationally of these eternal verities. She was married in a legal covenant—proved faithless—was put away, but only for a time. The answering reality to that figure, in the end of the ages, is the false church—the harlot Babylon; and she now is put away forever and forever. But this makes way for the true, and with her the marriage is to be consummated. Israel too shall express on earth the same tender and sweet relationship as the heavenly redeemed in heaven. Nor are hints of this double marriage lacking in the gospels; for in Matthew it *follows* the return (Matt. xxv:10); in Luke it *precedes* it (Luke xii:36).

Both heaven and earth thus shall see the consummation of these ways of God in a marriage: symbol of the most tender affection. In each of these there is but one Bridegroom: God's beloved Son; but the brides (I take it) are not identical. Each is the object of His perfect love; each owes all to Him and recognizes the debt. He has won the heart of each; but the home of the one is in the heavenlies; of the other on the earth. The one is the *heavenly Jerusalem* (Heb. xii:22), or the *new Jerusalem* (Rev. iii:12), or the *Jerusalem which is above* (Gal. iv:26). The other is the Jerusalem of the millennial earth addressed by the prophets in Is. liv, lx; Ps. xlv, etc. The one is characteristically Gentile; the other Jewish. The nearer heaven and earth are together, the closer together are these brides, till, in the eternal scene, it will be difficult, if not impossible to distinguish them—but this anticipates.

F. C. J.



**Current Events and Signs of the Times
in the Light of the Word of God.**

A Memorable Ten Days. The closing days of July and the first days of August brought the most awful upheavals in the civilized world. No such events have happened before in the history of our age. The Napoleonic period does not compare with it. We give a brief resume:

Thursday, July 23.—Austria sends ultimatum to Serbia, to be answered by 6 o'clock Saturday evening, demanding that Serbia punish accomplices to the murder of Archduke Francis Ferdinand and his wife, repress pan-Serb propaganda and publish official denunciation of anti-Austrian agitation and that Austrian officers be permitted to try Servian offenders on Servian soil.

Friday—Russia makes representations to Austria in Serbia's favor asking for an extension of time to answer ultimatum.

Saturday—Serbia answers ultimatum ten minutes inside of stipulated time, yielding all points but investigation of Servians by Austria.

Answer unsatisfactory and Austrian Minister and staff leave Belgrade.

Sunday—Servian Minister dismissed from Vienna.

Europe seeks means of mediation.

Servian army mobilized; Austrians hurried to Servian borders.

Russia sends warning to Germany.

Monday—Austria gives reasons for rejecting Serbia's answer and prepares to cross the Save and Danube.

Sir Edward Grey proposes conference in London to mediate between Austria and Russia.

Bourses close at Vienna, Brussels and Budapest; heavy runs on German banks.

Kaiser returns to Berlin and calls conference of Ministers.

Greek Minister says his country will aid Serbia with 100,000 men.

Entire Servian army mobilized.

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Tuesday—Austria formally declares war on Serbia, seizes Servian boats and blockades Montenegrin ports.

Sir Edward Grey's peace plans fail.

Russia threatens Austria and masses troops on eastern border.

London, Paris and Berlin markets show severe declines; \$10,000,000 in gold shipped to Europe from New York; wheat advances sharply, causing wild excitement in Chicago and St. Louis exchanges, and prices decline in New York stock markets.

Wednesday—Belgrade bombarded by gunboats and occupied by Austrians.

Germany warns Russia to stop mobilization.

France reported ready to advance by way of Belgium.

German troops sent to Russian frontier.

Americans in Europe in struggle to get accommodations home.

International peace conference set for August 15 to 26 in Vienna abandoned.

Stocks on European bourses weak; Paris Bourse only formally open; English bankers withdraw cash from Vienna banks; big slump in Chicago wheat market.

Thursday—Kaiser calls on Russia to stop mobilization within twenty-four hours.

Portsmouth and Dover harbors closed.

Austria hurls 500,000 soldiers in four divisions into Serbia; engagements at Semendria on the Danube and Foca in Bosnia.

Prices on New York Stock Exchange drop to lowest levels since panic of 1907, total of 1,300,500 shares changing hands; more gold engaged for transport to Europe, in all \$40,000,000 in five days; war insurance soars; foreign exchange advances.

Bulgaria issued declaration of neutrality.

Friday—Martial law declared in Germany.

British fleet leaves Plymouth; German squadron stops merchant vessel in Danish waters.

Austrians and Servians clash on Danube and on Bosnian frontier.

Secretary McAdoo announces that the Government is ready to issue \$500,000,000 of emergency currency.

New York Stock Exchange closes its doors, first time since 1873; Consolidated Exchange follows; Cotton Exchange did not open; trading stopped on the curb.

Saturday—Germany declares war on Russia.

Italy refuses to side with Germany and Austria, declaring that her alliance was only defensive.

German Minister recalled from St. Petersburg.

Germany mobilizing all her forces.

France orders general mobilization to start to-morrow.

Great Britain announces that she will decide to-morrow if she will support France.

Bank of England discount rate reaches 10 per cent., highest point in history of institution.

Secretary of Treasury calls conference of Clearing House associations and prepares to issue emergency currency.

Transatlantic service between New York and Continental Europe suspended.

But this is not all. War has been declared and exists between England, France, Belgium and Russia against Germany. Austria and Russia are also at war. Such a state of affairs as exists now in old Europe staggers reason and beggars description. How will it end? May God be merciful to the millions of innocent women and children.

The United States and the European War. How will this country be affected by the European struggles? Will America suffer or benefit by it? Different answers have been given. A leading New York financier of New York gave the following answer, before the outbreak had fully come:

“It will bring less disaster to us than to the peoples of Europe, but it will ultimately mean great losses and great demoralization here.

“Securities will fall; the cost of living will go up still further; the price of labor will rise; our gold will leave us in a steady stream. The entire civilized world, in the closeness of its relations, in the rapidity of its communication, in its interdependence, is smaller than the United States was in 1861.

“If this thing happens we may well ask whether man, except in an increased power over the forces of nature, has made any progress whatever in five centuries. And yet is there any other answer to the question raised by the military and naval activities of Europe for twenty-five years? Can the various European dreams of empire be realized or dissipated by any smaller catastrophe?”

Others predicted an era of prosperity for this country on account of the increased demand of goods from South America and from Europe. As the great transportation vessels are owned by the warring nations, the export and import business is at a standstill, which of course means an enormous loss in itself. It remains to be seen how this

land will weather the impending storm and how the European disaster will affect us.

An Interesting Forecast. Some five years ago Count Leo Tolstoy was asked to give a message relating to the future of Europe. He did and dedicated it to the Czar, the Emperor of Germany and to the King of England. We give the greater part of it:

“This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name ‘*Commercialism*’. As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

“And behold! she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

“The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

“The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters

the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the old world. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs, and the Mongolians.

“After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical ideal has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit, and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian-Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

“And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century. But then, in the middle of this century, I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stuff of the obvious. It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of the polygamy and monogamy of to-day there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.”

This is indeed intensely interesting at this time. Of course he is wrong as to the final outcome. But Tolstoy was not

wrong when he predicts a federation of the United States of Nations and one mighty leader. Who that leader is we know from Daniel's visions and from the Book of Revelation. After these awful scenes, so fully predicted not by Tolstoy, but by the Word of God, come to a close, the One whose right it is will appear out of Heaven and set up His Kingdom of Righteousness and Peace.



What do they reckon who sit aloof on thrones,
Or in the chambered chancelleries apart,
Playing the game of state with subtle art,
If so be they may win, what wretched groans
Rise from red fields, what unrecorded bones
Bleach within shallow graves, what bitter smart
Pierces the widowed or the orphaned heart—
The unhooded horror for which naught atones!

A word, a pen-stroke, and this might not be!
But vengeance, power lust, festering jealousy,
Triumph and grim carnage stalks abroad
Hark! Hear that ominous bugle on the wind!
And they who might have stayed it shall they find
No reckoning within the courts of God?

—*New York Sun.*

An American Expert's Opinion. The Editor of the "Army and Navy Journal," published in Washington, D. C., does not share the opinions of the leading press editorials that this war will be the last and establish "Peace on Earth." He has given out the following statement:

"The present war in Europe will not be the last war, as some are rashly predicting. As long as racial prejudice exists and until there is universal brotherhood wars will occur. The treaties that will be signed at the close of the war will last until the vanquished have gained sufficient strength to attempt to regain their lost honor and territory. The war will be a short and decisive war. More men may be killed in battle, but the percentage of the casualties will scarcely be larger than in former years. Owing to improved methods of sanitation and in training soldiers, the number of deaths from disease will be reduced to a minimum. The developments of modern implements of warfare will shorten the time of the war and reduce the amount of suffering and financial loss. Within a year Europe will be in peace again, and in a few years may have recovered almost entirely from the effects of the war. It will not be so terrible that in another crisis like this nations will refuse to go to war."

Dr. Carl Fischerauer, the Vice Consul General of Austria-Hungary, agreed with *The Journal* that the war would be of short duration, and that it would end with a decisive victory for the allied armies of the Dual Alliance. Dr. Fischerauer said that in his opinion the war would not last much more than six weeks, if that long.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
OCTOBER.

CHRIST ANOINTED FOR BURIAL.

(Oct. 4. Mark xiv:1-11.)

Golden Text, Mark xiv:8.

Daily Readings.

Mon., Sept. 28, Mark viii:31-38. Tues., Sept. 29, John xii:1-11.
Wed., Sept. 30, Eph. iii:1-13. Thurs., Oct. 1, Eph. iii:14-21. Fri.,
Oct. 2, Phil. ii:12-18. Sat., Oct. 3, 2 Tim. iv:1-8. Sun., Oct. 4,
Mark xiv:1-11.

I. LESSON OUTLINE.

1. Malice Aforethought (verses 1, 2). 2. The Offering of Faith and Love (verses 3-5). 3. The Lord's Commendation (verses 6-9).
4. The Money-Loving Traitor (verses 10, 11).

II. THE HEART OF THE LESSON.

The time was drawing nigh for the great sacrifice of God in the person of His provided Lamb at the great altar of Calvary; and the enemies of the Lord grow more and more pronounced in their hatred. Yet all their plotting for His death would have been in vain had not the time set of God arrived. Nor was their hatred of any avail then to put Him to death; for He said of His life "no man taketh it from me. I lay it down of myself. I have power to lay it down, and I have power to take it again." Yet what a vivid picture of the hatred of the natural heart do we see in the opening verses of our lesson as they bring the chief priests and scribes into view.

In the midst of hatred and darkening clouds of distress as they gather about our Lord how bright and beautiful and precious is the act of this believing loving disciple. She loved much for she had been forgiven much. She had sat humbly at Jesus feet, learning of Him, and her soul had come to know the truth concerning Him that even John the beloved had not apprehended. The anointing was by

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the faith that knew He was going to the cross to die; and that saw beyond the cross the coming resurrection. And the loving heart, well knowing that this was the only opportunity to testify its affection for the Lord, gladly poured forth the precious ointment upon Him.

The false economy which saw only a waste of that which would have fed the poor, was the outbreathing of a loveless unbelieving heart that did not view Christ as a personal Savior. Once He is truly seen and known, and His love is shed abroad in the heart; that moment no seeming offering or sacrifice is counted great. With what gladness of heart did the Lord see the act of faith and love and commend the trustful soul.

It would seem as though the Lord's word of grace to this worshipping soul only caused the anger of heart in the money-loving Judas. Foiled in this attempt to obtain money from the sale of the ointment, he does not hesitate to plot for the sale of his Lord and Master to obtain the coveted silver. We may not lighten the awful sin of the traitor. Yet it would be well to remember that the progeny of Judas Iscariot yet survives; for not a few are selling their Lord for the things which minister to the supposed needs of the flesh. And many are not getting as much as Judas did.

THE LAST SUPPER.

(Oct. 11. Mark xiv:12-25.)

Golden Text, 1 Cor. xi:26.

Daily Readings.

Mon., Oct. 5, Ex. xii:21-28. Tues., Oct. 6, 1 Cor. xi:23-29. Wed., Oct. 7, John vi:41-51. Thurs., Oct. 8, John vi:52-65. Fri., Oct. 9, John xvii:1-11. Sat., Oct. 10, John xvii:12-26. Sun., Oct. 11, Mark xiv:12-25.

I. LESSON OUTLINE.

1. The Feast Made Ready (verses 12-16). 2. The Traitor Unveiled, (verses 17-21). 3. The Lord's Supper (verses 22-25).

II. THE HEART OF THE LESSON.

To Israel of old God gave the Passover as the memorial feast to picture to them their redemption from the bondage of Pharaoh and the Land of Egypt. Everything about it was suggestive and typical of the redemption wrought out for us by the Lord Jesus Christ upon the cross. The blood-stained door securing immunity from death; the body of the roast lamb as eaten by the redeemed people; their preparedness for departure from Egypt never to return to their bondage, all speaks most beautifully and clearly to the heart concerning Christ Jesus and our full salvation in Him.

In connection with this feast which was meeting its actual fulfilment in Christ Jesus and His work of Sacrifice at Calvary, our Lord institutes this memorial feast of the New Testament and the accomplished redemption He has made. What a vivid picture of Himself as the Redeemer and the only proper food of the soul is the bread which

comes to us through the processes that speak of the judgment that was upon Him for our sins: the judgment of death upon Calvary's cross that wrought salvation and made Him the Bread of Life to us. In like manner the wine as the expressed juice of the grape, given to us through the winepress is surely a vivid picture of the blood of our Lord shed in redeeming power for us; and that fills the cup with grace so that it becomes the cup of blessing which we bless in His Name. O what fulness of joy and gladness it brings to the heart.

Nor must we miss the fact of which our golden text speaks to us in this connection. Every observance is a practical showing forth or telling forth of His death till He come. Not merely the doing of this to our fellow saints, or the world at large, but to the enemy of our souls and all his hosts or evil spirits. Yea, to all the holy Angels who desire to look into these things. But above all to our Lord and Savior and our God and Father. Every observance of it is saying anew how fully the Lord Himself meets our every need, therefore how fully our hearts find their satisfaction in Him as also our joy. And how gladly we look to the cross and His work there in truest heart confidence and trust. So every time we break the bread the heart gladly remembers anew the Lord Himself and rejoices before Him with gladness and joy.

Yet the very character of the feast as truly understood shows it to be alone for the born again ones. Yet must no child of God be barred from that table by men; only as God sets the bar of wrong doctrine or open sin. It was even so with Israel; only the circumcised could eat, and even they must be ceremonially clean; for they were treading upon holy ground. How sadly this Lord's Table is misunderstood and misrepresented to-day.

IN THE GARDEN OF GETHSEMANE.

(Oct. 18. Mark xiv:32-42.)

Golden Text, Matt. xxvi:41.

Daily Readings.

Mon., Oct. 12, Luke xxii:39-46. Tues., Oct. 13, Matt. xxvi:36-46. Wed., Oct. 14, Matt. xxvi:47-56. Thurs., Oct. 15, Heb. xii:1-13. Fri., Oct. 16, Heb. ii:5-18. Sat., Oct. 17, Heb. iv:14-v:10. Sun., Oct. 18, Mark xiv:32-42.

I. LESSON OUTLINE.

1. Watch and Pray (verses 32-34).
2. Christ's Lone Vigil (verses 35-37).
3. Christ's Submission to the Father's Will (verses 38-40).
4. Betrayal at Hand (verses 41, 42).

II. THE HEART OF THE LESSON.

Remember that Gethsemane was not Calvary; and much that would be otherwise wrongly interpreted will be plain. The death which our Lord feared was not physical death in the garden ere He should reach the cross. That life NO ONE could take from Him till He should willingly give it up on the cross (John x:17, 18). And that

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life He surrendered with a strong shout of triumph on the cross, crying aloud, "It is finished." "Father into Thy hands I commend My spirit." Then He gave up the ghost; but gave it up as no other son of Adam ever did or ever could give it up.

The death that our Lord feared and shrank from was the death for sin in which He who knew no sin was made sin for us. The death of the outer darkness which He endured for three long hours upon Calvary; and from which He was delivered by the power of God, being heard and answered in that He feared (Heb. v:7-9). We cannot possibly tell the agony of His soul as He entered into the awful eclipse of God's face. Nor may we understand the deep agony of soul as He anticipated it in Gethsemane, and the greatness of which drew forth the dread sweat of blood from the Redeemer. With melted hearts and solemn joy we bow in adoring wonder and worship and praise of the Lord who thus suffered.

Nor should we miss the needed word of our Lord spoken to the eleven and the three, for it is His word at this present time. Watch and pray. It is the attitude of heart and soul and life toward Him. The eye of faith upon Him in the garden and upon the cross, with the deep and heart expressed prayer that grows out of this and becomes the abiding condition of the life. Only in such soul exercise shall we find spiritual power to meet the hour of trial that comes upon us unawares. Misuse this, and we court merited defeat at the hands of the enemy. Failure on the part of these disciples paved the way for their cowardly desertion and worse denial of Him among the enemy. It will do the same for us.

With what remarkable exactness everything concerning our Lord was timed by the hand of God. The very day and hour of His birth; and all the events of His life: and He knew it well. Now the hour had struck for Him to appear at Calvary, and He knew it most truly. With what submission to the Father, and with what courage and boldness and love unutterable does He go to that tree bearing there our sins in His own body. O, how the heart goes forth in glad praise and worship unto Him for all He is and has wrought for us there! Let our hearts be attent to the burden of the Lord in His lone vigil; bowing with deep heart trust unto the Father, while expressing His own desire. He yet cries "nevertheless not what I will, but what Thou wilt." Sublime words! No heart, save the one filled with Himself can truly utter them before God. Yet this is our right attitude toward God; and the place of our heart's rest and blessing.

JESUS AND JUDAS.

(Oct. 25. Matt. xxvi:14-25, 47-50; xxvii:3-10.)

Golden Text, Matt. xxvi:42.

Daily Readings.

Mon., Oct. 19, John xiii:21-30. Tues., Oct. 20, John xviii:1-11.
Wed., Oct. 21, Luke xxii:47-53. Thurs., Oct. 22, Matt. xxvii:1-10.

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Fri., Oct. 23, John xiv:1-15. Sat., Oct. 24, John xiv:16-31. Sun., Oct. 25, Matt. xxvi:14-25, 47-50; xxviii:3-10.

I. LESSON OUTLINE.

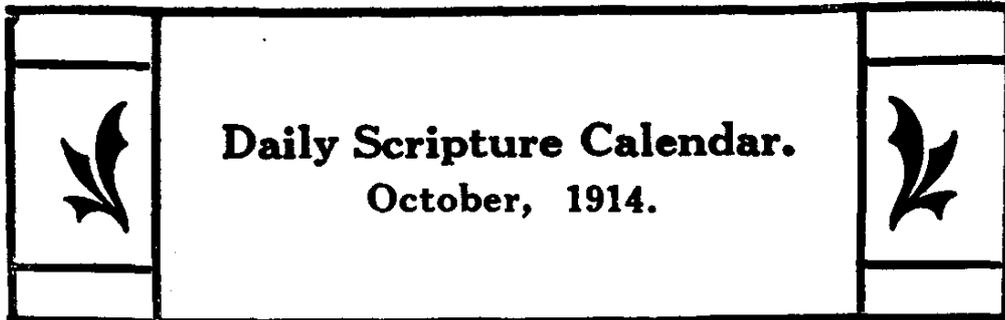
1. Plotting with the Enemy Against Christ (verses 14-16). 2. The Hand of Love Reaching Out (verses 17-25). 3. The Consummation of the Treachery (verses 47-50).

II. THE HEART OF THE LESSON.

Our lesson is dark with the treachery of the natural heart when in the possession of the enemy. And what makes it of the utmost importance to us is that this treachery is possible for any heart not restrained by the grace of God. First there is the plotting of this man with the enemy. This may have been connected with the anointing of the Lord by Mary. Foiled in obtaining the price of the ointment he may have thought to gain money from the enemy by doing this dastardly deed. Yet he may have argued with himself that Christ would vindicate His authority and manifest His power by escaping from their hands and perhaps this would bring in the kingdom. Surely it was a good thing, and he would be the better off financially by the transaction. It was seemingly a sharp deal, but alas for the poor man! He found a suicide's grave, and got the wages of eternal death.

While it is true that our Lord unmasked the treachery of Judas the very night of the betrayal, and but a brief while before its consummation. Yet we miss the thought of the word if we do not see the loving hand of God outstretched to save Judas, if possible, at this eleventh hour. The very unmasking of the treachery had that in view. But what is more to the point is the very sop which our Lord gave. The light of oriental custom shows us precious things here. If any person could induce an enemy to receive from his hand a portion of food, it ended all the enmity, and the hitherto enemy became the guest-friend of the host. Treachery after that was impossible. So our Lord would hold Judas as a real guest-friend. Yet such was the awful depravity of the Satan-filled heart that in face of all this he went forth to the consummation of the treachery already planned.

Some hours later in the dark shades of Gethsemane, when our Lord was fully prepared for the judgment hall and the cross, this same traitor put in his appearance. With all seeming friendliness this whilome follower of the Lord, with utter shamefacedness, kissed his Lord to bonds and death at the hands of His foes. One shudders at the awful display of sin; and we wonder that the dire judgment of God did not then and there blaze forth as against Nadab and Abihu for a seemingly less offence. But remember that the God of grace was about to accomplish, through Christ Jesus on Calvary, the opening up of the flood gates of mercy to poor lost perishing sinners. And even Judas is not punished for the time being. What grace and love and mercy on the part of our blessed Lord as He suffers the hands of the enemy to bind Him and lead Him as a Lamb to the slaughter.



October 1. "Men's hearts FAILING them for fear" (Luke xxi:26).

One has only to read the daily newspapers to learn how these sacred words are approaching complete fulfilment. Not a nation but is under the utmost tension. Not a ruler sits secure in his seat. Not a city that is quiet and well-governed, not a home that has not strained relationships. Scarcely a child that is not giving distress to its parents.

October 2. "Be ye therefore SOBER, and WATCH unto prayer" (1 Peter iv:7).

Because the end of this present age impends. The word "end" in the Bible stands in solemn connections. The *flood* came as an "end" (Gen. vi:13). *Death* is the personal end of all (Ex. vii:2). The *birth* of Christ was the end of law, to make way for grace (Rom. x:4). An end, greater than all, is coming to bring in Christ's Kingdom. Watch for it.

October 3. "The Son of Man goeth as it is written of Him; BUT" (Matt. xxv:24).

Get great comfort out of this word "but." Somebody is always responsible for your troubles. But that somebody is God's permitted agent; and in God's time will be dealt with for wrong done to you. So do not try to right your own wrongs. It is true of you as of Christ, that you are walking a *predetermined* path. Commit it then to Him.

October 4. "Blessed is he that READETH" (Rev. i:3).

Never was there so much ground for anxious thought, as in the present time. Every magazine or newspaper you take up to-day will disquiet you. You will find the best books full of contradictions and uncertainties. Here is a reading that will be blessed to you; for it will tell you exactly what you wish to know about God's purposes.

October 5. "He shall also BLOW upon them and they shall wither" (Isa. xl:24).

This the Lord will presently do to all the rulers of earth. He need

use no weapon but the breath of His mouth. Do you realize how *little* are all men beside God? And do you realize what a *great* thing it is to know, that whatever happens to the world, not a hair of a believer's head shall fall under judgment?

October 6. "Vanity of vanities; ALL is vanity" (Ecc. i:2).

These words, often repeated, are only spoken of *earthly* things. The Apostle Paul never speaks that way, for he was occupied with heavenly things. The Preacher saw things "under the sun." Paul saw things above the sun. The one was disgusted. The other was satisfied. Learn the better viewpoint. Would you have comfort, look "above the sun."

October 7. "The eye is not SATISFIED with seeing" (Ecc. i:8).

Of all miserable people, are those who, like Solomon, try to experiment with *two worlds*. Natural wisdom and Divine wisdom can never be joined. Pleasure and piety cannot be united. One must have all of Christ, and none of earth, or all of earth and none of Christ. What shall be written over your life, Vanity or Glory?

October 8. "A morning without CLOUDS" (2 Sam. xxiii:4).

Note, these beautiful words are describing a *person*. Who else can it be but Messiah at His coming? You woke this morning to find all your plans for the day broken by *rain*. Or if the sun *shone* you woke with heavy clouds of *anxiety* darkening your sky. Think what it will be like, when all disappointment and sorrow ends in millennial day.

October 9. "As a SNARE shall it come upon all them that dwell on the face of the whole earth" (Luke xxi:35).

Try and grasp the stupendous breadth of these words. Whatever men are doing, in whatever place they are, the Day of the Lord shall entrap them. Think of a trap falling suddenly; a lightning flash blinding; a robber confronting you in sleep with pistols. Such shall be the plight of not a *few*, but of *all* peoples. Are you prepared for that day?

October 10. "That ye may be accounted worthy to ESCAPE all these things" (Luke xxi:35).

"Escape!" precious guarantee! Think of Noah's Ark; of Lot's Zoar; of the Manslayer's City of Refuge; of the Saint's Mount Zion. It may not be necessary to understand exactly *how* it will come to pass. But here is the promise, repeated in Rev. iii:10, that when the wrath of God is poured out, not one of the Church elect shall taste its bitterness (1 Thess. v:3, 4).

October 11. "Declaring the END from the beginning" (Isa. xlvi:10).

God alone has done this. The plans of man rarely mature as proposed. Let us not be deceived by great schemes of engineering that are to girdle the globe. Predicted wars with their desolations, and predicted earthquakes are likely to upset the most durable achievements. Look out for Scriptural "*overturning*," and be ready for the "kingdom which cannot be moved."

October 12. "When they shall say 'PEACE and SAFETY, then sudden destruction cometh upon them'" (1 Thess. v:3.)

We believe these words refer to a later time than now, when the Antichristian conflict is fully on. But we have the *earnest* now. Men, Societies, Churches are holding peace congresses in the very face of war. It seems a part of Christian optimism to jolly frightened souls into false hope. "They have seduced my people, saying Peace, when there was no peace."

October 13. "He shall stretch out upon it the line of CONFUSION" (Isa. xxxiv:11).

What Edom experienced is pertinent to to-day. Fifty years ago this Scripture was difficult to understand. But now, "confusion," amounting to devastation, rests on everything. Nothing is any longer simple and uncomplicated. Not a nation or person makes an important move that has not its *aftermath* of mixed afflictions.

October 14. "CARES of this life; and so that day come upon you unawares" (Luke xxii:34).

It was wonderfully considerate of our Lord to insert this clause in His final Advent words. We can all of us avoid drunkenness. We none of us can avoid cares. They come *unbidden*. Much as we want to be ready for the Lord, these cares of life compel many of us to be more busy with "occupying" than with "waiting." He knew it would be so.

October 15. "Jesus, who is DELIVERING us out of the wrath that is coming" (1 Thess. i:10).

Yet another Scripture tells that "we must through much tribulation enter into the kingdom of God." It is plain then that there is a difference between ordinary sufferings and final wrath. "God hath not appointed us to wrath." Let us then count our afflictions as *light*, and patiently endure them till the deliverance come.

October 16. "He that sitteth in the heavens shall LAUGH" (Psalm ii:4).

May not this be Jehovah's attitude *now*, as He beholds the frantic

efforts of peoples and nations trying to hold back the evils breaking loose upon the earth? As definitely as the prophetic student has looked for latter day perils, the wisest never dreamed of such swift and wide-spread woe as confronts the earth. Brethren, look away from it; look up.

October 17. "We receiving a kingdom which cannot be **MOVED**" (Heb. xii:28).

Wonderful words to stay the heart, when all around things seem tottering to fall. As we write the panorama of nations is moving so fast that none know what to expect to-morrow. But Scripture says, "Desolations are determined." And it is well for us to rest calmly on the fact that when peace comes, the Prince of Peace Himself will come to bring it.

October 18. "Reserved unto **FIRE**" (2 Pet. iii:7).

The former world was destroyed by *water*. Here is the contrast. Have you thought what modern warfare really is! The sword is largely in disuse. War is now by *fire*; electric, scientific, or natural fire. The lightning, which man so proudly fancies he has chained, is to be God's final artillery (Dan. vii:9, 10; Rev. viii:7). Frightened believers, rest on Scripture. Read 1 Peter i:7, iv:12, 13.

October 19. "As much as lieth in **YOU**, live peaceably with all men" (Rom. xii:18).

You can do nothing to check the war spirit abroad. You can do much to suppress it in your own immediate acquaintance. Let the seriousness of the situation make you *gentle*. All around you are tired, discouraged people, fighting life's hard battles. Be a messenger of the cross at home. Try to-day to bind up some broken hearted, mourning one.

October 20. "The chastisement of our **PEACE** was upon Him" (Isa. liii:5).

If we enjoy inward peace at this moment, and conscious safety, it is well to glorify Him who fought out that peace. There was a deadly conflict at the cross. He took on Himself the chastisement due to our sins. Therefore He hath reconciled us to God, having slain the enmity; and by faith given us peace with God (Rom. v:1; Eph. ii:16).

October 21. "**BLESSED** are the eyes which see the things which ye see" (Luke x:23).

More precious than all delectable things is the Divine eyesight which the Bible student has in these confused times. Men with much *natural* common sense, are trying to guess the final outcome. No two agree. So it is a time for us to hold fast by the Bible. One may not

have much culture, but if we read Daniel and Revelation we shall understand more than the wisest can teach us.

October 22. "He beareth not the SWORD in vain" (Rom. xiii:4).

The horror and folly of war none can dispute. Yet Scripture teaches the sword in this age is the Divine investment of rulers, to be *respected* rather than desecrated. To obliterate all organized force from the earth would upset God's delegated authority to the nations. Presently, in another age this will be altered. The peace ideal of good men shall come to the earth with the arrival of the Prince of peace.

October 23. "Until the times of the Gentiles be FULFILLED" (Luke xxi:24).

These are words that should be greatly interesting us. They are *indicators* on the clock of ages. Have we any landmarks to show when governments have reached the *feet* of Daniel's image? Yes, several. There will be widespread *ignorance* of Divine things. There will be decline of godliness; fresh interest in the Jews, and a revived spirit of inquiry about the Second Advent.

October 24. "EVEN THUS shall it be in the day when the Son of man is revealed" (Luke xvii:30).

Distress with perplexity is upon nations at this moment. Yet self-indulgence and pleasure and boastful security are characterizing everybody that is immediately immune to *actual suffering*. It makes the heart sick to hear of dramas and dances, when destruction is devastating the homes of the innocent. Brethren, be sober; do not stave off judgments.

October 25. "Blessed is he that WAITETH" (Dan. xii:12).

That means us, as well as Daniel's people. The best thing, in fact the only thing we can do now is to *wait*. The program of earth's sorrows is too far advanced to turn it back by arbitrations or reforms. Our Lord's words to men are, "If thou hadst known . . . the things which belong unto thy peace; but now they are hid from thine eyes."

October 26. "Show me now THY WAY" (Exod. xxxiii:13).

That is, Show me thy *purposes*. The desire related to a *great nation*, and not to Moses himself, or any person. We could not pray a more timely *prayer* at this time. No human judgment is equal to throw light on present problems. We need guidance on our way. We need it in politics, we need it in business. We need it in the home. Seek His presence, and it "will give thee rest."

October 27. "Thou wilt keep him in perfect peace whose mind is STAYED on thee" (Isa. xxvi:3).

The circumstances imply a state of panic and confusion. Like a camp of tents struck by a wind, men's plans are being overthrown. If one happens to be guyed to some firm object it will stand. Our God is such an anchorage. He is our harbor; Christ is the anchor; faith is the cable; and "inside the veil" is the only calm mooring ground.

October 28. "Meat in DUE season" (Matt. xxiv:45).

Are you a ruler over your Lord's household? A teacher or preacher of Bible things? Do not now talk platitudes and reforms. Rise to the occasion. We are living in grand and awful times. God's judgments are the things to be unfolded now. Better bungle at prophecy and rouse people than not attempt it all, and let ignorant Christians remain asleep.

October 29. "Behold, I come as a THIEF" (Rev. xvi:15).

Read the context. When crowds of peoples are engaged in their own stirring affairs, an important Personage steals in among them. They are too busy to observe Him. For what does any thief come, "but to steal and to kill and to destroy." Note the order, he steals some, before he destroys others. Will you be among those caught away to safety?

October 30. "Fear not little flock, for it is your Father's good PLEASURE to GIVE you the kingdom" (Luke xii:32).

Look how all the nations are seeking after territory. See how ambitious men are to defend their fatherland. You are not to do so. What others *grab* after you are to *wait* for. Note these two beautiful words, "pleasure" and "give." When all the rush and struggle is over, Your Father, without any harm to you, will graciously hand over to you all the kingdoms of the world.

October 31. "Here is the PATIENCE and FAITH of the saints" (Rev. xiii:10).

Keep cool when others are hot. Keep trusting when others are doubting. Keep in the light when others are in darkness. You may have to suffer. But you are forewarned. Your faith will be sorely strained. But Christ will see that it fail not. Do not contest history with Bible. Listen only to Scripture. The time is short, and will be shortened, that we may endure.

“I Looked, and, Lo, a Lamb.”

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”—John i:29.

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads”—Rev. xiv:1.

I looked, and, lo, a Lamb—oh, wondrous sight!
 And can it be
 That I, too, soon shall rise to regions bright,
 The Lamb to see?
 That in His face of love—His own dear face,
 I, too, shall gaze,
 And shout aloud the wonders of His grace
 In ceaseless lays?
 Oh! ’twill be joy to hear that very voice
 Whose whisper here
 Can bid the heavy-laden one rejoice,
 Can still each fear.
 And then, to see those wounds—the nail-pierced hands,
 And riven side—
 While, there, the purchase of such love shall stand,
 His blood-bought bride.
 Oh! what a thought, she, now, despised of men,
 Shall triumph there;
 And all His poor rejected ones shall then,
 That triumph share!
 They shall no more go out! in Him their rest,
 Their home shall be.
 In seeing, hearing, knowing Him, be blest
 Eternally.

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No. 5.

Editorials.

Higher than the Kings. “Also I will make Him my Firstborn, higher than the kings of the earth” (Ps. lxxxix:27). The Firstborn is our Lord Jesus Christ. After His suffering and death God raised Him from the dead and made Him in resurrection the Firstborn. He is now in God’s own presence awaiting His time when He will be enthroned as King of kings and Lord of lords. But before that glorious event comes He awaits the arrival of His co-heirs, His Saints for whom He died, who, through His wonderful work and infinite grace, are destined to rule and reign with Him. All things will then be put under Him. Satan will be dethroned as the god of this age and our Lord will be enthroned as supreme Governor and Ruler over all. Satan and his powers oppose Him whose right it is to reign. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed (Christ) saying: Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure.” The crowning day follows after that and He will be made King of all and over all.

We see not yet all things put under Him. The nations rage and the kingdoms are moved. Happy are we if we look forward in faith to the day when all which God has promised to Him will be made good and when He is exalted

to a place and a throne higher than the kings of the earth. In view and anticipation of that glory, which we shall share with Him, let us now serve the Lord Jesus Christ as never before. God has given to Him the pre-eminence in all things. May we give Him the pre-eminent place in our lives. What a joy it should be to us now in these days to suffer with Him, to go forth outside of the camp and bear His reproach. Let us exalt His Name above everything else and spend ourselves in His service. He is worthy. He is all in all. A puritan preacher wrote the following lines several centuries ago:

“Let me have Him, and let the men of this world take the world and divide it amongst themselves; I prize my Christ above all; I would enjoy my Christ above all other things in the world; His presence will make up the absence of all other comforts; and His absence will embitter all my comforts; so that my comforts will neither taste nor look like comforts, when He that should comfort my soul stands afar off. Christ is all, and in all to souls truly gracious; we have all things in Christ, and **Christ is all things to a Christian**; if we are sick, He is a physician; if we thirst, He is a Fountain; if we stand in need of help, He is mighty to save; if we are in darkness, he is Light; if we are weak, He is Strength; if we are in poverty, He is Plenty. The soul cannot say, this I would have, and that I would have; but saith Christ, it is **in Me eminently, perfectly, eternally. None but Christ, none but Christ**, said Lambert, the martyr, lifting up his hands, with his fingers’ ends flaming.”

How true these words are. None but Christ! Even so may it be written in all our hearts and manifested in our lives.



Concerning the mighty sea the inspired **Thou hast set a Bound.** Psalmist wrote, “Thou hast set a bound that they may not pass over; that they turn not again to cover the earth” (Ps. civ:9). And through Jeremiah the Lord gave this message: “Will ye not tremble at my presence who has placed the sand for the bound of the sea by a perpetual degree, that it

cannot pass it; and though the waves thereof toss themselves, yet they can not prevail; though they roar, yet can they not pass over it" (Jerem. v:22). These are facts to be remembered in these days of darkness and uncertainty. The Lord controls the sea. He is the mighty governor of the universe. All is in His mighty hands. His people have nothing to fear. As He restrains the sea and sets a bound, so that the tossing, boisterous waves cannot prevail, so He also controls the nations, and the storm that rages now cannot get beyond His power. When the Assyrian invaded the land in Isaiah's days, when he appeared before Jerusalem's gates, the Lord sent the message of comfort to His people. "O my people—be not afraid" (Is. x:24). Blessed assurance! May our answer to such a gracious Lord be, a greater devotion, a yielded life. We are in His hands and He has pledged Himself to keep the feet of His Saints, till He will make them like "hinds' feet" to escape to the mansions above (Hab. iii:19).



Weep with them that weep. "Weep with them that weep" (Rom. xii:15). Perhaps there was never before such a time of weeping in this poor world as there is now. Thousands of homes have been destroyed and many thousands of families have lost their all. They have become poverty-stricken, facing in their homelessness the coming winter. Hundreds of thousands have lost their dear ones in this Satanic warfare. They mourn fathers, husbands and sons. Womanhood suffers in an unspeakable manner. Oh! the tears, the flood of tears of sorrow and sadness, of loss and bereavement which flow. The sorrow is for us, who live in a land of peace and of plenty, impossible to realize. It is a world-wide sorrow. Instead of diminishing it is growing in enormity.

And should not we weep with them that weep? Should their sorrow and their tears not affect us, too? Surely every true child of God feels the awful burden. We pity those Christians, who in this time of universal distress, this time of world affliction, can go and make merry, amuse themselves as the world does. Our true place must be

upon our knees to pour out our hearts in His presence. There, our tears can mingle with our suffering brethren. Oh! let us pray to God for help. Pray for those who are on the verge of despair. Their number must be countless. God knoweth it all. He seeth all, and the loving heart of our Highpriest is touched with the feeling of the infirmities, the tears and heartaches, the sorrows and trials of all who belong to Him. Let us also pray with tears that the awful days of affliction may be the means of leading many a poor sufferer to the Lord Jesus Christ.



“Then said I, O my Lord, what shall be
What shall be the end of these things?” (Daniel xii:8).
the End Thus Daniel asked after he had beheld
 the visions of wars, the great upheavals,
 the fall and rise of empires and the time of trouble. In
 the midst of the darkest scenes of this present age, many ask,
 what shall be the end of these things? The world guesses
 at an answer. It has no light nor assurance. Only God’s
 children know what the true end of all will be. Did not the
 Lord say, “Shall I hide from Abraham that thing which I
 do?” (Gen. xviii:17). Then He acquainted His friend
 with His judgment purposes. “Surely the Lord God will
 do nothing, but He revealeth His secret unto His servants,
 the prophets” (Amos iii:7). “The secret of the Lord is with
 them that fear Him” (Ps. xxv:14). Dark are the storm-
 clouds. Fierce is the tempest, leaving ruin and desolation
 behind. But we know that it cannot be thus forever.
 We know the sword will not devour forever. The greatest
 and highest optimist in these days is the child of God who
 reads, believes and trusts in the predictions and promises
 of God’s holy Word. We know the day will dawn by and
 by; the shadows will flee away, the shadows of sin and curse;
 a morning will come without clouds. Peace, perfect peace
 will visit some blessed day this earth, when He, the Prince
 of Peace, holds His triumphal entry with His second coming.
 Then Satan will be bound and Christ become King.

“Watchman, what of the night? Watchman, what of the

night? The watchman said, The morning cometh, and also the night" (Is. xxi:11-12). The morning cometh! Blessed assurance! But the night precedeth the morning. Earth's darkest night is surely advancing. The predicted tribulation, judgments and wrath are hastening. It will be such a night of sorrow and woe, weeping and gnashing of teeth, which never was before, nor ever can be again. Egypt's night of death (Ex. xii:29) is but a faint picture of it. Poor, lost world, under condemnation, guilty of the rejection of the Son of God and His Gospel, fearful are thy coming judgments! Dark is thy night, ending with the lightning flash of His personal manifestation; face to face with the rejected Christ!

The fulfillment of the threatened judgments no true believer on earth will experience. He will take His people home to Glory. We are not called unto wrath and tribulation, such as is predicted for the unbelieving world, but unto the obtaining of the glory of our Lord Jesus Christ. We wait for glory. It may be but a step more and we shall see the Lord of Glory and our beings shine with the Glory of the Lord. Such is **our blessed Hope**.

Faith spans now this judgment period with which the age ends. Faith looks beyond and finds the answer to the question, "What shall be the end of these things?" written in the Oracles of God.

"Come, and behold the works of the Lord, what desolations He hath made in the earth!" Such is His strange work—the judgments which fell from above. But it is followed by Peace. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the chariot in the fire" (Ps. xlvi:8-9). Then His Kingdom will be established, the Kingdom of righteousness and of peace. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii:8). "For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Is. xi:9). "And His rest shall be glory" (verse 10). "The Lord reigneth! Let the earth rejoice!" (Ps. xcvi:1). Not now this is true, but then, when "He comes and all His

Saints with Him. We know, blessed be His Name! the end of these things. Let us also walk in the power of it.



Where art Thou? Reader, where art thou? Art thou in Christ, saved by Grace? Have you trusted in Him as a guilty, condemned sinner? Do you know that you have passed from death unto life? Are you saved? If you are unsaved and read these lines we are deeply concerned about you. We beseech you now to turn to the Lord Jesus Christ and accept Him as your Saviour. He still invites you, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." He still assures you, "Him that cometh unto Me I will in no wise cast out." His loving arms are open for your reception. What infinite Grace towards you that He still waits for you. All you need He has for you and is willing to give without money and price. "Whosoever will, let him take the water of life freely." He died for the ungodly. He died for you, and believing on Him you are saved and receive the wonderful gift of God, eternal life through Jesus Christ our Lord. Unsaved reader, remember that it is written, "If any man love not the Lord Jesus Christ, let him be Anathema-Maran-atha." The last two words mean, "Let him be accursed, the Lord cometh." If any man, no matter how intellectual, how moral in his life, yea, how religious, if any man does not love the Lord Jesus Christ, let him be accursed—the Lord cometh. Solemn word this is! Does it mean you? Do you love the Lord Jesus Christ, because you know He died for your sins?



A Word of Caution. The great European disastrous war is leading many good people to make rather dogmatic assertions about its relation to the Word of Prophecy. The word "Armageddon" is freely applied to the great struggle. If those who think that the battle of Armageddon is being fought would read Rev. xvi:16 and xix:11-20 they would soon discover their mistake. Armageddon is in Palestine and not in Europe. Armageddon comes at the very end of the

age, when the Lord comes out of Heaven with His Saints. Others claim that those European events are the breaking of the second seal and that the rider upon the red horse has begun his deadly work, taking peace from the earth (Rev. vi:3-4). This also is incorrect. If peace is to be taken from the earth, then peace must have been on the earth first of all. The rider upon the white horse, a deceiving one, no doubt establishes a mock-peace. But such has not yet been the case. Perhaps when these nations are through fighting their battles, killing their hundreds of thousands and exhausting their resources, they will agree on making "universal peace." The seal judgments, however, do not take place as long as the church is still on earth. The first coming great event in the fulfillment of Prophecy relating to the end of this age is the rapture of the Saints as predicted and promised in 1 Thess. iv:13-18.

And others think that these events in Europe are the beginning of the great tribulation. This is equally wrong. The great tribulation precedes the visible Coming of our Lord three and one-half years. Daniel's unfulfilled prophetic year-week (seven years) is not now nor can it be now. The Jews are not restored to their land nor do we see anything of Antichrist.

All those wrong conceptions about present-day events spring from ignorance of the revealed details of the end of the age. The Thessalonian Christians were patiently waiting for His Son from heaven. When false teachers disturbed them and these teachers made it appear that they were to see tribulation, wrath and the day of the Lord, the Holy Spirit sent them a message to allay their fears. It is well for us to read those assuring words in these days of confusion. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for that day shall not come, except there come the falling away first, and the man of sin be revealed, the son of perdition, etc." (2 Thess. ii:1-12). But the

falling away and the personal Anti-christ cannot come as long as the One is here, whose presence holds back the complete apostasy and its appointed heading up in the Man of sin. The One who restrains it is the Holy Spirit. He dwells in true believers, who constitute the church, the body of Christ. When, therefore, the true church is removed from the earth, the Holy Spirit in His peculiar presence on the earth will be withdrawn. Yet He will not cease doing a work after the church is completed and gone. He will call and fit the Jewish remnant for their great work and for their suffering during the end of the age.

We caution our beloved readers not to pay any attention to these false interpretations of Prophecy. All kinds of literature is being circulated. We know of nothing which is more destructive to the peace of God's people, than the theory that true believers must go through the period of tribulation in store for the unbelieving world and share the appointed judgments and wrath of the ungodly and the enemies of the cross. And this nightmare, substituted for the bright and blessed Hope, of seeing Him as He is, changed in the twinkling of an eye, is, from certain sides, constantly pressed upon God's people.

In giving this word of caution we are not alone. Our brother, Dr. Robert Anderson, has also warned in the same way. We quote what he writes:

"This terrible war will prove a special blessing to the people of God, or else it will cause them definite harm. Blessing, if it draws them nearer to the Lord, deepening their trust in Him, and making prayer more real and intense; but grivious harm if they yield to the influences which tend to mar communion with Him.

"In this connection I venture to raise a warning voice against what I may call the politics of prophetic interpretation. It has done vastly more to discredit Scripture than all the attacks of infidelity. In the appalling tragedy of the destruction of Jerusalem, the early fathers found the clearest proof that the Jew was exterminated, and that God **had** cast away His people. And the result of their error has leavened orthodox Christian theology down to the present hour; for in ignoring the covenant people it displays ignorance of "the ground plan of the Bible."

"Let us be warned by their example. Had we lived a century ago, when Napoleon was in the zenith of his power, we might well have supposed that the final drama of prophecy had begun. But the Battle

of Waterloo led to a period of almost prosaic peace in Europe. And so it may be again. We must remember, moreover, that in the wars of 'the end of the age' (Matt. xxiv:3), which are to herald the rise of the Anti-christ, the people and the land of the covenant will be prominently in evidence; but that element is wanting in the present struggle."

All one can say about the dreadful war is, that it **may** prepare the way for the great European Confederacy, which in the Holy Scriptures, is designated as the revived Roman Empire.



**The Jews
and
the War.**

About 400,000 Jewish young men fight in the great European war. They are represented in all the different armies, but the greater number is on the Russian side. That is why the Czar used such flattering language towards them and even addressed them as "my beloved Jews." Strange all the nations at war have claimed equally the loyalty of their Jewish subjects, which most of them but yesterday despised. And the Jews have responded. Poor Jews! They who worked together for the Jewish ideals, who are united by ties of kinship are now forced to fight each other. Jewish brother has to lift up sword against his brother, as Protestant fights against Protestant and Catholic against Catholic. Perhaps this is the saddest spectacle in this outrageous war of the demoralized "Christian" nations.



And Zionism! Zionism, the great and hopeful Jewish national revival, has suddenly been halted.

It has received its severest blow. The leaders of American Zionism have issued a touching appeal, which we are glad to print in full.

"On the hazardous and depressing status of a majority of our people even in the so-called 'era of peace,' words need not now be wasted. With the outbreak of the World-War, however, whose dimensions it is as yet impossible to foresee, new calamities and tragedies confront our people.

"The large majority of the Jewish people are involved in the conflict. About 400,000 Jewish soldiers have been recruited in the fight involving the issue of Pan-Slavism and Teutonism. Our Jewish youth are

fighting in the ranks of the various opposing armies, brother against brother.

"The War has struck the Zionist organization most severely. The ranks of Zionism are recruited for the most part of the young generation, and they have now been called out to military service. The Zionist Central Bureau at Berlin, established upon an international basis, is utterly destroyed. **The organization in Europe is shattered.** The work halts; the working force is completely paralyzed, and all communication with our institutions in Palestine has been interrupted.

"A double duty falls upon us. We must attack the problem of alleviating, if possible, the general situation of the Jews in the Diaspora. It is also our duty, our first and most holy duty, to hold and maintain, in this critical moment, the Zionist organization, and especially the positions we have won with great self-sacrifice and struggle in Palestine.

"We in America now have the good fortune to show our manhood in this emergency, and it is our duty to meet it with earnestness, willingness and optimism. No sacrifice of time or energy or means should appear to us too heavy to make. Upon us, and our handling of the situation depends, perhaps, the future of our organization, for which we have struggled these many years.

"We rely upon you, and count with certainty upon your whole-hearted co-operation."

We sympathize deeply with these deplorable conditions. Yet God will overrule it all. Let us not forget the Jews in our prayers. Let us remember these thousands upon thousands of sons of Abraham before the throne of Grace.



Some of the Jewish papers hope that one **Jewish Hopes.** of the results of the war may be better things for their race and, perhaps, a realization of getting back Palestine for their longed-for home. We quote from the *Maccabean*:

Four hundred thousand Jews bearing arms! What it portends it is difficult to prophecy, but grim as the outlook is, it brings a new element into Jewry. Already Russia recognizes it with vague promises of equal civil rights. A generation of Jewish youth fighting the battles of Pan-Slavism is a curious spectacle, but they carry a note of hope as well as death and destruction. Participation in the World-War breaks down the Ghetto-walls more effectively than any laws can do it, and whether Russian arms meet with victory or defeat when the war is over, Jewish soldiers will bring back in their hearts and minds other things than are contemplated by Tsar and General Staff.

Should Russia be victorious in this great war and get

the upper hand—what then? Scripture is very clear on the destiny of Russia. Read Ezekiel xxxviii. There is given the Russian program, the Russian conquest and the Russian defeat. If Russia gains in European territory, including the coveted price, Constantinople, she may open the way for her Jewish millions to regain Palestine. We doubt not but Zionism, now so completely prostrated, will soon see a great revival.



A California friend sent us a clipping of
Fables and Demonism. what is going on among a certain class of
 professing Christians on the Pacific Coast.

Students philosophy, spiritual healing, metaphysics and psychology assembled yesterday afternoon and last evening at the parlors of the Unitarian church, where they were addressed by A. K. Mozumdar, founder of the Christian Yoga, and Ralph M. deBit, editor of the Christian Yoga monthly, published in Oakland.

Cardinal points of the Christian Yoga as pointed out by Mr. deBit are as follows:

“First: No affirmation or denials in the form of fixed statements. Second: The elimination of polar opposites, giving a rational explanation of the problem of good and bad, in the world of all God and all good.

“Third: A new application of the law of association, that as we think so we become. Fourth: A satisfactory theory of the creation that will stand the test of thorough investigation. The first time in religious history that science and religion agree upon the question of creation.

“Fifth: Nothing exists but consciousness. In the degree you become conscious of your own consciousness of God’s reach and manifest God consciousness. Your own thought reflects back on you, and makes you what you are by its quality. Sixth: All manifestation is by reflection.”

Sunday evening at the Baptist church in Los Gatos, Mr. deBit who is the minister of the Oakland Christian Yoga and a lecturer of note in addition to his editorial duties, will speak, as will Mr. Mozumdar, head and founder of the Christian Yoga philosophy.

Later on it is quite probable that Mrs. Mabel B. Fuller of Spokane will organize a class here to teach the “new revelation which heralds the message of freedom for all, from the bondage of limitation, or limited concept.”

The word “yoga” is Hindu and means “union.” It denotes one of the branches of Hindu philosophy, which

teaches the doctrines of the Supreme Being, and explains the means by which the human soul may obtain final emancipation from further migrations and effect a junction with the universal spirit. That such demon-philosophy should be given out in a Unitarian "church" is not surprising, but that a "Baptist Church" welcomes such a wicked cult is almost impossible to believe. That Yoga minister's name should be "De Pit" instead of "deBit," for the whole thing is of and out of the Pit. It is but another fulfilment of 2 Tim. iv:4. "And they shall turn away their ears from the truth, and shall be turned unto fables."



We have called before the attention of our readers to "Pastor" Russell's latest attempt to popularize his unscriptural teachings. **Russell's Moving Picture Show.** In cities and towns all over this land the moving pictures called "Photo-Drama of Creation" are exhibited in theatres. Admission free. We have met it everywhere. We saw the advertisements with the "Pastor's picture" in Seattle, Wash.; Vancouver, B. C.; Boston, Mass.; Albuquerque, N. M.; Colorado Springs; Chicago, etc. The advertisement generally reads as follows:

PASTOR RUSSELL

New York—Brooklyn—Washington—London

World-famed as editor, author and lecturer; forty years on the public platform; a profound Bible scholar; the world's most famous "Anti-Hell-fire preacher."

His writings on the Divine Plan of Creation cover more than 5,000 pages, and record the labors of a life-time.

You can reap the benefit of all this in a few hours by seeing the Photo-Drama of Creation.

International Bible Students' Association, London, England; Brooklyn, N. Y.

The Editor of "Help and Food" makes some very suitable remarks to this, which we quote:

We have little comment to make. We read in Scripture of two striking characters. Of one it is said, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness

of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross' (Phil. ii:6-8).

The other is thus described: "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, **giving out that himself was some great one**" (Acts viii:9).

We leave it to our readers to judge which of these two characters is portrayed in "Pastor" Russell's advertising sheet. Our own mind is that should the poor "pastor" become **born of God** some day, and the light of Christ shine into him, as once into Saul of Tarsus, like Saul he will have, we fear, a dark retrospect to go over, when, instead of thinking himself "some great one," he may have to call himself "the chief of sinners" of his times. May this grace be granted him before it is too late, for when our Lord carries out His threat, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," He will have no more regard for "the greatest anti-hell-fire preacher" than for any other sinner; nor will He be moved by any juggling with the Greek.

The "pastor" uses an abundance of pictures to caricature the doctrines of Scripture which he hates. It is easy in this day of universal rebellion against all government to excite men into rebellion against God's; but oh, that men would pity themselves and not run amuck against a power which they can no more resist than the rising of the sun or the incoming of the tide.

"Pastor Russell," like the pope, though in an opposite direction, has found the road to men's pockets, and it is evident he enjoys it. And no wonder, for he knows absolutely nothing of the Christian's heavenly calling. All is earth and earthly things with him. Even in the eternal state, he knows nothing more than a restored Edenic condition, with all its earthly bliss. Nor is his conception of Christianity, as expressed in the advertisement of his show, out of keeping with this. Listen to it: "Brains, time and money invested for you. Free exhibitions; an education in one day." God takes our lifetime to educate us by His Word and Spirit, and through many trials and exercises of heart and conscience. This man can do it all up in one day by a "movie." Surely the U. S. can boast of celebrities! Since the advent of Joe Smith they have followed in quick succession.

It is our solemn duty to warn against this evil system. We have done so for almost twenty years by our voice and pen. Many thousands of leaflets exposing the evil doctrines have been distributed by us. As we add monthly many new readers to our mail list we desire to state for their benefit that "Pastor" Russell's cult, the International Bible Students' Association, denies the following cardinal

doctrines of the faith delivered unto the Saints: The Absolute Deity of Christ; His physical Resurrection; His bodily Presence in Glory and the Eternal punishment of the Wicked. Keep away from his books and his movies.



In Defence of the Faith. We have seventeen excellent pamphlets in defence of the Truth of God and exposing the soul destroying errors of the last days. They should have the widest circulation. We give the list once more.

1. **Satan and the Saints.** By J. M. Gray. Exposure of Christian Science, Theosophy, Russellism, etc. 15c.
2. **False Views of the Person of Our Lord.** By Prof. Moorhead. 5c.
3. **God's Gospel and Satan's Counterfeit.** 5c.
4. **Spiritualism.** By Arthur Pink, an ex-Spiritualist. 5c.
5. **Fulfilled Prophecy.** An argument for the Bible. By A. C. G. 10c.
6. **Rogers Reasons.** By J. Urquhart. 5c.
7. **The Sign of Jonah.** By P. Mauro. 10c.
8. **The True Church.** By Bishop Ryle. 5c.
9. **Social Christianity.** By Prof. Bettex. 5c.
10. **The Devil in Cap and Gown.** By Dr. Ottman. 10c.
11. **Eugenics.** A New Movement. Mr. Mauro. 5c.
12. **Star of the East.** By Mr. Mauro. 2c.
13. **Seventh Day Adventism.** What it is? 6c.
14. **Russell's Teaching on the Second Coming.** 5c.
15. **Millennial Dawnism; its errors.** By Dr. Gray. 2c.
16. **The Larger Hope.** An answer to Universalists, etc. 5c.
17. **Better not to have been Born.** By Bishop Nicholson. 5c.

We will be glad to make special prices to our friends, who wish to circulate these and other pamphlets in larger quantities.



Publications Delayed. We promised to publish several new pamphlets this fall, among them one on "**Angels and their Ministry past, present and future, and the Prayers of Our Lord.** For several good reasons we have been unable to publish these interesting treatises, which we believe would be helpful to the household of faith. If it pleases our Lord, we hope to publish them later.



Bible Study Course. We are thankful that quite a number of our readers have responded to our appeal and sent in their names for the bound volumes of the **Annotated Bible.** The first two volumes are ready for delivery. **Vol. I** of the Old Testament contains the **Pentateuch** and **Vol. I** of the

New Testament the **Four Gospels and the Book of Acts**. We hope to issue next the books which are studied as Sunday School lessons during 1915. The next pamphlet will reach our subscribers in a few weeks. The offer of subscribing for the entire ten volumes of the Annotated Bible at **one dollar** per volume (instead of \$1.50) still holds good. Send us two dollars and we send the first two volumes. We notify you when the next volume will be ready, so that all who subscribe now for the whole set can acquire it in an easy way and save five dollars at the same time.



We are so thankful for the most blessed meetings **Gracious Results**. we could hold during this fall. Surely the Lord is answering prayer and is sending a revival in Bible Study. We have never seen before such a deep interest among all Christians as we have seen and constantly see this fall. The prophetic Scriptures especially attract. We have also good evidences that there is more prayer and more active work. If these days do not bring a widespread awakening among God's people, then we might well despair. Let us keep on praying.

As previously reported the **South-West Missionary Conference** in Arizona, was the best ever held. In **Albuquerque, N. M.**, where the Protestant churches united in a weeks meetings, the Lord gave much encouragement. Our eighth visit to **Colorado Springs** was the best. We were soon crowded out of the Y. M. C. A. Hall and hundreds gathered to hear the Word in the First Presbyterian church. In **Scottdale, Pa.**, we had another fine Bible Conference and great power rested upon the Word. The first monthly meetings in **Park Street, Boston, Mass.**, were very largely attended and there was much blessing. The Lord willing we visit **Winnipeg, Man.**, October 25–November 3. Then come our **Texas** meetings for which we request continued earnest prayer. **Cameron**, November 8–13; **Galveston**, November 15–20; **Kirbyville**, November 22–26.



Send for the small leaflet by Mr. Jennings on **Present War**. the present war. Put it in letters to your friends. We send them postpaid for 25 cents per dozen and \$1 per 100 copies.



A SUGGESTION AND A QUESTION.

We perused recently our "**Current Events**" department during the last eight years, and were much impressed with the important material on political, religious, social and scientific lines, which we gathered and wrote about in the magazine.

It has been suggested that we arrange these very interesting items, grouping them in different sections, and publish the whole in a volume.

It would certainly make a very helpful book, showing the drift of the times. At the same time with a good index it would be excellent for reference. We would also add several pages on "Christian Science" and other delusive cults.

However, we are reluctant to take this responsibility upon ourselves at this time. We will undertake it if **500 of our readers declare themselves ready to take a copy, when ready.** This would make its publication possible. Please drop us a card giving your name and address and if the required number is received we will publish the volume at once. The price will not be over a dollar postpaid.

Prophecy. An Appeal.

We have arrived at a most interesting moment in church and world history. Indications abound, signs multiply that we are nearing the end. Every previous dispensation has closed in judgment. We may rest assured that this age, which has lengthened out for nigh 2,000 years, will be no exception. "The beginning of sorrows," seems an obvious fact in full view of the present European conflict—the greatest war in history.

We consider the present situation as a trumpet-call to the church to wake up and make the subject of Prophecy a matter of earnest and prayerful consideration, certainly not in the light of passing events however significantly important they may seem to be. Prophecy is alone outlined in the sacred Scriptures. We may gather impressions from a devout consideration of the solemn circumstances of the hour, but we are not safe in doing so. Impression is not faith, and this latter derives its strength and character solely from what is **written.**

History records the past. Prophecy discloses the future—would you not, dear reader, wish to know the respective abodes of the race? Is the glorious Paradise of God, and the Lake of Fire and those who inhabit those regions without a particle of interest to you? Prophecy lifts the veil from the unseen; the curtains are rolled back and sights and sounds of surpassing interest are witnessed. Prophecy displays a marvellous vista of the church in millennial splendor and on and on in her eternal glory with Christ. Prophecy unfolds the future of the nations, the grandeur

of Jerusalem—the world's metropolis and local seat of universal earthly dominion. But the grandest sight in those coming days, and that which will fix eyes and ravish hearts will be the sight of Jesus glorified, crowned with many diadems and owned by all as King of kings and Lord of lords. He reigns supreme. The earth rests. Its sorrows are healed. The tears of men wiped away.

No longer hosts encount'ring hosts
 Shall crowds of slain deplore;
 They hang the trumpet in the hall,
 And study war no more.

The King in His glory will be witnessed by all on earth. He will be obeyed, worshipped, sang of, prayed for! Brother hearts will find in Him refuge, and human weakness will lean its weight on the might of His arm. No war, no idolatry, no bloodshed, no famine, death a rare exception. The King will be loved, praised, and adored. The reign of righteousness will secure peace and happiness to the millions.

Is not Prophecy the opening up of a new world? Christian reader rouse up, and study the Prophetic writings of the Bible, for He is **near**. His advent is at Hand. In the glory-land we hope to have many walks and talks with loved saints and prophets of old—unhindered fellowship with every glorified person is most sure. If then asked as to our study of the respective prophecies of Isaiah, of Ezekiel, of Daniel, of John. Will it cause a momentary feeling of shame (1 John ii:28), that those sublime prophecies had been but rarely read, and regarded as of no personal interest? Prophecy covers fully a third of the contents of the Sacred Volume. **Study it!**

For those who desire real help in the study of the prophetic word, we would earnestly advise our readers to procure some or all of the books and publications advertised on the back pages of "Our Hope." They are written by well known and accredited servants of God personally known to or in touch with the editor.

We say no more, but wake up!

—WALTER SCOTT.

The Prophet Ezekiel.

(Continued)

3. *Visions in Relation to Jerusalem.*

Chapter viii.

The Visions of Abominations in the Temple.

With this chapter begins a new section. It contains a series of visions. The Prophet is shown first of all the awful abominations which were going on in the temple (Chapter viii). Then the fact was made known to him that destruction would overtake all who were left in Jerusalem, except the sighing, faithful remnant, marked by the man with the inkhorn (Chapter xi). This is followed by the vision of the coals of fire and the vision of glory (Chapter x). The final vision in this section is the vision concerning the leaders of the people and the departure of the glory of the Lord (Chapter xi).

These visions, which concern Jerusalem's history and condition in the days of Ezekiel, also foreshadow Jerusalem's future. Another temple will be defiled by the abomination of the Anti-Christ during the coming great tribulation. Ezekiel saw an image of jealousy, which provoketh to jealousy. There will be another image in Jerusalem on account of which judgment will come upon the unbelieving Jews (Rev. xiii:14-15). Then there will be a remnant sealed and preserved (Rev. vii) as it was in the time of Ezekiel. Coals of fire Ezekiel saw scattered over the city; it denoted an act of judgment. When the last chapter of Jerusalem's final trouble passeth into history, fire from the altar will be cast upon the earth (Rev. viii:5). But while Ezekiel saw the glory departing after these judgments, the glory will return to the city and to Israel's land, when the great tribulation is ended. We look briefly at Ezekiel's visions of abominations.

I. **The Vision of the Image of Jealousy.**

And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah

sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. And, behold the glory of the God of Israel *was* there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations" (verses 1-6).

It was over a year after his first vision (i:1) when Ezekiel sat in his house surrounded by the elders of Judah. Perhaps they had come expecting some new communication from the prophet. Suddenly the hand of the Lord fell again upon him. He beheld once more the glorious likeness of Him, who was the center of the first vision of glory.* The hand of the Lord took the prophet by a lock of hair and the Spirit lifted him between the earth and the heaven and he was brought in the visions of God to Jerusalem. Was this a real experience? Critics speak of a trance, that the prophet was some kind of a psychic with the gift of clairvoyancy. It was not a trance-vision, but an action by the Spirit and power of the Lord. Elijah must have had frequently the same experience, for Obadiah said to him: "And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not" (1 Kings xviii:12). And the sons of the prophets said to Elisha after Elijah departed: "The Spirit of the

*The word "fire" is in the Septuagint (ancient Greek Version of the O. T.) translated "man" so that it reads "the appearance of a man." There is a similarity between the Hebrew words for "man" and "fire." Fire is "esh" and man "ish." Compare with chapter i:26, 17.

Lord hath taken him up, and cast him upon some mountain, or into some valley" (2 Kings ii:16). The Spirit of the Lord also caught away Philip (Acts viii:39).

In the visions of God Ezekiel is brought to the door of the inner gate that looketh to the north. Here was the image of jealousy, which provoketh to jealousy. Some have taken this and the following visions to be retrospective. It has been said, "It was as if he were translated back to Jerusalem, and to the time when these things were occurring." Such is the view of some critics; however, it is untenable. These visions would lose their meaning if the prophet only seemed to be translated back to Jerusalem and to the time when these abominations had happened in Israel's past history. Later we find the names of persons given, whom he saw. They certainly were living persons known to Ezekiel and his contemporaries. One of them died while Ezekiel prophesied (xi:13). What was the image of jealousy which provoketh to jealousy? It was an idol. The word is used in Deut. iv:16, where it is translated "graven image." It is also found in 2 Chronicles xxxiii:7, 15, where it refers to the idol, which Manasseh had made and put up in the temple.

After Manasseh's idolatry came Josiah's great reformation. After his death Judah plunged into greater wickedness under the reign of wicked Kings, and a revival of idolatry followed once more. Such a wrath provoking idol was beheld by the prophet. This image they worshipped. "Son of man, seest thou what they do?" They must have lain prostrate before that idol. And yet the glory of the God of Israel was still there. He had not yet abandoned the place. Idolatry will once more be practiced in Jerusalem. Our Lord speaks of it prophetically in Matthew xii:43-45. The unclean spirit is idolatry. The Jewish people are now purged from it. At some future time that spirit will return with seven others. "And the last state of that man is worse than the first." Then our Lord applied the parable. "Even so shall it be also unto this wicked generation" (literally: race). During the reign of the final Anti-Christ idolatry of its worst form will be instituted

once more in Jerusalem (2 Thess. ii:3-4; Rev. xiii:11-18).

II. The Worship of Creeping and Abominable Beasts.

“And he brought me to the door of the court; and when I looked; behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth” (verses 7-12).

The prophet saw next a hole in the wall and being commanded to dig into it he found a secret door, through which he entered. In the chamber, upon the wall round about, were pictured creeping things and abominable things. A worship of these creeping things and beasts was in progress, for the seventy ancients of Israel were swinging censors full of incense, so that a thick cloud went up. They were practising idolatry after the order of Egypt and of the most degrading kind. The people of God had sunk as deep, yea deeper, than the heathen round about them (Romans i:23). And the leaders of the nation, the seventy elders, were there leading in this worship of abominations. Jaazaniah, the son of Shaphan, is especially mentioned. Shaphan was the scribe, who received from the high-priest, Hilkiah, the book of the law, and who read it before King Josiah (2 Kings xxii:8-11; Jerem. xxxix:14). The son of this illustrious and God-fearing scribe is the leader among the animal-worshippers. It was an evidence of the great apostasy which had engulfed the nation. And these idol-worshippers, each in his chamber of imagery (probably individual cells) said: “The Lord seeth us not; the Lord hath forsaken the earth.” They denied His omniscience and omni-presence. The apostasy in Christendom is going the same road.

III. The Woman weeping for Tammuz.

“He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord’s house which *was* toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these (verses 13–15).

Tammuz, the Babylonian “Dumuzi,” was the god of spring vegetation, who dies, going down to Hades, and revives again with each returning summer. The worship of this god became identified with Phoenicia, and from there this wicked cult came to Greece, where Tammuz was known under the name of Adonis. The weeping woman celebrated the death of the god, an emblem of the decay of earth’s productive powers. With it were connected some of the vilest, immoral ceremonies and licentious habits. Thus we see how false worship and immorality are closely, yea, inseparably, linked together. In our days the increase of licentiousness is but the result of having rejected the Truth of God.

IV. The greatest of all abominations. Sun-worship.

“And he brought me into the inner court of the Lord’s house; and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore, will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, *yet* will I not hear them” (verses 16–18).

The twenty-five men, who stood between the porch and the altar with their backs to the House of the Lord and their faces towards the sun, worshipping the sun, were the twenty-four priests, who constituted the appointed courses, and the high-priest. Their attitude was one of defiance. They practiced the abominable cult openly showing by the turned backs against the temple, that they had wilfully

rejected Jehovah and His worship. What else was connected with sun-worship? One mysterious sentence appears at the close of verse 17. "And, lo, they put the branch to their nose." This phrase is very obscure. Jewish commentators claim that the words conceal some shocking and wicked rite; and this may be the correct meaning. Sun-worship and its attending lusts of the flesh are not unknown in our own times. A few months ago a great sun-festival was held in Paris. Thousands participated in it. Hymns to the sun were sung and sun-dances held, while the nights were given over to all kinds of immoralities. Bahaism, whose deceitful leader is a sun-worshipper, has hundreds of thousands of followers in the English speaking world. They turned their ears from the Truth and have been turned to tables.

Elders, women and priests had turned from Jehovah and His worship. And now Jehovah speaks and pronounces judgment upon them. "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." Jehovah did according to His word. He did not spare; there was no pity. Jerusalem and the temple were destroyed and the people had to feel Jehovah's fury. And judgment greater than Jerusalem's will surely overtake this present evil age with its idolatries, its abominations, its rejection of God's Gospel and defiance of God.

(To be continued, God willing.)

Europe In A Blaze.

As we pen the above sentence in the closing days of August, we are neither staggered nor surprised. The topsyturvy state of the world is what might be expected. Governments and peoples have in late years entered into the spirit of Ps. ii: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed. Let us break their bands asunder and cast away their cords from us."

Men, of late years, have become increasingly impatient of Divine Authority. There has been a growing contempt

of Divine restraint of the bit and bridle. Self-will is in the ascendant. Its culmination is witnessed in that remarkable scene recorded in Rev. xix. The armies and chiefs of Christendom gathered in mad rebellion against the Lamb—King of kings and Lord of lords.

The two leading Powers who have stood for civilization, for learning, for God, are Germany and England. The countries of Luther, the Elijah of his day and generation; of Erasmus, the most distinguished of Greek New Testament scholars; of Wycliffe, the morning star of the Reformation; of John Knox, the stern Scotch Reformer who never feared the face of man—the countries which gave birth to such worthies and, others too numerous to specify, were but lately in general accord pulling the Bible to pieces—the authority of God imposed upon men.

Those very countries, the centres and seats of Divine light in Europe, have produced a set of men who have labored to overthrow and destroy the glorious work of the Reformation, and that to their eternal shame. They have struck a deadly blow at the supreme authority of God in the public and private conscience. The “higher critics”—an expression coined in Germany—are really the men who have applied the torch and set Europe in a blaze. Get behind the scenes. Get to the unseen causes. Every effect must have a cause. Woe to that nation where the imposition of Divine authority is flouted or openly denied. The more firmly Divine cords are tightened the better for the individual and the State. A nation without God is a ship without a Captain, and without the Bible is a ship without a helm. Without God and without the Bible is sure to result in national shipwreck. The great and sunken rock on which kingdoms and empires have perished is the rampant *self-will* of man. Get to the root of things.

Europe is in a blaze. Is this gigantic European conflict foretold in Prophetic Scripture? Surely it is of sufficient importance to demand a chapter for itself in the Word of God. It is not referred to in Scripture, unless thrown in amongst other troubles mentioned in Matt. xxiv:6, 7. The general statements contained in those two verses, have,

of course, their own special importance; but they are only "the beginning of sorrows," greater conflicts; deeper horrors than Europe has ever witnessed are chronicled in the Prophetic Word. Armageddon is not in Belgium, nor in France, nor in Germany. The horrors of war in the devastation of city and village, in the destruction of human life, in nameless deeds of cruelty, in rapine and slaughter are to be exceeded in magnitude beyond all yet recorded. "In those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark xiii:19).

Armageddon is the place to which the peoples of Christendom are Satanically gathered (Rev. xvi:13-16). The Valley of Jehoshaphat is the foretold place of slaughter (Joel iii:2-13). Both are in the vicinity of Jerusalem. It is there that the decisive battles of the world are to be fought, and these yet future conflicts will result in the ascendancy of the Jew. He is destined to take headship of the nations, and down-trodden Jerusalem become the Seat of universal empire and the centre of attraction to the nations of earth (Jer. iii:17).

This is the question in many hearts and on many lips: Is this gigantic war now raging furiously in Europe a prelude to the **immediate** end? Are the **last** of the last days upon us? Have we entered upon the **final** stage of history?

THE SUPREMACY OF PROPHECY.

Events during the two thousand years of the Christian Dispensation are historical, not Prophetic. **Present** wars, conflicts, and political changes do not form part of the great Prophetic Scheme unfolded in Scripture. Prophecy ceased for a time when Christ the King rode in triumph into Jerusalem amidst the plaudits of the people (Matt. xxi). Had the whole nation—rulers and people—received Him, He would then in full, literal fulfilment made good the prophecy of Zech. ix:9, and the King would have mounted the throne. But the leaders of the people rejected His Messianic claims, and so the kingdom in power and glory was postponed. The Counsel of God was not thereby frustrated. The

Kingdom is in abeyance, that is all. This Dispensation is rich in counsel.

The most Prophetic event noted in Scripture is the advent of a Conquering king on a white horse, and on a career of almost bloodless victory (Rev. vi:2). Between those two, *i. e.*, the King on the ass, and the king on the horse* lies the present period of 2,000 years, during which the course of Prophecy has been suspended. The foretold destruction of Jerusalem (Luke xxi), nearly forty years before the event, is a special prediction, and not, therefore, noted in the Lord's Prophetic Sermon either by Matthew xxiv, xxv, or Mark xiii. Prophecy is a complete whole. Its unity in its numerous parts and details, forms a striking proof of the verbal Inspiration of the Bible.

Prophecy circles round the Jew and Jerusalem, and intimates a special and governmental dealing with the Jews as a Nation. But Judah at present has no national standing before God. The nation as such does not *now* come into view. Jews and Gentiles are alike sinners—individually dealt with as sinners, and needing Divine grace. When Prophecy is resumed Universal attention is called to it (Isa. xviii:3). Prophecy deals with Israel as such and subordinately the Gentiles. "Rejoice ye Gentiles **with** His people" (Rom. xv:10), hence the seventy prophetic weeks of Daniel ix directly concern the Jews and Jerusalem, and not the Gentiles (verses 2, 4).

THE TEN-KINGDOM EMPIRE.

It is held by some that the **immediate** result of the great conflict now raging in Europe will be the formation of the ten-kingdom confederacy (Rev. xiii, xvii). That present, passing events are links in God's great providential chain leading up to the introduction of the empire on the scene of Prophecy, is, of course, true. But it must be borne in mind that the chastisements under the first six seals precede any mention of the empire. It may be forming during the time

*Christ in Psalm xlv and Rev. xix is, without a shadow of doubt, referred to. But the time and circumstances forbid the application of Rev. vi to our Lord.

covered by the seals. But the empire is not in view in chap. vi. of the Apocalypse. The revived empire, after a political sleep of nigh 1,500 years, is first named in the Revelation in chap. xi, as "the Beast." But the existence of the empire, altho' not expressly named, is recognized as a subject of judgment under the Trumpets (chap. viii). The empire could not survive the awful ruin overwhelming the whole Prophetic Scene under the Sixth Seal (vi:12-17). We gather, therefore, that out of the throes and political chaos of the sixth seal, the empire will emerge. Its historical revival is out of the **sea**—signifying a scene of anarchy and national troubles. It is quite possible, nay probable, that the great European War may result in bringing about the state of things described in Chap. vi of the Revelation. But two things prior to that must transpire: The Translation of all Old and New Testament saints to meet Christ in the air, and the heavenly scenes unfolded in chaps. iv and v of the Apocalypse.

OUR HOPE.

Our Hope is not this or that Prophetic event. The National Restoration of the Jewish people in unbelief to Palestine; their subsequeunt spiritual and temporal blessing, the grandeur of Jerusalem and a host of events clearly foretold in Scripture, do not constitute our Hope. What wait we for? We are looking out in hourly, yea in momentarily expectation for God's Son from heaven. The personal return of Christ is the undimmed Hope of our souls. For nigh sixty years this Hope has been the strength and joy of the Writer. The Hope is brilliant. We dare not have it dimmed or clouded. He whose deathless love has won our hearts, is coming to meet us and greet us in the appointed trysting place, "the air" (1 Thess. iv:17). His descending shout may in the next instant fall upon our souls. Hallelujah!

WALTER SCOTT.

The Corn of Wheat.

The "living corn of wheat" must die:—
 God's Christ in sinner's grave must lie—
 Ere from the dust can spring again
 The glorious head of living grain:
 The church in union with the Head,
 The risen First-fruits from the dead.

Stands full in view that ghastly hour
 Of Satan's rage and darkness' power—
 Hour of the scourge, the cross, the scorn;
 Hour of God's wrath, for sinners borne;
 Hour such as never yet was known,
 Save by the Son of God alone.

Its darkling gloom His eye surveys
 With sweeping, penetrating gaze;
 Takes in, with comprehensive power,
 The awful import of that hour,
 When sin's atonement must be made,
 And sinner's ransom fully paid.

Troubled His soul—as well it may,
 At prospect of so dread a day;
 He counts the cost—Ah! none but He
 Could reckon what the cost must be:—
 His blood pour'd out, His life laid down.
 God's curse endured, God's wrath, God's frown.

"What shall I say?" His soul demands,
 "Shall I lift up to heav'n my hands?
 Shall I before the tempest cower?
 Say, 'Father, save me from this hour'?
 Far be the thought,—for this I came,
 Nay, 'Father, glorify Thy name.' "

"Thine outraged honor's righteous due,
 Sin's insult, and its foulness, too;
 And man's rebellion 'gainst Thy throne,
 Demand a victim to atone;
 Else must the guilty rebels die—
 That willing Victim, here am I."

"The willing Victim, lo! I come
 To do Thy will, to bear sin's doom;
 And, worst of agonies, to be
 Forsaken, oh! my God, by Thee,
 But welcome anguish, cross and shame,
 So, 'Father glorify Thy name! "

—Selected.

Revelation.

Chapter XIX (*Continued*).

THE MARRIAGE OF THE LAMB.

It is well for us to note the perfection of detail in God's holy Word. Whilst in the epistle to the Ephesians, the book of His Sovereign grace, in which we see Him working "*all things after the counsel of his own will,*" it is Christ Who presents the Church to Himself in all the perfection of the activity of His own love; here, in this book of divine government, and so of human responsibility, the activity is on the part of the bride: "*His wife hath made herself ready.*"*

Filled with stupendous events are both heavens and earth during this interval between the *rapture* of the heavenly redeemed and the *revelation* of the Lord. We are told of three in heaven: a war, a judgment, and a marriage; and, I conclude from the analogy afforded by Scripture, that they occur in this order.

There shall be no exposure of His justified people before their accuser. No manifestation of His beloved in the presence of Satan. Even in Eden, *he* must receive *his* curse before a word of lighter penalty, interwoven with promise as it is, is spoken to Adam and Eve. It is not God's way to expose the sins He has righteously forgiven, and will nevermore remember *penally*, before the accuser. To *him*, He says, I have "*not beheld iniquity in Jacob, neither*" have "*I seen perverseness in Israel,*" and it is to *him* that the

*Nor should we be justified in deducing, as some have, that where the word "wife" is used, the church must be excluded, since not yet married, and the reference be to Israel to whom the Lord does declare Himself married (Is. liv:5). Espousal, as being a solemn pledge, secures at once the title of "wife," even when it is a human covenant, (Luke ii:5) how much more when it has all the absolute certainty of the eternal Counsels of God. It is to "the Church of God" that the Holy Spirit writes "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

challenge is given. "It is God that justifieth, who is he that condemneth?"

So the *war* would appear to be necessarily the great incident that occurs in heaven after the rapture; and that war would need no other cause than the very presence of these redeemed sinners there. For heaven itself is not wide enough for both the justified and their accuser. One or the other must be expelled, and it is he who is cast out by *war*, as we have seen.

Then in the quiet of a purged heaven, and with no accuser present, as in the day of John viii:10, we have the manifestation of each of us before the Judgment Seat of Christ (2 Cor. v:10; Romans xiv:12). There the unruffled peace of eternity is secured by everything being fully *out*—"the counsels of the hearts" manifested, and while the harlot Babylon is burning on earth, with all her meretricious splendor of gold and precious stones and pearls of earthly glory; the wood, hay, stubble of all our sowings to the flesh, are being equally burned in the heavenlies (1 Cor. iii); for the flesh is not one whit less abominable in the true church than it is in the false. But here, ever and always, there have been "the gold, silver, precious stones" of sowing to the Spirit; the necessary outcome of God's work *in* His people by that Spirit from its very beginning to its end; and thus, without any exception, "every man shall have praise of God" (1 Cor. iv:5).

It is then with this beautiful raiment that the Bride is dressed. It is *thus* she "has made herself ready." This is clearly not the robe of righteousness wrought out by her Lord and Lover in His death and resurrection that is here in view; for it is the "*clean linen that is the righteousnesses*:" the acts of righteousness (as Matt. vi:1 margin) *of the saints*: the cup of cold water; the widows' mite; nay, even these may, and must be lacking in some; but in not one will be lacking that first "righteousness"—the first thing that God can call *right*, in such sinners as we—the confession of the true condition, as in the penitent thief's "*we indeed justly, for we receive the due reward of our deeds*;" or as in the publican's "*God be merciful to me a sinner*;" that is

“gold,” for it is evidence of *God* and His work; and every act in the same line as that first one—every sincere self-effacement, or self-humbling, every confession of “no confidence in the flesh,” of glorying in the Lord, all that was so contemned on earth, all is here seen as glorious *clothing*. Nor are these the vain fig-leaves, or filthy rags of mere fleshly legality; but really what has been worked *in* by the Spirit of God, and worked *out* “with fear and trembling,” as we are exhorted in Philippians ii:12, 13. And yet as even so worked out, still tainted with the channel through which they have come; and needing to be “washed in the Blood of the Lamb,” as is evidenced in chap. xxii:14, R. V. But, if this be the case, then in the last analysis, it is The *Blood* of the Lamb that makes ready The *Wife* of the Lamb; only here it is not applied to guilty sinners, but to the sin that taints the holiest deeds of saints.

Verse 9. *And he saith to me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith to me, these are the true sayings of God.*

The speaker would appear to be still that one of the seven angels who first invited John to accompany him, and he bids John record that they are indeed blessed who are called to that feast of love. We esteem those most blessed of all on earth even now to whom He comes, and with whom He sups. Sweet beyond words are these seasons of personal communion—all too few, too short, and too interrupted as many of us must confess them to be. But they are but feeble foretastes of *that* blessedness. All the redeemed shall be there with no differences between them; no one of them striving for the higher place; the joy of each increased by the honor given to another; with no threatening cloud* of separation through fast-approaching dissolution; all seeing only Christ in all, for then there will be nothing else to see. Nor will there be any barrier there, as so often here, to the unhindered expressions of His tender love, any more than there will be any hindrance to the response to that

*A cloud which nothing in the universe can at all dispel save the Christian's hope, based upon the Word of God, of His Saviour's return for him at any time.

love, for it is the *marriage feast*, and there it is only comely and becoming that love unhindered, unchecked, unveiled, should govern all. Warfare shall be all over then, the armor may be safely laid aside at last, for there is indeed "neither adversary nor evil occurrent." Oh, the blessedness of being *called* to such a feast!

But softly, my dear reader, do you not remember one who gave expression to exactly the same sentiment: "*Blessed,*" said he, "*is he that shall eat bread in the Kingdom of God*"; and the Lord replied with that parable, which we may call in one point of view very sad, in which the invited guests would not come even although "called." And do you not remember who eventually did enjoy that feast? "*The poor, the maimed, the halt, and the blind,*" and not one other!

Must we not assuredly gather then that not one who reads these lines who is not poor, or maimed, or halt, or blind—of course, not physically; but who is conscious of the needs that the spiritual counterparts to these disabilities involve—and so is hungry for Him who alone is the Saviour from all these, will really partake of that supper; for there will no more be a guest there without an appetite than without a wedding garment. Then, my reader, rejoice not in thy wealth, thy talents, thy dignities in the world, for in this light of the Sanctuary they seem to be of little worth; but rather in whatever shall make the Lord Jesus dearer to thee, even though this be found, as it must be, even for an apostle, in "infirmities, insults, necessities, persecutions, distresses."

Solemnly, as if we might be in danger of passing this over lightly as a beautiful picture; but not an actual reality—of failing of that faith that *substantiates* these things theoretically hoped for—the words are added, *These are the true words of God.*

Let us weigh this well. They are not the words of the most truthful of *men*: of John or of Paul. If they were *that*, we might well give them weight. Nor even are they the words of *angels*, who might be assumed to know more of heaven than any man; but of none other than "*of God.*"

Oh! to grasp it! For the point of this is that, this being

the case, two thousand years are as nothing. The certainty of the eventual accomplishment of what is spoken is not weakened in the slightest by so long an interval before fulfilment. The words of God are ever, not less, but more clear and vivifying as time goes on, for that fulfilment is nearer. Thus hope does not become duller, but ever brighter as days go by; for there are constantly ever clearer evidences of "the day approaching." The only indispensable condition for this is that we, too, must see that that hope is based clearly and surely on the "true words of God." But does not this condemn some of us who are but too apt to despond because of hope deferred, and the contradictions to it that *appear* to prevail at times.

Indeed, beloved readers, this becomes more and more the basal question of the day, which each of us must settle individually: Have we in these Scriptures that we call The Bible "*the true words of God*"?

Armies are clashing. Empires are in conflict; and it would appear as if some would possibly fall. As there are these political shakings, so are there corresponding shakings in the sphere of truth, as it may be called. The empty false Christian profession of the day has, for the most part, long given up maintaining that these *are* "the true sayings of God." It has forced its preachers into the pulpits of every denomination, and into the professors' chairs of almost every college, or theological seminary, in the land; there to send forth a stream of contradiction to these being "*the true words of God.*"

As for proud pseudo-science, it now hardly takes the trouble even to deny that the Bible is a divine revelation to mankind; for it assumes, or pretends to assume, that its own anti-Scriptural and unreasonable guesses have been proved.

The faith of many a true child of God, who has been led away by early-instilled reverence for these high claims to superior intellectuality, has been seriously affected. The timid and weak have trembled lest the whole structure of Christian truth might collapse; for have not men who are even "Reverend Doctors" of a supposedly orthodox denomination ranged themselves against it, and some of them called this very book "dream literature"?

Well, the lines are fairly drawn. If it be "dream literature," then they are not "the true words of God;" and *vice versa*. We, at least, have not "shut our eyes, and opened our mouth," and taken in whatever might be put therein, true or false, reasonable or unreasonable. We leave that to the other extreme of error: Rome and her poor victims; and even so-called Science can complacently swallow what is utterly unreasonable. We have listened quietly; we have examined carefully; our confidence has been strengthened by recognizing much *above* our reason, nothing *contrary* to it. We have in considering our Book, compared and tested our conclusions by other Scriptures; we have traced a convincing correspondence between these "words" and the course of the Church as a witness on earth; and (although less clearly, for it was not intended as a final fulfilment) the history of Christendom during the interval. We see, by the light of these "words" an end to the ways of God with this earth worthy of Himself; forming one consistent line with the beginning, accounting for the permission of evil, and making Him to be revered, adored, worshipped, and *loved* by all His new creation, meeting, too, those deep needs of a sin-wrecked world, of which we are so cognizant; and we say with all calmness of spirit: "Amen, they *are* the true words of God." May He ever strengthen us in that assurance.

And I fell at his feet to worship him. And he said to me, See (thou do it) not. I am thy fellow-bondman, and of thy brethren that have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.

Just as the Galatians received the Apostle Paul "as an angel of God, even as Christ Jesus," because of the wondrous message, so clearly divine, that he brought; so does John regard this messenger. It is the universal tendency. The blessing received is in some way or degree attributed to the agent through whom it comes. Henceforth *he* becomes the one trusted guide and pattern in everything. It is *his* counsel that settles every question; and but too often the poor servant, be he evangelist, teacher, or pastor is thus put in, and it is to be feared at times accepts the place that belongs to God alone.

The angel here presents a fine example to every such servant: "No," he says, "angel though I be, unfallen and unsinning, yet even I neither know nor desire any higher dignity than to be counted among the *servants* of God; and as a fellow-servant with those who have the testimony of Jesus. We all, unfallen or ransomed, have one common ministry: to witness of Jesus; and that, in itself, while He is rejected, and the one who dares to rival Him is on the throne of the earth, necessitates the "spirit of prophecy." This prophecy consists in both speaking forth the truth of God on all the glories and claims of a revolted earth; and of looking beyond the hour of Jesus' rejection to the day of His crowning, of looking beyond the brides' journey through the desert darkness, to the marriage-feast of love, and light and song of which I have now told thee."

Well, then, it is very clear that no one who is a true witness for Jesus, or has "the testimony of Jesus," ever speaks of Him as buried still in Joseph's tomb, or lives as if that were the case. Equally clearly this testimony forbids speaking of Him as if still on the Cross. The crucifix of the Romanist is no "testimony of Jesus." Such a witness might do as a testimony of Abraham, or David, or the prophets; as Peter testified: "Let me freely speak unto you of the patriarch David that he is both dead and buried." That is a true witness as to David. But the "testimony of Jesus" begins where this ends, that is with *resurrection* "for with great power gave the Apostles witness of the resurrection of the Lord Jesus" (Acts iv:33). Nor does it ever stop even there; but looks forward to His return to assume the government of this distracted war-racked earth. But this forward look is clearly "*the spirit of prophecy.*" Thus all true "testimony of Jesus is the spirit of prophecy."

Such is the exalted companionship of the feeblest witness of Jesus in this day. He goes into the world day by day just as any other man; but it is not to "make money;" to him, "poor though he be, despised, forgot," yet to him has been entrusted the testimony of Jesus to bear throughout the day; and that thought gives dignity to the most toilsome lot. Nor does that testimony necessarily consist in preach-

ing with the lip, or *forcing* himself to speak "to everyone he meets" on these themes; but rather, in conscious, yet joyful helplessness, abiding in Him; so that he may be hidden and not thought of, and only the life of Jesus may, quite unconsciously to himself, be manifested in him. He joins not in the mad race for wealth, for Jesus is not here yet, and has nothing of it. He desires not earth's honors, for Jesus is still denied *His* honors here. It is thus he bears testimony to a rejected, but soon returning Lord; and unseen, unknown, unnoticed as he is, he, too, has the companionship of this angel who spoke with John; for even these holy and blessed creatures, exalted in dignity as they are, know no higher honor than to have "the testimony of Jesus."

Oh, privilege beyond price, honor beyond all estimate, only to be enjoyed during one little life-time; to share in His rejection and reproach; to witness to His coming again and exaltation!

Peter on the Water.

(Read Matthew xiv:22-33).

There are two ways in which we may view the interesting portion of Scripture given above. In the first place, we may read it from a dispensational standpoint, as bearing upon the subject of God's dealings with Israel. And, secondly, we may read it as a portion bearing, very directly, on the subject of our own practical walk with God, from day to day.

Our Lord, having fed the multitude, and dismissed them, "went up into a mountain apart to pray, and when the evening was come, he was there alone." This answers precisely to His present position with reference to the nation of Israel. He has left them, and gone on high to enter upon the blessed work of intercession. Meanwhile, the disciples—a type of the pious remnant—were tossed on the stormy sea, during the dark watches of the night, deeply tried and exercised, in the absence of their Lord, who however, never, for one moment, lost sight of them—never withdrew His eyes from them; and, when they were brought, as it were,

to their wits' end, He appears for their relief, hushes the wind, calms the sea, and brings them to their desired haven.

Thus much as to the dispensational bearing of this passage of Scripture, which, though of the deepest interest, we shall not further pursue, inasmuch as our object, in this brief article, is to present to the heart of the reader the precious truth unfolded in the narrative of Peter on the water—truth, as we have said, bearing directly upon our own individual path, whatever the nature of that path may be.

It demands no stretch of imagination, no effort of fancy, to see, in the case of Peter, a striking figure of the Church of God collectively, or of the individual Christian. Peter left the ship, at the call of Christ. He abandoned all that to which the heart would so fondly cling, and came forth to walk on the stormy water—to pursue a path entirely beyond and above nature—a path of faith—a path in which nought but simple faith could live for a single hour. To all who are called to tread that path it must be either Christ or nothing. Our only spring of power is in keeping the eye of faith firmly fixed on Jesus—“Looking off unto Jesus, the author and the finisher of faith” (Heb. xii). The moment we take the eye off Him, we begin to sink.

It is not—need we say?—a question of salvation—of reaching the shore in safety. By no means; we are speaking now of the walk of the Christian in this world—of the practical career of one who is called to abandon this world, to give up all that mere nature would lean upon and trust in, to relinquish earthly things, human resources and natural appliances, in order to walk with Jesus above the power and influence of things seen and temporal.

Such is the high calling of the Christian and of the whole Church of God, in contrast with Israel, God's earthly people. We are called to live by faith; to walk, in calm confidence, above the circumstances of this world altogether; to move, in holy companionship, with Jesus. It was after this that Peter's soul was breathing when he uttered those words, “Lord, if it be Thou, bid me come unto Thee on the water.” Here was the point: **“If it be Thou.”** If it were not He, the wildest mistake that Peter could possibly make

would be to leave the ship. But, on the other hand, if indeed it was His own very self—that blessed One; that most glorious, most gracious One who was there moving peacefully over the surface of the troubled deep—then, assuredly, the very highest, the very happiest, the very best thing he could do was to abandon every earthly and natural resource, in order to come forth to Jesus, and taste the ineffable blessedness of companionship with Him.

There is immense force, depth, and significance in these three clauses—“If it be **Thou**”—“Bid me come unto thee”—“**On the water.**” Mark, it is “unto thee, on the water.” It was not Jesus coming to Peter, in the ship—blessed and precious as that is—but Peter coming to Jesus, on the water. It is one thing to have Jesus coming into the midst of our circumstances, hushing our fears, allaying our anxieties, tranquillizing our hearts; and it is quite another thing for us to push out from the shore of circumstances, or from the ship of nature’s appliances, to walk in calm victory over the circumstances, in order to be with Jesus where He is. The former reminds us somewhat of the Sareptan, in 1 Kings xvii. The latter, of the Shunammite, in 2 Kings iv.

Is it that we do not appreciate the excellent grace that breathes in those words, “Be of good cheer; it is I; be not afraid?” Far be the thought. These words are most precious. And, moreover, Peter might have tasted, yea revelled in their sweetness, even though he had never left the ship at all. It is well to distinguish between these two things. They are very often confounded. We are all prone to rest in the thought of having the Lord with us, and His mercies around us, in our daily path. We linger amid the relationships of nature, the joys of earth, such as they are, the blessings which our gracious God pours so liberally upon us. We cling to circumstances, instead of breathing after more intimate companionship with a rejected Christ. In this way we suffer immense loss.

Yes, we say it advisedly, “immense loss.” It is not that we should prize God’s blessings and mercies less, but we should prize Himself more. We believe that Peter would have been a loser had he remained in the ship. Some may

deem it restlessness and forwardness; we believe it was the fruit of earnest longing after his much loved Lord—an intense desire to be near Him, cost what it might. He beheld his Lord walking on the water and he longed to walk with Him, and his longing was right. It was grateful to the heart of Jesus.

And, besides, had he not the authority of his Lord for leaving the ship? Truly so. That word “**come**”—a word of mighty moral force—fell on his heart, and drew him forth from the ship to go to Jesus. Christ’s word was the authority for entering on that strange mysterious path; and Christ’s realized presence was the power to pursue it. Without that word he dare not start; without that presence he could not proceed. It was strange, it was unearthly, it was above and beyond nature, to walk on the sea; but Jesus was walking there, and faith could walk with Him. So Peter thought, and therefore “he came down out of the ship, and walked on the water to go to Jesus.”

Now this is a striking figure of the true path of a Christian—the path of faith. The warrant for that path is Christ’s word. The power to pursue it is to keep the eye fixed on Himself. It is not a question of right or wrong. There was nothing wrong in remaining in the ship. But the question is, “At what do we aim?” Is it the fixed purpose of the soul to get as near as we can to Jesus? Do we desire to taste a deeper, closer, fuller communion with Him? Is He enough for us? Can we give up all that to which mere nature clings, and lean on Jesus only? He beckons us forth to Himself, in His infinite and condescending love. He says, “Come.” Shall we refuse? Shall we hesitate and hang back? Shall we cling to the ship, while the voice of Jesus bids us “come?”

It may, perhaps, be said that Peter broke down, and therefore it is better, safer, and wiser to remain in the ship, than to sink in the water. It is better not to take a prominent place, than having taken it, to fail therein. Well, it is quite true that Peter failed; but why? Was it because he left the ship? No, but because he ceased to look to Jesus. “When he saw the wind boisterous, he was afraid;

and beginning to sink, he cried, saying, "Lord save me." Thus it was with poor Peter. His mistake was, not in leaving the ship, but in looking at the waves and the winds—looking at his surroundings, in place of looking off unto Jesus. He had entered upon a path which could only be trodden by faith—a path in the which, if he had not Jesus, he had nothing at all—no ship, no boat, not a spar or a plank to cling to. In a word, it was either Christ or nothing. It was either walking with Jesus on the water, or sinking beneath it without Him. Nothing but faith could sustain the heart in such a course. But faith could sustain; for faith can live amid the roughest waves and the stormiest skies. Faith can walk on the roughest waters; unbelief cannot walk on the smoothest.

But Peter failed. Yes; and what then? Does that prove that he was wrong in obeying the call of his Lord? Did Jesus reprove him for leaving the ship? Ah! no; that would not have been like Him. He could not tell His poor servant to come, and then rebuke him for coming. He knew and could feel for Peter's weakness, and hence we read, that "**Immediately** Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" He does not say, "O thou restless forward one, why didst thou leave the ship?" No; but "wherefore didst thou doubt?" Such was the tender reproof. And where was Peter when he heard it? In the arms of his Lord! What a place! What an experience! Was it not well worth leaving the ship to taste such blessedness? No doubt it was. Peter was right in leaving the ship; and although he broke down in that lofty path on which he had entered, it only led him into a deeper sense of his own weakness and nothingness, and of the grace and love of his Lord.

Christian reader, what is the moral of all this to us? Simply this. Jesus calls us forth from the things of time and sense, to walk with Him. He summons us to abandon all our earthly hopes and creature confidences—the props and resources on which our poor hearts lean. His voice may be heard far above the din of waves and storms, and that

voice says, "Come!" Oh! let us obey. Let us heartily yield ourselves to His call. "Let us go forth unto him without the camp, bearing his reproach." He wants to have us near Himself, walking with and leaning on Him, not looking at circumstances, but looking only and always unto Him.

Rejoice With Me.

(Luke xv.)

These touching words unfold to us the deep joy of the Lord Himself, in the matter of our salvation. This is not sufficiently seen or thought of. We are apt to forget, that God has His own especial joy in receiving back, to His bosom of love, the poor wanderer—a joy so peculiar that He can say, "rejoice with **me**"—"let **us** eat and be merry"—"it was meet that **we** should make merry and be glad." He does not say, "let **him** eat and be merry." This would never do. God has His own joy in redemption. This is the sweet lesson taught in Luke xv. The shepherd was glad to find his sheep. The woman was glad to find her piece of silver. The father was glad to embrace his son. God is glad to get back the lost one. The tide of joy that rolls through the hosts above, when a sinner returns, finds its deep, exhaustless source in the eternal bosom of God. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv:10). There is no one has such deep joy in the salvation of a soul, as God Himself.

The thought of this is most soul-subduing, and heart-melting. Nothing can exceed it. It gives a full, clear, and convincing answer to Satan's lie, in the garden, and to all the dark suspicion of our hearts. Who could listen, for a moment, to those accents, "let **us** be merry," issuing from the Father's lips—the Father's heart, and continue to doubt His perfect love? How could the prodigal have had a doubt, in his heart, when he saw that there was not one in all the house so glad to get him back as the Father Himself. Surely, the words, "let **us** be merry," must have fallen upon his

heart with peculiar power. He could never have presumed to hope for such a reception. To be let in, at all—to be made an hired servant—to get any place in the house, would have fully equalled his highest expectation. But oh! to hear the Father say, “let us be merry!” This truly, was beyond all human thought. Yet these were the Father’s veritable words. It was really true that He was glad to get back the poor undeserving spendthrift. He could not tell why, but so it was. The Father had embraced and kissed him, even in his rags. Without a single upbraiding word, He had received him to His bosom. At the very moment when he was full of doubt as to whether he would be let in, at all, he found the Father on his neck. And, as if to crown all, and banish every trace of doubt and every shadow of fear, he hears the Father’s cry, “Let us eat and be merry.”

Reader, pause and think of all this. Think deeply of it. Remember, God is glad to get back to Himself the very vilest of the vile. A returning sinner makes God happy. Wondrous thought! profound mystery of love! A poor sinner can minister to the joy of God! Oh! who can cherish a doubt or harbor a fear, in the presence of such grace? May the sense of it fill my reader’s heart with sweetest confidence and peace!



**Current Events and Signs of the Times
in the Light of the Word of God.**

The Horrors of the Great War. There is no need to burden our pages with the awful horrors of the satanic war of the nations. The newspapers give this sad information. Yet the details are not fully known. The suffering is beyond description. The horrors of the past, the wars of the Roman Empire, and other pagan nations, pale in the present conflict. We do not wonder that scores of people in Belgium, France

and Germany lost their reason. Though far away from the scenes of conflict all kindhearted people suffer in our land, and most of all those who know God. We pity those who in any way rejoice over the victims of slaughter. Yet here is the lesson of the age. The "Christian" nations show their real spirit of hatred now. If a few thousand French and English are murdered, villages and cities burned, there is great rejoicing, feasting and drinking in Berlin and throughout the German Empire. And if the English, French and Russian troops succeed in slaughtering thousands of Germans and Austrians, then Paris and London are celebrating the great victory. Celebrating what? The sending of thousands of souls into eternity! The broken hearts of fathers and mothers, wives and children are of no account. He must indeed be blind who does not see now that these nations are under the leadership of Satan, the god of this age. All the unscriptural dreams of Post-millennialism are ended. World conversion and the rapidly advancing Kingdom making for universal righteousness can no longer be defended. God's Word is vindicated. This age is an evil age. Its end is not peace and righteousness, but the opposite. The full end is not yet upon us. The beasts may be chained after a while, but they will break loose again. The great tribulation will be the climax of all, and there comes the great judgment-crash, when the Judge from heaven, coming in power and great glory, will deal with these nations.

The Sneering Heathen-World. The effect of this war upon the heathen is disastrous. They read in it the complete collapse of Christianity. They sneer and ridicule our Lord and His Gospel. Of course they do not distinguish between "Christendom" and "Christianity." But Mission-work is undone. We quote from an exchange:

"What can be said for the influence of war upon the lives and characters of the peoples? Through it the fruits of the labors of a generation are obliterated, the basest passions of men are made to appear the most exalted virtues, and those who prove themselves the greatest criminals become the nation's heroes. This heaps upon the Christian missionaries and their co-workers, who already are laboring against terrific odds, an awful burden, a thousand times harder than the ordinary work.

"Surely, the heathen will laugh and the Mohammedans mock with derision as they witness the great exalted nations of Europe, nations whose name and fame have gone to the ends of the earth for their education, their progress in science, in the arts, in civilization, and in Christianity, now slashing at each other's throats. No wonder that Count Okuma, Prime Minister of Japan, declares that the end of European civilization is at hand! What answer can the Christian Church of Europe give to the inquiry of the non-Christian world? How will the missionaries reply to the man of the East who seeks further evidence that belief in the Christ is more humanizing, more civilizing than Islam, or Hinduism or Buddhism? By what arguments can they prove that the so-called Christian nation is more certain to keep a sacred impact, solemnly entered into, than a so-called pagan nation?"

"This war is putting a burden upon the Christian missionaries throughout the world harder to bear than all the fanatical opposition and persecution, all the conflict with riotous disease, all the hatred engendered of innate sin. It strikes a blow at the heart of missions and adds a financial and moral burden that can be carried by the Christian Church only through agonizing intercession, protracted fasting, and unprecedented sacrifice."

Has Russia Changed Towards the Jews. When the great war broke out the Czar of Russia made some very sweeping promises to the Hebrews living in his Empire. They number over six million. He went so far as to address them as "My beloved Jews!" Why this sudden conversion? Is it genuine? That autocrat surely acted out of fear that the Jews might plan an uprising and hinder his military operations. The man under whose reign thousands upon thousands of innocent Jewish women and children were massacred in cold blood, whose government helped and encouraged these devilish deeds against a harmless people, all at once discovers that they are "his beloved Jews." What mockery! And the Jews know that these are but empty words. Russia's power will not be broken yet in the present European upheavals. She is the pronounced and predicted enemy of the Jews to the very end when the Lord Jesus comes out of heaven in flaming fire to execute judgment. Russia will get control of the Balkans, including Constantinople, but when she reaches out for Palestine her dreadful end will come.

Charges of Atrocities Unfounded. It seems in every war charges are made by the warring nations against each other that fearful atrocities are being committed. This is generally done to excite neutral nations to action. In the Boer War the English soldiers were accused of having done many wicked and horrible things. Closer investigation showed that these charges were not true. It is so in the present war. The Germans charged the Belgians with mutilating the wounded and the dead and the Belgians charged the German soldiers with many outrages. One is truly thankful to know that those things are not true and the reports which have been circulated are manufactured. A number of well-known newspaper men investigated these reports. We give part of their statement:

"We are also unable to confirm rumors of mistreatment of prisoners or of non-combatants with the German columns. This is true of Louvain, Brussels, Luneville and Nancy while in Prussian hands. We visited Chateau, Soldre, Sambre and Beaumont without substantiating a single wanton brutality. Numerous investigated rumors proved groundless.

"Everywhere we have seen Germans paying for purchases and respecting property rights as well as according civilians every consideration.

"After the battle of Biass, a suburb of Namur, we found Belgian women and children moving comfortably about. The day after the Germans had captured the town in Merbes Chateau, we found one citizen killed, but were unable to confirm lack of provocation.

"Refugees with stories of atrocities were unable to supply direct evidence. Belgians in the Sambre valley discounted reports of cruelty in the surrounding country. The discipline of the German soldier is excellent, as we observed. To the truth of these statements we pledge our professional and personal word."—Roger Lewis, *The Associated Press*. Irvin S. Cobb, *Saturday Evening Post and Philadelphia Public Ledger*. Harry Hansen, *Chicago Daily News*. James O'Donnell Bennett and John H. McCutcheon, *Chicago Tribune*."

Another False Report Denied. Much was said at the beginning of the War about the suffering of American travelers in Germany and that they were treated in an outrageous manner. Recently a large number of returning tourists signed a statement which was forwarded to President Wilson and Secretary Bryan. We give the document in full.

"The undersigned American citizens, passengers on the steamship Rotterdam, all of whom were in Germany during the present hostilities, ask the Associated Press to give publicity to the following statements:

"That the reports regarding ill-treatment of Americans by Germans, emanating from English and French sources, are absolutely false.

"Travel through Germany, as far as the extraordinary circumstances permitted, was altogether safe, as officials and all classes of the people were, without exception, very friendly and helpful.

"No well authenticated atrocities were perpetrated by the German troops.

"All of the German official bulletins regarding the progress of the war were in every case subsequently confirmed and thus reports coming from English, French and Belgian sources disproved.

"In our judgment the distorted reports which have reached America were sent out with the deliberate purpose of deceiving Americans, and thus creating a sentiment in favor of the powers now arrayed against Germany.

"We ask all Americans to suspend judgment until they have had opportunity to make an impartial investigation of the causes which have led to the present conflict, and especially to study the diplomatic correspondence. It is our conviction that Germany has not been the aggressor, but that the war has been forced upon her by the envy and greed of those nations that are jealous of her growing industrial and commercial importance, and for this reason are ready and anxious to destroy her as a people."

A Just Rebuke to a "Church". A Methodist Church in Northwestern New York a few months ago advertised the ejected ex-governor of New York, W. Sulzer, to speak in their church. He was offered as a kind of an attraction. They deemed it, however, wiser to have him speak in the Opera House under the auspices of the "Asbury M. E. Church."

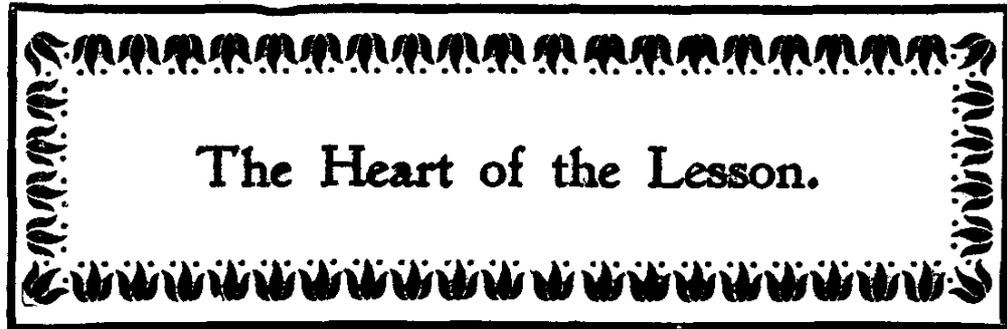
Mr. Sulzer will speak under the auspices of the Clover Leaf Circle of the church and a sufficient demand for tickets is expected to assure an audience that will fill the theater. It was first planned to have Mr. Sulzer speak at the Asbury M. E. Church. He will reach here from Syracuse on the Club train.

The Watertown daily newspaper then administered a just rebuke to that "church":

Thinking folk will be at a loss to discover upon what basis a church offers William Sulzer as an attraction. He was impeached by the court of appeals and the senate and removed in disgrace from the high office of governor of the State. Let it be admitted that Murphy and Tammany are all he declared them to be and worse, that he would not

have been attacked had he bowed to the boss of Tammany and would be governor to-day had he given the boss his way. The main contention is well grounded. There would have been no proceedings against him had he not quarrelled with Mr. Murphy. But why ignore the testimony, uncontradicted and unexplained concerning what he did do? Mr. Sulzer made money as a candidate for governor. He posed as a friend of the people and an enemy of Wall Street and played the market on a margin, taking political contributions for margins. That evidence was uncontradicted. He violated the law and was removed because of offenses. The fact that no charge would have been made by Tammany had he not defied it does not excuse the things he did. Tammany brought the proceedings, but he was impeached upon proved guilt. Does a church advise its young men to follow the example of William Sulzer? No congregation should offer an impeached governor as a drawing card for an entertainment.

How sad it is to see the prostitution of the church. What would righteous John Wesley and Asbury say if they were here! They would be as outspoken in condemning such evil means to "attract a crowd" as we are and thousands of followers of John Wesley. And the worst of all the proceeds went to the building fund of a new Methodist Church. How awful!



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
NOVEMBER.

THE ARREST AND TRIAL OF JESUS.

(Nov. 1. Matt. xxvi:47-68.)

Golden Text, Isaiah liii:7.

Daily Readings.

Mon., Oct. 26, John xvi:16-33. Tues, Oct. 27, John ii:13-22.
Wed., Oct. 28, John xi:47-57. Thurs., Oct. 29, Mark xiv:53-65.
Fri., Oct. 30, John xviii:12-14, 19-24. Sat., Oct. 31, Jer. xxvi:10-19.
Sun., Nov. 1, Matt. xxvi:47-68.

I. LESSON OUTLINE.

1. "They laid hands on Jesus" (verses 47-50). 2. "Put up thy
Sword" (verses 51-54). 3. "They led Him away" (verses 55-58).

4. "Answer Thou Nothing?" (verses 59-62). 5. "The Son of Man Coming" (verses 63-68).

II. THE HEART OF THE LESSON.

The lessons of this last quarter, with the exception of one, have to do with the arrest, trial, crucifixion, resurrection and ascension of our Lord Jesus Christ. It will be well to remember that Christ crucified and risen is the only way by which God could save sinners. The only way in which He could justify the ungodly (Heb. ix:22; Rom. iii:20-26; Acts iv:12). Our present lesson has to do with the arrest of our Lord in Gethsemane through the treachery of Judas. Can we think of the vile sin of the betrayal with a friendly kiss without a shudder? Can we fathom the dreadful crime expressed in the words "they laid hands on Jesus and took Him?" Guilty, ruined, hell-deserving sinners arresting the God-man who made the world and sustains it; who gave to each of them the very life and power they were so abusing. Will He abide it? Yea, verily He does. One word expresses it all, GRACE; the grace of the Lord Jesus Christ by which we are so greatly enriched (1 Cor. viii:9). For you and for me He endured it all that we might be saved.

Peter's defence was born of a heart that really loved the Lord; but one that was totally ignorant of the purpose of God in the matter. It was a zeal; but not according to knowledge, He was seeking to save Him from the cross that was absolutely necessary, even for Peter's salvation. Peter needed Pentecost to fully open his eyes. Our Lord's prayer would have brought legions of angels to the rescue; but such a prayer would have thwarted God's purpose of redemption. Most fitting then was the Lord's word to Peter, and to all of us, "Put up again thy sword into his place."

Many opportunities for the arrest of the Lord have seemingly been given to the enemy; but not until the appointed hour could they have any power against Him. This was their hour, and the power of darkness. He knew it, and willingly submitted Himself to the Father's will, even though that will took the shape of rough blasphemous soldiers haling Him to the mockery of a trial, and to the awful agony of the cross. And to this was added the bitterness of the cowardice of the disciples. Yet was it all prophesied; and the word foretold must be fulfilled (Isaiah liii:1, etc.; Zech. xiii:7).

God's Lamb is in the presence of the blood thirsty sanhedrim; among the human wolves and dogs that are ready to tear Him. But with all the dignity and grace of One absolutely holy and guiltless, He stands silent. Their accusations need no refutation; they fall to the ground through their own weight of falsehood. Nor is it Christ who is really on trial; what tribunal revealed the awful sin and wickedness and abominable rebellion of the human heart trained to the highest point of human religiousness. And the revelation is appalling! Not alone for century one; but for century twenty also.

As a last resort, the angry High Priest demands the truth from

Jesus. And the Lord speaks it; but O, what truth! That boudn prisoner, submitting Himself to all the indignity and shame they heap upon Him, is after all, and in spite of all, the Son of Man, the Lord of glory. He shall one day come in all His marvellous glory and power. And with eye and heart fixed upon that coming glory, He endured the cross, despising the shame, and is now set down at the right hand of the majesty on high. And while we are studying this lesson He is ready to come again as He long ago said He would in power and glory.

SOWING AND REAPING.

(Nov. 8. Gal. vi:1-10.)

Golden Text, Gal. vi:7.

Daily Readings.

Mon., Nov. 2, Psalm i. Tues., Nov. 3, Isaiah v:8-24. Wed., Nov. 4, 1 Kings xx:13-21. Thurs., Nov. 5, Jer. xxi:3-16. Fri., Nov. 6, 1 Cor. viii:1, etc. Sat., Nov. 7, 1 Cor. x:23-xi:1. Sun., Nov. 8, Gal. vi:1-10.

I. LESSON OUTLINE.

1. Restoring our Brother (verse 1). 2. Helping our Brother (verses 2-5). 3. Sowing and Reaping (verses 6-8). 4. Doing Good to All (verses 9-10).

II. THE HEART OF THE LESSON.

It seems like human impertinence to thrust in a *so called* temper and lesson, at this point in our study of the Lord's great work of Redemption. It reminds one of what Nadab and Abihu did years ago. Nor did we confine the portion given for study to the narrow-human limits of so-called temperance. Foremost in the portion is the word of the Lord concerning our dealing with an erring brother in Christ. The chief and only aim is before us in the word RESTORE. The gift pre-eminently necessary to this work is true deep spirituality. Orthodoxy excommunicates the offender with all harshness and severity. But the love and grace born of true spirituality seeks restoration. Nor is it love in mere weakness, that condones offences; the rather love that reproves with tender grace, while putting arms of love about the erring one. Love that considers what it would have done under like circumstances. *Restore* is the spirits injunction; not cut off.

Following upon this the spirit calls attention to the way in which we are privileged to help others in this present scene. No believer but that is burdened to-day; and the very burden that he or she is bearing is a divine call to us to help. It is a God-given opportunity. We shall find our own burdens tightened as we seek to help our burdened brethren in Christ. In this matter we do not need high thoughts of ourselves; these effectually block the way of help to others. We need to prove our own work thus given to us, by fulfilling the law of Christ, which is love. Yet, are there burdens we cannot share with any. These, through grace given, are to be borne by ourselves to the glory of the Lord.

Another way of real help is in giving of our means to the needy one. Remember too that verse seven sets forth a truth that is far reaching. God is not mocked in this matter of restoring a brother; of helping our fellow saints; of bearing our own burdens; of doing our own work. If in any of these we are serving to the flesh we shall reap corruption; but if to the spirit the fruit will be unto life everlasting. It does not apply merely to the evil things of the flesh, though they are included.

Our one danger is that of growing weary in all this well doing. And we have need of grace and strength and wisdom and help from our Lord to continue on in the Divinely given work to the very end. What opportunities are given us in these closing moments of this dispensation to do good and so to prepare for God's honor and glory, an abundant reaping by and by. The word of the Lord in verse nine is His darling call to His people to-day.

(Nov. 15. Mark xiv:27-31, 53, 54, 66-72).

Golden Text, 1 Cor. x:12.

Daily Readings.

Mon., Nov. 9, John i:35-42. Tues., Nov. 10, Matt. xvi:13-20. Wed., Nov. 11, John xiii:1-11. Thurs., Nov. 12, John xiii:31-38. Fri., Nov. 13, Matt. xxvi:69-75. Sat., Nov. 14, John xxi:15-23. Sun., Nov. 15, Mark xiv:27-31.

I. LESSON OUTLINE.

1. I will not Deny Thee (verses 27-31). 2. Peter Followed afar off (verses 53, 54). 3. I know not the Man (verses 66-72).

II. THE HEART OF THE LESSON.

Judge not Simon Peter too harshly. Consider thyself lest thou also be tempted. A forsaken master, in the hands of the enemy; hopes crushed; his little earthly all lost; a dark chilly night; no sustaining hand; and the Devil to tempt. Do you wonder Peter fell? Many a one since has fallen with surroundings a thousand-fold more propitious and helpful. Remember our golden text and humble thyself before the Lord.

The loving heart of Peter made a solemn protest against this base denial of his Lord and master. And every fibre of Peter's being said amen, to the declaration. Yet Peter, as well as we, needed a lesson that would last him all his life; and serve to keep him as a little child with the Lord. So Satan is permitted to test and try, while yet God's grace is there to sustain Peter; and God's power to keep the enemy within bounds. Yes, Peter did fall, but Peter was restored by the Lord. Peter did sink, but the nail-pierced hand saved him from being engulfed by the waters.

Many things served to separate Peter from his master, and these issued in the following afar off, which was the prelude to his sin. The Lord's reproof in the Garden, when he sought to defend Him, may have been the beginning with Peter. Blind to God's purpose, he may have felt hurt and discouraged, and the enemy saw his chance, and made full use of it. O, how much we need to be in all simplicity before

our Lord, learning of His own blessed purposes and plans in everything. O how we need to be kept from the very beginning of evil! And how the words of our Lord come to us now, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. xxvi:41). Failure here is sure to issue in sin and evil later on. Yea, the child of God who fails at this point is already defeated by his enemy Satan.

Peter's following afar off might well be the label by which so much of the following of Christ to-day, might be designated. Indeed the following is farther off than ever Peter was guilty of. He really was following Jesus clear into the judgment hall of the High Priest. To-day you would scarcely know whether some believers were following Jesus at all. They seem to be so engrossed in the race after money and pleasure that they never get within sight of the judgment hall at all; much less do they get to the cross. We surely need to voice together to-day the confession of Rev. iii:17, and say: "Yea, Lord, it is true, I am wretched, and miserable; and poor, and blind, and naked." This would open the door for Him to come in and sup with us. And what a blessed feast would we have with Him in the heart.

Denied was the sad sequel, yet, the Lord's look recalled the wanderer, and deep was the penitence of the heart of Peter. Even so does He deal with the wandering erring one to-day in fulness of grace. And the resurrection message is "go and tell my disciples, *and Peter.*" Blessed word of grace from the Lord Christ to us.

JESUS AND PILATE.

(Nov. 22. Matt. xxvii:11-31; Luke xxiii:1-25).

Golden Text, Matt. xxvii:22.

Daily Readings.

Mon., Nov. 16, Luke xxiii:1-12. Tues., Nov. 17, Luke xxiii:13-25. Wed., Nov. 18, Mark xv:1-11. Thurs., Nov. 19, Mark xv:12-20. Fri., Nov. 20, John xix:1-16. Sat., Nov. 21, Isaiah liii:1-9. Sun., Nov. 22, Matt. xxvii:11-16.

I. LESSON OUTLINE.

1. Barabbas or Christ? (verses 11-18). 2. Let Him be Crucified (verses 19-23). 3. See ye to it (verses 24-31). 4. Sent to Herod (verses 1-7). 5. Set at nought (verses 8-12). 6. Delivered to their will (verses 13-25).

II. THE HEART OF THE LESSON.

The golden text is a verse around which gathers much of the truth of the lesson for us. The religious leaders of the day, composed of the Pharisees and Sadducees; the one fanatical ceremonialists; the other equally bitter rationalists; led the common people in the demand for the death of Christ. And this because He had so righteously disturbed them by His words and deeds. The religiousness of the present day is not a whit better; for they would put Christ to death as readily as their ancestors did nearly twenty centuries ago. Yea, they would do it more hastily now than then.

OUR HOPE

The political leaders of the time thought too much of their own preferment with caesar to permit this lowly Nazarene to stand in their way. They have no qualms of conscience in sending Him to the death of the cross. Nor are their descendants any better to-day. The political leaders would now join hands with the modern religionists to send Him to the electric chair.

But what is more to the point is that in all this, prophecy was being fulfilled, so the Apostles saw later on, when they quoted from Psalm II in proof of it; (Acts iv:23-30.) These two powers have ever been the enemies of God and His people; and they will continue to be so to the end. Balaam and Balaak, Raaphas and Pilate. Rome and the nations find their sequel in the two Beasts of Revelation xiii.

Yet must we not miss the special truth for ourselves in this important lesson. It is set before us in the golden text in the words of the puerile Roman Governor as he yielded up his authority to a mob, "what shall I do then with Jesus." What are we doing with Him? He is God's unspeakable gift to us. He challenges our heart's faith and trust. And when we thus believe we receive Him whom men despise; and we receive Him to our eternal salvation and blessing. Rejecting Him, or declining to accept of Him, we virtually take our place by the side of the very ones who condemned Him. We are virtually at one with the scoffing Scribes and Pharisees; at one with the hesitating, conscience smitten Pilate, as he delivers Him up to their will; at one with Herod who, with his men of war set Him at nought. 'Tis a solemn fact that we must needs ponder carefully. Remember that there is no middle ground of indifferent neutrality here. It is either reception or rejection of the Christ of God, and upon that depends our eternal welfare. Received, the issue is eternal life. Rejected, the issue is eternal death. Not annihilation, but endless death. No further probation; no second chance. We repeat the solemn question that must be the question of every heart "What shall I do then with Jesus which is called Christ?"

CHRIST CRUCIFIED.

(Nov. 29. Mark xv:21-41; Luke xxiii:39-43).

Golden Text, Isaiah liii:4.

Daily Readings.

Mon., Nov. 23, Matt. xxvii:27-44. Tues., Nov. 24, Matt. xxvii:45-56. Wed., Nov. 25, Matt. xxvii:57-66. Thurs., Nov. 26, Mark xv:21-32. Fri., Nov. 27, Mark xv:33-47. Sat., Nov. 28, Luke xxiii:26-43. Sun., Nov. 29, Luke xxiii:44-56.

I. LESSON OUTLINE.

1. Numbered with the Transgressors (verses 21-28. 2. Save Thyself (verses 29-32). 3. Elor, Elor, Lama, Sabacthani (verses 33-38). 4. Truly this was the Son of God (verses 39-41.) 5. To-day shalt thou be with Me in Paradise (Luke xxiii:39-43).

II. THE HEART OF THE LESSON.

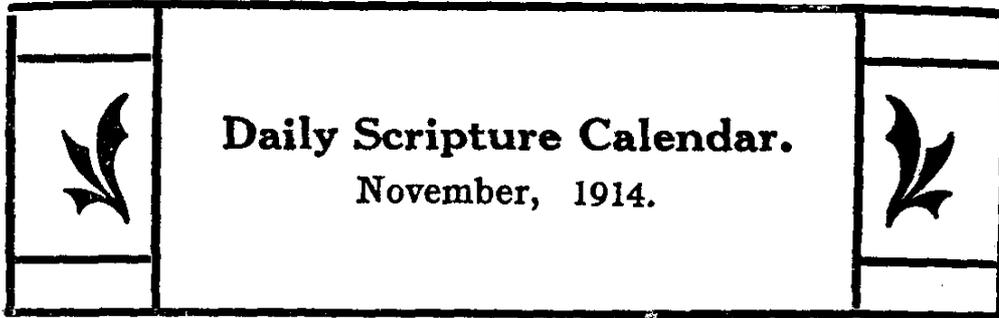
We are upon holy ground indeed in our lesson study now. We have need of bowed hearts and heads, and deep reverence of soul

as we attempt to study this portion. Here, as nowhere else, do we have full light upon John iii:16; 2 Cor. v:21; Gal. iii:13 and similar passages of the Word. Yet there are depths unfathomable that have never yielded their mysteries to any human mind or heart. We stand amazed in the presence of our Lord and Saviour dying thus for us. May it sink deep into our hearts and lay fresh hold upon mind and heart, and cause increased joy and a richer, fuller upwelling of love and praise to Himself.

Numbered with the transgressors, He was there being made sin for us; being made a curse for us; to accomplish redemption for us. The awful darkness enshrouding Him was the punishment due to our sins. It was for three long hours the outer darkness to Christ's soul, for God had forsaken Him and hid His face from Him. O ponder it well! God had to do this to be able to justify us, and to make us clean in His sight. Less than this would never have done! Less than the shedding of blood could never put away sin, and so He must suffer and die, the Just for the unjust to bring us to God.

The cruel mockery of the wretched religionists of the day sounds like the words of the demons of the past. Yea, they are words that are Satanic in their origin and envenomed sting. They have their counterpart in all the teachings of the day that would and try to eliminate the cross and blood redemption. Yes, He, who saved others, could not save Himself. To have come down from the cross, would have been to thwart all the purposes of grace. Nay, in saving others, He must pay the full penalty in death. So, having loved us, He loved us to the end with a love that death could not quench, and the floods could not drown. He drank to the bitter dregs the cup which the Father had given Him. E'en though His agonizing soul cried out from the darkness in that dreadful wail of the forsaken One. O, what grace! O what love! O, what unutterable goodness and mercy.

What a bright and blessed light is shed upon it all by the latter part of our lesson. He who came to die must needs have a trophy of His atoning grace snatched from the very jaws of death. So while the Devil is seeking to bring Him to death and destruction; in the very article of death He saves one who is that day with Him in Paradise. Beautiful, true type of the blessed effect of that death that shall people the Paradise of God with sinners saved by grace. O, what ultimate glory and honor shall be to Him who hung there upon the cross of calvary.



November 1. "And He arose . . . and said unto the sea, PEACE, be still" (Mark iv:39).

What He has done He can do again. It may not be in His purpose to rebuke the sea of *nations* just now. But there are storms and perils in your *personal* course that He can control. He is never so truly "asleep" as to be indifferent to your fears. Remember His past miracles to you; and believe that your present crisis shall soon resolve into "a great calm."

November 2. "I will give PEACE in the land" (Lev. xxvi:6).

Do read the context, and learn that the only toll exacted for national peace, was *obedience to God*. No land has ever realized it. No government has been godly; and none free from poverty and discord. It will not always be so. When Christ comes to rule He will make "peace as a river, and righteousness as the waves of the sea." Live to-day in this enlarged view of things.

November 3. "Peace I leave with you, MY PEACE I give unto you" (Jno. xiv:27).

Note the expression "My peace." It shows the gift is unlike any comforts that the world can bestow. It is not only *peculiar*, but it is *unalterable* peace. No outward conditions of war or distress will touch it. How blessed to realize that when all around is confusion and apprehension, the believer is privileged to walk in an atmosphere of perfect calm.

November 4. "To be spiritually minded is life and PEACE" (Rom. viii:6).

Why? Because the new mind that is in us is entirely above earthly activities. It is a life hid in Heaven, where all is harmony. Discords belong to earth. As we do not mix with these, just so in proportion we live in a world of peace. *Death*, the most crucial thing that could happen to us, cannot affright those who, in the fullest sense, are dead already (Col. iii:3).

November 5. "The GOD OF PEACE shall bruise Satan under your feet shortly" (Rom. xvi:20).

This is more than a prayer; it is a positive declaration. As Satan, the Prince of this world, has been the instigator of all its sorrows, this promise means everything blessed to the distracted saint. "Shortly" means both a *quick* and *complete* deliverance. "The God of Peace" is a sublime, long stretched title, pointing to the old promise in Eden (Gen. iii:15; 1 John iii:8).

November 6. "I will go BEFORE thee" (Isa. xlv:2).

"And make the crooked places straight." Little promises like these, which in times of security have not greatly appealed to us, will now become very precious. Crookedness and confusion are besetting even those who know the ways of the Lord most clearly. Human wisdom is altogether inadequate to guide us. No Hobab, only the Lord can lead us.

November 7. "Heaped TREASURE together for the last days" (Jas. v:3).

We trust this does not apply to you, dear reader. It is true, alas, of some. Could we have believed it, a short time ago, when the rich were spending money so lavishly on their own pleasures? Did we foresee how soon war emergencies for Red Cross and Hospital demands would consume their gold? Truly every word of Scripture will some time get fulfilment.

November 8. "Your garments are MOTH-EATEN" (Jas. v:2).

This looked probable in Oriental lands, where garments are long stored; but not in lands of quick changing fashions. Who dare laugh now at these trivial Bible words? Piles and piles of costly luggage filled with garments, now lie rotting along the routes of war. Did the God of centuries forecast such happenings?

November 9. "There REMAINETH therefore, a rest to the people of God" (Heb. iv:9).

When everything else is devoured by the Devil's rage, this one thing will remain untouched by the beasts of war, famine, pestilence and death. Think of it; a rest for you; no more personal sickness; no more worry over relations; no more poverty; no more alarm over "rumors of wars." Our week of stress will soon end, and our long Sabbatismos begin.

November 10. "The exceeding greatness of His power to USWARD who believe" (Ep. i:19).

Would you understand His power? Think how easily He lifts the tides; how securely He holds the sun and moon in their places. That is natural power. Here is something greater. You are an animate soul; a redeemed soul. Your Saviour pledges that He will keep you, hold you, and grant you an *escape* out of every temptation that shall try you (1 Cor. x:13; Rev. iii:10).

November 11. "Put on the ARMOUR of light" (Rom. xiii:12).

“For we wrestle not against flesh and blood.” Here is a beautiful thought, alluding to national soldiers, who when called to duty, exchanged the soiled habiliments in which they worked at their trades, for the brilliant uniforms of their armies. Would you know the seven pieces which compose this “armour of light,” read Eph. vi:11-18. Remember that light is to make us conspicuous in darkness.

November 12. “Above all taking the shield of FAITH” (Ep. vi:16).

“Wherewith ye shall be able to quench all the fiery darts of the wicked.” These darts, in human warfare, were charged with burning naphtha. It was impossible to estinguish them. But they were harmless against the soldiers’ metallic corslet. So, if the believer is defended by the shield of faith, no temptation that Satan can hurl, will do him harm.

November 13. “THINK on these things” (Phil. iv:8).

The context shows a time when “things of evil report” would be in the forefront. To counteract the influence of depressing circumstances, there should be a strong prayerful effort to fix the mind and heart on whatever was of *virtue*. Try it, reader, to-day. Hunt about you for thing *slovely*. Pray that the corrosion of *strife* may not stultify your heart.

November 14. “Be ye therefore SOBER” (1 Pet. iv:7).

Because serious conditions impend. Such an exhortation ought to be unnecessary. But we fear too many Christians seek to drive off sorrows by fun. The world is in throes of agony. Do not make a bluff of it. You cannot alter the trend of governments. But you can avoid frivolity; and cast your influence on the side of sobriety, decency and prayerful quietness.

November 15. “Many shall be PURIFIED and made WHITE and TRIED” (Dan. xii: 10).

We need not wait for the Tribulation of Jewish times to realize this. Accept this world trial, as *your* day of testing. Let present distress enlarge your capacity for entering into fellowship with God in His great purposes to the earth. If your faith is strained, let that strain develop you into a stronger believer than you have been before.

November 16. “The wise shall UNDERSTAND” (Dan. xii:10).

Instead of being discouraged, God purposes that the saint should be enlightened. Instead of letting us fall into the slough of doubt, He desires to lift us up to the mount of vision. “The secret of the Lord is with them that fear Him; and He will show them His covenant.” But “none of the wicked shall understand” His ways.

November 17. “I exhort that . . . PRAYERS be made . . . for kings, and for all that are in authority” (1 Tim. ii:2).

But take heed how you pray. Do not practice the farce of asking for victory in war for any special nation. God has never sanctioned the wars of any people but His elect Israel. He has purposed that some day all kingdoms shall become as "the chaff of the summer threshing floors." Pray then that only right may triumph, and God's righteous purposes be hastened.

November 18. "Be diligent that ye may be found of Him in PEACE" (2 Pet. iii:14).

Naturally you desire to see national peace restored. Here is something that you are more earnestly to desire. Are *you* at peace with God through our Lord Jesus Christ? The word "diligent" here takes on a military meaning. While soldiers are training to die valorously, the Christian should be ready for sudden translation to join the armies of the Lord (Rev. xix:14).

November 19. "WHEREUNTO ye do well that ye take heed" (1 Pet. i:19).

This refers to Holy Bible prophecy. It is called *light* in a dark place. It is reliable, while the horoscopes of astrologers are uncertain. No divine prophecy came by the will of men. We are now walking through dark places. We need information; not simply to know what is going to happen to one of us personally, but what is going to befall the *world*. And the Bible tells us.

November 20. "There is a God in heaven that REVEALETH secrets" (Dan. ii:28).

"And hath made known what shall be in the latter days." Astrology is now coming into prominence in an unusual degree. Beware of it. It is a latter day sign; the beginning of worse false systems of ascertaining the future. Scripture throughout discountenances meddling with the occult (Isa. xlvii:13, 14). Read how useless was observation of stars to Nebuchadnezzar.

November 21. "The prophets have inquired and SEARCHED DILIGENTLY" (1 Pet. i:11).

They *waited* for the development of things they could not then understand. And what are you doing? Are you waiting with Isaiah, and Daniel, and Simeon, and Anna, to know the end of the wonders now going on in the earth? Be still and listen. God has His few to whom He will show the full meaning of detached facts and prophecies that are so confusing to the unbelieving.

November 22. "The POWER and coming of our Lord Jesus Christ" (2 Pet. i:16).

The *power* of the coming is to operate in our daily life. Future glories should so absorb us as to make us indifferent to present distress. When so many are hurrying to bring about what can only be a *temporary* peace, you are to be striving and praying for that which shall be *final*. Be expecting then, what Christ is expecting, the day when He shall subdue the nations (Psa. 77).

November 23. "He shall hide me in his PAVILION" (Psa. xxvii:5).

These words are in the war psalm. David was a man of experience in danger. He uses a military illustration. Jehovah had his royal tent in the midst of heavenly guardsmen. It was made of invulnerable material. Over it floated the banner *Jehovah Shalom*. All the worthies fled to it for safety. It still stands intact. Will you hide yourself in it, in this your time of trouble?

November 24. "TO DIE is gain" (Phil. i:21).

We cannot but think on these words when uncounted thousands are dying in battle at this time. But the statement is severely limited. Only those who *live* in Christ, can *die* in Christ. *Patriotism* is not salvation. *Bravery* is not reconciliation. If you are saved, then to die anywhere or anyhow is *gain*. If not, the better for that man, if he had never been born.

November 25. "FEAR NOT, little flock; for it is your Father's good pleasure to give you the kingdom" (Lu. xii:32).

Crowns are in the balance; and rulers are straining every nerve to hold their governments intact. But you, believer, as indifferent as a silly sheep, are to have no worry about these worldly difficulties. Your kingdom cannot be moved; your inheritance cannot be alienated; your crown is incorruptible. No danger can destroy your eternal life. And no Devil can more than harm your *body*.

November 26. "Provide yourselves BAGS which wax not old" (Luke xii:33).

All personal and real estate must some day be dropped. We can carry nothing out of the world (1 Tim. vi:7). The treasure of unbelievers is in a "bag with holes" (Hag. i:6). Lot must leave his possessions in Sodom. See to it then, if you are called in these strait of times to be a refugee, that you bear the treasure that no hand of man can wrest from you, and that will not delay your translation.

November 27. "IN HIM" (Phil. iii:10).

These two words dominate the New Testament. There are found in a multitude of connections. They heal every sorrow, like a balm applied to a wound. Whether in "tumults, necessities, or distresses," if we are *in Christ* we can bear them. No other illustration so well describes the safety of being "in Him," as the story of Daniel's Three, over whom the fire had no power.

November 28. "Let your loins be GIRDED about" (Luke xii:35).

"Girding" is a great Scripture word to describe preparedness for emergency. It stands for courage, as it makes ready for endurance. Thus Elijah was girded by the hand of the Lord for his sixteen miles run before Ahab; and Peter was commanded by an angel to gird himself to escape from Herod. Are you girded for the great escape from coming tribulation?

November 29. "God forbid that I should sin against the Lord, in CEASING TO PRAY for you" (1 Sam. xii:23).

These were Samuel's words, when Israel faced a national crisis. He did not approve of their political cause, but he was loyal to duty to pray for them, even though he had little encouragement. Bind these words upon your heart, believer. God may not send answers just now; but ultimately your prayers for world peace will be found to be in harmony with His purposes.

November 30. "For an HELMET, the hope of salvation" (1 Thes. v:8).

The armor here is *defensive*. That of Ephesians sixth is *offensive*. See, you are to guard your *hope* on the *head*. Your mind and thoughts must continually be strengthened about the "blessed" hope of the Lord's coming, which alone will bring deliverance. Exercise your hope by studying about it in the Scriptures. Fill your *head* with Advent promises, and your *heart* will overflow in assurance.

Requests for Prayer.

Pray for friends and dear ones, who have gone into "Christian Science," that they may be delivered.

Please pray for two widows, mother and daughter, both poor health and no means of support but by their own efforts. Please pray that some way may be opened for their support as well as return to health.

Pray for my wife and daughter, whom I am deeply exercised about.

Remember a young woman that she may see herself a lost sinner and our Lord as her Saviour.

Pray for my sister, who has wandered away. Also for the salvation of my brother and his wife.

A poor widow writes: Pray for my children, three girls and two boys.

Pray for the unsaved husband of one of my daughters.

Remember in prayer two invalid sisters also an invalid mother and a friend who has backslidden.

Pray for the Indian missionaries in Arizona and New Mexico that many Indians may come into the light of the Gospel this winter.

Remember Mexico and the returning missionaries. Pray for the suffering German missionaries, whose communication and support are cut off.

Pray for some of my dear ones living in your city (N. Y.)

Pray for a number of friends, relatives and acquaintances, who have become ensnared in Christian Science.

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OUR HOPE

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DECEMBER, 1914.

No. 6.

Editorials.

During this month Christendom keeps **Anticipations.** what has been called "Christmas," celebrating in a general way the nativity of our Lord. Christendom has never thought of celebrating a day in joyful anticipation of the second Advent of the Lord Jesus Christ. They do not believe in it at all. If they still hold to the formal, nominal creed that He is coming again, they rather look upon the event as not desirable to take place in the near future. No, the "religious world" has no use for the Coming of our Lord.

But we who know Him and love His appearing, in whose hearts the blessed Hope has been kindled by the power of the Holy Spirit, we should daily look forward to the promised event now so near, His coming for His saints. Think of the eleven disciples when they heard from His lips the blessed promise, "I will come again and receive you unto myself, that where I am ye may be also" (John xiv:3)! And after He had gone must it not have been for them day by day the sweetest thought that He whose promises never fail, would some day come again and take them home. The manner of the fulfillment of that promise they knew not for some time. But when the Spirit of God moved the Apostle Paul for the first time to take up his pen the Lord gave in that first Epistle the message in which the manner of His Coming for His saints is revealed.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv:16-17).

Not a word in this message about wars, nation lifting up sword against nation, kingdom against kingdom. Not a word about tribulation, the Antichrist, persecution or suffering. Not a word about wrath and judgment. Nothing to inspire fear and dread. Ah! it is a message of comfort and of blessing. The Holy Spirit adds to it "Wherefore comfort one another with these words." The saints of God call that Hope "the blessed Hope" for it means nothing but blessing to the Lord's people. And the Holy Spirit calls it the blessed Hope (Titus ii:13).

In the midst of the turmoil and confusion of our significant days, the scenes of war and a bloodshed such as the world has never seen before, in the midst of the increasing apostasy of Christendom, well may we occupy our thoughts with happy anticipations of the coming great event, our homegoing to be with Him. It will give us the needed joy in the Lord, which is our strength. It will bring light and peace into the dark, foreboding days which have come upon us. It will urge us on to serve Him and sacrifice, to spend and be spent. Let us think it over together, what it will mean when our blessed Hope ceases to be an event believed and expected, when it becomes reality.

First of all, we shall see Him as He is. Can there be anything else which thrills the heart of the child of God so much as the anticipation of seeing the Lord Jesus Christ face to face, to stand in His presence, to look into the face which was once marred and smitten, when He suffered in our stead! Oh, the glorious moment! Oh! the joy we shall meet Him in the air.

We shall be like Him. We receive our glorified bodies. Now the body is dead on account of sin. We have a body of humiliation. Suffering and pain are there. What a change when He keeps His promises and comes for His saints.

We shall all be changed—this mortal puts on immor-

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tality (1 Cor. xv:51-53). And we shall be changed into the same image. The glorified Christ in heaven is God's pattern for us. We shall be like Him. Oh! the glorious anticipation.

He will reward His servants. Our hidden tears, the secret prayers, the service done in His Name, all will be manifested in that happy event. He will give the rewards, approve and disapprove. If only we had a greater anticipation of this fact how much more faithful we would be and how much less we would care for the approval and praise of man.

Then we may anticipate the reunion with our loved ones. "Together with them" is the promise. We shall find our fathers and mothers, our children, our friends in that blessed coming day. And more than that. There is a fellowship of all the saints in glory. We shall see all the great men of God of former ages. It will be a glorious fellowship which cannot be marred by strife or the sorrows of earth.

Well may we also look forward to be taken into the Father's house, introduced by Himself to the now hidden secret of the mansions there. And what else! Our coming in Glory with Him. Our fellowship with Him in reigning over the earth! Oh! the Glory that awaits us! Live, dear child of God, in anticipation of it. It will become a source of blessing in your life and service down here.

"Going home," there's nothing dearer
 To the pilgrim's heart than **home**;
 Drawing nearer still and nearer
 To the place where pilgrims come;
 Much he thinks of what will be,
 Much of what he hopes to see;
 Thinks of kindred, friends, and brothers,
 But of Christ above all others.

'Tis the blessed hope of seeing
 Him he loves in glory there!
 Blessed hope of ever being
 With the Lord His joys to share:
 'Tis this hope that lightens toil
 And in sorrow makes him smile,
 Cheers him in the midst of strangers,
 Keeps him when beset with dangers.

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“Going home,” then it behooves us
 Here to live as pilgrims do;
 When the trial comes it proves us—
 Proves if we have faith or no.
 Let us make our calling sure,
 Let us to the end endure;
 In the Saviour’s love abiding,
 In the Saviour’s strength confiding!”



“In quietness and in confidence shall be
In Quietness. your strength” (Is. xxx:15). Thus spoke
 Jehovah to His people at the time of a
 crisis, when they looked to Egypt for help. And before
 when another invasion threatened, Isaiah was commanded
 to go forth and meet the unbelieving king and to say to
 him: “Take heed, and be quiet; fear not, neither be faint-
 hearted” (Isaiah vii:4). It is well to remember these
 divine messages along with many others in these days of
 distress and uncertainty which have so suddenly come
 upon this age. The world has many reasons to fear and
 to tremble. He, who is ready to judge (1 Peter iv:5) will
 execute His judgment upon a world, which has despised
 the riches of His Love and Grace He has so long offered
 in His ever blessed Son, our Lord. Tribulation and wrath
 are predicted in His Word and they will surely come. It
 will surely come to pass what our Lord said: “Men’s hearts
 failing them for fear, and for looking after those things which
 are coming on the earth; for the powers of heaven shall be
 shaken” (Luke xxi:26). Then comes the climax of all. They
 will have to meet the rejected One, who comes as judge.
 “And then shall they see the Son of Man coming in a cloud
 with power and great glory.”

But God’s children, who know Him as Father in the Lord
 Jesus Christ, the Beloved of God, His saints, those who
 belong to Him, bought with the great price, have nothing
 to fear. His message to us is “Fear not.” We are in His
 hands. Nor do we look forward to threatening judgments,
 to the cloud which brings Him back to earth as judge.
 We look for Himself, who loveth us. Everywhere in His
 Word He has given words of comfort and assurance to His

own. He therefore expects us that we trust Him and be quiet, resting in His love. This quietness, born of faith, this confidence in His Love, is our strength. It gives strength; it keeps; it is victory over this passing age. But all this requires also the close walk with Himself. How can we have the reality of quietness, restfulness and confidence, deliverance from the fears of the world, unless we please Him and walk in obedience to His will! Such must be the walk of all His children. Happy the lot of the obedient, trusting child of God!

“In **perfect peace** Thou wilt him keep,
 Who in **Thy place** is dwelling;
 The storm may rage, and waters deep
 Around him may be swelling;
 But fixed is he, Thy word is sure,
 No storm can reach that place secure,
 Nor foe touch that Pavilion.

Let man and devil do their worst!
Shall God be beaten? Never!
 Their raging waves may madly burst,
 To sink in foam for ever—
 And still God's rock unshaken stands,
 For neither Satan, nor man's hands
 Dare touch or reach **God's Centre.**”



Handfulls on Purpose. It is a beautiful picture—Ruth gleaning in the barley field of Boaz. Boaz means “in him is strength,” and he was a mighty man of wealth. He redeemed the land and the poor stranger, the Moabitess Ruth, and is a type of the Lord Jesus Christ. And Ruth gleaned after him in the field. Boaz gave the command, “Let fall also handfulls of purpose for her, and leave them, that she may glean them and rebuke her not” (Ruth ii:16). Boaz in his loving grace provided, unknown to herself, for her need. But she had to glean and pick it up, acquire it for herself what had been put there on purpose.

The barley field is a picture of the Word of God. The two attitudes of Ruth must be the attitudes of believers;

gleaning in the Word and resting at His feet, as Ruth rested at Boaz's feet. And as we glean in His Word, acknowledging our ignorance, our need, take the place Ruth took, He will let fall handfulls on purpose. We shall find like Ruth just what we need in His Word. Oh! the joy we all have tasted to find how He graciously ministers to us through these handfulls He drops for us by the way. But we have to go to the Word, glean after Him and appropriate it in faith.

Beloved reader, our need in these days is great, but not greater than our Lord. He knows it and He can and will meet it in the riches of His grace. In His own Word He will graciously meet us. There we shall find "handfulls on purpose" for our present need.



We have received a number of letters from **Misunderstood** Canadian friends on account of the extracts from the American Associated Press which we gave in our November issue. We had made previously in our October number, the statement that Germany's hasty and strange action had precipitated the war. We expressed there-by our attitude. We have never had, nor have we now, any sympathy whatever with German militarism; nor are we endorsing the awful actions of that empire.

Where we published the extracts we did so with the sole purpose in mind to be fair and square and to state the claims made on the other side. No reflection on the truthfulness of any one was intended.

After this issue we shall not mention the details of the war again, nor publish current opinions. We regret very much that which we meant well should have been so misunderstood. Our friends in Canada and England will have no further reasons to complain after this.



The World Never before has there been such a world
Distress wide distress and world sorrow as exists
in the closing days of 1914. It is estimated
that nearly a million human beings have
been slaughtered since the great war began. How many

more of their loved ones and their friends have been plunged into deep sorrow on account of it! Then there are countless thousands in France, Germany, England, Belgium, Holland, Russia, Austria and elsewhere, wounded, maimed and suffering agonies. Reports say that millions of non-combatants are homeless. Their homes were destroyed and now they are homeless wanderers dependent upon the charity of others. Famine must surely follow and, as it is always the case in great wars, pestilences come after. Asiatic cholera and the bubonic plague have made their appearance to reap a harvest. If this war continues, as it may, for months to come, the whole world will have a larger share in this distress than it has now.

As God's people we must be very much on our knees and pray as never before. Every true child of God feels the dreadful burden and sighs and groans to God. Let us think especially of the thousands of fellow members of the body of Christ, those who are brethren. Let us pray for those dear, suffering saints that they may be kept in this awful hour which has come upon them.



The Effect upon Palestine Before us is a lengthy communication from Palestine, which appeared in a Jewish magazine. It shows that the confusion there on account of the world war is as great, or greater, than in some of the affected portions of Europe. The greater part of Palestine lives on European charity. The distress come upon Jerusalem and the colonies is dreadful. The winter is coming and there seems to be nothing but famine and disaster staring in the face. We make a few extracts from the letter:

When the rumors of the war found confirmation, in a summons published by the Austrian Consul that all belonging to the Austrian reserves, at once return to their country. Similar summons as by the German, Russian, and by other consuls were posted at street corners, in restaurants and private houses. Young men had to discontinue their work, settle their affairs, and at once go to the consular offices to learn the details of their departure. Then there seemed to be no money available for the support of the soldiers, and it was doubtful

whether the route by land was practicable. At present, all these young Germans, Austrians and Frenchmen are on their way to Constantinople. There are many Jews among them, who had to struggle hard inwardly before deciding that their duty towards the land they were born in was greater than that towards Palestine in the moment of great danger.

Soon after, the Turkish Army called upon its own reserve men, and the transport of troops began at once. Thousands of Arab soldiers were brought to Jaffa and at the sight of the street full of disorderly hungry men, the Jewish town-population felt their hearts beat with anxiety. At the beginning of the war, a number of Turkish subjects of the Jewish faith had hoped they would not be called on account of age and other circumstances; but now it has been made known that every Turkish subject from twenty to forty-three years of age must follow the summons. What this means to numbers of Jews, fathers of families and accustomed to the strains of a campaign, can hardly be imagined. There is a chance that about 250 elderly Ottoman Jews may ransom themselves from the military service for the sum of 250,000 francs, and there is at present a pitiful attempt made to collect money in the streets of the Jewish quarters (even well-to-do people are left without any cash), but it seems doubtful whether the sum can be procured. On the other hand, hundreds of young Jews are anxious to volunteer in the Turkish Army.

The Turkish Government has begun to command horses, mules and camels and many farms and colonies are now without draught-animals which cuts them off almost entirely from the supply of provisions and everything else. As there is also a great deal of anxiety that the government may confiscate food, the colonists are in a state of depression.

As matters stand at present, even Palestine is absolutely cut off from all communication with Europe. Boats run seldom and at irregular intervals, and import and export have become impossible. If this state of affairs continues until the orange-gathering season, there will be no means of transporting this year's crops to Europe, and the fruit will rot in the country.

As a consequence of the lack of money and of fresh supplies of material from Europe, laborers must be dismissed daily, and to see those who came here to work as free men begging for bread is a heart-breaking sight! Half-finished buildings remain in a raw state, business contracts are broken, many concerns stop work altogether. Schools will be unable after the holidays to receive pupils, hospitals and other philanthropic institutions are obliged to close their doors. Visitors from the States and other parts of the world cannot get away from Palestine as the banks do not pay them any money on their letters of credit.

The number of the unemployed grows from day to day, and the Jewish population of Palestine awaits a famine!

The Zionist colonies have been ordered to supply themselves with

victuals and arms, and it is thought probable that they will keep their heads above water, at least for some time.

Others try to find people employment, to sell bread at a low price, to open soup-kitchens, to enable the hospitals to continue their work (their closing at the present moment would be a great calamity!) to assist the families of the unemployed and of those who have to serve in the army, to give loans to people who have their capitals invested in Europe and cannot get a cent of their money now. Not knowing what the future may bring, young men are organizing themselves into clubs for self-defence, and young women are trained in the nursing of the sick and wounded.

On the whole, the great anxiety with regard to Palestine's immediate future is mingled with lively curiosity as to her ultimate fate. Will she again be made a plaything in the hands of the great powers, or will she finally return to healthy conditions? Will the war have a strengthening effect on the Jewish feelings of our brethren in Europe, or will it carry them still further away from our religion? Will there not be a huge wave of Jewish fugitives and immigrants flowing into Palestine, and will others than the destitute wish to come back to the land of our glorious past and to a state of national unity?

May the Lord bless the suffering colonists in the holy land. Perhaps these conditions will lead many of them to search the scriptures and learn of their true Hope, the coming of their long rejected Messiah—King. "Oh that the salvation of Israel would come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psalm xiv:7).



Hopeless Outlook From a human standpoint the outlook for immediate peace is hopeless. England and France declare that Germany has to be crushed and that they will refuse to make peace before that is accomplished. Russia does not want to make peace till the Czar has entered Berlin at the head of his army. Germany is equally determined. Her motto seems to be "Either Germany above all—or complete defeat." As all these nations have immense resources the war will go on. The result is easy to guess. Every nation will in the course of time, be completely exhausted and become bankrupt. And Christendom stands by absolutely powerless. The Peace Sunday has come and gone. No doubt

many earnest prayers ascended to God for peace. Those of His people who know the Truth pray for His Coming, who alone can bring peace to this earth and not for a man-made universal peace. Of the public utterances made on that Sunday by leaders of different denominations we mention a few.

“The argument that armament insures peace has been exploded.”—*An Episcopalian.*

“The truest safeguard of a nation’s peace is not in peace palaces from which the voice of the greatest moral power on earth—the representative on earth of the Prince of Peace—was excluded, nor in arms nor in armaments.”—*A Roman Catholic.*

“This is a fighting age. Universal peace will never come until the individual gets peace in his heart.”—*A Baptist.*

“We must have faith in a moral Deity—then universal peace will come.”—*A Unitarian Congregationalist.*

“This war will mean the limiting of arms in the future.”—*A Presbyterian.*

“The pendulum of human nature has to-day seemingly swung far towards war, but even as it swings onward it loses momentum. The undying hatred of war is growing more and more, and it will ultimately swing the pendulum forever to the side of universal peace.”—*A College Dean.*

“This great war is a war against war and will result in the greatest blessing.”—*A Methodist.*

Post-millennial Christendom might well say as it is written in Jeremiah “We looked for peace, but no good came; and for a time of health, and behold trouble!” (Jeremiah viii:15). And now they hope that this war will open the eyes of the nations and after the horrible thing is ended, after perhaps millions of human beings have been sacrificed, that it will result in universal peace and produce a better age. They do not go to the Word to see what is written there, but are “wise in their own conceits.” Instead of acknowledging that they were mistaken in their false peace messages that God’s Word is the Truth and truthfully predicts present day conditions and the future, they continue to proclaim their unscriptural views. The false prophets in Israel, who preached peace, when there was no peace, did so till they were engulfed in the judgment which came upon the nation. We fear Christendom

at large is hastening to the same doom. They close their eyes against the light. God speaks in present day events to turn man's thoughts to the Word and its solemn predictions, but they refuse to hear. How evident it is when at last the man of sin, the Anti-Christ appears apostate, Bible rejecting Christendom will follow him as a leader. What an awakening is coming in the future when the Lord has taken His true children away to be with Him, and when apostate Christendom will face the great tribulation and the day of wrath! Be warned; it is near at hand!



It has We looked with much prayer and confidence
Come for a deeper interest in the Study of God's
Word, and especially Prophecy, among true
Christians. We felt with others that our

Lord in these tremendous events transpiring before our eyes would awaken His people. We expected that the result would be as it was with the wise virgins when they heard the midnight cry, they arose and trimmed their lamps. Many have prayed for years for a revival in Bible-study. And now we are happy to say prayer is being answered. It has come. God's true children turn anew to the Word. The prophetic Word is becoming the lamp, the guide for hundreds of Christians, who acknowledge now with shame their great neglect of the study of Prophecy. We have many evidences of all this. All our brethren who go about teaching these truths bear a similar testimony. Meetings everywhere are crowded and hundreds listen now, who have had little desire for what they are now eager to know. Calls come from many sides to address meetings and to hold conferences. Much literature is being put out and circulated among Christians to help them into a better knowledge of the things so soon to come. For all this we are thankful to Him, who doeth all these things. May the good work continue and bear blessed fruit in a separated life and walk unto the Glory of His Name. May we all feel our responsibility as never before and make use of every opportunity He gives us.



Russell's "Pastor" Russell, the head of the Millennial Dawn—International Bible Students Association, makes good use of the confusion which exists in the minds of the people and puts out his inventions at wholesale. Hundreds of newspapers receive and print his weekly "sermons." In many papers he pays large sums for their insertion. But what do they contain? We read through one of them and were astonished at the way this man handles the Word of God. With a show of biblical knowledge, using certain portions of the prophetic Word, he twists and perverts what is written till he has manipulated it sufficiently to suit his purpose. To a spiritually minded Christian it is evident at once that this man knows nothing of the deeper spiritual truths of God's holy Word. What astonishing expositions he gives! The present struggle he tells us is referred to in Joel's prophecy and the valley of Jehoshaphat is only used by the Prophet to illustrate the great slaughter which is going on! It would take pages to show how deceitfully he handles the Word of God. But what surprises us the most is that he has nothing to say about our blessed Lord Jesus Christ. He speaks of "Messiah" and Christ's Kingdom, but of Himself, His Love and Grace, His coming for His Saints, our gathering together unto Him and all the other precious facts so dear to every true child of God, this man Russell has nothing to say about. We should not wonder at this at all. It is in full keeping with his invented theories. In his teachings this "pastor" declares that the Lord was not raised physically from the dead. His body was dissolved in its natural gases. He is therefore not a real person; He is not the glorified man. The truth is "Pastor" Russell and his evil cult, as bad as Christian Science, has no Christ and knows Him not. Shun his teachings. You can spend your time more profitably than reading through his vain-glorious scribblings, which leave the heart cold and the mind dull.



As previously announced the *January* **Second Coming** issue of "Our Hope" will be almost entirely **Number** devoted to the Second Coming of our blessed Lord. We feel that nothing better could be done with the beginning of another year than to publish a strong testimony on this great doctrine, so much needed in these days. The number will contain, besides the Editorials, an article by the Editor on "Satan dethroned and Christ enthroned;" the "Church and the Tribulation" by Walter Scott; "The Gentile Colossus" by Ford C. Ottman; also articles by F. C. Jennings, H. A. Ironside and one on "Armageddon" by Mrs. E. Needham. We hope to make the edition 20,000 copies.

We want to urge all our readers to make good use of this number. The best way is to send the magazine to some of your friends for a whole year beginning with the January number, which will surely be the means of interesting them. We cannot repeat our request to send names for sample copies. About 3,500 names were received two months ago. The October number we had promised to send free was soon exhausted. We have sent out the November and December numbers to most of these addresses, but we are not able to do this again. However, those who desire to have the January number in quantities we make the following liberal offers. For one dollar we will send fifteen copies postpaid either to one address or to fifteen names. For one dollar and a half we will send twenty-five copies to one address or to twenty-five names mailed direct. For two dollars and fifty cents we will send fifty copies in the same way. Please remember that Canadians and foreign addresses require postage each at two cents, so that this extra postage must be added to orders coming from outside of the United States. We shall send ourselves a large number of copies free to different institutions.



Cheering Words They have arrived from England. Hundreds
Calendar. received help and blessing through them in years gone by. Order them at once. Price 35 cents, postpaid.



**Special Offers
Once More.** The special offers of Books, Bibles and Pamphlets appear for the last time in this number. In previous years we experienced considerable difficulty in supplying orders in time because our friends ordered too late. Parcels sent by express or parcel post are often delayed on account of the holiday rush. Please order, therefore, at once. If you desire other combinations or books in larger quantities please write and we will do the best we can.



Book of Daniel. The Study of the Prophecies of Daniel is "meat in due season" for God's people in these solemn days. We are glad to know that hundreds are now earnestly studying this great book with its predictions concerning the end of the age. Many have found our volume helpful in opening up the book. It is a good book to take up in Bible classes. The special price for a dozen copies is \$4.50, express charges paid by us.



Midwinter Boston Bible Conference. The Fifteenth Annual Midwinter Bible Conference for Boston and New England will be held, God willing, in the Park Street Church, Boston, Jan. 12, 13 and 14, 1915. As the church-building is not available on Monday, the 11th, we hope to begin on Tuesday afternoon, January 12th, at 2.30. Two meetings will be held daily at 2.30 and 7.30 P. M. Speakers: Mr. Ford C. Ottman and A. C. Gaebelein. Programs will be mailed to all our New England readers. We look forward to a time of blessing. Let us pray for it.



Meetings during the first part of 1915. We are waiting on our Lord for guidance for our winter work. If He permit we hope to visit again the North Pacific Coast holding meetings in British Columbia, Washington, Oregon and North California. During March we hope to spend two weeks in Los Angeles and other southern California points. Many calls reach us from almost every section of our land. We cannot accept them all. May He guide to the most needy places. Pray for us daily.



The thirty-first day of December. Let us set apart the entire evening and midnight for prayer. We have done so for many years and received great help, blessing and encouragement. We do so again this year. Join us in prayer. We will remember you also.



Of Interest to S. S. Teachers. Our Study Pamphlet on **Judges and Ruth** is completed. The S. S. lessons during the beginning of 1915 are taken from these two books. It is a Sunday School help and will, we hope, be used to give a good spiritual understanding of these two interesting books. Price 20 cts., postpaid. Lowest prices when taken in quantities.



Oakland Tract Depot. We desire to inform our readers in Northern California that Mr. H. A. Ironside's Book and Tract Depot in **Oakland, Cal.**, carries a number of each of our books and pamphlets. Subscriptions to "Our Hope" will also be received there and will be promptly attended to. The Book-store is located on Telegraph Ave., No. 1807.

Current Events And Signs Of The Times.

THE NEW BOOK.

What was suggested has now been accomplished. We have the new book on "**Current Events and Signs of the Times**" in the bindery. It will be ready for mailing on Dec. 15th or before. In compiling and re-arranging the different items on present day events we wrote during the past eight years, we were startled at the significance of it all. What the world is facing now has been gradually preparing.

The book has been arranged in chapters. One deals with the **Political Signs**, the preparation of the "Christian" nations for the great war, the strength of their navies, the preparation for the aerial warfare, etc. Another chapter contains the **Religious Apostasy**. Here are found systematically arranged the evidences of the fulfillment of the N. T. predictions concerning the Apostasy. The third chapter is devoted to **Modern Day Delusions**. Christian Science, the Russell Cult, Theosophy, Spiritism, Mormonism, etc., are exposed. Then there are chapters on the **Social Conditions**, on the **Jews**. A good Index will enable the reader to locate any item. As a book of reference it is just what is needed. A special preface has been written by the Editor.

The title is "**Current Events.**" It is very attractively bound and has over 200 pages printed from clear type on good paper. Price One Dollar postpaid, or six copies for Five dollars.

Edition is limited. Therefore, order at once, please.

The Prophet Ezekiel.

(Continued)

The Vision of the Man with the Inkhorn.

Chapter ix.

The vision which follows is closely linked with the previous visions in which Ezekiel had seen the worship of idols, of beasts, of the sun and the abominations connected with it. Divine judgment must follow. It is a judgment vision the Prophet now beholds. The judgment, however, is of a discriminating character. The messengers are commissioned to mark the sorrowing, faithful remnant. For the rest of the sinners in Jerusalem there is no mercy. They had defiled the temple and now the temple was to be defiled by their slain bodies.

I. The Judgment Command given (Verses 1-6).

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary.

Who are they who are called to execute the judgment? Six men came from the way of the higher gate, one of them clothed in linen had a writer's inkhorn by his side, while

the others had slaughter weapons in their hands. They were not human beings but angels. The city was given over into their hands. Angels were therefore used in God's judgments of the past. They will be used in the coming judgments. "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" (Matt. xiii:41). "For the Son of Man shall come in the glory of His Father with His angels" (Matt. xvi:27). "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" (2 Thess. i:7-8). Throughout the book of Revelation angels are seen carrying out the judgments of God. Especially are we reminded here of the seventh chapter of the last book of the Bible. Four angels are seen there holding the four winds of the earth. Then there appeared a fifth angel having the seal of the living God. He cried with a loud voice to the four angels! "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. vii:1-3). One Hundred and Forty-four thousand were then sealed. The sealed ones in Revelation with the mark on the forehead constituted the faithful remnant of Israel who witness during the tribulation. Those who die the martyrs death will have part in the first resurrection, because they did not worship the beast nor received his mark on their foreheads (Rev. xx:4). Those who will be kept through the tribulation will be a nucleus of the Kingdom on earth. We notice a striking correspondence with this vision of Ezekiel. Judgment is to fall upon all the apostates in Jerusalem, but the men that sigh and cry on account of the abominations were to be marked by the angel with the inkhorn and escape the impending judgment. Their sighing and weeping was the evidence that they did not share the abominations of idolatry but were true to Jehovah and His worship. And may we not forget that now in Christendom, in the midst of the dark days of Apostasy and the soon coming tribulation and judgment, there is a faithful remnant, who sigh and cry and to whom

the Lord has given a special 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 on the earth" (Rom. iii:10).

The word mark in the Hebrew is "Tav," the last letter in the Hebrew alphabet. Its literally meaning is "cross." This letter "T" was a cross in the olden Hebrew script as well as in the Phoenician and Samaritan. The Egyptians also used a cross in their language; with them it was a sign of life. Ancient Jewish tradition gives the information that the blood sprinkled in Egypt on the door post (Exodus xii:23) was in the form of a cross. All this is interesting. To this we may add that in Genesis iv:15, the mark set upon Cain, an entirely different word is used. "Begin at my sanctuary" was the command. There the responsibility rested and there the judgment had to begin. (1 Peter iv:17) may here be considered. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God."

II. The Command Executed. (Verses 7-11.)

Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

The command is literally carried out. God's judgments are always carried out to the letter; there is no such thing as a "spiritual" fulfillment of a judgment of God. The world some day will find out the solemn truth of this fact. The temple where they had practised all the vileness of

idolatry, where the worshipped creeping things is now defiled by their dead bodies. To touch a dead body anywhere meant defilement for seven days (Numb. xix:11), but now the very place which they considered holy is made a defiled place. The Priest-Prophet is shocked. He fell on his face and a cry of horror escaped his lips. "Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?" Was it not contrary to God's holiness to defile the place dedicated to Himself? And would He not show mercy and destroy the residue of His people? The despairing cry is answered at once. The iniquity of the house of Israel and the house of Judah was filled up. God could no longer pity nor spare. This is but a repetition of what Jehovah had announced before. See chapter v:11; vii:4; viii:18.

"And behold, the man clothed in linen, which had the inkhorn by his side, reported the matter, saying, "I have done as Thou hast commanded me."

(To be continued)

Notes To Aid In Prophetic Study.

1. Do not regard the church as a subject of Prophecy. Her unique origin, heavenly character, and eternal destiny—all in closest association with Christ—is a New Testament mystery, alone revealed by Paul in two of his prison epistles—Ephesians and Collossians.

2. The Translation of the whole body of saints from Abel to the completion of the church is a fact standing by itself, and is not referred to either in the Prophetic writings of Old or New Testament. The great hope of the church is a truth of direct New Testament Revelations, and one not found in the Prophetic Scheme as unfolded in both Testaments (1 Thess. iv:15; 1 Cor. xv:51). That hope is in brief, the Personal Coming of the Lord to translate His people from earth to the Father's house. John xiv:3 is the **first** disclosure of the Hope.

3. While Christ is in Session at God's Right Hand (Psalm cx), the course of Prophecy is **suspended**. Prophecy

supposes the active intervention of Christ in the affairs of Israel and the world. He does not **then** sit. The period of Christ's rest on high has lasted almost 2,000 years. It is a parenthesis coming in between the **close** of the sixty-ninth week of Daniel, and the **opening** of the seventieth (Dan. ix:26, 27). Now this interesting time is a Dispensation of Grace in which God is saving sinners and gathering to Christ His co-heirs. If the true character of this age is understood, it would preserve from the too common mistake in regarding this or that event as Prophetic.

4. An understanding of the seventy weeks—Prophecy, is essential to every student of the Prophetic Word (Dan. ix:25-27). **When** did those weeks of years commence? In Neh. ii we have the exact date recorded. To **whom** does the Prophecy apply? Not to the church, nor to Gentiles, but to the Jewish people exclusively, and to their renowned capital—Jerusalem, on this Dan. ix:24, pronounces with certainty. Daniel's people and city are in the forefront of the Prophecy. **How** are the weeks divided? First, into seven weeks, or forty-nine years during which Jerusalem (previously destroyed by the Chaldeans) was rebuilt, and its civil and religious polity re-constructed; for these interesting times see the two historical books of the Restoration—Nehemiah and Ezra. Second, Sixty-two weeks, or 334 years dated from the completion of the city, which brings us up exactly to the period contemplated in Matt. xxi. Third, one week, or seven years yet future. It is noted in Dan. ix:27, and the second half of it in Matt. xxiv:15; Mark xiii:14; Rev. xii. This long period of grace to a guilty world comes in between the **close** of the sixty-ninth week, and the **opening** of the seventieth.

5. The national Restoration of Judah to Palestine is probably the gravest and greatest event of the centuries (Isa. xviii), and commands **universal** interest and surprise (verse 3). All Prophetic events are done openly—nothing is accomplished in a corner.

6. Distinguish the reappearance of the Roman Empire out of the Sea, *i.e.*, the struggling masses of mankind (Rev. xiii:1), from its Satanic revival, three years and a half

subsequently—out of the abyss (Rev. xvii:8). The former shows its historical use; the latter its Satanic character.

7. Distinguish the ten kingdoms forming the territorial extent of the revived Empire, from “the kings of the earth.” These latter are the great political chiefs of Christendom. The ten kings destroy the whore (Rev. xvii:16). The kings of the earth mourn her destruction (xviii:9). Both are in the confederacy against the Lamb. (xix:19.)

8. Note that the woman, Babylon, the whore—significant titles—is destroyed by the Beast and the ten kings, **previous** to the Lord’s Advent in Power; whereas the Beast is consigned to eternal punishment at and by the Lord’s appearing (Rev. xix:20).

9. Carefully apportion the place and work of the several great actors in the Prophetic Crisis near at hand. **The Beast** is the Empire of Rome revived. The political power is in his hands—a world-wide authority conferred by Satan. He is a cruel, persecuting, blasphemous, brutal power. The personal head of the Empire is the energetic “little horn” of Dan. vii:8, 20, 21. The Beast is the would-be protector of the apostate Jewish nation in the land. **The Antichrist** is the ally of the Beast. He is probably of Israelitish extraction—perhaps from the tribe of Dan. (Daniel xi:37; Gen. xlix:17). Under the leadership of Satan—his master—he labors assiduously to compass the men of Israel and Christendom—**religiously**. **The King of the North** (Dan. xi), or **the Assyrian** (Isa. x) is the cruel and relentless enemy of restored Israel, God’s scourge upon the apostate and guilty people of Judah and Ephraim. The former title points to his geographical relation to Palestine—Northern Syria. The Assyrian refers back to the Ancient hostility towards Israel, which breaks out in redoubled fury in the Coming Crisis. **The King of the South** is the Egyptian monarch of the last days. Egypt has a tale of sorrow before it, but the clouds break, and that wonderful country has a grand future in store; read and study carefully Isaiah xix.

10. The expulsion of Satan from Heaven about the middle of the last Prophetic week (Rev. xii), is an event of momentous consequences to the world. His tireless energy

is then directed to win the whole scene under heaven—especially in light of the brief season allotted him. Chapter xii of the Revelation is in some respects the most important Prophetic chapter in that sublime book of Prophecy and demand much careful and prayerful study.

In Prophetic study it is essential that imaginations be held severely in check. We are not prophets. We are simply humble believers groping our way slowly but **surely**, we trust, as we search—conscious of great ignorance—into the unfathomable depths of the Word of God.—WALTER SCOTT.

Revelation.

Chapter XIX (Continued).

“And I saw the heaven opened, and behold, a white horse, and he that sat upon it called Faithful and True, and in righteousness he judges and makes war. And his eyes were as a flame of fire, and upon his head many diadems, having a name written which no one knew but himself, and he was clothed with a garment dipped in blood; and his name is called The Word of God. And the armies in heaven followed him upon white horses clothed in fine linen, white and clean.”

This brings us to that crisis in the history of this earth, which, small as it is, compared with the stellar worlds of space, has yet been selected by divine wisdom as the stage for the unfolding of a drama of such scope that only the infinite mind of God could have conceived it. That crisis is the return of earth's true, but once rejected King, to assume, in irresistible power, His Throne, and to rule over it for “a thousand years.” The whole picture here is most majestic. The heavens throw open their gates, and the King of Glory now comes forth, seated, as one who is a Conqueror, on a white horse, which in itself expresses His present mission, compare Prov. xxi:31.*

*In the first seal we have exactly the same figure of one riding on a white horse, conquering and to conquer; but these must be carefully distinguished. The seal is the *first* of a series of judgments, this is the *last*. The earlier rider is the representative of rule in the hands of the *first* man, the later of rule in the Hands of the *Second*.

It is a crisis that has inspired the songs of the psalmist, kindled the prophetic fire, and been the hope and expectation of the Christian for over nineteen centuries; nor will it be amiss or unprofitable to note some of the other clear references to it in other Scriptures.

It is at this epoch that the Lord responds to Jehovah's word "*Ask of Me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break (or rather rule) them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*"

These last words directly connect it with the fifteenth verse of our chapter: "*And He shall rule them with a rod of iron*"; and again with the promise to the church in Thyatira, chapter ii:27, where the exact words are again found, and associating the saints of this dispensation in the scene, as they are here seen to follow Him.

The state of affairs on the earth at this crisis is clearly foretold in Zech. xiv. Jerusalem has been stormed, captured, and is in a hopeless condition, except for a faith, the very existence of which the Lord questions (Luke xviii:8) so dark is that last hour. He comes, and again His Feet stand upon the Mount of Olives, and all the subsequent events of that chapter of Zechariah are fulfilled.

Thus it is quite clear that at this crisis, all the Gentile nations of that sphere of the earth within the scope of the prophecy, under their Prince, and the apostate mass of Jews under their King, the False Prophet (see verse 20 of our chapter) have captured Jerusalem. But who, in that case, *could* have defended it except the pious remnant of the nation, who in this, have again, like their Maccabean prototypes in their day, "done exploits?"* (Dan. xi:32).

But this provides a clear link with another Scripture; for at just such a moment Daniel xii:7 (R. V.) would be fulfilled: "*And when they have made an end of BREAKING IN PIECES THE POWER of the holy people, all these things shall be finished.*" Once more Daniel's people are recognized by God as "the

*This was actually done B. C. 171 by Jason, the High-priest, who, at the head of one-thousand of the Maccabees, took Jerusalem.

holy people"; but they are in the direst straits, "broken in pieces," exactly as Zech. xiv also speaks.

Again we are reminded of an earlier word by the pen of Moses: "*For the Lord shall judge his people, and repent himself for his servants; when he seeth that THEIR POWER IS GONE*" (Deut. xxxiv:36).

The event is one, although looked at in different connections. In the Scriptures quoted it is primarily regarded in its relation to the faithful remnant of Israel; the nucleus of the new nation; the "all Israel" of Rom. xi:26 that shall be saved.

Others speak of the same event in its relation to the apostate mass of the Jews, and particularly their leader as 2 Thess. ii: "*And then (the good hindering Agency having gone) shall that Wicked One (the Man of Sin, the son of perdition) be revealed, whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming.*"

The words "*breath of his mouth*" link this Scripture with that we are considering in Revelation, only, this latter, being a book of symbols, the same agency is spoken of as "*the sword that proceedeth out of his mouth.*" Here, in the epistle to the Thessalonians, the importance of the leader of human wickedness is emphasized; in Revelation the irresistible nature of His Word, when against that leader's followers, is the more prominent feature.

But again note the same event in its effect on the Gentile rule over the earth—a rule or government represented by a colossal image composed of rapidly deteriorating metals till it becomes "clay." Then He comes, but in this case under the symbol of a stone that smashes, and scatters the Gentile empires, and proves Itself the Living Stone by Itself growing to "*a great mountain and filling the whole earth*" (Dan. ii.)

Or turn to Dan. vii, where the figure again changes, but there is no change in the truth the changing figure teaches. Here the same four successive Gentile empires are represented by four beasts that follow one another, and the destruction of the last is brought about by the astounding blasphemies

of its powerful emperor—powerful, although he began his career as an insignificant “little horn,” not even counted among the other ten until he made his own position by uprooting three of them, v. 8. Here the Living Stone of chapter ii is THE SON OF MAN, a title that gives Him a claim as heir to that earth that was divinely given to Adam, or *man*, and of that He now comes to take possession.

But this title forms a link with Matt. xxv:31, “*When the SON OF MAN shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all the nations (or Gentiles)*” and there follows the sessional judgment of these nations in accord with the way they have carried themselves towards His “brethren,” the faithful remnant of Israel or the pious Jews of that day.

Once more this reference to His “brethren” reminds us of the earlier prophecy, but still alluding to the same weighty event (Matt. xxiv): “*And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth (or land) wail, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall GATHER TOGETHER HIS ELECT from the four winds, and from one end of heaven to the other.*”

But this gives us strong links with Rev. i:7. “*Behold he cometh WITH CLOUDS AND EVERY EYE SHALL SEE HIM, and they also who pierced him; and ALL THE TRIBES OF THE EARTH (OR LAND) SHALL WAIL because of him.*”

But another Scripture tells us of a gracious element in this mourning, at least in that beloved Jewish remnant of which we so often speak, and which now recognizes Him clearly: “*In that day shall the Lord defend Jerusalem—and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and THEY SHALL MOURN FOR HIM, as one mourneth for his only (son), and shall be in bitterness for him, as one that is bitterness for his first born.*”

The man who was only a “herdsman,” now joins his voice in testimony to the same crisis and its consequences to

Israel: "*In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old*" (Amos ix).

Then the Psalmist again catches the same joyous note of triumph, and sings "*The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies*" (Ps. cx :11).

But there is another reference to this same fast-approaching crisis, which, as being in that Gospel written by the only Gentile writer in the Bible, addressed to one bearing a significant Gentile name, and by its contents evidently peculiarly intended for us Gentiles, must not be omitted, for it gives us a broader view than anything we have yet had, telling us of the state of affairs among the Gentiles, as "The Times of the Gentiles" draw to their end.

"*And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations in perplexity at the roaring of the sea and the rolling surge;* men's hearts failing them for fear, and looking after those things which are coming on the earth; for the powers of heaven shall be shaken*" (Luke xxi:25, 26).

Does not that give a picture, not only of extreme external commotion, but of such inability to foresee what that commotion portends, and what shall be its issue, as to induce a terrible internal fear? Were it not for the "signs" (which, to be that, must appeal in some way to the senses) in the heavenly bodies, one might reasonably conclude that we were, even to-day, in this very time. But even apart from this, is not the present state of the those nations, in the sphere included in the old Roman world, strikingly suggestive of this end? But are the "powers of heaven shaken?" How can that be ascertained? Can we suppose that this would ever be literally visible to the physical eye? If not,—and surely it would not, for these "powers" are here distinguished from sun, moon and stars—in what way would it be evidenced?

The Gentile nations are likened to the waters of the sea in the prophetic word. When we see a storm, with waves

*Englishman's Greek N. T., a literal rendering.

running mountain-high, we know perfectly well that it is not through any *internal* force that the commotion has been raised, but by the external storm-wind; and in proportion to the disturbed condition of the water do we argue, and justly argue the correspondingly disturbed condition of the winds, or, shall we say, the *powers of the air*? There is never a ripple that is not caused by an unseen influence; never a storm but is due to a spiritual force. Are we then to learn nothing from nature, even when the light of Scripture falls upon it? If this be the clear testimony of the Word of God can we help discerning, in that storm of unparalleled severity now tossing the waves of the European Christian (?) nations into violent commotion, a *corresponding violent commotion in the powers of heaven*? Indeed, there is to-day "distress of nations" that are "in perplexity at the sounding of the sea and the rolling surge;" and this very tumult may possibly tell us that "the powers of heaven" are in equal commotion—anticipating His immanent return. But this is but a suggestion.

Let us pause for a moment. These quotations—and they are but a very few among the multitude that might be given—are from people as far apart socially as *kings* and *agricultural laborers*; as a *legislator* of his own nation, and a *captive* to another; as distinguished from one another intellectually as a learned *physician* and an unlearned and ignorant *fisherman*; men of utterly opposite temperaments, of contrasted environments from which they would naturally have received different prejudices and hopes; their lives covered not less than 1,500 years, including all the varying vicissitudes of these centuries; yet, while there is nothing of dead uniformity—nothing that could give any possible basis for the charge of collusion, or of a mere copying, quite the reverse, yet is there, all through, a striking and convincing harmony. But what then is the inevitable deduction—the only *reasonable* deduction? Behind all these human writers there must be only one real Author, and who can that be but—*God*?

Is not the Lord's return in power well attested? Have we not a firm foundation?

But let us "consider Him"; for, again, He is "The Faithful and True"; words that in themselves form a link with the last condition of the Church as a failed testimony on earth. But here is added "*in righteousness he doth judge and make war.*"

One of the many striking features of the present colossal struggle in Europe is the effort of each of the nations involved to prove the righteousness of its own cause, and to throw responsibility for all the bloodshed and misery on its opponents.

But who shall decide as to their claims? All the contending *monarchs* appeal to one God; and the varying successes are accepted as tokens of His confirmation of their claims. I believe we may justly see in this the "Iron" of Daniel's image.

But what of the masses—the democracies that recognize the absurdity of this? Well, *they* have at last found another god, the final arbiter of all claims: PUBLIC OPINION! "*Vox Populi*" is "*Vox Dei*" no longer as merely voicing the mind of God; but the People is the very source and giver of all power; the People *is* god; and beyond the People there is no court of appeal.

Do you doubt it? Let me give you one illustration among many that might be quoted. In one of our large metropolitan dailies I read, "The People, whose other name is God, will say to this man, 'Enter thou into thy reward,' and to that man 'Depart from me you cursed, into everlasting fire.'" "The Day of judgment is the Day of the People." "Who is the Son of God? He is the People. Be wise, now, therefore, oh, ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry," and so forth. Now all this is, you say, blasphemous rubbish, not worth noticing. On the contrary, it is filled with direst significance. It is the language, not of a mere individual, but of a large and an ever growing section of Christendom. It is no longer even simple Atheism; the fool saying in his heart "There is *no* God;" but there *is* a god, and that god is The People—it is the "*Clay*" of Daniel's image.

Well, when this iniquity has come to the full, *He* comes, and for Him the same claim is made "In righteousness doth

he judge and make war." Nor is this, in His case, a vain or baseless claim, for "His eyes" are not dim with age, or blinded by self-interest; but still, as they were in the very beginning (chapter i) "*as a flame of fire.*"

And upon His Head are many diadems. The diadem was a fillet encircling the head, and thus it is easy to conceive of there being more than one, which would be difficult with such crowns as monarchs now wear.

What a contrast to that moment when Pilate brought Him forth wearing the crown of thorns which the rude hand of wicked man had placed there. Now, God's Hand has placed upon that same Head these many diadems that tell so eloquently of His supremacy over Israel, over the earth, over the universe, over all in heaven, over all in earth, over all under the earth. It is a cheering and joyous sight to faith, and to all who rejoice in His glory.

But consider further the threefold reference to His Name, so paradoxical as it is:

"And he had a name written that no one knew but himself."

"And his name is called The Word of God."

"And he hath on his vesture and on his thigh a name written: King of kings and Lord of lords."

The first is clearly HIS OWN INEFFABLE PERSON of which He Himself said "*No man knoweth the Son but the Father.*" This Name tells us ALL that He is. Could any finite mind grasp—know—*that*? Impossible for it means an *infinity* of divine perfections. Then by whom written save by the Father who alone knows it? And why *written*, if no one else can know it? So that all who are in fellowship with the Father, and who love and adore Him may look on it for all time—for all eternity—and for ever be learning more of what they can never exhaust. "Ever learning and yet never coming to an (*exhausted*) knowledge of the Truth" in a good, a blessed, a necessary sense. Necessary, not because of the sinful unbelief of the learner; but because of his finite limitations, and the infinity of the theme. Oh, it is an unanswerable refutation of those who proclaim Him to be only a creature, although the highest. The finite

may learn the finite; but not the *infinite*; that is, as here, impossible: for no one knows His Name but Himself.

The second reference speaks of Him in His relation to GOD. He is ever and alone, the one expression of the mind, the thoughts, the counsels of God. He is thus the Word of God who alone has "declared Him" (John i:18).

The third no less clearly tells of His relation to THIS EARTH. He is supreme over all its kings and lords, and this is written on his blood-stained garment (the judgment He is executing) and on His *Thigh*: the strength by which it is executed.

For "*he is clothed with a vesture dipped in blood.*" Whose blood is it that now stains His garment? His own? No; indeed no. For it is not now as a victim, but as a Conqueror He comes. Not to "put away sin by the offering of Himself"; but to "put out of His Kingdom all things that offend" (Matt. xiii).

Let us listen to the Spirit of prophecy through Isaiah:

"Wherefore art thou red in thine apparel, and thy garments like the treader in the winefat?"

"I have trodden the winepress alone, and of the peoples there was none with me, for I will tread them in my 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 MY HEART, AND THE YEAR OF MY REDEEMED IS COME."

Who would have thought that, by any possible ingenuity, this could have been distorted into a reference to the atoning work of Christ on the cross? Yet it has been so explained almost universally, for the simple, clear, direct interpretation clashed fatally with the almost universal expectation of a millennium without Christ. Judgment on the peoples rings in every word; but that very judgment is, as we have seen, the deliverance of His redeemed; the remnant of Israel.

Nor does He come alone: "*The armies in heaven followeP him on white horses, clothed in fine linen, white and clean.*"

For so is it written: "*When Christ our life shall be manifested, then shall ye also be manifested with him*" (Col. iii). And again, "*Them that have fallen asleep in Jesus will God bring with him.*" Nor is this possible apart from that "mystery" our apostle has shewn us "*We shall not all sleep, but*

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we shall all be changed," and then we "together with" those who have fallen asleep "shall be caught up to meet the Lord in the air," and so to be forever with Him, that when He comes to judge the world we shall also come with Him as we see here, and as it is written, "Do ye not know that the saints shall judge the world?" (1 Cor. vi:2).

Some, in their opposition to these blessed truths, affirm that these companions of the Lord here are *angelic*, not human; but the "fine linen" with which they are clad marks them, beyond all controversy, as the identical people, although looked at in a different relation, as seen in verse 8.

But these white linen garments *they* wear are not blood-stained. They have, indeed, been washed in blood; but it has been the Blood of the Lamb, and it is the effect of that Blood to make them thus white, but they are not blood-stained now; for He is going "to tread the winepress *alone*," or, if He sends any to "gather out of His Kingdom all things that offend," these shall, indeed, be "angels" (Matt. xiii:41) for it is not heavenly saints who "dip," or desire to dip, "their feet in the blood of the wicked" (Ps. lxxviii:23). Yet their heart-sympathies are with Him wherever He is, and in whatever work He may be engaged. Thus they are with Him in the *judging*; but they do not *execute the sentence*. They too ride on white horses, but their robes are not dipped in blood.

And what of the weapon of His warfare? There is but one: "*a sharp sword that goes out of His mouth.*" One word and earth's oppressors are gone; one breath and Satan's opposition is dispelled. Once again He rebukes, not merely the waves that raise their proud heads on high; but the winds that raised them; and there is a great calm.

Look at Europe's stormy waters: hear the sounding of its sea, the rolling surge of its armies; the cry of its desolations. Who would not long for a Voice that should be able to say, with Compelling power, "PEACE, BE STILL." That Voice is silent now, and, unrebuked, the winds must rave and the waters surge on; but well is it for the nations that still, amid them all, are many true saints whose very presence prevents the last insensate madness that we may now look at.

F. C. J.

Eternal Punishment.

We have received a communication on the deeply solemn subject of eternal punishment, from a person who would seem to be the exponent of the feelings of a very numerous class. Our correspondent does not, by any means, write as an objector, or a caviller, but as an honest enquirer; and we are not sorry to be called upon to bear a clear and decided testimony on a point of such grave moment. He asks us to let him know "what the Holy Ghost has taught us on the subject," and we cheerfully comply.

We believe the word of God most clearly and fully teaches the eternity of punishment. The word which is rendered "everlasting," or "eternal," occurs about seventy times in the New Testament. We shall give some examples. "To be cast into **everlasting** fire" (Matt. xviii:8). "That I may have **eternal** life" (Matt. xix. 16). "These shall go away into **everlasting** punishment" (Matt. xxv:46). And in the same verse, "The righteous into life **eternal**." "Is in danger of **eternal** damnation" (Mark iii:29). "They may receive you into **everlasting** habitations" (Luke xiv:9). "In the world to come life **everlasting**" (Luke xviii:30). "He that believeth on the Son hath **everlasting** life" (John iii:15, 16, 36; v:24). "The commandment of the **everlasting** God" (Rom. xvi:26). "An exceeding and **eternal** weight of glory" (2 Cor. iv:17). "The things which are not seen are **eternal**" (verse 18). "An house not made with hands, **eternal** in the heavens" (chap. v:1). "They shall be punished with **everlasting** destruction" (2 Thess. i:9). "Hath given us **everlasting** consolation" (chap. ii:16). In Christ Jesus with **eternal** glory" (2 Tim. ii:10). "The author of **eternal** salvation" (Heb. v:9). "Having obtained **eternal** redemption" (chap. ix:12). "Who through the **eternal** Spirit offered himself without spot to God" (verse 14). "The promise of **eternal** inheritance" (verse 16). "Called us unto His **eternal** glory" (1 Peter v:10). "Into the **everlasting**

kingdom of our Lord and Saviour" (2 Peter i:11). "This is the true God and **eternal** life" (1 John v:20). "Suffering the vengeance of **eternal** fire" (Jude 7).

Now, we are aware that the opposers of the doctrine of eternal punishment endeavor to prove that the word everlasting does not mean everlasting in the Greek; and this is one reason why we have quoted such a number of passages in which the Greek word *αιωνιος*, (*aiōnios*) occurs, and in which the Holy Ghost applies it in such a variety of ways. The word which is applied to the punishment of the wicked is also applied to the life which believers possess, to the salvation and redemption in which they rejoice; to the glory to which they look forward; to those mansions in which they hope to dwell: and to the inheritance which they expect to enjoy. Moreover, it is applied to God and to the Spirit. If, therefore, it be maintained that the word "everlasting" does not mean everlasting, when applied to the punishment of the wicked, what security have we that it means everlasting when applied to the life, blessedness and glory of the redeemed? What warrant has any one, be he ever so learend, to single out seven instances from the seventy in which the Greek word *aiōnios* is used, and say that in those seven it does not mean everlasting, but that in all the rest it does? We believe none whatever. Men may reason as they will about divine benevolence and goodness—about its being inconsistent with the mercy of God to permit such a thing as eternal punishment—as to the strange want of proportion between a few years of sin and an endless eternity of punishment. A single line of holy Scripture is amply sufficient, in our judgment, to sweep away ten thousand such reasonings, even though supported by the learned dogma that everlasting does not mean everlasting in the Greek. "Where their worm dieth not, and the fire is not quenched" (Mark ix:46). Solemn statement! Let men beware of trifling with it, or reasoning about it. Let them believe it, and flee from the wrath to come—flee, now, to Jesus, who died on Calvary's cursed tree to deliver us from everlasting burnings.

But not only is the eternity of punishment clearly laid down in Scripture—as clearly as the eternity of God Him-

self, or of anything pertaining to Him; we believe it also flows as a necessary truth from other truths which are generally received without a single question. Take, for instance, the immortality of the soul. Did the fall of man touch this question? We believe not. Man was made the possessor of an immortal spirit, by the breath of the Almighty; and we have no authority whatsoever to say that his fall made any difference as to this. Immortal he was, as to his soul, immortal he is, and immortal he must be. Yes; he must live for ever, somewhere. Tremendous thought! Many do not like it. They would fain be able to say, "Let us eat and drink, for to-morrow we die." They would like to pass away as the beasts that perish; and this very desire, we doubt not, has been, in many cases, the parent of the notion that punishment is non-eternal. "The wish is father to the thought." But, ah! man must face that dreadful reality, ETERNITY. Saved or unsaved, there is no escaping that. He must either deny the immortality of the soul, or admit the eternity of punishment.

Again, take the doctrine of the atonement. If anything less than eternal punishment be due to sin, what need was there of an infinite sacrifice to give deliverance from that punishment? Could nothing less than the peerless, priceless, divine sacrifice of the Son of God deliver any one from hell fire, and that fire not be eternal? Did Jesus shed His precious blood to deliver us from the consequences of our guilt, and those consequences be only temporary? We can never admit any such proposition. Grant us the truth of an infinite sacrifice, and we argue from thence the truth of eternal punishment. We attach no weight whatever to the argument drawn from the lack of proportion between a few years of sin and an eternity of woe. We do not believe that this is the true way to measure the matter. The cross is the only measure by which to reach a true result; and we believe the deniers of eternal punishment offer dishonor to the cross, by lowering it into a means of deliverance from a doom which is not eternal in its duration.

And, now, one word as to the idea of its being incompatible with the character of God to allow such a thing as

eternal punishment. Many seem to attach great weight to this. They appear to think that eternal misery could never comport with divine mercy and goodness. But those who urge this plea seem to forget that there is another side of the question which must be looked at if we would reach a sound conclusion on the point. What about divine justice, holiness and truth? Are these things not to be taken into account? Can we base an argument on some of the divine attributes and leave others out? Surely not. We must look at them all. The cross of Christ has harmonized them all in the view of all created intelligences. In that cross God has set forth His perfect love to the sinner; but He has also set forth His perfect hatred of sin. Now, if a man deliberately rejects that only way of escape—that perfect remedy—that divine provision, what is to be done? God cannot let sin into His presence. He is of purer eyes than to behold evil, and cannot look on iniquity. Will the deniers of eternal punishment tell us what is to be done? How is this question to be settled? They say by annihilation, that is, by man's perishing like a beast! Ah! this will never do. "The Lord God breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii:7). Was this ever revoked? Is there a shadow of foundation, in the entire Book of God, for the theory of annihilation? If there is, let it be produced. We look upon it as a most miserable subterfuge—a pitiable attempt to get rid of the awful thought of eternity. But it will not do. Let man but cast his eye on the page of inspiration, and there he sees that tremendous word, "Eternity! Eternity! Eternity!" Let him but lend his ear to the voice that issues from the depths of his moral being, and he will hear the same soul-subduing word, "Eternity! Eternity! Eternity!" He cannot get rid of it. He cannot shake it off. He is shut up to the stern fact that he must live for ever.

Well, then, what about his sin? That cannot get into God's presence. God and sin can never be together. This is a fixed principle. God is good, no doubt, and the proof of His goodness is the gift of His Son. But then He is holy, and between holiness and sin there must be an eternal sepa-

ration; so that we are forced to the same solemn conclusion, namely, that all those who die in their sins—all who die in the rejection of God's infinite provision for the forgiveness of sins, will have to endure the consequences of those sins in the lake that burneth with fire and brimstone, throughout the countless ages of eternity.

We shall not argue the matter further in this paper; but we would most earnestly beseech the unconverted reader to pause and seriously consider this most momentous question. Let him not be deceived by vain words. Let him not hearken to a false criticism which would fain persuade him that eternal does not mean eternal in the Greek, for oh! most assuredly, it does mean eternal, whether in Hebrew, Greek, Latin or English. Eternal can never mean temporal, or temporal eternal, in any language under heaven. And, furthermore, let him not hearken to a false sentimentality which would fain persuade him that God is too kind to consign any of His creatures to hell fire. God was so kind as to "give His only begotten Son that whosoever believeth in him might not perish, but have everlasting life." But God is too holy to let sin into heaven; and hence, instead of feeding himself with the vain hope, if hope it can be called, of annihilation, let him build upon the sure word of God which tells him of full, free and everlasting salvation through the blood of the Lamb. Our God has no pleasure in the death of a sinner. His long-suffering is salvation, not willing that any should perish but that all should come to repentance. There is no reason why the reader should perish. God waits to be gracious. Mercy's door stands wide open, and the sword of judgment is in the scabbard. But the moment is rapidly approaching when all shall be changed, and then all who die in their sins will prove, by bitter experience, that notwithstanding all the arguments founded upon a false criticism and a false sentimentality, **the punishment of sin is, and must be, eternal.**—C. H. M.

Saved or Lost?

Dear Reader,—The thought, that we have again reached the close of another year, awakens afresh the oft-repeated question all the year round—Art thou prepared for the more solemn—the **final close**. At all times, we may say, and in every form, we take occasion to keep before our readers this one, grand question; still, it seems natural to press it with peculiar earnestness at the **close** of the year. At such a time we cannot help being reminded, that we are fast hastening on to a long—a never ending eternity; an eternity of unmingled blessedness or of unmeasured woe.

The season of the year is like the voices of God to Israel of old: “Thus saith the Lord of hosts, **Consider your ways**” (Hag. i:5); or, like the traveler that has reached the top of the hill, and who is disposed to pause a little and look around him.

Oh! that my dear reader, if unprepared for the end of the journey, may indeed pause, and think seriously on that important future. The end **may** be near. But, near or remote, what can be more certain, what can be more solemn, what can be more thy immediate concern, than thine own eternity? Where is it to be spent, and with whom?—Amidst the bright glories of heaven or the dark miseries of hell?—In thy Father’s house—at thy Saviour’s side, and with all the saved from every land, and with all the holy angels who never sinned? or, awful thought—in the prison house of hell, with the devil and his angels, and all the impenitent wicked of every age? Oh! what an eternity of misery this must be! the very thought of it is overwhelming. Now, we may forget our sorrow, or even our misery, for a little while, in welcome sleep; but there will be no sleep in hell. Now, we may find a quiet corner and weep alone, and find relief in solitude; but no quiet, no solitude, no relief, will ever be found there. The

eyes that are distressed at every sight shall never be closed—the ear that is assailed with blasphemies on every side, shall never grow dull of hearing—the weary soul shall never find one moment's rest. All hope shall flee away, and dark despair shall complete its awful work.

But, enough, enough, I forbear. Bless God, the door of repentance and salvation is open—wide open—open for thee, my reader, yes, open for thyself. Wilt thou not turn to Jesus now? Wilt thou not flee to Him now, while thy sad case is before thee, and while all the solemn realities of the future are pressing on thy mind? Yes, do, we beseech thee. Stay not till thou hast finished this paper. As thou art, where thou art, lift up thy heart to Jesus. “Come unto me . . . I will give you rest,” are His own words of tenderest love and richest grace. “Him that cometh to me,” He says, “I will in no wise cast out.” Thou canst never be more fit to come, or more welcome to thy Saviour than now; and never more welcome to thy Father's arms, thy Father's house, thy Father's sweetest welcome there. His joy and delight in receiving the prodigal, is a thousand times greater than the prodigal's in being received. What wondrous grace and love! What wondrous long-suffering and mercy! His name alone have all the praise!

It is difficult—more than difficult, for either writer or preacher, fully to realize the force of these two words, “saved—lost.” All that is solemn, weighty, important—all that is blessed or miserable, both for time and eternity, to the immortal soul, is included in these words. Were every reader of these pages, and every hearer of the gospel, to be described according to truth, these two words would suffice for all. There is no third class—no middle ground in scripture. Hence we read, that “the Son of man is come to seek and to save that which was lost.” Those who believe in Him are **saved**, those who believe not are **lost**. Not finally, or everlastingly lost, of course, while here; but lost under the guilt and condemnation of sin, and too commonly, alas, lost to all proper sense of the consequences of sin. As one has forcibly said, “Young,

brave, polite, intelligent, but **Lost!** Beautiful, amiable, honored, beloved, but **Lost!** Wealthy, idolized, caressed, flattered, but **Lost!** Serious, courteous, moral, affectionate, but **Lost!** Discreet, benevolent, educated, a church-goer, but **Lost!**"

Remember then, O my reader, that although every qualification and advantage here mentioned, most truthfully applied to thee, thou art still **Lost**, if not a believer in Christ Jesus. Nothing short of **His blood** can cleanse thy sins away. We are saved through faith in the blood of Christ, which cleanseth us from all sin. **Saved!** yes, saved—saved with God's great salvation! All blessing is included in the one word **saved**. Eternal life, pardon, justification, sanctification, reconciliation, adoption into God's family, acceptance in the Beloved, the indwelling of the Holy Spirit, standing in grace, waiting for glory.

May this wealthy portion be thine, dear reader—and the wealthy portion of all who read these pages! Amen.

The Two Journeys.

"Whither, oh! whither?"—"With blind-folded eyes,
Down a wild torrent, under stormy skies,
A gulf between two dark eternities,
Drifting, we know not where!"

"Whither, oh! whither?"—"To a land of light,
A home of loveliness, serene, and bright,
Joyfully hastening with steady flight,
Our hearts before us there!"

"Whither, oh! whither?"—"Life's short pleasures past.
Hope's funeral knell sounding on every blast,
Heaven's entrance closed, to ruin hurried fast,
A leaf before the wind!"

"Whither, oh! whither?"—"Pilgrims near their home,
No longer in a foreign land to roam;
Bright and belov'd ones waiting till we come,
All sorrow left behind!"

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“Whither, oh! whither?”—“Who the path can say
To where some star will lend a cheering ray?
Or through earth’s labyrinth direct our way,
So wildly sought in vain!

“Whither, oh! whither?”—“Christ, the Risen One,
Through life and death, hath now to glory gone,
He sends His messengers to lead us on,
The way is broad and plain!”

“Whither, oh! whither?”—“Terrible reply
From yon white throne of judgment in the sky:
‘Depart, accursed! from My presence fly
For ever!’—Awful word!”

“Whither, oh! whither?”—“Washed from earthly stain,
No more to wander or to fall again:
For ever with the Father to remain,
For ever with the Lord!”

Mowes.

The Present Crisis.

By W. W. FEREDAY.

The war which has so long been spoken of as inevitable, and which men have so greatly dreaded, is upon us. All Europe is ablaze. Colossal armies and stupendous navies are engaged in deadly combat. The consequences for all, whether sinners or saints, in the many countries involved are incalculable.

The question has arisen in the minds of many believers: Are these woeful happenings the fulfilment of prophetic Scripture? If so, what divine predictions are now being accomplished? The answer is very simple. While the Church remains on earth—God’s essentially heavenly company—no prophecy of Scripture can be fulfilled at all. We are living in the hiatus indicated between verses 26 and 27 of Daniel ix. Until the Church is removed to glory, and God resumes His national dealings with Israel, the prophetic clock is motionless. Prophecy centres, not in the Church, but in Israel. It has to do with the earthly people, not the heavenly.

Men are speaking with abated breath of Armageddon. But Armageddon is not yet (Rev. xvi:12-16). Not until the sixth vial is poured out will that catastrophe befall the nations. But the trumpets precede the vials, and the seals the trumpets, and the Lamb has not yet come forward to take the book out of the hand of Him who sitteth upon the throne. Nor will He take that book until all the thrones around the central throne are occupied with God's royal priesthood (Rev. v.). What a thought for us who believe! we shall all be there.

When Armageddon does take place there will be a wholly

Different Grouping of Powers

from that which obtains to-day. The Roman Empire will have been resuscitated in the form of a ten-kingdomed confederacy, in which Britain, France and Italy will doubtless have part. Then the "kings of the east" (whoever they may be) will come forward and share in the general overthrow.

Everything serves God's purposes, and the present conflict will in all probability put matters into shape for the yet greater disaster connected with "the day of the Lord." If the strife of to-day should result in a humiliated Germany (for there seems no room for a predominant Germany in the prophetic Word), in Austria being shorn of her Slav provinces, in Russia becoming the head of a vast Slav confederacy, and in the Western Powers associating together more closely, a great stride will have been taken towards the last scene.

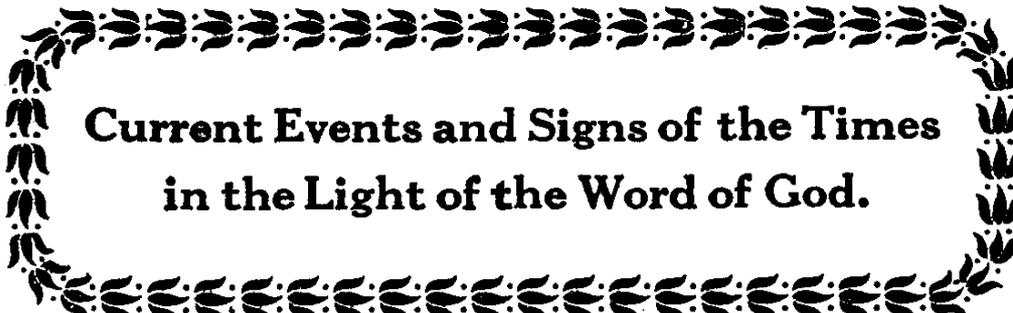
In all these things God is speaking to men. The abrupt unsettlement of the plans of many, and the enforced exchange of the frivolous for the serious should serve to bring home to men's hearts the vanity of all things here. May multitudes be led to consider things Eternal.

The call to God's own beloved saints is no less loud. The Coming of the Lord draweth nigh.

"Man's Day"

is manifestly nearing its close (1 Cor. iv:3, margin). Let us awake out of sleep, if asleep we are. With redoubled

energy (not fleshly zeal, but spiritual power) let us press forward with the work of the Lord. More earnestly than ever would we warn our fellows to "flee from the wrath to come." In the midst of the clash of arms may we be far removed from the spirit of alarm and perplexity which sorely afflict the children of men (Luke xxi:25, 26), but may we so order our hearts and ways that we may be found "in peace, without spot, and blameless" (2 Peter iii:14).



**Current Events and Signs of the Times
in the Light of the Word of God.**

The World War. Those who prophesied a speedy end of the European conflict must be very much disappointed. The awful war has continued almost day and night. Parts of France, Belgium, Galicia and other sections resemble a human slaughterhouse. The peaceful habitations of thousands upon thousands have been completely destroyed. The devastation according to reports is indescribable. The sufferings connected with it no human pen can picture. It is to be remembered that all we see now is the outcome of years of planning and preparation by some nations. It was foreseen and as statesmen say, it had to come. But no one could imagine the horrible features of it.

Five years ago (August, 1909) we wrote as follows in "Our Hope":

"Lord Rosebery (in a public Peace-meeting) was particularly serious in his reference to the European situation, pointing out that whereas all the talk is of peace all the action is in preparation for war. He said he regarded the outlook as ominous, almost appalling. He had never see the condition of things in Europe so remarkable and so menacing as at this moment.

There were features of this general preparation for war, he declared, which must cause special anxiety to the friends of the British Empire. **One was forced to wonder where it was going to stop, whether it would**

merely bring Europe back into a state of barbarism or whether it would cause a catastrophe in which the workingmen of the world would say: "We will have no more of this madness and this foolery which is grinding us to powder."

This does not sound very optimistic. The Word of God predicts this very programme. **A little while longer and the misguided Christian masses, misguided by their teachers, many of whom are alas! blind leaders of the blind, will have to lament and face trouble, disaster and judgment."**

Some say worse things will follow and that the world will soon be shocked by the most awful happenings of its history. Surely the age is hastening on to its predicted end.

The Awful Plight of Foreign Missions. The effect of the great war upon foreign missions can hardly be estimated. Humanly speaking it is disastrous and we cannot see how missions can recover from it. This is the opinion also of others. We quote an editorial from Mr. Delavan Pierson, editor of the "Missionary Review of the World":

"The present war in Europe is at least a conclusive answer to the argument that large armaments are a guaranty of peace. It seems almost impossible of belief that this war, with all its barbarities and brutalities, is devastating Europe, and is being waged by nations that bear the name of Christ, the Prince of Peace and Lord of Love. A prominent European statesman was recently asked if he thought it possible that the Christians of Europe would permit such barbarities. He replied, 'There are no Christians in Europe.' The present conflict would seem to bear out his statement, at least so far as the European rulers are concerned. Does any one now hold that this age in which we live is the Millenium? It seems more like the season during which the devil is let loose!

"It is impossible to predict the changes in the map, not only of Europe, but of the world, that will result from the war, and none can as yet foresee its duration or the consequences. It will influence and, for a time, will greatly hinder missionary work. First: the attention of men and women in Europe and America will be diverted from missionary effort, to follow the fortunes of the armies and navies. In the present disturbed state of the world, men will not devote their attention, even as much as formerly, to spiritual work. Second: Money will be difficult to obtain for home and foreign missions. The high prices, taxes, absence of wage-earners, depression of business, and many calls to relieve distress, will cause such financial stringency that the work of Christ faces a serious crisis. Deficits, retrenchments, and unmet needs stare the mission boards in the face. Third: There will be, as there is, especially in Europe, a diverting of men from spir-

itual Christian campaigns to fleshly, murderous warfare. Volunteers can not go, if they would, and many who might be our future officers of societies, missionaries, and philanthropists must perish by the hands of their brothers. Fourth: Communication with the mission-fields is already made difficult, and in some places impossible. Even American mission boards are sending no new missionaries at present to the Nearer East. Fortunately, the rumors of a Moslem uprising against Christians seem thus far without foundation, but there is a possibility that Turkey will espouse the cause of Germany against Russia, France, and England. The way is also temporarily closed for sending missionaries eastward to India and South Africa, and none can be certain when steamers may fall into the hands of an enemy. There are also missionaries in the disturbed lands—in Austria, Servia, Germany, and Russia, as well as in Armenia and Turkey. These are suffering from lack of funds. Fifth: The transfer of German possessions in the Pacific to the control of the British and French (and possibly the Japanese) would have an influence on Protestant missionary work in these islands. These German possessions include two of the largest Samoan islands (which have already been taken by a New Zealand expedition), Kaiser Wilhelm's Land, Bismarck Archipelago, Caroline and Palau Islands, Marianne (or Ladrone) Islands, Solomon Islands, and Marshall Islands. These possessions aggregate 96,160 square miles, with a population of 636,563 (1,984 white and 634,579 native). Many of the islands are of great strategic importance.

The Missionary work of Germany, France and England is almost paralyzed because of War's insistent demand for men and money.

Sixth: The demand for other forms of Christian service comes in the need for ministry to the wounded on the battlefields, for Bibles to be distributed to the soldiers, for the care of destitute widows and orphans. It rests largely with Christians of America and of the warring nations to manifest the love of Christ and to preach the gospel of Eternal Life through Christ to those for whom true light and life have suddenly become obscured.

Seventh: One of the worst phases of the present conflict is the opportunity it gives to heathen peoples and unbelievers to say "Aha!" and scoff at the so-called Christians who are so savagely departing from the teachings and spirit of our Lord Jesus Christ. In place of using the fires of hatred in the work of combatting sin, men are allowing them selfishly to destroy their fellow men. In place of using men and money to advance the Kingdom of Christ, they are foolishly wasting life and lucre in the battle for national supremacy. Such an exhibition can scarcely fail to cause the heathen at home and abroad to laugh at Christians, and to retard greatly the progress of Christianity—the religion of love and peace.

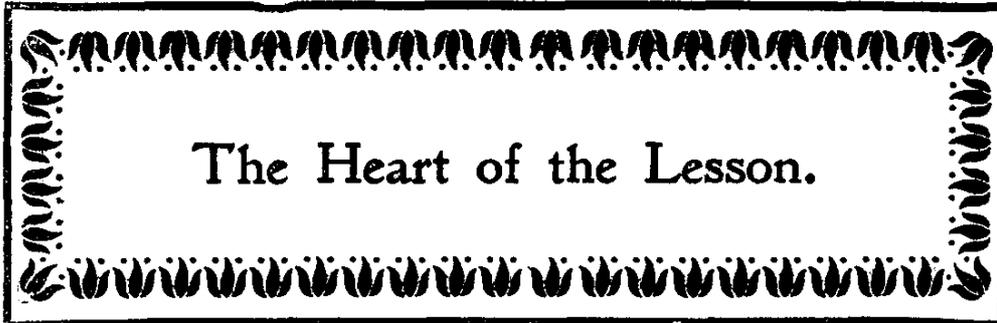
At present we can see only one side of the tapestry of history, but we believe that the good purposes of God will be revealed on the other side.

But may we not see in it all the hand of God? It is surely a sifting process for foreign Mission-work. Much of the Higher-Criticism has invaded the mission-fields and in many instances the preaching of the real Gospel of Grace has been given a back seat. A letter reached us a few months ago with the request to send a volume on the Atonement to a Missionary in China, who does not believe in redemption by blood. Why an unbeliever in the finished work of Christ should go to the Mission field we cannot understand. May such be weeded out. But let us pray for the noble men and women, who preach the Gospel in foreign lands and who face now the greatest privations and hardships. Surely our Lord will graciously keep all His true servants and supply their need.

The New Pope, Benedict XV. The new pope, who ascended the supposed chair of Peter during the awful start of the war is described as a clever man. It is said that his natural bent is diplomacy. He is a constructive statesman of power. There appeared recently in the *Westminster Gazette* a glowing tribute to this man. We quote the final paragraph:

“Many who have watched the career of Benedict XV. are convinced that he will not remain a silent or idle spectator of the drenched and stricken field of blood-stained Europe. And all who ardently desire the conclusion of peace will join in the wish that it may be restored. There is one more point. Englishmen, without distinction of creed or party, have a warm place in their hearts for the Italian kingdom and nation whose prosperity and progress they earnestly strive to promote. Is it too much to hope that a reconciliation may be effected between Italy and the Papacy, and a way found of terminating the unfortunate policy which interns the Pope within his palace and forbids him to enjoy the country villa at Frascati or to visit his old home near Genoa?”

These statements are significant. What if this pope by his diplomacy should succeed in bringing about peace in Europe?



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
DECEMBER.

CHRIST RISEN FROM THE DEAD.

(December 6. Mark xvi:1-8. Matt. xxviii:11-15.)

Golden Text, Luke xxiv:5, 6.

Daily Readings.

Mon., Nov. 30, Mark xvi:1-8. Tues., Dec. 1, Matt. xxviii:11-15.
Wed., Dec. 2, Luke xxiv:1-12. Thurs., Dec. 3, Luke xxiv:13-35.
Fri., Dec. 4, John xx:1-18. Sat., Dec. 5, John xx:19-31. Sun., Dec.
6, 1 Cor. xv:12-28.

I. LESSON OUTLINE.

1. "Who shall roll us away the stone?" (verses 1-4). 2. "He is risen; He is not here" (verses 5-8). 3. "His disciples stole Him away" (verses 11-15).

II. THE HEART OF THE LESSON.

Stupendous, blessed, most important fact; He is Risen from among the dead. An actual literal Resurrection of the body of our Blessed Lord. A body that bears the stigmata of the cross. A body seen by human eyes time and again during the forty days He remained here ere He ascended. An actual Risen Body that was His as He went back to glory; and in that same body He now appears in the presence of God for us. Do not allow the enemy in any wise to rob your heart of this most precious truth. *He did Rise.* He is now a living resurrected Christ in the glory.

If He did not rise, the cross is a vain thing (Rom. iv:25). Denial of that resurrection is a Satanic lie. Upon that resurrection hangs our own salvation from sin; all our hope of future glory (1 Cor. xv:17). If He did not rise, our loved ones who fell asleep in Christ have perished (1 Cor. xv:18). Our preaching is but an abominable, vain, empty thing (1 Cor. xv:14). Yea, we have no access to God even now; for we go to Him through a rent veil; not apart from the veil which has never been removed (Heb. x:19, etc.). Out upon the Devil's lie that His body dissolved into gases or is preserved *somewhere* as a memorial of the work of Calvary. That is a sugar coated pill out of the Devil's own drug shop.

Troubled hearts and sorrowing souls had seen their Beloved Lord entombed in Joseph's garden, and they had carefully noted the place, as they went to prepare what time now forbade loving hearts and hands to do. With eager feet, at their earliest opportunity, they hasten to the sepulchre with but one thought burdening their hearts: "Who shall roll us away the stone?" O what a glad surprise awaited them. What a message to their hearts. How full of joy their homeward journey! List anew to-day to the message. He is Risen! Our justification is secure, for the work of the cross has been fully accepted (Rom. iv:25; v:1). He is Risen! Our foe is now a conquered one; and Satan, death and the grave are annulled for us! He is Risen! God has His first fruits; pledge and promise of the fall harvest soon to come! Let our hearts sing glad hallelujahs to our God and Father and our Lord and Saviour Jesus Christ.

One is amazed at the flimsy lie of the Pharisees and Levites, as also at the credulity of the people who believed the lie. Of course the soldiers cared not, it paid them. So in these last days it pays Satan's agents to tell the same lie over again, putting the blame upon some other thief than the disciples. And the poor deluded world is ready to believe the lie.

THE GREAT COMMISSION.

(December 13. Matt. xxviii:16-20; Luke xxiv:36-49).

Golden Text, Matt. xxviii:20.

Daily Readings.

Mon., Dec. 7, Matt. xxviii:16-20. Tues., Dec. 8, Luke xxiv:36-49. Wed., Dec. 9, John xxi:1-14. Thurs., Dec. 10, 2 Tim. ii:1-14. Fri., Dec. 11, 2 Tim. 1:15-ii:13. Sat., Dec. 12, 2 Tim. ii:14-26. Sun., Dec. 13, Eph. iv:1-16.

I. LESSON OUTLINE.

1. "Lo I am with you" (Matt. xxviii:16-20.) 2. "Peace be to you" (Luke xxiv:36-43). 3. "Ye are witnesses" (verses 44-48). 4. "Tarry ye" (verse 49).

II. THE HEART OF THE LESSON.

Having fully accomplished the work of redemption the now Risen Lord and Saviour is about to enter into the presence of God on the behalf of His Redeemed People. But the gospel of God's grace must needs be heralded far and wide over the world to every nation and to every creature. Hence the great commission which is the abiding word of Christ to us to-day: "Go Ye." None are exempt; nor does sending some one meet the issue at all. It may be "go home to thy friends and tell them," or it may be to some wider field; but *go ye* is the word.

But remember who commissions us to go. Our Risen Lord and Saviour who says of Himself, "All power is given unto Me in heaven and on earth." And whose word is "Lo, I am with you all the days, even unto the end of the age." There can be no such thing as failure when we are thus furnished and sent forth. The ultimate results in

OUR HOPE

the ingathering of redeemed souls will most surely be to the honor and glory of the Lord. Let eye and heart take in most fully the precious truth of Christ's abiding presence with us even unto the end of this age.

Moreover the Lord who commissions His workmen also speaks to their hearts the blessed and necessary word of peace. It is most important that every one who would serve Him truly must be at peace with Him; and have full heart rest in His finished and precious work. At rest concerning all the work and its needs, as also everything to fit and furnish us forth to that work. And when He speaks this blessed word He shows them the basis of it all in His hands and feet and side. "Having made peace by the blood of His cross" He now speaks peace to these chosen workmen of His.

Witnesses of what they have seen and heard, they are to be unto Him. And this character obtains to-day. We are to speak from the personal knowledge of faith; and our testimony will only have true weight and power when we thus speak. It is a testimony to the abundant grace and goodness of God, which we truly know in our hearts. Nor can we possibly go without the abiding presence of the Holy Spirit enduing us with power from on high. True we do not now have to wait for Pentecost. Yet our ministry and testimony will be proportionately blessed and helpful as we have our times and seasons of tarrying with Him and before Him in meditation and prayer.

THE ASCENSION.

(December 20. Luke xxiv:50-53; Acts iii:11).

Golden Text, Acts i:9.

Daily Readings.

Mon., Dec. 14, Luke xxiv:50-53; Acts i:1-11. Tues., Dec. 15, Acts ii:14-28. Wed., Dec. 16, Acts ii:29-47. Thurs., Dec. 17, Acts iii:1-11. Fri., Dec. 18, Acts iii:12-26. Sat., Dec. 19, Eph. i:1-14. Sun., Dec. 20, Eph. i:15-23.

I. LESSON OUTLINE.

1. "Parted from them" (Luke xxiv:50-53). 2. "Wait for the promise of the Father" (Acts i:1-5). 3. "The coming Kingdom" (verses 6-8.) 4. The ascending, coming Lord" (verses 9-11).

II. THE HEART OF THE LESSON.

Remember how our Lord ascended. He went in a Resurrection Body; the very one He brought out of the grave; and in which He had been seen of them for forty days. He went right through the Heavens to God's throne and presence to appear there for us (Heb. i:3; lv. 14-16; ix:24). Connecting with this the truth of Eph. vii:12, we see by faith how our Lord must have passed through the very heavens peopled by the fallen angels and Satan; and they are powerless to hinder Him.

Remember too that He was in the act of blessing them when He was parted from them (Luke xxiv:51). And that is His abiding attitude all through this present age. All grace and mercy and blessing come

through Him (Phil. iv:19). He who is now seated above all principality and power and every authority is able to do exceedingly abundant above all that we ask or think.

Yet must we carefully ponder His words to the disciples as they gather about Him and press eagerly upon Him the burning question of the Kingdom. Restored it will be most assuredly to Israel; but they are not to know the times and seasons of the Father. Meanwhile they are to be His witnesses to the world beginning at Jerusalem. Later on the Spirit will teach them more fully concerning all this important truth.

While yet conversing with them about these precious things He departs in the Shekinah cloud from their sight. And then comes the very first message from the heavens after His ascension. A message to the first band of the Lord's workmen. A message that sent them to ten days waiting upon God. A message that was so burned in upon their hearts that they never forgot to speak of it whenever the occasion to speak of it occurred. A message that is at times relegated to a secondary place and sometimes ruled out altogether to-day. It was the message of the personal glorious and most blessed return of the Lord Jesus Christ to this world. This same Jesus! Coming again as they saw Him go! Most wondrous word! What a motive to all real Christian effort and service. What a hope to have abiding in the heart and controlling the life to-day! May it grip the Lord's people in freshness of power.

THE REIGN OF PEACE.

(December 20. Isa. xi:1-10).

Golden Text, Isaiah xi:6.

Daily Readings.

Mon., Dec. 14, Isa. xi:1-10. Tues., Dec. 15, Isa. ix:1-7. Wed., Dec. 16, Ezekiel xxxiv:25-31. Thurs., Dec. 17, Ezekiel xxxvi:22-31. Fri., Dec. 18, Isa. ii:2-4. Micah, iv:1-5. Sat., Dec. 19, Eph. ii:11-22. Sun., Dec. 20, Luke ii:1-14.

I. LESSON OUTLINE.

1. "The Coming Branch" (verses 1-5). 2. "The Removed Curse" (verses 6-8). 3. "The abundant Blessing" (verses 9, 10).

II. THE HEART OF THE LESSON.

It would be well to compare with this prophecy of Isaiah, the words of the Spirit through Peter (1 Peter i:10-12). And we must needs remember too that so frequently in the prophetic scriptures of the Old Testament, the two advents of our Lord Jesus are more or less blended into one. Let us learn to divide the word on this point as He Himself has done. Compare Luke iv:16-21 with Isaiah lxi:1-11, noting when our Lord stopped in His reading, because up to that point prophecy was then fulfilled. But the rest of the chapter belongs to the second coming and the end of this present age.

So our lesson appointed for this season is partly historic. The Branch—Christ Jesus—did come; the Spirit did rest upon Him.

But the major part of the chapter awaits fulfilment in the end time. Let us then be reminded afresh in this last lesson, of the coming again of our Lord that has now drawn so near. Ponder the description of Him here. The Rod from Jesse, the Branch from His roots. To human eyes so apparently weak and inadequate, but to God both His wisdom and power. And the One who will yet bring us everlasting righteousness and glory and honor to God. What a wondrous linking up of righteousness and faithfulness in Him who is our Lord and Saviour, and Israel's Messiah and King.

Among the many blessings to be brought by Him in His coming again with power, is the redemption of the groaning creation. With the fall and man's rebellion against God the creation was cursed and the very animals rebelled against man's authority. But with the return of the Lord, the very animals will lose their present wild nature and carnivorous appetites. Do not spiritualize this literal prophetic word. It will surely be fulfilled! But neither this nor any other prophetic blessing for earth and its peoples will be realized this side His blessed return. How would it do for those who look for the millennium through present agencies ere the Lord returns, to try to make these changes in the animal nature to-day?

Our portion closes with the abundant blessing that shall come with the return of our Lord Jesus Christ. The earth full of His knowledge, while there will be no hurt or harm in all His holy mountain. To Him Israel is to be brought through grace in that day and to Him the Gentiles are to gather by His attractive mercy and love. His rest is not alone to be glorious, but as the margin suggests, His rest shall be glory. All, all, awaits His now-nearing advent in power and great glory. May it soon be realized. It will be better than aught else.

REVIEW.

(December 27. 2 Cor. v:14-21).

Golden Text, Gal. vi:14.

Daily Readings.

Mon., Dec. 21, Mark xiv:1-25. Tues., Dec. 22, Mark xiv:32-42. Matt. xxvi:14-25, 47-50; xxvii:3-10. Wed., Dec. 23, Matt. xxvi:47-68. Gal. vi:1-10. Thurs., Dec. 24, Mark xiv:27-31, 53, 54, 66-72; Matt. xxiii:11-31; Luke xxvii:1-25. Fri., Dec. 25, Isa. xi:1-16. Sat., Dec. 26, Mark xv:21-41; Luke xxiii:39-43; Mark xvi:1-8; Matt. xxviii:11-15. Sun., Dec. 27, Matt. xxviii:16-20; Luke xxiv:36-53; Acts ii:1-11.

THE HEART OF THE LESSON.

A brief statement of the central truth of the lessons will be the best review; but let all lead up to the practical personal laying hold of the Golden Text.

Our first lesson speaks of the faith of one who foresaw calvary and the resurrection of the Lord, and whose faith wrought by love in doing what she could to express that love; not counting the cost.

The next sets before us the precious memorial feast which our Lord

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has graciously provided for a remembrance of Himself and His work till He come. What an aid to faith and love and worship.

Then we see our Lord entering at Gethsemane into the penumbral shadow of the cross not fearing death itself, but the awfulness of being made sin for us and being shut out of God's presence. Heard and answered He surely was. To death He must go, yet was He saved out of it in resurrection.

To the Lord's bitter, bitter cup there was added the awful treachery of the money loving Judas. One word explains the treachery "Satan entered unto him." When that personage finds entree into any human heart or life, no one can tell the end.

Human hatred energized by the Devil did not hesitate to lay violent hands upon the Creator, and hale Him to the mockery of a trial. Need we be surprised that in the end human rebellion shall defy God in heaven?

Sowing by faith in Christ to the Spirit of God, and the harvest will bring abundance of peace and blessing. Sowing to the flesh issues in a harvest of untold sorrow and woe here and hereafter.

Like Peter we are so prone to be boastful in our own strength, and we need the lesson the Lord taught His beloved servant. Yea we need the sustaining grace of the Lord when we do break away and sin.

Poor, halting, hesitating Pilate, conscience smitten, but unable to do aught that was right. What he did with Christ, many a one is doing to-day. The sequel will be at the Great White Throne, when the Lord shall say to all such depart. Tamper not with His grace and mercy now so freely offered thee.

Remember the cross in the light of John iii:14-16; Gal. iii:13; 2 Cor. v:20; 1 Peter i:18, 19; ii:21-25. Nowhere else did our Lord bare sin. But He did bare it there, and upon that cross He did make full and perfect atonement for us. Hence Rom. iv:25; v:1; viii:1.

Resurrection was an absolute necessity. Apart from it there is no salvation from sin; no access to God in prayer; no future of blessing and life for the believer; and therefore no Gospel to proclaim.

The commission unto service is an abiding one to us at this present time. The need is as great now as then and go we should.

Into the very presence of God our Lord has gone there to appear as Mediator, High Priest, Advocate, Forerunner; to be for us completely till we come there.

Our quarter closes with the blessed outlook for His glorious Second Advent. Everywhere we see the clearest evidence that it is imminent.

Notes on Prophecy and the Jews.

One of the leading objections intelligent Hebrews make against our Lord and against Christianity is on the ground of the Peace promises and prophecies of their own Prophets. The Messiah, so they believe, is to bring peace to this world. Jerusalem and the land is to have rest from the long warfare. His people will be delivered and dwell in safety. Nations will learn war no more. Spears will be turned into pruning hooks and swords into plow-shares. Every reader of the Bible knows that this expectation is fully justified. Our Hebrew friends then point to history. They tell us that the most bloody wars of history have been fought since our Lord was here on earth. And now they point especially to Europe. They use the unscriptural language of Protestant preachers and call these three nations "Christian nations." These nations then are at war. They murder each other by the thousands. Where then are the evidences that Jesus of Nazareth is the Prince of Peace? If his followers can do such things, how can we believe on him? This is their argument.

But they forget that our Lord came offering the kingdom of peace and glory to His own. They rejected Him. Then He announced precisely the state of things in the earth which would prevail during the time of His rejection. He declared that He came not to bring peace, but the sword. For the entire age down to its very end there were to be wars, rumors of wars, nation lifting up sword against nation, kingdom against kingdom. All this has come true, and never before have these predictions of our Lord been fulfilled in such a startling manner as to-day. This is an evidence that our Lord is the promised Messiah. As to "Christian nations," that is a term which has been coined by men. No Christian nations are promised for this age. The true Gospel is preached and by it a people is gathered unto His Name: that is the true church.

If the Hebrew examines the messages of the Prophets he

will discover that the promised Peace for this earth follows always in the visions the personal and glorious manifestation of the King Messiah. He receives the kingdom of power and glory, when He comes in the clouds of heaven (Daniel vii:14). When He appears as King, riding prosperously, the sword of power and judgment girded to His side (Psalm xlv), executing the vengeance of God upon all His enemies, then it will come what the inspired seer announced, **"He maketh wars to cease unto the seed of the earth."** Nations will learn war no more and Jerusalem will have peace. The scattered sheep of Israel will be gathered and Glory will dwell in Immanuel's land. Hebrews have been blind as to the first and second coming of Christ, though the Old Testament has it so very clearly marked. Christendom is even more blinded. The Jews do not see that He had to come to die for sinners. Christendom does not see that He must come again before there can be a kingdom and universal peace. May God open the eyes of many Hebrews in these days.



Nathan Straus addressed a large gathering of Hebrews at the Arverne Synagogue yesterday afternoon and urged upon them the claim which the proposals of the Federation of American Zionists have upon their support. He said that many leading Jews have thought the scheme to purchase land in Palestine, where their people may find a home, visionary and impracticable. He was not one of these, he said, and read a letter from Oscar Straus, his brother, who has travelled much in Europe, to show that the sentiment in favor of the plan is widespread.

Mr. Straus introduced Dr. Schmarya Levin, who described the territory which it is proposed to acquire. He said that \$4,000,000 was needed and that this land would provide homes for 25,000,000 Jews. A fund was started by Mr. Straus with a contribution of \$2,500 and a considerable amount was subscribed at the meeting.



From the opening address given at the recent annual

meeting of the American Zionistic Federation, we quote the following:

“For seventeen years, Zionism organized has moved from one victory to another. To-day it is the only theory and the only program, which has many a place in Jewish thought, and which offers a field for the expression of Jewish idealism. We work with ideals, but what we build is visible to the naked eye. We have revived a prostrate and despised Zion, and brought it within the region of practical politics. We have revived the language of our national life, and made it fluent for the expression of Jewish ideals. But if there is anything we are more proud of, it is of the successful attempt we have made to organize and direct Jewish life into the channels of the national revival. The land, the language, the idealism, these have been used to arouse Jewish life from its lethargy, from its indifference, to the future of the Jewish people. We have placed the Jewish nation upon its feet. We have given a voice to the Jewish people, to speak for its right to a wholesome, dignified national existence.”



It is most interesting to watch the manner in which the Spanish Government is to-day doing all in its power to show honor to the Jews, after about four hundred years' estrangement. The Chief Rabbi of Turkey was recently solemnly saluted by the Spanish Fleet. Dr. A. S. Yahuda, professor of Biblical Exegesis and Oriental Languages in the School of Rabbinical Studies at Berlin, was invited to give a series of lectures in the Consular and Diplomatic School at Madrid, and may ultimately fill a chair of Rabbinical Studies at the Madrid University. Spanish noblemen have offered protection to Jewish refugees from Turkey. The Jews of Morocco, some 25,000 in number, have been offered religious liberty and help; a commission of influential Jews from Tangier recently visited Madrid, and had an audience of the King.



The Turkish Government has lately suppressed the Zionist organization in Constantinople after once giving it official sanction, and it is also rumored that the exhibition of posters in Hebrew has been forbidden in Palestine. The reason given is that the Arabs are resentful of increasing Jewish influences in Palestine, and the Turkish Government desires to avert possible trouble.



That Jewish immigrants have so well adapted themselves

to local conditions in Jerusalem as to "practically monopolize a greater part of such trade as exists" is stated in a consular report on Jerusalem. It is impossible to give an exact estimate of the population of Jerusalem, and although it is believed that it figures at 110,000, 95,000 might perhaps be a more correct estimate. It is, roughly speaking, composed of 13,000 Christians, 12,000 Mohammedans and 70,000 Jews, many of whom are immigrants from Russia.

It is remarked that in spite of the emigration of many Jews to escape military service there has still been a marked increase in this section of the population on account of the continuous influx of aged Jews, who come with the intention of ending their days in Palestine.



Apostasy among the Jews and the rejection of the Bible as the Word of God is as marked as it is in Christendom. This may be learned from a recent gathering of Jewish Rabbis, representing the Reform movement.

Jews of the United States will be called upon to protest against the use of the Bible in the public schools. At the central conference of American rabbis Rabbi Phillipson of Cincinnati introduced a resolution to this effect.

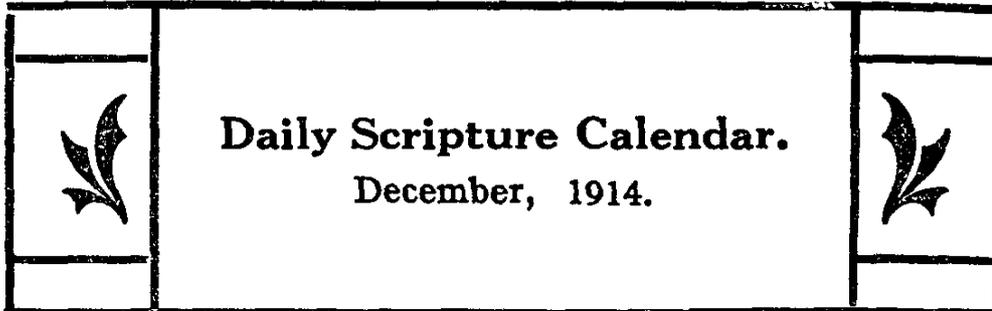
The Bible, even the Jewish version, is attacked by the rabbis because, it is alleged, of immoral passages which children cannot understand. Rabbi Frisch of Far Rockaway, N. Y., said that a new and expurgated Bible should be published for Sunday School pupils.

Rabbi Julian Morganstern of Cincinnati said that the Bible was never meant to circulate freely in the Sunday Schools.

"The Bible is not even a religious book," remarked Rabbi Wise of New York. "It gives the Jewish history only up to the birth of Christ."

Orthodox Jews revere the law and the prophets but are so much blinded through talmudical interpretations.

Is it not a wonderful thing to be a Christian? and is it not a poor thing to be anything else, even in this world? But, "What manner of person ought such to be in all holy conversation and godliness? (1 John ii:6; iv:17.)



December 1. "We are but of yesterday, and KNOW NOTHING" (Job viii:9).

Job did not know the reason of his afflictions. Abraham did not know why he must wait twenty years for the promised seed. Israel did not know why they must wait four generations for the iniquity of the Amorites to be full. There is much about this present world conflict you cannot understand. Do not express opinions. But wait to see God's plans unfold.

December 2. "God hath put it in their hearts to FULFILL HIS WILL" (Rev. xvii:17).

Here is one answer you seek to present confusions. Men are "slow of heart to believe all that the prophets have spoken." Their vain guesses are often diametrically opposed to Scripture predictions. God's inscrutable causes may be *dark*, but His program is *light*. It is Satan, not Kaiser or King, who is "deceiving the nations."

December 3. "Took joyfully the SPOILING of your goods" (Heb. x:34).

By these words we may quite accurately measure the *status* of our spirituality. Only those who "know that in heaven they have a better and an enduring substance," are able to submit cheerfully to losses of home or property. We know not how soon this Scripture may have a very close application to some of us. Will it find us "confident" and "joyful"?

December 4. "Let the righteous SMITE me; it shall be a kindness" (Psa. cxli:5).

It certainly hurts to have our faults exposed, and have some one with rude hand tear away the veil, and let us see ourselves as others see us. There could not be a more excellent anointing. "For what glory is it, when ye be buffeted for your faults, ye shall take it patiently?" And if ye suffer for *well-doing*, that is better still.

December 5. "If that evil servant shall say in his HEART, My Lord delayeth His coming" (Matt. xxiv:48).

The phrase "his heart," points to *moral indifference*. Let us be careful in judgment. All brethren do not agree on end time events. They, or we, may be expecting the Lord in different ways. But unless their views are making them worldly and quarrelsome, we have no right to set them aside in disfellowship, and class them among evil servants, no longer *devoted* to the Lord.

December 6. "Redeemed by thy great POWER, and by thy STRONG HAND" (Neh. i:10).

There are two sides to our redemption. One is *blood*, the other *power*. This is shown from Israel. The blood of the slain lamb *separated* them from Egypt; but the miracles of Moses *delivered* them from the bondage of Pharaoh. You have known the efficacy of the blood to shelter you from the wrath, do you know the *power* to daily deliver from sin's dominion over you?

December 7. "As JESUS passed forth from thence he saw a man" (Matt. ix:9).

This chapter is the record of *one busy day* of our Lord. There is not a hint of hesitation or embarrassment, either for the arrangement, or the kind of work. He quietly followed the plan of God. If believers thus followed the mind of the Spirit, their lives would be even and happy; for God hath prepared "good works, which He hath before ordained, that we should walk in them."

December 8. "Before Him shall be gathered ALL NATIONS" (Matt. xv:32).

These are not the *present* nations which happen to be treating the Jews kindly. But the nations under the future dominion of the Antichrist Beast, who will favorably receive the missionaries of the Two Witnesses (Rev. xi:3). For in those awful days the order of things will be reversed. Now Gentiles are going out, seeking to convert Jews. Then Jews will proclaim the coming Kingdom to Gentiles.

December 9. "My brethren, these THINGS ought not so to be" (Jas. iii:10).

What things? The kind of double talk that goes on among Christians. We pray in the meeting, and slander, or gossip, or criticise in the house. If you doubt James' strong statement about the *power* of the tongue, just try for one day to hold down your speech. But you *must talk*; so talk to God; and see how sweetly He will regulate your words.

December 10. "I have seen an end of all PERFECTION" (Psa. cxix:96).

Human perfection of course. God's perfections increase by analysis. Under the microscope the *pollen* of a flower makes us wonder more than at the gorgeous *flower* itself. It is good to be done with man's fair, frail beauties. Now can you go a step further, and say, "But thy commandment is exceeding broad?" There is no disappointment for him who trusts God.

December 11. "Art thou he that TROUBLETH Israel" (1 Kings xviii:17)?

These words always apply. If you are straight-forward for the right, you know what they mean to you. The more earnestly you try to rectify things, the more the lax Ahabs fling the blame back on *you*. Keep on protesting, though your words like boomerangs come back. Stiffen yourself by saying, "The Lord liveth, before whom I stand;" and keep standing just there.

December 12. "Open Thine eyes, and behold our DESOLATIONS" (Dan. ix:18).

What a fitting prayer for these sad times. The word "*Desolation*" is written on many of the fairest places and institutions of our globe. Read in Scripture how often that word "desolations" occurs, and how terrible are the connections. There is no restoration, till our King appear. Later on it will be worse; for in coming days, "to the end of the war *desolations* are determined."

December 13. "It was told the house of David, saying, Syria is CONFEDERATE with Ephraim" (Isa. vii:2).

Just such tidings are coming now to some of the true Israel of God. We are saddened to hear of *confederacies* of good and bad people; some true, and some untrue to the Bible; all joining together in Peace Services, to somehow by prayer or planning bring about world betterment. Beware of them. Walk apart with God. The last Anti-Christian scheme will be a *confederacy* (Rev. xvii:13).

December 14. "WASHED their robes and made them white in the blood of the Lamb" (Rev. vii:14).

It would seem they possessed robes of salvation, which had become defiled. The idea suits anti or post church believers. Nevertheless there is every where intimate connection between clean robes and preparation for the coming of the Lord. In spotless robes the church meets the Bridegroom (Eph. v:27; Rev. xix:8). You, who are looking for the Lord, are your robes unspotted from the world?

December 15. "That the way of the kings of the east might be PREPARED" (Rev. xvi:12).

Doubtless this Scripture will not be fulfilled for some little time yet. But the word "prepared" has a *present* teaching. This European war has one meaning; to prepare the way for God's decrees concerning Israel. Several times before He has turned the world upside down on Israel's behalf. As you pray over this war, see that your windows are open towards Jerusalem.

December 16. "We according to His promise look for new heavens, and a NEW EARTH" (2 Peter iii:13).

There is an instinct in all of us that things are not what they ought to be. So all schemes of man, whether financial, scientific, educational or moral, aim at one object, to *improve conditions*. How little God regards these human achievements is here shown. Fire is to sweep away all the works of earth, and out of the ruin shall come a renewed and perfect world.

December 17. "Behold YOUR GOD" (Isa. xl:9).

This is the message for the hour, as it was to Israel in their distress. When everything trembles in the balance, He is Eternal. When nations are fighting, and men are hating, He is Love. When armies are exhausting, and navies diminishing, He is the Unwearied one. When homes are burning, and goods spoiling, He is a Refuge. And in death, He is our Life.

December 18. "Keep YOURSELVES" (Jude xxi).

If you expect the Lord to keep you *unto* salvation, you must keep yourselves *from* sin. There is a strange sentiment among Christians to sample things, to "know for yourselves." So the theatre and higher criticism are sampled to see if they are bad as represented. Christian ministers have sampled Paris for the same reason. Happy are you if you touch none of these things.

December 19. "I came not to send peace but a SWORD" (Matt. x:34).

These words do not uphold national wars, but relate to *personal* animosities (Mic. vii:5, 6). The coming in of Christ into the life, is sure to produce conflict with spiritual enemies; and they who are under the rule of Satan will oppose us. National war, on the contrary, may not necessarily have anything to do with Christ, but be purely natural strife.

December 20. "This they WILLINGLY are ignorant of" (2 Peter iii:5).

Ignorant that the last days are upon us. There was similar wilful ignorance of the signs at the first advent. We see it everywhere now. Those who ought to know their Bibles, will not admit that earth is passing into her darkest penumbra; but are cheering the inquiring by declaring this confusion is only a *transition*, and faith and pluck will win out.

December 21. "No man hath HIRED us" (Matt. xx:7).

And because of their *enforced* idleness most of the day, they got as much pay as the full workers. So at Ziklag, David did a similar thing (1 Sam. xxx:22-25). It is a good message for you who are hindered from throwing yourself into active service. God will yet reward patient weary waiting. To Him such *waiting* is as honorable as ready, strenuous work.

December 22. "How LONG, O Lord, holy and true, dost Thou not judge and avenge" (Rev. vi:10)?

What else can we cry in these staggering times of horrible carnage? How little any of us can do to stay the flood of blood and agony, whose tide may soon reach the most peaceful shores. Do not be partisan. Do not blame any ruler or any nation. Blame Satan, the prince of this world, who begins to know his time is short. Cry, Lord, come *quickly*.

December 23. "When they saw the STAR, they rejoiced with exceeding great joy" (Matt. x).

These words may be accommodated to various stages of Christian experience. Whenever the starlight of Christ has risen on willing souls it has brought great joy. But the saints look for another literal star, the Morning Star. It will rise before the Second Advent, and bring greater joy than the First Advent brought (Num. xxiv:17; Rev. ii:28; xxii:16).

December 24. "THE young child" (Matt. ii:13).

Note, it does not read *your* child, or *Mary's* child, but *the child*. Thus early in the Scripture story are we taught to look away from the *human* to the *Divine* side of the Incarnation. No nation, no religion, no person can claim exclusive ownership of Jesus. "God so loved the *world*, that He sent His Son, that the *world* through Him might be saved."

December 25. "She brought forth her first born Son, and . . . laid Him in a MANGER" (Luke ii:7).

He was born among creatures that He might touch them in His redemptive work. The creatures did not sin, but Adam's transgression brought them into subjection. Thus we read: "Every creature groaneth in pain, *waiting* for the day of resurrection" (Rom. viii:20-23). And in the Apocalypse every creature is represented as joining in praise to Him (Isa. lxvi:25; Rev. v:13).

December 26. "They came with HASTE" (Luke ii:16).

How few now are in haste to hunt Jesus. The wording implies they went the most direct route. Note: the information was not given to *rulers*, but plain sheepkeepers. Probably these were Temple Shepherds. God always likes to use consecrated channels. How sweet to realize, if we are only *lowly servants* about the Lord's temple, He will honor us above the unbelieving great ones.

December 27. "CAUGHT up together with them in the clouds" (1 Thess. iv:17).

It may be; any day; sudden relief out of this oppressive atmosphere of woe. Think what it will mean to those *left*. Not a Christian to pray; not an open church to offer a refuge; not a Bible press moving; not a Sunday School bell ringing; not a sacred song rising. All natural; but all godless, Satanic, selfish; frightened, but unrepentant.

December 28. "Wherefore COMFORT one another with these words" (1 Thess. iv:18).

Strange Paul should have selected *rapture* as the special theme of comfort in darkest sorrow. Why not recommend the Love of God, or the Peace of God, or some other doctrine for a panacea? Oh, no. There is no world betterment. Nothing good can happen that can make us want to stay here. Look away then from the tottering old, to the coming new things.

December 29. "YET have I set my King upon my holy hill Zion" (Psalm ii:6).

Ponder that majestic word, "Yet." Take in the situation. Kings are making decrees. Statesmen are advising. Armies are mobilizing. The people are fuming. One would think it was *to-day*. And God says "Yet." Do your worst, or do your best. Rage and jostle, and blunder. *My* purposes are fixed. *My* Son shall rule the world. I will give *Him* the nations for His inheritance.

December 30. "The time is come that JUDGMENT must begin at the house of God" (1 Peter iv:17).

Certainly the time is ripe for rigid self examination. Who thinks of starting on an earthly journey without making preparation for it? You buy suitable clothing. You go to the dentist and doctor for "an overhauling." But the church is soon to make her eternal journey. Are you ready? Are your debts paid? differences settled, and worldly alliances broken?

December 31. "When the enemy shall come in like a flood, the Spirit of the Lord shall LIFT UP A STANDARD against him" (Isa. lix:19).

Believe it timid ones. He who has restrained the waves of the sea for centuries, has also set a limit to the onrush of nations. Messiah has His war map, as well as earthly soldiers. Soon "He will put on garments of vengeance for a clothing, and recompense His enemies." At the precise time of acutest need, "the Redeemer shall come to Zion." "This is my covenant, saith the Lord."

Requests for Prayer.

Please pray for a sick, afflicted wife, that she may be restored.

Remember in prayer one who is in the hospital in Massachusetts afflicted with a nervous ailment, that the Lord may send deliverance.

Please remember my Belgian relatives in your prayers.

Pray for a sister afflicted with a distressing malady.

Pray for the salvation of my two brothers. One of them is addicted to strong drink.

Pray for my two sons that they may know the Lord.

Pray for one who is drinking and gambling that he may be saved.

Pray for my sister who is deluded by Swedenborgianism.

Remember in your prayers the spiritual needs of a Presbyterian Church in North Dakota.

A number of towns and cities are requested to be remembered that the preaching of the Gospel may be graciously owned by the salvation of souls.

Pray for all foreign Missionaries.

BOOK REVIEWS

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(Continued on the cover pages).

OUR HOPE

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Editorials.

The Good Hope through Grace. "Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through Grace, comfort your hearts, and establish you in every good word and work" (2 Thess. ii:16-17). "We give thanks to God . . . for the Hope which is laid up for you in heaven" (Col. i:3-5). "That ye may know what is the Hope of His calling" (Eph. i:18). "Rejoicing in Hope" (Rom. xii:12). And what is that Hope so often mentioned in God's Word? It is the one Hope He has given to His people, the blessed Hope, the comforting Hope, the Hope of being with the Lord in Glory and being like Him. "Looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii:13). There is no other Hope for God's people than this. This poor little world cannot hold out anything for those whose destiny is forever linked with the Lord of Glory. And if God's people have their hope in earthly things, they are a miserable, a disappointed people, stripped of their joy and strength, in unrest and uncertainty. Here is the source of much of the failure of the children of God. They are too much occupied with earthly things. The Hope, the only Hope is not a reality in their lives. It is dimmed and obscured and the power of it therefore is unknown to them.

As we read in the above passage, it is "the good Hope through Grace." Grace has bestowed it upon us. Grace

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hath saved us and lifted us out of the awful place into which sin put us and made us the beloved children of God, washed from our sins by that precious blood, which also has made us aligh. And that Grace of our Lord Jesus Christ has given to us that good Hope, that blessed Hope. It is not of us. We have not worked for it. He paid the price for us; He hath purchased us. His joy and reward will be to have those who belong to Him with Him. The mind of man could never have invented such a scheme. It is God-like. He sent His Son to be the propitiation for our sins. All is put away which stood in the way. And those He loved and who have believed on His Son, He hath called and destined to be like His Son and to be forever with Him. This is the Hope of His calling, the good Hope through Grace.

How blessedly it is stated by the Apostle John. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. Having believed on the Lord Jesus Christ we have become the children of God. This is by the new birth. Because we are the children of God we are separated from the world. The world knew Him not, who appeared among men, and because we are in Him, in possession of His life, the world knoweth us not. We know that we are of God and the whole world lieth in the wicked one (1 John v:19). Therefore we must be separated from the world. This is the exhortation in this Epistle. "Love not the world, neither the things that are in the world." Thus we are children of God separated from the world. "The world passeth away, and the lust thereof"; but the destiny of God's children is above all seen things. "It doth not yet appear what we shall be." This in itself is a most precious statement. It gives us something to look forward to. Well may we have great expectations. But there is no believer who can expect too much. When at last it doth appear what we shall be

we shall find out that it is exceeding abundantly above all we asked or thought. "We shall be like Him." Not like Him as He was in the garb of "humiliation," in the form of the servant. Like Him, who, as glorified Man, the Head of the body, fills the Throne in Glory now. "We see Jesus—crowned with Glory and Honour;" this the vision of faith now. We shall see Him face to face; we shall see Him as He is and then we shall be conformed to that Image. Oh! the Glory. "We shall be like Him." This is the good, the blessed Hope through Grace.

Surely if we all pray that we all may have this Hope as a real Hope, the Hope of power and blessing in our lives, our prayers will be answered and the Holy Spirit will increasingly lead us into a patient waiting for His Coming. May we gird up our loins. May we be like men who wait for their Lord. "And every man that hath this Hope in Him purifieth himself, even as He is pure."



Gather My Saints Together. "Gather my Saints together unto Me, those that have made a covenant with Me by sacrifice" (Ps. 1:5). This Psalm is a judgment Psalm. "Our God shall come and shall not keep silent; a fire shall devour before Him and it shall be very tempestuous round about Him." Thus sang Asaph, the blessed singer of Israel. "He shall call to the heavens above, and to the earth, that He may judge His people." The Spirit of God showed Asaph the personal and glorious Coming of the Lord. Asaph, however, knew nothing of the blessed Hope, as we know it. Yet the words we have quoted above find a precious application to ourselves. We are His Saints, His separated ones. "Beloved of God—called Saints" (Rom. i:7). We have not worked for this or obtained this blessed position by living a good life and serving God. It is all the result of the great sacrifice of our Lord Jesus. We are sanctified through the offering of the body of Jesus Christ (Heb. x:10). And all who have accepted Him and belong to Him are also "gathered together." They constituted the one body, and the Lord is the head of that body. All things are put under

His feet and He is head over all, the church, which is His body, the fulness of Him that filleth all in all (Eph. i:22-23). To this body all who are saved by Grace belong.

The day is coming, yea, rapidly approaching, when the command will be given from the Lord "Gather my Saints together." It will be not a gathering on earth. There would be no building large enough to hold those who are the Lord's. Besides this the countless Saints who died and who will be raised from the dead are included in that coming great gathering. What a gathering that will be! He will gather all His Saints to meet Him in the heavens above. How soon He may give the Word "Gather my Saints together" He only knows. He bids us to expect it daily. Surely it will come and we shall be with Him, who loveth us and has washed us from our sins in His own blood and hath made us priests and kings unto God His Father.



If 1915 should be the year in which our Lord fulfill His promise and comes again, and if this fact were made known to all God's people in a supernatural way, what would be the result? It is hard to give a complete answer to this question. There would be the greatest awakening. As it was with the wise virgins, there would be an arising and trimming of lamps as never before. The worldliness into which so many of God's children have drifted, by which they have been dragged down to the level of those who are "lovers of pleasure more than lovers of God," would at once be ended. There would come a great repentance, a great self-judgment, self-surrender and turning to the Lord. Furthermore we would witness a revival in activity, in service for God in every direction. The Gospel would be preached as never before. The Truth would be circulated on the largest scale and in the quickest possible way. There would be prayer meetings such as the church has never known before.

But should these results not be with us without such a supernatural revelation? Is it not enough that the Lord has told us in His Word that He will come and that He

will come suddenly? Are our solemn, significant days not evidence enough that His Coming for His Saints must be at hand? No year since our Lord was here ever closed like 1914, and no year ever opened like this new year. Surely God speaks loudly to all of us. We do not know when He comes. We do not know if this new-year will be the time. But if we really believe that He is coming and that He may come at any time we shall witness amongst ourselves as His people the things stated above. The Lord graciously revive us all and give us zeal and courage as never before.



**When He
Cometh
Home.**

It is such a sweet and blessed word our Lord spoke in Luke xv concerning Himself, the seeking Shepherd and the lost sheep. We were lost and He came to seek us, He died for us. The good Shepherd gave His life for the sheep. He has sought us individually till He found us. And what did the good Shepherd do? "And when He hath found it, He layeth it on His shoulders, rejoicing. And when He cometh home, He calleth together His friends and neighbors, saying unto them, Rejoice with Me; for I have found my sheep which was lost" (Luke xv:6). He did not put the sheep He found off His shoulder till He came home. He carried the sheep through the wilderness, securely on His shoulder.

What a comfort it is to us all in the days of adversity, trouble and perplexity. Satan is roaring all about us. Darkness is everywhere. But we are on His shoulders as well as upon His heart. His shoulder is the place of strength and security. He will keep us there till we reach the Home, the blessed Home of the Father's house with Him. Drink it in! Rejoice in it! Fear nothing! The Shepherd who died is the Shepherd who keeps and who brings home. All praise to Him.

OUR HOPE

Such is the promise of God's Word (Isaiah Swords turned ii:2-4). The following item appeared recently in the Associated Press:

Plowshares. "A broad hint to the European belligerents to stop their fighting is contained in a present which Secretary Bryan will make to the twenty-nine Ambassadors and Ministers who have signed with him the Bryan peace treaties. Included in the number of envoys are the representatives here of Great Britain, France, Russia and Belgium.

"Recalling the Biblical text, 'They shall beat their swords into plowshares,' the Secretary got from the War Department a number of obsolete swords, the blades of which he had made into miniature plowshares. On them he had engraved the text quoted above.

"It is the Secretary's hope that the plowshares will be always on the desks of the diplomats as paperweights to be perpetual reminders of 'the better way.'

"Mr. Bryan has had the handles of the swords made into paperweights for the members of the Senate Committee on Foreign Relations, who passed on the peace treaties. The scabbards were also cut into short pieces, filled with lead and polished so as to serve also as paperweights. The Secretary also had replicas of the plowshares made of brass, nickel plated, which he presents to the newspaper men who call on him daily at the State Department.

"It was noted that while the swords came from the War Department, their conversion into implements of peace was accomplished for the Secretary of State by the naval gun factory at the Washington navy yard.

Our good Secretary of State, Mr. Bryan, means very well. No one would doubt this for a moment. But he ought to go a little deeper in the study of the Word of God. The nations will surely beat swords into plowshares. Now they are exactly doing what is also predicted in the Bible. "They beat plowshares into swords" (Joel iii:10). The signing of peace treaties and presenting ambassadors with nice little paperweights does not stop wars. The fulfillment of Isaiah's prediction depends entirely on the coming of the Prince of Peace. There can be no beating of swords into plowshares till the Lord Jesus has come again. "He shall speak peace to the nations" (Zech. ix:10). "He maketh wars to cease unto the end of the earth" (Ps. xlvii:9). Let us pray for His Coming.



The entrance of Turkey into the war is of the greatest significance. It is the power of darkness which has done for centuries the blackest deeds. The massacres of innocent Christians and the unspeakable crimes against thousands are still fresh in our memories, for they happened in our lifetime. There can be no doubt the end of Turkey is now in sight. It has to come and the last territory the Turk holds in Europe will soon be lost to him. But still more important is the future of Palestine connected with the coming collapse of the Turkish Empire. What will become of Palestine, of Jerusalem? Jewish expectations are the repossessing of the land of their fathers. Zionism aims at that and it will have to come, for a part of the Jewish people must have possession of the land in order that the prophecies of the end time and the great tribulation can be fulfilled. Strange it is that the Jews have looked and look to-day to Turkey to help them in this direction. The following editorial from the *Maccabian* speaks of this:

As Jews, our policy must relate to Palestine, and, arising out of Palestine's position, to Turkey. Locally, there may be various policies, colored by local interests. But nationally, the question that presents itself is the future of Turkey. The Zionist movement has aligned itself with Turkey, and believes that the Jewish interest, as well as the Turkish interest, requires the maintenance of the Ottoman empire. Any international move aimed at Turkish integrity is a move against a Jewish national interest. We have found the Ottomans friendly to our cause. Under their regime, it is possible for the Jewish people to maintain what they have gained in the Holy Land, and to augment our possessions and our influence. Here and there legal reforms must be inaugurated, which Turkey will grant at once if it is liberated from foreign influences, and enabled to develop its territory with a free hand. The present intrusion of European nations in Turkey means interference with the peaceful growth of our possessions in Palestine. In this respect, Zionist policy has the earmarks of a frank confession of self-interest, which is at the same time coincident with the interests that dictate unequivocal endorsement of Ottoman independence.



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Apostasy Continues. In spite of the solemn days in which God speaks so loudly, the denials of the fundamentals of the Gospel continue. Even so it is written in the Word. There is no remedy for it. The following is from the *Canadian Press Despatch* and speaks for itself:

Charges of unorthodox teachings were laid against Manitoba College, the Presbyterian institution of the Province, in to-day's session of the Synod of Manitoba, by Rev. A. Reid of Port Arthur. He based charges on statements made to him by graduates of the institution. According to these, Mr. Reid stated, the very foundations of the Presbyterian religion were being knocked from under the students, and they were led to flounder in uncertainty. The virgin birth of Christ, the atonement, and in fact the very Deity, were being done away with. He had met graduates who considered that Christ, like themselves, was but a minister, only far higher than they. This was being done by professors.

Mr. Reid specifically excoriated Dr. A. B. Baird, Principal, from his charges.

Discontent of the Poor. That there is a widespread discontent among the poor and the laboring classes is a well known fact. Who is suffering in the present world distress? Certainly not the rich but the poor. Some of the ungodly rich are doing all, it seems, to foster the discontent of the poor. Their extravagances and cold-heartedness draws out the hatred of the so-called "common people." The following has been circulated through the daily newspapers:

"In a sealed, satin lined casket, covered with flowers, and no board a special train, the body of Betty T., a pet Pomeranian of Herman B. Doryea, which died Tuesday, will be taken to-morrow morning to Hickory Valley, Tenn., for interment. "The Pomeranian was valued at \$5,000. It was about two and one-half years old. During its illness it had everything possible done for it."

A little dog must have a special train from New York City to Tennessee. The cost of that "funeral train" most likely was several thousand dollars. A hole in the back was all that dog needed. No wonder the "common

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people" gnash their teeth and utter their discontent. But the reckoning day for the ungodly is not far away. "Go to now, rich men!—Weep and howl for your miseries that shall come upon you! Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (James v:1-3).



Good! During the Fall session of The Southwestern Bible Conference Association held in St. Louis in Dr. Brookes' old church the following resolutions were unanimously adopted by a very large audience.

"The Southwestern Bible Conference, representing Christian Bible students of various denominations at the Washington and Compton Avenue Presbyterian Church, adopted a resolution last night disapproving of 'millennial dawn' teachings as presented by Pastor Russell. This conference meets twice a year.

"The resolution was presented by Dr. H. H. Gregg, who said that the conference wished to express a 'warning against the teachings of Pastor Russell in the International Bible Students' Association, 'The Creation Pictures,' 'The Divine Plan of the Ages,' 'Watch Tower and Tract Society,' and 'Millennial Dawn.' The document, which was passed unanimously, was as follows, in full:

"The late Dr. James H. Brookes, editor of the Truth, wrote in that magazine, in 1896, on 'Millennial Dawn by Pastor Russell':

"The Biblical scholarship is inferior and often astounds the reader by the mingled audacity and ignorance it exhibits. Its exegesis is often ludicrous, for its method of dealing with the Holy Scriptures proves them to teach with equal authority and readiness Annihilationism, Swedenborgianism, Unitarianism, Restorationism, or Universalism, and a mixture of everlasting good, bad or indifferent.

"But when Pastor Russell comes to speak of the person and work of our Lord and Saviour, Jesus Christ, his teachings become a monstrous jumble of Swedenborgianism and Unitarianism. The only way to defend them against the charge of blasphemy is to suppose ignorance or insanity on the part of the writer. In the whole range of literature there is probably nothing written by a professing Christian that surpasses the ignorance or stupidity with which he assails the nature of our divine Redeemer. To one who knows and loves the second coming of Christ, it is exceedingly painful to read 'Millennial Dawn,' this

wretched travesty of a great central doctrine of divine revelation, and to see 'that blessed hope' obscured by the follies of a person who does not even know its power and purport.'

"The Southwestern Bible Conference in session in St. Louis, October 18 to 22, 1914, with A. C. Gaebelstein as teacher, wishes to warn Christians against the teachings of Pastor Russell as being anti-Scriptural and anti-Christian, a soul-destroying perversion of the Bible, Pastor Russell implying that he himself is the Christ that was to come, thus stamping himself as one of the false Christs that are to come, and hence anti-Christ."

The St. Louis daily papers published these resolutions. Pass on this warning to others. Many newspapers publish Russell's anti-christian and anti-biblical ramblings. Try and see if your home paper will publish these statements revealing the evil system headed by this man.



Annotated Bible. This new Bible exposition is now in process of publication. The work, however, cannot be compared with existing commentaries. Each book of the Bible is carefully analyzed.

The purpose of each book, its structure and division are clearly stated. Each chapter is analyzed and subdivided. The annotations of the different chapters point out the leading spiritual and dispensational lessons in a brief and popular manner. Difficulties are made plain. The objections of higher criticism are met and answered. There are also appendices treating separately different portions of some books. The different books are being published in separate form and have been welcomed as a real help in Bible study by large numbers of Evangelical Christians of all denominations. The work must be seen and examined in order to be appreciated.

Two volumes are published up to date. Volume I of the Old Testament (Genesis—Deuteronomy); and Volume I of the New Testament (Gospels—Acts). Volume II of the Old Testament (Joshua—Chronicles) will be ready in a few months. The price is \$1.50 per volume or \$15 for the whole set of 10 volumes.

We repeat our special offer for the last time. You can

Subscribe for the whole set at ONE DOLLAR per volume. Send us \$2 and we send to your address the two volumes which are ready. When the third volume is out we will notify you and you can send us a dollar for the new volume. This is an easy and cheap way to obtain the entire set.

This offer is made once more to accommodate our readers.

After March 1, 1915, this offer is withdrawn and the volumes will be sold at the stated price.



This school is conducted in the building of the St. Louis Bible Presbyterian Church which had for so many years Training School. James H. Brookes as pastor. The present pastor, Mr. Harris Gregg, is an excellent Bible teacher and through him the school has been started. Dr. Gauss is the superintendent. The school has been much blessed recently and some seventy-five young people receive now systematic training in the Bible. We heartily recommend the school to our readers in the Central West. For further information address Dr. Harris Gregg, Washington, and Compton Aves, St. Louis, Mo.



The current number of "Our Hope" is a most interesting one. We have devoted nearly the entire issue to Prophecy. All the articles are of much importance and under God will be a great blessing to God's people everywhere. It is surely "meat in due season" in the beginning of 1915, the year which may bring the most startling events for this fast closing age.

We would suggest that our readers first of all enjoy the contents by a careful perusal. Then think of other Christians who ought to know these truths and enjoy them with you. What will you do to assist in the spread of these timely messages?

The first edition is large. But we want to get out a second and third edition. It ought to be circulated in fifty thousand copies. Will you help in this good and needed work?

We want to send a copy to thousands of preachers, to all the Y. M. C. A. and Y. W. C. A. Reading Rooms and can circulate hundreds more through other channels. We need your co-operation, prayer and fellowship in this.

It would help us much if each of our readers were to send a few new subscribers at the reduced price of 75 cts. for the entire year. We hope to hear from many.



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The new Bible Study pamphlet on "Judges and Judges and Ruth. Ruth" is ready. The Sunday School Lessons are now taken from these two books; the pamphlet is therefore of special value to teachers. But others will find it helpful in the study of these two interesting books. Price as usual 20 cts. postpaid, and lower prices if taken in quantities.



God's Oath. Dr. Ottman's book on "God's Oath" is an able study on God's great promises to Israel, centring in the Person of our Lord. It traces the Kingdom throughout the Bible and shows the coming fulfillment in the Second Coming of our Lord. It is well written and makes fascinating reading. We have obtained the plates of the volume from the Doran Co. and have now published a second edition. The original price was \$1.25 and the first edition was sold at that figure.

We have something better to offer to give this volume a still larger circulation.

Here is what we will send postpaid for One Dollar to any part of the world.

"God's Oath" by Dr. Ottman. Second edition as good as the first.

"Things to Come" by A. C. Gaebel. Fifth edition. (Regular Price, 15 cents.)

"Galatians." An exposition by C. I. Scofield. (Regular Price, 15 cents.)

Get "God's Oath" for your library and hand the two pamphlets around to your friends to read.



Current Events. It is an attractive book of over 200 pages. Political, religious, commercial and social events during the past eight years are carefully traced and commented upon. For a book of reference to find out the tremendous preparations the nations made, the onward march of the apostasy and other signs of the times, it has no equal. The Index is very helpful in locating the different items. Price, \$1 postpaid.



Blessing in Meetings. We had much blessing in different places during the closing months of 1914. The Southwestern Bible Conference in St. Louis, Mo., was well attended and the blessing was marked. Then we visited Winnipeg. All agreed that the ten days' meeting was the best we ever had. Elim Chapel, corner Sherbrooke and Ellice Ave., is the place where the Gospel and the Truth of God is given out week after week. Then we made our tenth annual visit to the State of Texas.

Cameron was visited for the first time and we found many dear people ready for the Truth. The meetings were large and filled the Baptist and Methodist churches to their utmost capacity. And a whole-hearted invitation was given to visit Cameron again. The tenth annual Gulf Conference in the beautiful island city, Galveston, was the best ever held. God gave rich blessing and many new people attended the services. Kirbyville was also visited. Some dear, loyal people prayed and planned for this new East Texas Conference and the Lord answered prayer and there was great blessing.

For all His mercies and blessings we are very thankful. We also thank our readers for their continued fellowship in prayer.



So many calls reach us to come and teach the Word Conferences in that we feel the need of much waiting on the Lord 1915. for guidance. As we go to press the beginning of December we cannot give any definite dates. Calls are before us from Pennsylvania, Ohio, Indiana, Canada, Kansas, Oregon, Washington and other States. However, we have promised to be in California in March. Two weeks we hope to spend with Dr. Torrey in Los Angeles.

We value prayer from our readers, that the Lord may direct our steps as He has done so graciously in the past.

Boston Conference will convene in Park St. Church January 12, 13 and 14, beginning 2.30 P. M. Jan. 12. Programs will be mailed to all.



We are often asked, as we do so much traveling, what in our opinion is the best route to California. We do not hesitate to recommend the Santa Fe System. It is the cleanest, the safest and the best. We know a number of their officials who are excellent Christian gentlemen.



A WORD TO NEW READERS.

Several thousand people will see this magazine for the first time, this issue being put into their hands with our compliments and those of our friends.

We will be delighted if all of them become from now on our permanent readers. We are confident that the monthly visits of "Our Hope" will be a help and a blessing to all Christians.

Certain departments which appear every month are omitted in this number. We mention three of them. They are: "Current Events in the Light of the Bible"; "Bible Study in Ezekiel" and "Notes on Prophecy and the Jews." They will be resumed with the February issue.

We offer to every one who receives this number the entire year's subscription for only 75 cents. (To Canada and Foreign Countries, \$1.) And furthermore we will send as a premium two interesting and helpful pamphlets: "The Kingdom in the Old Testament" and "Rogers Reasons No. 2," by Dr. J. Urquhart. Please let us hear from you at once.

Publication Office "Our Hope" 456 Fourth Ave., New York City

The Judgment of the Nations.

MATTHEW XXV:31-46.

In the closing verses of this chapter (v. 31-46), we find the third part of the great prophetic discourse of our Lord. It relates to the Gentiles. Quite often this part is spoken of by expositors as a parable, just as some call the description of the future state of Dives and Lazarus in Luke xvi a parable. But neither is a parable. Both are solemn descriptions of events and conditions which are real.

The King here gives us the picture of a great judgment, which He Himself conducts while He occupies the throne of His glory.

"But when the Son of man comes, and all the angels with Him, then shall He sit upon His throne of glory, and all the nations shall be gathered before Him; and He shall separate them one from another, as the shepherd separates the sheep from the goats; and He will set the sheep on His right hand, and the goats on His left" (verses 31-33).

It is evident that these words must be connected with chapter xxiv:30, 31. The scene takes place after His visible and glorious appearing as Son of Man and after His elect (the remnant of His earthly people; that is, the "all Israel") have been gathered. Leaving out the central portion of the discourse, the three parables, relating to the Christian profession, we have in chapter xxiv:3-41 and chapter xxv:31-46 chronological events relating to the end of the Jewish age and the judgment which follows immediately after the Lord has come.

And will He occupy a literal throne? Some take it as being only a picture. But such a conception is totally wrong and dangerous. The angels will also appear with Him and will be seen by the inhabitants of the earth; what reason could be

given that the throne, which He occupies, is a spiritual throne? No, the throne will be a literal throne, and it will be "His throne of Glory." To this same throne He referred when He answered Peter in chapter xix:28, "And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of Man shall sit down upon His throne of Glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The "Regeneration," the "*Palingenesis*" of the coming age begins with His second visible coming, and the first great event which takes place after He has sat down upon His own throne will be the judgment, as described by Himself in this part of the discourse.

The church is not seen here in Matthew. He will bring His own with Him and the church will take part in the scene pictured here as well as in the government of the earth and the universe. "Do ye not know that the Saints shall judge the world?" (1 Cor. vi:2). The angels will have their definite work in this judgment scene (Matt. xiii:41-42). The question which arises now is who the persons are who will be judged. What judgment is it which the Lord here describes? There should be little difficulty in ascertaining this, and the person who closely adheres to the text without consulting the traditional views of the professing church will see at a glance who will be judged. The Lord says "*all nations*" will be gathered before Him. The persons judged must therefore be the nations which are living in the day when the Lord appears in His Glory.

This excludes at once the true church. The church is with Him. No such judgment can be for the true church. The judgment seat of Christ (not of the Son of Man) before which all true believers have to appear, either for approval or disapproval, is, when this judgment of the nations takes place, a thing of the past. The judgment seat of Christ, before which believers have to appear, is not upon the earth, but in the air, in the place to which the church will be caught up.

Generally the great scene our Lord unfolds here of this judgment of the living nations is applied to a universal

judgment. Such a judgment in which Jews, Christians saved and unsaved, every member of the human race, all the heathen will participate is often preached from this passage, and another judgment scene, which is recorded in Rev. xx:11-15, is strangely identified with this one. We say at once there is not a line of Scripture which teaches such a universal judgment, and not a line of Scripture which teaches a universal resurrection which is also taught by those who teach a general judgment. We repeat, a general judgment and a general resurrection is nowhere taught in the Word of God. However, we do not want our readers to think that we deny judgment and resurrection. We fully believe that every person who ever lived will be judged at some time, and every person who lived on this earth and died will be raised from the dead, but there are different judgments and two distinct resurrections.

If we turn to Rev. xx:11-15, the passage which is so often quoted with Matt. xxv:31-46, we find it totally different from the judgment scene which our Lord describes here in His Olivet discourse. In Rev. xx we do not behold a throne of Glory upon which the Son of Man sitteth, but it is a great white throne. Nor does that great white throne stand upon the earth as in Matt. xxv, but the earth and heaven fled away and there was no place found for them. The subjects of the great white throne judgment are not living nations, but "the dead." As the context shows the nations which were rebellious at the end of the thousand years were devoured by the fire from God out of heaven (verse 9). The great white throne judgment is that of the wicked dead and their eternal abiding place will be the lake of fire. This is the second resurrection or the resurrection of the unjust as our Lord calls it in John v.

There is a first resurrection in which all the saved have a share, which begins when the Lord comes for His Saints, and the dead in Christ rise first and we which are alive are caught up together with them to meet the Lord in the air (1 Thess. iv:15-17). To this first resurrection belong likewise the martyrs during the great tribulation. All this is made clear by a few verses in the 20th chapter of Revela-

tion. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. xx:4, 5). This proves clearly that there are two resurrections, one of the just and the other of the unjust, and they occur not at the same time, but there is a space of a thousand years between them.

Again let us remember that it is said of all such who have believed in the Lord Jesus Christ that they have everlasting life and shall not come into judgment. For the true believer there is no judgment, because the Lord Jesus passed on the cross through the judgment as his substitute. The judgment seat of Christ of which we read in 1 Cor. v and before which all have to appear who are Christ's, concerns works, service, rewards, etc., and not our eternal destiny.

In our passage here an entirely different judgment is described. Not a word or a hint is given about resurrection; in fact, there is no resurrection at all in connection with the event pictured by the Lord. When He comes in His Glory, His church with Him, attended by the holy angels, He finds upon the earth His own earthly people Israel. The Israel which is left and passed through the fire and great tribulation has received Him as Redeemer and King and He turned ungodliness from Jacob. But He also finds living nations on the earth and these nations will be separated by the Son of Man sitting upon the throne of His glory. They will be parted by Him and the sheep put at His right hand and the goats at His left.

The place of the judgment of these living nations will no doubt be the land of Israel.

Zech. xiv:1-5 and Joel iii throws light upon this judgment scene. Let us then bear this clearly in mind. Matt. xxv: 31-46 describes a judgment, which takes place immediately after the Lord's second coming in power and in glory. The

persons concerned in it are not Jews, nor the church, nor the dead, but the nations which are living in that day. And now after the separation has taken place the King speaks: "Then shall the King say to those at His right hand, Come, blessed of my Father, inherit the kingdom prepared for you from the world's foundation; for I hungered and you gave me to eat; I thirsted and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was ill and ye visited me; I was in prison and ye came to me. Then shall the righteous answer Him saying, Lord, when saw we Thee hungering, and nourished Thee; or thirsting and gave Thee to drink? and when saw we Thee a stranger and took Thee in; or naked and clothed Thee? and when saw we Thee ill or in prison and came to Thee? And the King answering shall say to them, Verily, I say to you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall He also say to those on the left, Go from me cursed into eternal fire, prepared for the devil and his angels; for I hungered, and ye gave me not to eat; thirsted and ye gave me not to drink; I was a stranger and ye took me not in; naked and ye did not clothe me; ill and in prison and ye did not visit me. Then shall they also answer saying, Lord, when saw we Thee hungering, or thirsting, or a stranger or naked, or ill, or in prison, and have not ministered to Thee? Then shall He answer them saying, Verily, I say unto you, inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away into eternal punishment, and the righteous into eternal life."

And now in the first place, Who are the nations who are righteous and who figure here as sheep? That they do not represent the church and are not church saints, members of the one body, we have already demonstrated. It can easily be proven from the text itself. These righteous nations are called "the blessed of the Father;" believers who constitute the church are more than blessed of the Father; they are in fellowship with the Father and the Son. These nations inherit a kingdom which is prepared from the foundation of the world. The inheritance of the church is higher than that. Our inheritance is with Himself. We are the

joint heirs with the Lord Jesus Christ. Furthermore of the church it is said that God has chosen us in Him "before the foundation of the world." Other proofs that these nations do not represent the church we pass by.

These nations are saved nations and their acts of righteousness are given here. They were merciful to the least of the King's brethren; they fed them, gave them to drink, clothed them and visited them. What they did to the Brethren of the King they did unto Him.

How great the confusion is among Christians on the meaning of these words! Often the interpretation given strikes at the very fundamentals of the Gospel. Generally charitable acts, such as hospital and prison work, feeding the hungry and clothing the naked in connection with church work or philanthropic institutions, are thought to be meant by our Lord.

If any one does these things and is faithful in them the King will approve of them in the judgment, and many a soul builds upon this foundation of sand. All this is absolutely wrong. The words have an entirely different meaning.

Who are the Brethren of the King whom these righteous nations treated with such kindness and mercy? They are the brethren of the Lord according to the flesh; in other words, they are Jews. If this is grasped, the whole judgment, the righteousness of the nations at the King's right hand and the unrighteousness of the others, the goats, will be clear.

Let the reader turn back to the first part of this discourse. There we read, "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." What the Gospel of the Kingdom is, when this Gospel is to be preached (during the great tribulation), who is going to preach this last great witness we have shown at length in our exposition of the preceding chapter. The preaching of the Gospel of the Kingdom among all nations takes place during the end of the age. Up to this time this Gospel is not yet preached. The preachers of this Gospel during the ending years of the Jewish age will be the Jewish remnant. These are "Brethren" of our Lord according to the flesh. They will move among the nations of the

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world and give their startling witness in the proclamation of that Gospel which will herald the nearness of the coming of the King and the Kingdom. How will they be received among the nations? Will their testimony be universally believed or will it be rejected? The words of our Lord here at the close of the discourse give us the answer.

Some of the nations will receive their testimony. They believe the Gospel of the Kingdom, this last great witness. They manifest the genuineness of their faith by works. The preachers who are going about are persecuted and hated by others, suffering, hungry, and some cast into prison. These nations who believe their testimony show their faith by giving them to eat, clothing them, visiting them in prison, and by showing love to them. The case of Rahab may be looked upon as a typical foreboding. She believed. It was at a time when the judgment was gathering over Jericho (the type of the world). "By faith the harlot Rahab perished not with them that believed not when she had received the spies with peace." And again it is written of her, "Likewise also was Rahab the harlot justified by works when she had received the messengers, and had sent them out another way?" She had faith and manifested it by works. And so these nations believe the messengers and treat them in kindness. Grace thus covers them because they believed.

They enter into the Kingdom and inherit the same; as righteous they go into eternal life. In other words, they remain throughout the kingdom age on the earth and pass on into the eternal state. That they will occupy with saved Israel a special position in the Kingdom we fully believe; nor can they share the revolt which takes place after the thousand years when Satan is loosed for a little while.

The question may arise who these nations are who will receive the Gospel of the Kingdom. This can hardly be answered now. One thing seems certain, that the nations which heard the Gospel of Grace preached who had a chance to believe *will not have another chance** to accept the Gospel of the Kingdom.

And now the other side. There are nations in the presence

*We are sorry to find this unscriptural theory of a second chance spreading in our day among many good people. Beware of it!

of that throne of Glory who will be put at the left side of the King. The messengers came to them and they refused to believe their message, and because they did not believe they did not treat the messengers in kindness and mercy. These nations continued in wickedness and unbelief; they rejected the last offer, and now their eternal destiny is to be forever settled. The King says unto them, "Go from me, cursed, into eternal fire, prepared for the devil and his angels." At the close the Lord says, "And these shall go away into eternal punishment." How solemn are these words! Awful words! Go from Me! And where to? Into eternal fire. He does not say "Cursed of my Father," but simply "Cursed." The Father does not "Curse"; He does not want any one to be in the place of eternal distance and darkness. Nor is the place, the eternal fire, prepared for these nations, but it is prepared for the devil and his angels. By rejecting God's love and mercy, by continuing in unbelief, they sided with the devil and his angels, and now there is no other remedy for them but to share for all eternity the place prepared for the devil and his angels. At the close of the thousand years the devil is put into the lake of fire (Rev. xix:20). Previously the beast and the false prophet were cast into that place before the millennium (Rev. xix:20). The order of punishment then is the following: 1. The beast and the false prophet. 2. The unrighteous nation. These go there before the millennial kingdom. 3. The devil with his angels. 4. The wicked dead from the great white throne judgment. This takes place after the thousand years. Oh! the folly which tries to explain away the eternity of punishment of the wicked. Yet this is done in our present day as never before. God is too good, too merciful to do that; and others claim that while there is punishment, it is not eternal, but only age abiding. All these fanciful, philosophical theories, so popular in our day, are completely answered by the solemn words of our Lord, "And these shall go away into *ETERNAL* punishment, and the righteous into *ETERNAL* life."

Thus ends the last great discourse of the King in this Gospel, and ere long all that which He predicted, sitting upon the Mount of Olives, will be reality. Reader! Let us live in the light of these solemn truths.

Satan Dethroned—Christ Enthroned.

Rev. ix:1-6.

In the twentieth chapter of Revelation Satan is mentioned for the last time in the Bible. He appeared for the first time in the third chapter of Genesis. Between these two chapters in the beginning and at the close of the Word of God, we find the trail of the Serpent, the enemy of God, the usurper. He was originally the greatest and most beautiful being God created (Ezekiel xviii:13-15). His Name is given in Isaiah xiv:12 as Lucifer (Light-bearer), Son of the Morning. But he fell from his lofty place. In 1 Tim. iii:6 we read that it was pride which led to his fall. His language of self-exaltation is given by the Prophet Isaiah. "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the most High" (Isaiah xiv:13-14). The original earth was probably given to him as a dwelling place with other angels under him. Then he aimed at the Throne of God, to be equal with God. His fall and the fall of his angels resulted in a vast judgment which came upon the original earth, so that the earth became without form and void with darkness as a cover (Compare Genesis 1:2 with Isaiah xiv:18).

When God put the earth into the condition to be the habitation for man, this fallen being appeared in the garden of Eden and produced the fall of man. Thus sin and death came into the world. The Serpent is the author of sin, the murderer and liar from the beginning (John viii:44).

Satan's Defeat Promised.

In the chapter in which the fall of man by the Serpent is recorded the Serpent's defeat is also promised. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii:15). This is the first predic-

tion in the Bible. The seed of the woman is Christ. This first prediction is the germ of all prophecy. The unfolding of it we cannot follow at this time. What we read in Rev. xx:1-6 is really the great end-fulfillment of this first promise.

The Enmity.

Satan, ever since his final doom through Christ was announced, has tried to frustrate the Coming and the Work of the Deliverer. He is the enemy of Christ because he knows that the Lord Jesus Christ will ultimately put him into the bottomless pit and finally into the Lake of fire. In many ways he tried to frustrate the fulfillment of the coming of the seed of the woman. The commandment by Pharaoh to kill all the male children born to Israel (Exodus i:16) was inspired by this enemy. Haman's desire to have all the Jews destroyed was another Satanic attempt to make the coming of the promised seed impossible (Esther ix:24). At another time he tried to exterminate the seed of David, because he knew Christ would come of the seed of David (2 Kings xi:1-3).

When at last the promised seed came, born of a woman, the virgin of the house of David, the same murderer from the beginning moved Herod to slay all the children in Bethlehem and in all the coasts thereof, from two years old and under, hoping to destroy the child he hated. Perhaps if we had a full record of the hidden years of our Lord in Nazareth we would find that this dark enemy made other attempts against Him, who would strip him of his dreadful power.

Then our Lord met the devil, not an influence, but the real person, that sinister being. He was in the wilderness for forty days and nights and when He was hungry the tempter came. He tried to keep Him from going to the cross, where he knew Christ would do the great work. The devil showed Him all the kingdoms of the world and promised to give them to the Lord Jesus if He would acknowledge his authority. "Get thee hence, Satan!" was our Lord's majestic answer. The only time the liar from the beginning spoke the truth was when he spoke of having

possession of the kingdoms of the world. He is the ruler over these kingdoms, over which he even appoints spirit-rulers from his kingdom of darkness (Dan. x:13).

Once more the Lord Jesus used the word, "Get thee behind me, Satan." When He had mentioned the cross, that He would die, Peter rebuked Him. Peter was the mouthpiece of Satan. All the attempts made against the Lord were but Satan's work. But he could not touch the Holy One. When His hour came, He gave Himself as the willing victim. It was then that Satan's power was fully manifested and all his enmity revealed. Yet in His blessed death He destroyed him that had the power of death, that is, the devil (Heb. ii:14). He is a conquered foe for all who are linked by faith with Christ.

The god of this Age.

The rejection of Christ by the world put Satan into a special relationship to this age. The princes of this world knew not the wisdom of God and therefore they crucified the Lord of Glory (1 Cor. ii:8). This age in which we live started with the rejection of Him whom the Father sent. This was Satan's work and therefore he is now called by a name, to which he could not lay claim before. In 2 Cor. iv:4 we find that name. It is "the god of this age."* He controls the affairs of this age in which Christ is absent. The man-child he tried to devour is escaped, caught up unto God, destined to rule all nations (Rev. xii:1-5). And now he hates with bitter hatred all those who are Christ's, who name that worthy Name, who carry in their bosom His life and who will ultimately share His Glory. The persecutions of pagan and papal Rome with all their awful cruelties were his work. The corruption of the doctrine of Christ through men of culture and learning is going on under his control. Christian conflict is therefore not against flesh and blood, but against principalities, powers, against the rulers of the darkness of this age, the wicked spirits (Eph. vi:12). He

*Not "world" as in the A. V.

blinds the minds of them that believe not (2 Cor. iv:4) and uses the world improvements of the age for that purpose.

His Greatest Power Manifested.

The manifestation of Satan's greatest power is yet future. It will come during the closing seven years of this age. The true church will then be no longer upon the earth, for the Lord will come for His Saints before the days of tribulation come. But even now as that end is rapidly approaching Satan unfolds an activity as never before. He is getting the age ready for his final great delusion. Cults like "Christian Science"—"Theosophy"—"Spiritualism"—"The New Theology"—"Russellism" and others are his inventions. After true believers are caught up to meet the Lord in the air (1 Thess. iv:13-18) the great, universal apostasy follows and Satan's Masterpiece, the Man of Sin, the son of perdition will be revealed. The book of Revelation gives much light on this. In the middle of the seven last years of the end time, three and a half years before the Lord comes visibly out of heaven, Satan and his angels, whose abode is now in the heavenlies will be cast down into the earth. When that takes place the heavens rejoice, for the complete overthrow of Satan is not far off. "Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii:12).

His Great Wrath.

His great wrath will institute the great tribulation, the greatest the world has ever seen (Daniel xii:1; Matt. xxiv:21). The Roman Empire revived with its appointed leader, the little horn (Dan. vii:8), will be under Satanic power and control. "And the dragon gave him his power, and his seat, and great authority" (Rev. xiii:2). "And there was given unto him a mouth speaking great things and blasphemies" (verse 5). "And it was given unto him to make war with the saints* and to overcome them; and power was given

*Not the church, but Jewish saints, who are then expecting the Lord.

him over all kindreds, and tongues, and nations" (verse 7). The second beast with two horns like a lamb and speaking as a dragon, is the Anti-christ (Rev. xiii:11). Satanic power is then fully manifested through that man of sin. He gives life to the image of the beast and does lying miracles by which the masses of Christendom, who never received the love of the Truth, will be deceived (Rev. xiii:13-18).

Again it is written: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (the Anti-christ). For they are the spirits of demons working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . and he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. xvi:13-16).

Armageddon, his Battle and Defeat.

The battle of Armageddon, which takes place in Palestine, in connection with the visible coming of our Lord, is really the final attempt of Satan to oppose the Lord Jesus Christ. It will also be Satan's defeat. When heaven opens and the King of kings and Lord of lords comes forth, followed by the armies of heaven, there will be gathered on that battlefield the kings of the earth. They are under the leadership of the beast, which is possessed by the power of the dragon. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His armies" (Rev. xix:19). Then follows the great judgment blow, which Nebuchadnezzar had seen in his prophetic dream in the form of the smiting stone. "And the beast (little horn of Dan. vii:8) was taken, and with him the false prophet (the Anti-christ) that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped the image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon

the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh" (Rev. xix:20-21).

Satan Dethroned.

Then Satan is dethroned and stripped of his power. An angel with a great chain, having the key of the bottomless pit, takes hold of him. In Genesis iii he appeared as the serpent; here all his names, names of vileness, are given. He is the Dragon, the old Serpent, the Devil and Satan. He is cast into the bottomless pit, shut up and sealed up. For nearly six thousand years he deceived the nations and did his awful work in the earth, worse in the end than in the beginning. Now he is made helpless and the earth is rid at last of the vile being.

The Reign of Christ.

Closely linked with this coming event is the enthronement of Christ. As long as the usurper, the enemy of God was doing his work, the Lord Jesus Christ did not possess the promised kingdom. Nor could there be universal peace among the nations, nor could the nations as such know God and worship His Christ. The power of Satan hindered all this. Now it is broken and Christ is enthroned and receives the kingdoms of this world, that all nations should serve Him. The glorious times have come.

What It Means.

The enthronement of Christ to be the King over all the earth will mean more than we can think or know. He Himself will receive the throne of Glory to which He is entitled. He receives the full reward. All knees must now bow before Him and every tongue confess that He is Lord. There will be no "Christian Scientist," no "Russellite," no "Higher Critic," no "Unitarian" left to deny His Deity. His enthronement means also the enthronement of His people. We shall live and reign with Him a thousand years. What a glory awaits us! And Israel, His earthly people, will know Him and bow before Him as their King. Jerusalem will be His glorious capital. Nations will learn war no more. Righteousness and peace will kiss each other.

The Glory of the Lord will cover the earth as the waters the deep. The omnipotence of the King will restore this earth to its former, blessed condition. The curse will be removed. The earth will be populated as never before and no more famines, pestilences and earthquakes will work the dreadful havoc of past ages. The golden age has come. But it can only come when Satan is dethroned. Satan will not be dethroned till Christ comes. Let us, therefore, pray, "Even so, come, Lord Jesus." —A. C. G.

Will all the Church be Caught up at the Rapture?

There is nothing that is so difficult for our hearts, as to lay hold of and abide in the matchless grace of our God. Every spirit-taught soul knows so well the plague of his own corrupt nature, its incurable evil, and the actual failures that so often spring from it, that it is hard indeed to ever realize that having made us acceptable in the beloved, every believer is seen by God complete in Him, and is as dear to the Father's heart as the Lord Jesus Christ Himself (John xvii:23). It is this latent unbelief, this shrinking from the fullness of the Grace revealed in the gospel that is largely responsible, I doubt not, for the teaching current in many quarters, even among enlightened Christians, that not all the church will escape the great tribulation through being caught up at the Rapture, when the Lord descends into the air. The blessing of that glorious event is so wonderful, the privilege so vastly beyond our deserts, it is no matter of surprise that our poor minds can scarcely take it in.

Yet a prayerful study of the Scriptures bearing upon this precious theme must, I think, make it clear to all who have learned to distinguish the lines of truth relating respectively to the Jews, the Gentiles, and the Church of God, that the coming hour of trial is not at all for saints of the

*The reader will find the end of the Millennium and the loosing of Satan explained in our booklet, "Things to Come."

last class, but is for retributive judgment on the Gentile nations who have despised the privileges so lavishly bestowed upon them during the Christian centuries, and upon apostate Judaism who will be found in the last days owning the pretensions of the anti-christ, the idol shepherd of Zech. xi:15-17. Tribulation with more or less intensity has been the lot of the church of God from the beginning, but into that awful period called emphatically "the great tribulation" and "the time of Jacob's trouble" it will never go.

At least it is surely evident that neither the Lord Jesus Christ Himself nor the devoted apostle to the Gentiles, who alone clearly announced the rapture, give the slightest intimation that any truly converted souls will be left behind, however feebly they may have apprehended the blessed hope, or however poorly they may have exemplified the graces of Christianity in their lives. In the fourteenth chapter of John's Gospel, the familiar words which have brought comfort and cheer to untold thousands of tried believers certainly convey no such unworthy thought as that His coming would be only for the strong and the intelligent, while leaving the weak and the ignorant to pass through the sorrows of the coming hour of judgment. The break between the chapters is really unfortunate here, and has kept many from getting the full force of the passage. The Lord had just been correcting Peter for his self-confidence and had foretold his coming denial. He well knew the grief and anguish that would rend the beloved Apostle's heart when the full extent of his failure had burst upon him, and so He at once adds "Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (verses 1-3). Unspeakably precious words these! Oh, that our hearts might enter into them more fully! The Lord clearly addresses Himself to all His own, He would have every heart untroubled, every spirit sustained by faith in Himself though unseen, for He is preparing an

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abiding place in the Father's house for all the Father's children. There must, there can be, no differences there,—no distinctions of rank or of privilege in the home where the Father's love is fully displayed. The penitent thief is as welcome there as the apostle John, and failing John Mark will have as warm a greeting as the steadfast valiant Paul. "Made meet to be partakers of the inheritance of the saints in light," are all the blood washed family. The new birth and the finished work of Christ—the Divine work done in, and the work done for each saint of God—make each believer fit for that hallowed place. In the kingdom by and by there will be distinctions many and varied, but the way into the holiest is for all the saved in this dispensation of grace. So the Lord says not "I will come again and receive the devoted, or the intelligent, or the spiritually-minded unto Myself," but His Word is beautiful in its simplicity, "I will come again and receive you unto Myself." Who would dare limit that blessed you to some special class of spiritual aristocrats, thus passing by the poor of the flock?

The Apostle Paul is equally explicit. When he speaks of the first resurrection in 1 Cor. xv:23 the word is: "But each in his own rank; Christ the first fruits; then they that are Christ's at His coming." How all-inclusive the emphasized expression! All the dead who are Christ's will be in the first resurrection, and all the living who are His will be changed and caught up to meet Him. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed" (verses 51-52). What can exceed the comprehensiveness of the clause, "We shall all be changed"? Who would dare attempt to limit words like these? They leave no room whatever for the suggestion that only a particularly saintly portion of the church will be raptured, and the rest left behind. If it be objected that the last trump is to be identified with the seventh trumpet of the book of Revelation, which closes the great tribulation, I think the answer is found in a careful

study of 1 Thess. iv:15-18: "For this we say unto you by the word of the Lord, that we that are alive and remain unto the coming of the Lord, shall not go before them that are asleep. For the Lord Himself shall descend from heaven with a shout, with voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." The trump of God is surely not to be confounded with the trumpet of the seventh angel, and how any thoughtful person could think to identify the two is amazing. The suggestion of another that the term the last trump is a military figure referring to the third trump which in the Roman army was the signal to march seems worthy of credence. The first was an awakening call, the second the order to fall into line, and the last as indicated above set the whole army in motion. May we not say without being unduly fanciful that, for us, the first trump was the awakening voice of the Spirit of God which roused us from our sleep of death where we lay in our sins and guilt exposed to the righteous judgment of the Holy One whose grace we had despised and whose law we had broken? The second trump was the precious gospel message which attracted us to Christ and gave us a place among His own, cutting us loose from earth and fixing our hearts on things above. Now, as men who wait for their Lord we stand at attention, listening for the last trump which will call us to meet Him in the air. And when that long-looked-for moment arrives it shall be as when Israel left Egypt—not even the feeblest shall be left behind.

But now we must turn to consider the objections that have been urged against this teaching. That most of these spring from a faulty conception of God's great plan, involving a failure to accurately distinguish different companies of heavenly and earthly saints, is, I believe, the root of the difficulty. For instance, the Lord's words to His Jewish disciples before the mystery of the church had been made known, "Watch ye, therefore and pray always, that

ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," are frequently quoted as evidence that some saints of this present dispensation of Grace will not escape the fearful things which are coming upon the earth during the great tribulation. But a careful examination of the passage makes it evident the Lord here is not referring to the rapture nor addressing saints of this age. He was speaking of His coming to the earth as *Son of Man*, not *His descent into the air* for His church. After this event and before His visible manifestation a company of Jewish believers will again be found on earth in precisely the circumstances to which the Lord's words apply, and they will gather much light and help from this 21st of Luke as also the 24th of Matthew which has to do with the same time. —H. A. IRONSIDE.

The Colossus of Gentile World-Power.

BY FORD C. OTTMAN.

The Colossus of Nebuchadnezzar's dream is the inspired representation of Gentile world-dominion now nearing its end. Out of the conflict now raging in Europe there may emerge the ten kingdoms symbolized by the ten toes of the image. The old Roman Empire, divided up into ten separate kingdoms, is no serious tax on the imagination. Beyond all peradventure the Empire of the Caesars is represented by the ten-toed iron legs of the image seen by Nebuchadnezzar in his dream. The two iron legs depicted the two divisions, east and west, of the old Roman Empire, and the ten toes exhibit the ten kingdoms, five in the west and five in the east, that are to be carved out of the territory once ruled by the Caesars. It has been suggested that, as a result of the present war, there may be a readjustment of the map of Europe as follows: Britain, disunited—at least to the extent of giving them parliaments of their own, but still, perhaps, maintaining a suzerainty or protectorate over some of them—from Ireland and India and its other colonies, which never formed part of Caesar's Roman

Empire. France, enlarged to the River Rhine, the ancient boundary of Caesar's Empire, so as to include all territories west of the Rhine; that is, Alsace-Lorraine, Belgium, Luxembourg, Switzerland, and whatever of Baden, Wurtemberg, and Bavaria that is not added to Austria. This, of course, involving the defeat of Germany by France. Spain, annexing Portugal. Italy with Tripoli. Austria, losing most of Hungary and its provinces north of the River Danube, the ancient boundary of Caesar's empire in that direction. Austria would thus lose Bohemia, Moravia, and Galicia—occupying territory beyond the boundary of the old Empire—but gaining, perhaps, a part of Servia. Greece, with Thessaly, Epirus, Macedonia, and perhaps Albania. Turkey, reduced in size to ancient Thrace with Bithynia. Syria, separated from Turkey. Egypt, and, finally, the Balkan States, Bulgaria, Roumania, Montenegro, and part of Hungary and Servia in confederation. Thus there would be five Western and five Eastern Kingdoms, as prefigured by the five toes on each foot of the image. The formation of ten Latin Kingdoms, defined in some such way as just suggested, in opposition to Germany and Russia, which are outside the boundaries of the old Roman Empire, will constitute the final form of Gentile world-dominion that will be in existence when the Son of Man comes in the clouds of heaven with power and great glory.

The appalling crisis that has fallen upon Europe, indicating the near fulfillment of such prophecies, should sober the thought of Christendom, and awaken new and solemn interest in long forgotten Bibles. The Prophecy of Daniel and the Book of Revelation are the burning lamps that reveal God's purpose as man's day upon the earth darkens to the end. How is peace to be declared for the long wearied earth? Men speculate about this. The church, impotent for twenty centuries to ride the whirlwind and guide the storm, is looked upon with contempt, and is regarded as having diemally failed in her mission. But she has brought this upon herself by a serious misapprehension of her mission. Peace is to come, not as a result of the preaching of the gospel, but by the personal return of the Lord Jesus

from heaven. The "stone" that smites the world-colossus is not the Church, but the Christ. Under one shattering blow the world-kings fall, and immediately thereafter the smiting stone becomes a great mountain and fills the whole earth. After this manner, according to the prophecy of Daniel, the kingdom is to be established, and it is vain to hope for the kingdom except through the return of the King. That a time of unequalled tribulation is immediately to precede the second advent is proved by the Lord's prophecy given to the disciples on the mount of Olives. All the prophets unite in testimony to the terrific judgments that shall overwhelm the world at the end of the age and immediately before the coming of the Lord. Of what value, then, is it to talk of peace without consideration of these judgments impending? The cessation of present hostilities in Europe would accomplish but a temporary truce. Permanent peace is possible only by the return of the King.

The tribulation period toward which the world is steadily moving is delineated in terms that would fill the hearts of men with terror were it not for the deadly indifference of the world to God's warning of impending judgment. Of this judgment there is given in Daniel and in Revelation a detailed account, and the evidence of a spiritual awakening is shown in a wide-spread revival of interest in these great prophecies. If as the result of the present war there shall arise the ten kingdom confederacy, which is the final form of Gentile world-power, then, indeed, the supreme crisis of the world is near, and what remains to be done by God's people must be done quickly. Enoch walked with God, and he testified to the coming of the Lord in judgment, and one day he was not found, because God had translated him. Such, also, may be our testimony, and such our destiny. What measure of value would we place on accumulated treasure if we walked in the consciousness that, in a moment, in the twinkling of an eye, with resurrected believers, we might be caught up in clouds to meet the Lord in glory? Let the virgins awake! The Bridegroom cometh!

The Church and the Great Tribulation.

The great and coming Tribulation is the expression of the governmental wrath of Jehovah upon Judah in her land, then apostate and idolatrous. But the vengeance of an angry God is not confined to Palestine and her guilty capital, Jerusalem, nor alone to Israel as a people. The Tribulation will be the greatest hour of sorrow the world has ever experienced. "In those days shall the affliction such as was not from the beginning of the creation which God created unto this time, neither shall be."

The political scourge of the guilty nation is the king of the north, or the Assyrian, who overruns the land, and in the madness of his fury burns, murders, and ravishes. None can withstand him. His is not exactly a career of conquest, but pride, cruelty, and greed lure him on in his mission of rapine and slaughter. In this national chastisement the godly in Israel suffer equally with the nation at large. Then besides this external enemy of the Jew, there is the oppressive cruel power settled in the land whom the nation has accepted as king and prophet—the Antichrist. His rage is directed against the pious God-fearing Jews. He labors to force idolatry upon the nation, which the godly resolutely resist. Worship the Beast, or Death is the dread Alternative. The Anti-christ—aided by the material forces of the empire—and the Beast together, persecute the saints who dare to resist. Satan is the unseen leader in this bellish triumvirate to establish Satanic rule on the earth.

It will thus be seen that the godly in Palestine suffer in a double way: first, as part of the nation, they share in the horrid cruelties inflicted by the Assyrian; see Psalms lxxix, lxxiv, lxxxii; Isa. x, xxix, Zech. xiv., etc. Second, the godly suffer at the hands of the Anti-christ and the Beast. The full outburst of Satanic fury is let loose against the Jewish saints of that day. It is pre-eminently the time and season of Jehovah's governmental wrath upon apostate Judah. The storm of Divine wrath, while having its centre

in Judea, sweeps through all lands till Christendom in its utmost extremities is searched by the righteous judgment of God.

But the church is delivered from "the wrath to come" (1 Thess. i:10); as completely freed as the Deliverer Himself. Again, the church is specifically promised exemption from the coming hour of trial (Rev. iii:10). The spared Jewish remnant will pass through it typified by Noah and Lot (Luke xvii). Enoch was translated to heaven on the eve of the Universal Deluge. So the church is translated to her heavenly Home ere the Apostasy and the Great Tribulation open the darkest hour of human history. The Coming Tribulation is "the time of Jacob's trouble" (Jer. xxx:7). Israel will be the greatest sufferer in that awful hour of unexampled sorrow. Then Matt. xxiv:15-28 and Mark xiii:14-23 present in detail the Jewish circumstances and character of the Tribulation. The local references to the temple, the mountains, house-tops, sabbath, etc., forbid the application to Gentiles. Those Scriptures can only apply to Jewish Saints in Palestine.

The only passage which may present a difficulty is when the Gentile character of the Tribulation is considered as in Rev. vii:9-17. This vast Gentile crowd emerge out of the Great Tribulation. Now there are two exceedingly strong and convincing reasons why this innumerable host of saved Gentiles cannot signify the church. First, this company is saved and blessed on earth in the happy days of the coming kingdom. But in millennial times the church is in heavenly glory. Her place and position is on high. Second, it is one of the Elders who explains to John who the saved company are. Now, from the first mention of the Elders in Rev. iv:4, to the last in chap. xix:4—twelve times in all—they always signify the full complement of the Old and New Testament saints translated, and in heaven. The crowd of saved Gentiles on earth saved after the translation of the church is one company. The Elders form another distinct and heavenly company. The redeemed Gentile crowd are distinguished from the Elders in the very passage we are considering (vii:13).

It is held that the unfaithful part of the church will have to pass through the Tribulation so as to purge it from her disloyalty to Christ, and then and thus, enter the kingdom. But we would ask, "Is there a faithful part of the church?" Christ alone is the faithful witness (Rev. i:5); alone—and in sharp contrast to church unfaithfulness—Christ stands out as the faithful and true witness (iii:14). The whole church has been, and is unfaithful. "All (the virgins) slumbered and slept" (Matt. xxv:5). Entrance with the Bridegroom into the marriage was not on account of moral preparedness, but the question of oil—type of the Spirit—was the requisite. There are, of course, measures and degrees of faithfulness. But is it not of the highest importance to hold the fundamental truth, that new birth is the essential requisite for admission into the kingdom (John iii:3, 5; Matt. xviii:3). On the other hand, special places of authority and reward generally are bestowed according to individual responsibility. In other words, entrance into the kingdom is founded on new birth; while a distinguishing place in the kingdom is earned by service and walk.

Of late years persistent attacks have been made upon the proper Hope of the Church. If you interpose the Tribulation or aught else between our hearts and the Coming you rob us of our great and distinguishing Hope which is, **HIMSELF** in the air (1 Thess. iv:17).

May God keep us faithful to Christ.

—WALTER SCOTT.

At the Doors.

"When ye shall see all these things, know that (He) is near, even at the doors" (Matt. xxiv:33).

O why do I say that evil is nigh,
 As I look at the signs that darken the sky?
 Or why do I give the pessimist's view,
Concerning the world, with its inventions new?
 Or why would I go and sound the alarm,
 To a people enlightened, who mean no harm?
 Or why would I falter in the popular tread,
 Of steady progression, as though I were dead?
 O why do I differ from those very wise,
Who dream of an Eden where man never dies?
 Or why should I suffer amidst the strife,
 Of living for heaven, or just for this life?
 Or why am I content to be out-of-date,
 As destined to meet an inglorious fate?
 Or why do I follow in the opposite way,
 While men are rejoicing in *this THEIR day?*
 Or why am I serious, and solemn, and sad,
 While others are giddy, and gallant, and glad?
 Or why should I not for this present world live,
 Since I have in my power a life to give?

The reason is plain, and the reason is clear,
 The King in His glory is now drawing near,
 The nations in battle are melting away,
 And this is the sequel of man's little day.
 The kingdoms of earth are now to become,
 The inheritance of God's Anointed One.
 But, watchman, O watchman, what of the night,
 Must the world still endure this awful fight?
 Is the end and the goal of man's boasted skill
 That the nations should riot, and rule, and kill?
 "The morning is coming," the watchman said,
 "But also the night, with its innumerable dead."
 "The kings of the earth and the rulers may plan,
 "The arbitration of peace, and good will to man,
 "But the purpose of God is to sweep all away,
 "That opposes the Christ, and the dawn of His day."

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So death and destruction are already here,
 The night is FAR spent, soon Christ will appear,
 And, O precious soul, enshrouded in night,
 Receive the Lord Jesus, and all will be bright.
 The King in His glory is just at the door,
 'Tis the crucified Jesus, alive evermore:
 He comes to thy heart in meekness and love,
 And asks, "Will you go to those mansions above?"
 Receive Him, receive Him, for the time is at hand,
 When Christ Jesus will reign o'er sea and o'er land.

But first He must come and carry away,
 His Bride to the realms of eternal day:
 Then He cometh again, with the saints in His train,
 In robes that are washed, all clean without stain:
 Through the blood of the Lamb they are whiter than snow,
 And THIS cleansing, O sinner, you surely must know,
 If indeed you would meet Him, all glorious and fair,
 If you'd go up in the rapture with the saints in the air.

The King in His glory is just at the door,
 His wrath and His judgment are grievous and sore:
 And the reason is plain, and the reason is clear,
 Why I'm a stranger on earth, and alien here—
 My Lord is away, and can I be at home,
 In a world where He bore the cross all alone?
 Oh, let me with fervor increasingly claim
 The glory and honor that's due to His Name.

Before He would take His great kingdom and power,
 He would plead with thy soul for another brief hour,
 The door of thy heart, let it open just now,
 Receive Him in mercy, for to Him you MUST bow.
 Acquainted with Jesus, Oh, sweet will it be,
 To be like Him in glory, Who died on the tree,
 To sit in the presence of the King on His throne,
 O tell me, dear reader, will not this be HOME?

"And now," says the Saviour, "there's pardon so free,
 "For the lowest-down sinner, who WILL come to Me:
 "I'm waiting, I'm waiting, to receive the last one,
 "For soon the door closes, with the judgment begun."

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This long night of darkness, and this awful distress,
 Like the sea that is troubled, can never find rest,
 Till the Lord to His glory, with power from on high,
 Breaks forth to His fury, from the clouds of the sky.
 So come to the Saviour, I ask you once more,
 For the Lord will not tarry, the King's at the door.

G. B. E.

Armageddon.

By Mrs. George C. Needham.

This word is upon many lips in these days. It is given out as the decisive answer to the repeated inquiries, "What does this great war mean?" But since the term is so loosely used by orators to spice a bit of oratory, by churchmen to explain prophecy, and by men of no convictions to silence fright, it is obvious that all cannot be right. Someone has missed the clue.

To begin with, it is a Bible term. The classics do not quote it. Therefore we have no right to employ it outside the Bible, nor apart from its Biblical prophetic connections. Yet people who do not care a fig for Bible authority, talk glibly enough about Armageddon, and so give another proof of the high effrontery of this godless age.

Armageddon is a place, not a sentiment. As a locality it has already had a history. There many notable battles have been fought. It may not be extravagant to style it the great battlefield of the Old Testament. In the plain of Megiddo Gideon and Deborah fought and gained their victories (Jud. v:19). There Josiah met Pharaoh Necho (2 Kings xxiii:29, 30). And there the splendid Judas Maccabaeus faced and conquered the heathen (1 Mac. xiii:49, Apoc.).

But what concerns us specially at this time, is not what Armageddon, or the Plain of Esdraelon, has been in the past, but what relation has it to the wars of to-day? Now, as to present and coming events, Armageddon is linked to certain Scripture prophecies; and cannot be distorted from them. It is certain a great Armageddon battle is to be fought.

but it cannot occur just yet, because certain events preparatory to it must take place first (Rev. xvi:16). We do not wonder that those who are untaught in the program of prophecy as detailed in the Bible, stand aghast at the enormity of the present world-conflict and think it Armageddon.

A few specifications will show the error of this. This present time is called in the Bible, "Man's Day," or Day of Grace (1 Cor. iv:10, marg.). The Armageddon is to happen in the "Day of the Lord" (Zec. xiv:1, 2; Rev. xvi:14).

Then the place is wrong for this European war to be the Armageddon. It will not be in Russia, or France, or Germany, that the Lord will gather His forces, but in Judea. Neither London, nor St. Petersburg, nor Berlin, nor Paris, will be the centre of the animus, but Jerusalem. Babylon also is to be connected with that war. Up to this time neither the Jews as a people, or Babylon as a city, have come into prominence sufficiently to meet the specifications of place.

Again, this is the battle of the nations now going on, kingdom rising against kingdom. Armageddon will be the battle of the Lord; He and His Heavenly armies on the one side, and furious human nations all banded together in a common cause on the other side.

And again, no supernatural forces are operating in the present war. As diabolic as modern warfare is, the armaments are all the palpable, material inventions of human handicraft. In the Armageddon, "the spirits of devils, working miracles, shall go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. xvi:13, 14).

On the other hand, God's army will be composed of heavenly beings. Angels will be the flying scouts; resurrection men the regiments; and the sword or breath of His mouth, calling forth heavenly fire, the sole artillery of the Lord.

There is yet another feature which marks divergence. Armageddon cannot come till the great General-in-Chief appears on the scene. He will be neither a King, or a President, or a Kaiser, or a Czar, or an Emperor. He will

be one dominant personage, combining all these phases of authority in himself. He will be A Man—of sin; A King—of fierce countenance; A God—defying heaven; A Demon—energized by Satan.

Before he arises, somehow, out of this present European war, sooner or later, the old Roman Kingdom of the Caesars must be repartitioned into ten divisions, according to Daniel's vision of empire (Dan. ii:41; Rev. xiii; xvii:12). The democracy of the feet, must give place to the monarchy of the toes of the Image. Speedily after this the General of the Armageddon shall appear. Possibly he will be of Grecian origin; probably a pseudo Jew. As he will imitate the true Messiah, much mystery will attend his origin. He is known in prophecy as "the little horn," "the beast that was out," "the prince that shall come." He will have a short and terrible reign. Scripture variously limits his career to "one hour," "forty and two months," a time, times, and half time."

Armageddon will be a religious war. It will not be as now, Protestants, Catholics, Greek Church, and Moslems pitted against each other with no idea of sacerdotal unity. Armageddon will not be a war for territory, or naval supremacy. It will be war solid for one object, to dethrone God, and deify man in the earth. Thus, David, writing of that conflict said, "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed" (Psa. ii:2). Paul teaches the same. That General-in-Chief of Armageddon will fight against heaven. To aid him will be demons, miracles, and infernal power (2 Thes. ii:4).

This present conflict must after a time come to a close, and a period of "Peace and safety" follow (1 Thes. v:2, 3). Much, that we cannot now write about, will happen in that delusive Safety period.

The Armageddon war will not be the last war, anymore than this is the last war. A thousand years after the Armageddon conflict will be the Gog and Magog war. After a millennium of peace and righteousness mankind's brutal instincts will break loose, just as they would to-day in these

cultured, civilized United States of America, if the provocation came (Rev. xi:8).

And finally, the Armageddon war is impingent upon the greatest event the world will ever know, the return of the Lord Jesus in power and glory from heaven. No Tidal king of nations, but Christ, the KING OF KINGS, and LORD OF LORDS will lead the battle.

"Then shall Jehovah go forth, and fight against those nations . . . and His feet shall stand in that day upon the Mount of Olives" (Zec. xiv:3-5).

Beloved, this coming Armageddon should fill us with the holiest of patriotism. The church must be raptured heavenward to mobilize for that grand conflict. The armies of the Lord will be those who have put on the armor of light, and are clothed neither in grey, nor scarlet, nor blue, nor brown, but in "fine linen, clean and white." Let me ask you, What is your commonwealth? Where is your registration? Has your spiritual soundness of soul answered to the conscript? Are you numbered with the army of the redeemed?

What Saints will be in the Tribulation?

The question, Will the saints be in the tribulation? suggests itself to every one who is occupied with the hopes of the Church of God and the prophetic declarations of Scripture as to the close of this earth's painful and laborious history. Personal anxiety suggests it on one hand, and on the other it connects itself intimately with the gravest and most vital points of prophetic inquiry; or rather, of the true character of the Church of God and its condition at the close.

I cannot, in the space allowed me here, enter at large into the declarations of the Old Testament as to a remnant, nor of the New as to the Church. But a short answer to the question itself will help to throw light on the points I allude to, and on the rapture of the saints. I purpose adding a development of the true force of 2 Thess. i, ii, so often introduced in the discussions which have arisen on these subjects.

And first, as to our being in the tribulation: How do I know there will be a tribulation? I must get some revelation of it. He who would place the Church in it will answer me, I am sure the Scriptures are clear on the point. There will be at the close a tribulation, a time such as there has never been, till the Lord's coming brings deliverance. What, then, are the scriptures which tell us that there will be such tribulation?

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I am not aware of any other direct ones than these—Jer. xxxi:7; Dan. xii:1; Matt. xxiv:21; Mark xiii:19 (Luko does not speak of it, nor of the abomination of desolation); to which we may add the more general passages of Rev. iii:10; vii:14. The first four passages do effectively prove that there will be a time of tribulation such as never was since there was a nation, or, as it is expressed in Mark, "such as was not from the beginning of the creation which God created, neither shall be." The passages from Revelation apply, we shall see, to a wider sphere than the preceding ones; but as they speak of a great tribulation, I have, of course, quoted them. There will be, then, a tribulation.

The other part of the question still remains: Shall we, who compose the Church, be in this tribulation? The answer to this question must be sought in the passages which speak of the tribulation itself.

The first of them, Jer. xxx:7, is as clear as possible in announcing those to whom it applies. "It is the time of Jacob's trouble, but he shall be delivered out of it." This time, then, of trouble, such as never was nor will be—so that there cannot be two—is the time of *Jacob's* trouble. Nothing can be clearer or more distinct. The whole chapter may be read, which sets it in the clearest light. It is not merely that Jacob will be found there, but when it is said, "alast for that day is great, there is none like it," the trouble spoken of is *Jacob's* trouble.

The next is Dan. xii:1. This is also positively declared to be of *Daniel's* people. The whole prophecy is the description of what is to happen to Daniel's people in the last days (Dan. xii:4). Michael, also, will then stand up for that people (comp. chap. x:21), and, as Jeremiah had said, they will be delivered (that is, the elect remnant—those written in the book). Daniel's testimony then is also quite clear. The tribulation is the tribulation of *Daniel's* people.

But this is the rather important because it carries us at once to Matthew, the Lord Himself declaring that He speaks of this same time and same event, using the terms of Daniel and referring to him by name as well as to the statements of the passage. (Comp. Matt. xxiv:15; Dan. xii:11). But all the *language* of the passage in Matthew confirms this. "Those who are in Judea are to flee to the mountains. Those who are on the housetop are not to come down to seek anything. The abomination which causes desolation stands in the holy place. They are to pray that their flight may not be on the Sabbath. False Christs and false prophets are to seduce with the hopes cherished by the Jewish people. All is local and Jewish—has no application to hopes which rest on going to meet Christ in the air. What is in question is, "flesh" being "saved" (i.e., life spared on earth). Mark relates evidently to the same event and almost exactly in the same terms.

Thus these four passages, which speak of the unequalled tribulation, apply it distinctively to Jacob, Jerusalem, and Judea, and the Jews, not to the Church. It is entirely another order and sphere of things from the Church, and professedly so.

There are two passages which, as I have said, are more general:

Rev. iii:10 and vii:14. Do these, then, apply to the Church? The language of Rev. iii:10 is this: "Because thou hast kept the word of My patience, I also will keep thee from* the hour of temptation, which shall come upon all the world to try them which dwell on the earth." That is, when the Church is addressed, it is with a declaration that she will be kept out of that hour which shall come to try others.

Thus far, then, the testimonies of Scripture declare that the unequalled tribulation is for *Jacobi*; and when the time of temptation is spoken of in addressing the Church, it is to declare that the faithful shall be kept out of it.

Rev. vii:14 may seem more difficult; still it bears witness to the same truth. For the heavenly kings and priests (that is, the elders who have represented them from the beginning of the second or strictly prophetic part of the book) are professedly another class of persons, who have not come out of the great tribulation. One of these elders explains to John who those are, who have come out of great tribulation, as another class of persons from themselves. One of them asks John, Who are these who are arrayed in white robes, etc.? John refers to him, and the elder then explains. That is, the crowned elders are quite a different class from them; so that, while admitting the passage to be obscure in certain points, it is clear in this: in giving us the elders and those who came out of tribulation as two distinct classes. The crowned elders are not at all represented as having been in it, but as pointing out others as having come out of it. Every element of the description of these persons confirms this distinction.

Another passage, Rev. xii, while not using the term tribulation, yet speaking of the epoch at which it is to happen, strongly confirms this same truth. When Satan and his angels are defeated by Michael, he is cast out and comes down to the earth, having great wrath, knowing he has but a short time, and persecutes the woman. Now, what is the effect of this most important event on those who can celebrate its hearing? That the trial of the heavenly saints is ended, and that of the inhabitants of the earth and the sea just about to begin in its most formidable shape, because Satan is cast down there. The language is this: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea," etc. Now I do not say that this is the moment of the rapture, for I think that is included in the man-child's being caught up. But I say this, that at the moment of the commencement of the great rage of Satan for the three times and a half, the entire deliverance of the heavenly saints from his power, and

* Greek, "out of."

their definite triumph is celebrated; that is, they are not exposed to that last time of Satan's rage. This chapter, then, confirms, in the fullest way, the exemption of the Church from the last and dreadful time of trial. I am satisfied that the whole teaching and structure of the Revelation confirms the same truth; but this would evidently lead me into too large a sphere of inquiry.

We have found that the passages which speak of tribulation first apply it directly to the Jews on one side, and then exclude the Church from it on the other. I do not see how such a point as this could be made clearer by Scripture.

I now turn to the interpretation of 2 Thess. i, ii. There is in the latter chapter an (I think I may say) acknowledged mistranslation, of which the true and undoubted sense gives the key to the whole passage. I refer to verse 2, "as that the day of Christ is at hand." It should be, *were present*. The word is used for, and translated in two different places, "present," in contrast with things to come,—"*things present and things to come.*" It is always its sense in Scripture. What the Thessalonians were troubled and upset in their minds by, then, was that they had been led by false teachers (pretending to the Spirit, and even alleging letters of Paul to this effect) to suppose that the day of Christ was actually come. The violence of persecution was very great, and as the day of the Lord is in effect spoken of as a day of terror and trial in the Old Testament, these false teachers had profited by this to persuade them it was there. The apostle with divine wisdom sets them morally right in the first chapter, as to their feelings and sentiments as to this, before entering, in the second, into positive instruction as to the fact of the Lord's coming. He shows them the folly (since Christ Himself was to appear for that day) of supposing that it was His own people and faithful ones He was going to make suffer and cast into distress and tribulation. No; it was His enemies and theirs who would be in affliction in that day, and they themselves in rest and peace. The very righteousness of God would assure this. It was a righteous thing with God to recompense tribulation to them that troubled them, and to His troubled ones rest, when Christ shall be revealed—for that is what brings in the day. It was only shown by their tribulations that He counted them worthy of His kingdom that was to come with His appearing. This is the whole force of the apostle's reasoning: the Lord Himself was to bring in the day; it could not, when come, be a day of distress for His people, but evidently for His enemies and their persecutors.

In the second chapter he proceeds to unfold to them the real order of the events, and especially in connection with the place they had in them.

Here, again, we meet a question of criticism, but it affects very little the reasoning of the apostle. Some would change here the authorized English version, and read, "But we beseech you brethren, concerning

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the coming," etc., instead of, "by the coming." The preposition itself is used in both ways, but its constant force with words of beseeching is "by" (sometimes "for," which has no place here). The force of the apostle's reasoning is this: That as they were to be gathered together to Christ, they could not be in the day, which was to come by His appearing; they were to go out to meet Him in the air, and hence could not be in the judgments of that day, its trials or its terrors.

The apostle had taught them in his first epistle that they were to be caught up to meet the Lord in the air. Hence he could refer to it as a known truth. The saints were not to await the coming of the day of the Lord on the earth, but to go up to meet Him in the air, and be forever with Him. Did He appear? they, we know, would appear with Him. But here he speaks of what they ought to have remembered, that they would go up before the day, and hence they could not possibly be there in their actual state on earth, if the day was come. The Church's connection with the return of the Lord was to go up to meet Him in the air, to be gathered unto Him. The "day" was entirely another thing; it was vengeance from His presence. Neither could the day therefore come before the objects of vengeance were there. An apostasy would come, and the man of sin would be revealed, whom the Lord would consume with the breath of His mouth, and destroy by the appearing (the manifestation or display) of His presence.

We have, therefore, two things: the coming of Christ, and the public epiphany of His presence. From other scriptures also we know these to be distinct, exactly in this way—Christ's coming, and the manifestation of it; for when He appears, we shall appear with Him (Col. iii:4)—hence must be with Him, caught up before even He appears at all. With the one, the coming, the saints are directly connected, by being gathered together to Him; with the other, the day, because of His appearing He will execute judgment at the ungodly. They will be punished with everlasting destruction in the presence of the Lord, and from the glory of His power. He will come to be glorified in His saints, and admired in all them that believe; that is, they will be in the display of His glory in that day. They will appear with Him in glory—be like Him. Now it is quite certain they will not appear with Him when they are caught up to meet Him in the air. Thus it is not merely particular expressions, though they are clear and forcible, but the bearing, and object, and course of reasoning of the whole chapter, which shows the distinction of the rapture of the saints before Christ appears, and the coming of the day when He is admired in them.

What is important to remark is the entire difference of relationship in which the saints are put with Christ—we belong to Him, go to meet Him, appear with Him, are glorified together. The practical result is, not merely to clear up a question of dates and of time, but to change the whole spirit and character of our waiting and Christ's:

coming. We wait for Him to come and take us to Himself,—the full realization of our heavenly calling. There are no events connected with our relationship with Christ. We have no need of judgment to participate in blessing under Him; we go out of the midst of all events to meet Him above. The Jews and the world are delivered by judgments. Hence they must await the course of events and the full ripening of evil on earth for judgment, for the day will not come before. Hence, we find in the Psalms the appeal for judgment and the times of it, the declaration of the overwhelming character of evil, and the cry to God to show Himself, and render a reward to the proud. The Church on earth has no need to seek this; she belongs to Christ, and will be caught up to heaven out of the evil.

I add a few words on another passage suggested to me as one by which difficulties have been created in some minds, really desirous of the truth. I mean the connection of chap. iv and v of I Thessalonians. I confess it does not affect my mind in any way; but as it does that of others, it is well to notice it. The difficulty, if there be any, arises from a serious confusion in the minds of those who make it—the very confusion into which the Thessalonians were led, namely, taking tribulation for the day of Christ. For the day of Christ, Christ must appear. Let us only keep this clear in our minds, and all these difficulties vanish.

The Thessalonians looked so earnestly for Christ's coming, with no further knowledge of the manner or order of it, that they thought believers who had died (and perhaps even died for Christ), would not be there to meet Him. This mistake the apostle corrects. He tells them that they must not grieve as those without hope, that they would not be left out of the cortège of glory, for Christ would bring them with Him. He then explains to them the manner, and shows that it is by their resurrection which would take place even before the living ones are changed; and when this is also brought by divine power, all would go up to meet Him in the air, and so they would be forever with the Lord. This parenthetically explains the manner by express revelation. They will go up to meet Him; subsequently, as we have seen from Colossians, appear with Him when He appears. The parenthetical part merely gives the association of the saints with Christ Himself, which is our proper portion. But he had said, as a general truth, in answer to their fears, that God would bring them with Christ. This leads him naturally to the general subject. He had no need to speak of times and seasons. The Thessalonians knew perfectly that the day of the Lord so cometh as a thief in the night, and when they (the world) say Peace and safety, sudden destruction would come upon them, as travail upon a woman with child. He adds, "But, brethren, ye are not in darkness that that day should overtake you as a thief: ye are all children of the day." It is alleged that the apostle could not have said that the day would not overtake them as a thief, if they were not to feel liable to be in some sort overtaken by

It. Now, if the teaching of the apostle be examined, even in this place, there is no possible ground for this, for the day of the Lord Christ must appear. But he had just taught them that they were to be caught up to meet Him in the air and be brought with Him. That is, he had taught them what made it impossible to suggest that the day could overtake them in any way or manner whatever. They were of the day, so to speak, as he indeed says, "Ye are the children of the day," "Let us who are of the day." This passage says nothing of not being in the tribulation—we have treated that point already; but the objection confounds the tribulation as the day which really closed it; The tribulation is Satan's power (though God's judgment is woe.) the "day" is Christ's, which makes it *His* day, and in which Satan is bound. The passage speaks not at all of the tribulation; but it does speak of the day of the Lord, and with instruction as to the portion of the saints, which shows that *that* can have in no way to do with them. They "are of the day," and to come in its power. The day will overtake the world as a thief: but it will not overtake you, for you are of the day.—J. N. D.

Is Romanism Christianity?

By T. W. Medhurst, Glasgow, Scotland.*

I am aware that, if I undertake to prove that Romanism is not Christianity, I must expect to be called "bigoted, harsh, uncharitable." Nevertheless I am not daunted; for I believe that on a right understanding of this subject depends the salvation of millions.

One reason why Popery has of late gained so much power in Great Britain and Ireland, and is gaining power still, is that many Protestants look on it now as a form of true Christianity; and think that, on that account, notwithstanding great errors, it ought to be treated very tenderly. Many suppose that at the time of the Reformation, it was reformed, and that it is now much nearer the truth than it was before that time. It is still, however, the same; and, if examined, will be found to be so different from, and so hostile to, real Christianity, that it is not, in fact, Christianity at all.

Christianity, as revealed in the Sacred Writings, is salvation by Christ. It sets Him before us as at once a perfect man, the everlasting God, the God-man Mediator; who, by appointment of the Father, became a Substitute for all who were given Him. It teaches that by Him God's justice was magnified, and His mercy made manifest; that, for all who trust in Him, He fulfilled the law, and brought in a complete righteousness and that by this alone they can be justified before God. It teaches that His death was a perfect sacrifice, and made full satisfaction and atonement for their sins, so that God lays no sin to their charge, but gives them a free and full pardon; that He has ascended to the right hand of God, and has sent down the Holy Spirit

* From "Fundamentals."

to be His only Vicar and Representative on earth; that He is the only Mediator between the righteous God and sinful man; that it is by the Holy Spirit alone that we are convinced of sin, and led to trust in Jesus; that all who trust in Him, and obey Him with the obedience of faith and love, are saved, and, being saved, are made "kings and priests unto God," and have "eternal life" in Him.

This is Christianity, the Christianity which the Apostles preached. But side by side with the Apostles, Satan went forth also, and preached what Paul calls "another gospel." Paul did not mean that it was called "another gospel;" but that as Satan "beguiled Eve through his subtlety" (2 Cor. 11:3), "so some, while professing to teach the Gospel, were turning men away "from the simplicity that is in Christ;" and by doing so, did, in fact, teach "another gospel." Paul, speaking of those who were thus deceived, said, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another but there be some that trouble you, and would pervert the Gospel of Christ." He means that there can be but one Gospel, though something else may be called the gospel; and he says of those who had thus perverted "the Gospel of Christ": "If any one preach any other gospel unto you . . . let him be accursed" (Gal. 1:6-9). He calls those who did so "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" and he adds, "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. 11:13-15).

Let us consider well the meaning of these passages of Scripture. Paul says that there cannot be another Gospel; the conclusion, therefore, is evident, that these teachers were not teachers of Christianity, but of a Satanic delusion.

I submit that the teaching of Rome is at least as different from that of the Sacred Writings as that which Paul calls "another gospel," and that, therefore, his words authorize us to say that Romanism is not Christianity.

FIRST, Christianity consists of what Christ has taught and commanded in Scripture. But Romanism does not even profess to be founded on Scripture only; it claims a right to depart from what is contained in it—a right to add to Scripture what is handed down by tradition and both to depart from and add to Scripture by making new decrees. It forbids the cup to the people, for instance, in what it calls "the mass," and yet admits that it was not forbidden to them at "the beginning of the Christian religion" (Council of Trent, Session 21, Chap. 2). It says that councils and the pope have been empowered by the Holy Spirit to make decrees by which, in reality, the doctrines delivered by Christ are entirely annulled. To show how extensively this has been done, let the reader endeavor to trace the full effect of

what Rome teaches as to baptismal regeneration, transubstantiation, justification by means of sacraments and deeds done by us, the invocation of saints—things which are entirely opposed to the teaching of Christ.

The canons of the Council of Trent, which sat at intervals from 1545 to 1563, may be called the Bible of Romanism. They were translated into English, as late as 1848, by a Roman Catholic priest, under the sanction of Dr. Wiseman. The Council tells us that one end for which it was called was "the extirpation of heresies." What, then, according to it, is the standard of truth? It tells us that Rome receives "The Sacred Scriptures and 'The Unwritten Traditions . . . preserved in continuous succession in the Catholic Church, with equal affection of piety and reverence'" (Session 4); also that "no one may dare to interpret the Sacred Scriptures" in a manner contrary to that "Church; whose it is to judge respecting the true sense and interpretation of the Sacred Scriptures;" nor may any one interpret them "in a manner contrary to the unanimous consent of the fathers" (Session 4).

Christ commands us to "prove all things" (1 Thess. v:21); to "search the Scriptures" (John v:39); to ascertain for ourselves, as the Bereans did, whether what we hear agrees with what we read in Scripture (Acts xvii:11). He commands us to "hold fast the form of sound words," uttered by Himself and His Apostles (2 Tim. . .); to "contend earnestly for the faith delivered once for all to the saints" (Jude 3). But Rome says, "Let no one dare to do so"—let all "Christian princes . . . cause (men) to observe" our decrees (Session 16), nor "permit" them to be "violated by heretics" (Session 25). The Romanist must not dare to have an opinion of his own; his mind must exist in the state of utter prostration and bondage; he must not attempt to understand the Scripture himself. And if others attempt it—if they dare to receive the teaching and do the will of Christ, instead of receiving fictions and obeying commands of men, which wholly subvert and destroy the truth and will of Jesus, Rome commands the civil ruler to restrain them; and, by the use of fines, imprisonment, and death, to compel them, if possible, to renounce what God requires them to maintain and follow, even unto death.

The Bible, the whole Bible, nothing but the Bible, is the standard and the rule of Christianity. To know its meaning for ourselves, to receive its teaching, to rely on its promises, to trust in its Redeemer, to obey Him from delight of love, and to refuse to follow other teaching, is Christianity itself. But Romanism denies all this; and therefore, Romanism is not Christianity.

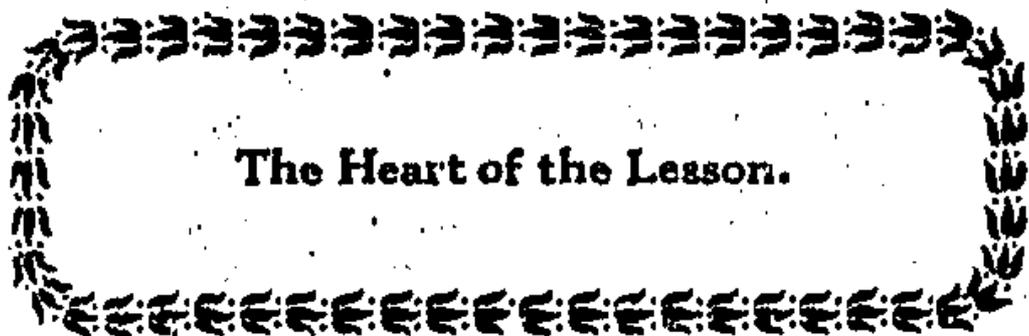
SECONDLY. Christ commanded us to show "meekness" towards those who oppose us (2 Tim. ii:25). He says, "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who use you despitefully and persecute you" (Matt. v:44).

But Romanism teaches men to hate, and, if they are able, to perse-

cuts to the death all those who will not receive it. Its deeds have been diabolical and murderous. It is "drunken with the blood of the saints." It has inscribed on the page of history warnings which appeal to the reason and the feelings of all generations. Such a warning is what is told of the 24th of August, 1572. On that day the Protestants of Paris were devoted to slaughter by members of the Papal Church. For the one offence of being Protestants, thousands were slain. The streets of Paris ran with blood; everywhere cries and groans, were mingled with the clangor of bells, the clash of arms, and the oaths of murderers. The king, Charles IX, stood, it is said, at a window, and, every now and then, fired on the fugitives. Every form of guilt, cruelty, and suffering, made that fearful night hideous and appalling. Never, in any city, which has professedly been brought under the influence of Christianity, was there such a revelling in blood and crime. You may say, "Why do you recall the atrocities of a time so remote?" I answer, Because this deed received the sanction of the Church of Rome as a meritorious demonstration of fidelity to Romish precepts and doctrines. When the tidings of this wholesale murder were received in Rome, the cannon of St. Angelo were fired, the city was illuminated and Pope Gregory XIII and his cardinals went in procession to all the churches, and offered thanksgivings at the shrine of every saint. The Cardinal of Lorraine, in a letter to Charles IX, full of admiration and applause of the bloody deed, said, "That which you have achieved was so infinitely above my hopes, that I should have never dared to contemplate it; nevertheless, I have always believed that the deeds of your Majesty would augment the glory of God, and tend to immortalize your name."

Some say that Rome has ceased to persecute. But this is not the fact; either as to her acts, or rules of action. She asserts that she is unchanged, unchangeable, that she is infallible, and cannot alter, except so far as necessity, or plans for the future, may require; and facts are often occurring which prove that persecution is still approved by her. Rome has little power now; her persecuting spirit is kept in abeyance for a time; but it is still there. When it is free from restraint, it knows no way of dealing with difference of opinion but by the rack, the stake, the thumbscrew, the iron hoot, the assassin's dagger, or a wholesale massacre. Let all who value their liberty, all who love the truth as it is in Jesus have no fellowship with such deeds of darkness, nor with those who work them. Let us show that we have no sympathy with such a cruel spirit; and that we love the names and memory of the noble army of martyrs of the Reformation; of those who sealed their faith with their blood; of those who died to release their country and their posterity from the bondage of Rome.

(To be continued)



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JANUARY.

GOD'S PATIENCE WITH ISRAEL.

(January 3. Judges ii:7-19.)

Golden Text, Hosea xiv:4.

Daily Readings.

Mon., Dec. 28, Judges ii:7-19. Tues., Dec. 29, Judges ii:20-36. Wed., Dec. 30, Judges iii:7-23. Thurs., Dec. 31, Psa. cxlv:8-21. Fri., Jan. 1, Psa. ciii:1-14. Sat., Jan. 2, Hos. xiv:1-11. Sun., Jan. 3, Ea. xv:1-13.

I. LESSON OUTLINE.

- 1. The Faithful Taken Home (verses 7-10.) 2. Departure from God (verses 11-13). 3. Delivered to the Enemy (verses 14-15). 4. Saved from the Foe (verses 16-19).

II. THE HEART OF THE LESSON.

Our Golden Text holds for us the truth that is central to this lesson, as well as to the whole book of Judges. It is an abiding and a precious fact for all this present Gospel age. The history of God's people is too frequently expressed in the couplet, "For I am ever wandering, and coming back again." In the presence of the faithful leaders and God-sent men it is comparatively rare to walk in the fear of the Lord. But one remove from them, linked with heart ignorance of the ways of God, and departure from Him is the necessary sequel. It takes more than a mere history of the past, or traditional memories of grace to keep the heart and the feet in the fellowship and way of the Lord. Nothing less than the personal experience of our own walk with Him in newness of life will avail here. Once the departure began with Israel or once it begins with us, we know not how far it will reach. The soul apart from God finds its religious fellowship and atmosphere in the surrounding evil world. In the past this led to the worship of Baal and Ashteroth. Now it leads to the evils of pleasure and covetousness linked up with a mock religiousness that is nauseating to the Lord (Rev. iii:16, etc.).

But God will not brook, in silence, any such departure of His children from His heart and His side, His way and His fellowship. He spake then, as now, to many of us, in the way of affliction and trial and pressure. Even as of yore He permitted the enemy to have His way with Israel for the time. So through chastening would He reclaim us and bring us back home, as prodigal sons, to enjoy His provisions and love and fellowship with Himself. Yet here as ever, the chastening is never permitted to go beyond the point of endurance through grace bestowed upon us. It is ever limited; and when it has produced its salutary effect there is ever the deliverance out of it. Still the Lord will have us enriched in heart by what He is pleased to send us. And sweet to His listening ear is the heart cry of His penitent child. Never is it unheard by Him or allowed to go unanswered. And what a welcome awaits the returning one! What healing of soul and heart by the hand of our God and Father in and through Christ our Saviour! What joy and gladness is ours as we again find our God-given place on His bosom and come to our soul rest in Him through faith! How blessed to find that He loves us freely after all; loves us as though nothing had ever occurred to mar our fellowship.

DEBORAH AND BAKKUR DELIVER ISRAEL.

(Jan. 10. Judges iv:4-23; v:1-22.)

Golden Text, Psal. xxxiv:17.

Daily Readings.

Mon., Jan. 4, Judges iv:4-23. Tues., Jan. 5, Judges v:1-22. Wed. Jan. 6, Gen. xiv:11-24. Thurs., Jan. 7, Ex. xiv:15-25. Fri., Jan. 8, I Sam. xxx:16-25. Sat., Jan. 9, Isa. xxxvii:26-36. Sun., Jan. 10, Isa. lix:9-21.

I. LESSON OUTLINE.

1. God's Command—Go (verses 4-9). 2. The Defeated Foe (verses 10-17). 3. The Slain Leader (verses 18-23). 4. A Song of Praise to God (verses 1-22).

II. THE HEART OF THE LESSON.

Our Golden Text is suggestive in this connection. Yet must we remember that the term righteous is not to be applied to either Israel or ourselves because of the lack of evil or sin in our lives in anywise. For ALL have sinned and come short of the glory of God. But it means that one who knows he is a sinner, takes by confession the place of the guilty one before God, and puts faith in the sacrifice of God for sin in the Redeemer Christ Jesus and His finished work. This constitutes him righteous; and this inevitably calls in the omnipotent grace and mercy of God to his aid. This was what Israel did, and therefore the deliverance. This is what we must ever do would we be helped and blessed in our time of need. The cry of such an one inevitably has its divine counterpart in the hearing of Jehovah and the deliverance of the Lord Himself.

God's way of help is often such that we are made to see how ready and able He is to use the weakest; and at the same time to rebuke Him

own for their waywardness, so to hide pride from them; and keep them walking with the Lord in all true humility. Two women have the prominent place in this deliverance. God is using the weak things to confound the mighty. And so He has the praise and the honor, due to His Holy Name. Remember, too, how the penitent people of God spring into strength and power and become victors the moment they truly turn to God. Departure from Him means defeat and bondage. Return to Him liberty and conquest. Our safety is in abiding close by His side through faith.

Such a marvellous deliverance calls forth the heart praise of God's people, especially of the divinely chosen leaders of the armies. It would be interesting to study the whole song, but time would fail us in this attempt. The sad condition of the back-slidden people is the dark background upon which the grace of God shines forth in all its heavenly splendor and glory. That grace transforms the bondmen into heroes; the weaklings into giants; and the foe is trodden down. Is not this a word unto us? Are not our defeats due to our departure from God? Now, as then, if we turn to Him with all our heart, in a living faith we shall be more than conquerors through Him that loved us. *But only through Him. It is not by might nor by power, but by my spirit, saith the Lord.* This is the abiding truth to-day.

THE CALL OF GIDEON.

(Jan. 17. Judges vi:1-40.)

Golden Text, Psa. lxxv:4.

Daily Readings.

Mon., Jan. 11, Judges vi:1-24. Tues., Jan. 12, Judges vi:25-40. Wed., Jan. 13, Judges vi:1-10; Thurs., Jan. 14, Ex. iii:1-10. Fri., Jan. 15, Isa. vi:1-13. Sat., Jan. 16, Act. xxii:1-15. Sun., Jan. 17, II Tim. i:1-14.

I. LESSON OUTLINE.

1. "The Lord is with thee" (verses 11, 12). 2. "God in this thy Might" (verses 13, 14). 3. "Peace be to Thee" (verses 15-24). 4. "Will ye plead for Baal?" (verses 25-32). 5. The God-given Sign (verses 33-40).

II. THE HEART OF THE LESSON.

Another departure from the Lord, spite of all His goodness and mercy, calls for further chastening, and that of a more severe character. But the Lord's heart is grieved for His people, just as a father's heart is grieved when called upon to chasten His beloved child for some wrong. But God's heart is more deeply stirred than ever ours can possibly be. But the deliverance must come only in answer to the penitent cry of the wandering one; and in such a way as to reveal the grace of the Lord and His mercy and love to the erring ones.

The chosen one of God feels his own nothingness and absolute weakness. Yet this with God is what was wanted at this crisis. Remember the words of the Lord to Paul, "My strength is made perfect in weakness." Our strength is too frequently in the way of the Lord's mercy and grace; and we must needs be made to see and know our weakness ere God can help in any manner. So the call comes to the weak and despised ones from a human standpoint. Yet with God, these chosen ones can best do His work and bear His treasure.

Gideon's initiative in the destruction of the idolatry that was at the root of Israel's trouble is surely suggestive. Our heart penitence must bear fruit through grace in the putting away of sin and iniquity; otherwise no deliverance or victory from God. Yet the modern Baals are like this one, unable to plead for themselves, for they are all dead dogs and no gods at all. It is by the cunning sleight of Satan that dogs become gods by transposing the g and the d. But the Lord says, "beware of the dogs," e. g., the false gods.

The Lord is graciously pleased to strengthen the faith of this chosen one that he may be confirmed most surely in the will of the Lord in this matter. What grace and patience on the part of the Lord in dealing so kindly and tenderly with us. In strengthening our feeble hands and confirming our weak knees. And O, how we call to rest simply in Him and trust Him with childlike confidence in the way of His service. Yet what power the heart cry of faith has with God. "If thou canst believe, all things are possible to him that believeth." "If ye shall ask anything in my Name, I will do it." May we prove it now.

GIDEON AND THE THREE HUNDRED.

(January 24. Judges vii:1-26.)

Golden Text, Zech. vi:6.

Daily Readings.

Mon., Jan. 18, Judges vii:1-8. Tues., Jan. 19, Judges vii:9-25.
Wed., Jan. 20, Judges viii:22-28. Thurs., Jan. 21, Judges ix:7-21.
Fri., Jan. 22, Judges ix:41-57. Sat., Jan. 23, Judges x:6-16. Sun.
Jan. 24, Judges xi:29-40.

I. LESSON OUTLINE.

1. The Chosen Handful (verses 1-8). 2. Encouraged by the Lord (verses 9-14). 3. The Sword of the Lord and of Gideon (verses 15-25).

II. THE HEART OF THE LESSON.

The precious truth of the Golden Text is the heart of our lesson at this time. This way of God, like all His ways, is diametrically opposed to the way of the world. With men the thirty-two thousand would have been utterly inadequate; with God they were too many; the victory given to them would have been accredited to their members and God would have been robbed of His honor and glory in the matter. The three hundred chosen ones would be utterly cast upon Him, and this would give the Lord the opportunity of showing Himself strong.

on their behalf. The divine testing and proving removed the last element of weakness from their midst, and prepared them for their great victory at the hands of the Lord.

But the Lord sends them to their work for Him in fulness. He gives them to see how the enemy is filled with fear, and cries begins. It will be well for us to remember that in our warfare against the principalities and powers in the heavens we are called upon to meet a foe that Christ has already conquered; and that in Him there is no foe that can stand against us.

Not merely was the weakness of the company from man's standpoint brought to the handful of three hundred. But even this mite of an army must be divided into three parts, and in the frailest possible line of battle around the vast company of their foe. This intrepid band of God-fearing men stand with trumpets and pitchers, the personification of weakness and dependence. But what a victory was theirs by the power of God that night and the next day. Nor has the way of God changed in the least to-day. All these modern methods of accomplishing good through the might and power and wisdom of men, apart from the Gospel of God's grace, are doomed to absolute failure. It is when we are dependent only upon the Lord and the power of His might that we can possibly succeed in God's work done in God's way. The men and women whom God can and will use for great blessing are those who, in utter weakness and helplessness, are cast upon Him; and are counting upon His spirit and His wisdom and His power, and not their own. Never was there greater need of such truth than at this present time, when the pride and arrogance of men are lauding human greatness and power and wisdom to the very skies.

THE BIRTH OF SAMSON.

(January 31. Judges xiii:8-16, 24, 25.)

Golden Text, Judges xiii:4.

Daily Readings.

Mon., Jan. 25, Judges xiii:8-16, 24, 25. Tues., Jan. 26, Num. vi:1-12. Wed., Jan. 27, Jer. xxxv:1-11. Thurs., Jan. 28, Jer. xxxv:12-19. Fri., Jan. 29, Isa. xxviii:1-13. Sat., Jan. 30, 1 Cor. viii:1-13. Sun., Jan. 31, Gal. v:13-24.

I. LESSON OUTLINE.

1. Answered Prayer (verses 8-11). 2. "How shall we order the Child?" (verses 12-14.) 3. Thankful Hearts (verses 15, 16) 4. The Birth of the Child (verses 24, 25).

II. THE HEART OF THE LESSON.

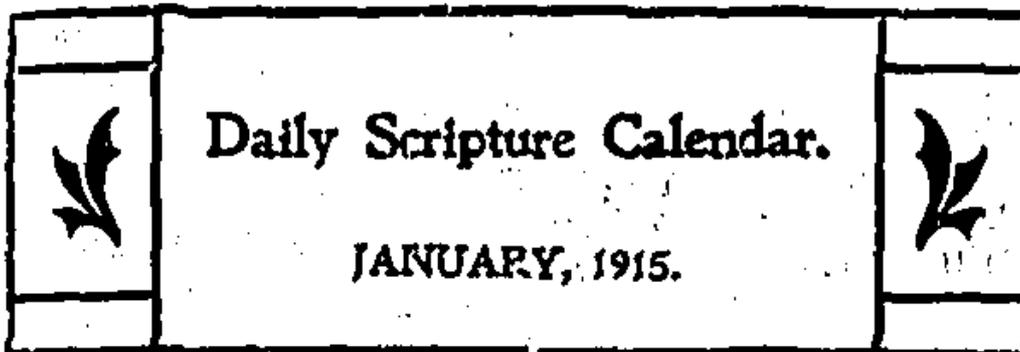
Samson was a Nazarite from birth; specially prepared for a unique service unto the Lord. But we must needs beware of unduly pressing this into the modern line of temperance; for it does not belong there at all. The special time of failure and departure from the Lord demands a special deliverer and a unique one. Every part of the great

OUR HOPE

salvation must be seen to come from the Lord Himself. Hence there is a miraculous announcement of the birth of a son contrary to the laws of nature. This word is accompanied by special directions concerning the very eating and drinking and manner of life of the mother. God thus calling special attention to His present manna. *pace* with His people Israel. There are parallels to be drawn mutually. The days that are upon us demand godly fathers and mothers and godly children. Less than fully surrendered, born again ones, will not be fit to meet the present crises and their issues.

The thankful hearts of these blessed people would fain express their gratitude to the messenger. But he directs them in their worship to the alone Giver of every good and perfect gift, the Lord God of Israel. This spirit of glad joy in Jehovah and worship of the Lord became the atmosphere of that home to which the Lord's deliverer was to come full soon. Would it not be well to have our homes more like this one in giving God His rightful first place, and offering our hearts' glad homage unto Him?

In the Lord's own time His word was wondrously fulfilled, and Samson enters upon his divinely chosen career as the coming deliverer of Israel. The blessing of the Lord in its rich and abundant fulness rests upon him, and the Spirit of God begins to direct his movement day by day. How exceedingly blessed for our little ones to thus begin their career in the blessing of the Lord that maketh rich. The sad sequel in Samson's life was due to his allowing human love to preempt the place belonging alone to the Lord. How much need have we of grace to keep us day by day in all the way that we go, that in all things we may truly honor and glorify the Lord alone.



January 1. "Be **READY** always to give an answer to every man that asketh you a reason of **THE HOPE**" (1 Peter iii:15).

All New Testament hope has definitely to do with the Second Coming of the Lord. There will be no fulfilment of hope till then. When scoffers ask you what it matters about, the coming, if one only believes in Jesus, see that you are fortified with Scripture *reasons* to show that every expectation of a future life for yourself, or deliverance for the Jews, awaits the Second Advent.

January 2. "Looking for the **BLESSED HOPE**" (Titus ii:13).

What that blessed hope is, admits of no human opinion, or conjecture. Scripture explains it as "the glorious appearing of the great God and our Saviour Jesus Christ." It is called "the blessed hope," to particularize it as that event which alone shall bring to realization all the promises, which through the ages, have distinguished the believer from the ungodly.

January 3. "I will come **AGAIN**" (John xiv:3).

This was a personal promise. It contained nothing descriptive. It might have been misunderstood, as applying to indefinite time and distance. But it contained the element of *personality*. I, the literal Jesus, who has companioned with you so long, am going away. But I, *Myself*, the *same* Jesus going away, *am coming back again to you*.

January 4. "Hereafter ye shall see the Son of man **COMING** in the clouds of heaven" (Matt. xxvi:64).

This was an official and judgment announcement. Look at the setting. As a mock king Jesus was passing through the humiliation of mock trial. In defence of Himself He utters not a word. In defence of God's honor He proclaims: It will one day be all reversed; the man you are now driving from the earth will *come back again* in strength and pomp and great glory.

January 5. "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).

OUR HOPE

This is the most *private* of all the advent promises. It is divested of all accessories of *judgment*. It was spoken to the *few* who loved their Lord. It was intended to *comfort* in view of disappointment. It had no bearing on the *outside* world. It is one of the strongest of arguments to show that there will be a *secret* and *unheralded* stage of the coming of the Lord for His Saints.

January 6. "Behold HE COMETH with clouds and every eye shall see Him" (Rev. i:7).

This is the great *universal* proclamation of the age. As regards this dispensation it is the *final* proclamation. It declares in one brief sentence the whole manner and method of the Advent. All who read Scripture are expected to hear it. It is too plain to be misunderstood. If then you trim it down, or spiritualize it, or scoff at it, what can you expect will be your fate in that awful day?

January 7. "Come behind in NO GIFT, waiting for the coming of our Lord Jesus Christ" (1 Cor. i:7).

How strange any Christian should regard the return of the Lord with *indifference*; when here we are told that the climax of godly attainments depends upon our attitude towards that event. Would we be "confirmed" now, and "blameless" in the day of final reward? The added graces of our salvation will be regulated solely by our position of "waiting," or neglect of waiting.

January 8. "If I will that he TARRY TILL I COME, what that to thee" (John xxi:23).

The conversation of this impressive scene, is intended to show that death and the coming of Christ are not the same. When we die, we go to Christ. He does not come to us (2 Sam. xii:23; Phil. i:23). Peter represents a class who were sure to grow old, and go the natural way all the earth. John stood for that unique company, who might "live and remain unto the coming of the Lord."

January 9. "Mortify THEREFORE your members which are upon the earth" (Col. iii:5).

Greatly emphasize the word "therefore." It has entirely to do with the coming of the Lord. Because, "when Christ in our life shall appear, we are to appear with Him in glory," THEREFORE our conduct must be continually holy. Thus, consecration in its highest sense, not offering ourselves, but waiting for Him to appear who offers Himself for us.

January 10. "Our CITIZENSHIP is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii:20).

Nothing could better steady the soul in these times of war and dismembered commonwealths, than remembrance of this Scripture. Christian brothers of one nation are fighting against Christian brothers of another nation. It is bitter work. But it is sweet to remember that above the earthly, is the heavenly. And when He comes, there will be but one kingdom, and one King.

January 11. "Behold, the Lord cometh with TEN THOUSANDS of HIS SAINTS" (Jude 14).

What is an earthly army of millions compared to this? Will you be in this heavenly army? Think how grand will be the conditions. Not a soldier killed. No heavy artillery to transport. No living in damp trenches. No agony of slow dying on the battle field. It will be a winged army. An immortal army. A happy army. A perfectly holy army.

January 12. "Be sincere and without offence TILL the day of Christ" (Phil. i:10).

The word "till" is a golden hinge upon which swing all the promises of rewards. "Till," or "unto" is the *time limit* of all suffering and endurance. Note, *how long* we are to persevere in lofty endeavors. Till the Day of Christ. That is, till the day of our presentation in perfect holiness. All the transactions of the "Day of Christ" relate to honors. Those of the "Day of the Lord" to judgments on the ungodly.

January 13. "In the DAYS OF THESE KINGS shall the God of heaven set up a kingdom" (Dan. ii:44).

So it will be when human governments are reigned in the earth, that the King of kings will appear. All attempts to fuse revolutionary elements will fail. Kingly iron will never mix with democratic clay. Most of the strong nations of Europe are but fragments of a once united Empire. They will be attempting this former unity, when Christ the Stone will fall upon them.

January 14. "Judge nothing BEFORE THE TIME, till the Lord come" (1 Cor. iv:5).

Few Scriptures are more practical for daily living, or more pertinent to our times than this. Every day some grave matter for decision comes before us. We see men and things going wrong. The moral quality of their doings is doubtful. Just reserve judgment; and ask the Lord to show you, nobody else, what you are to do.

January 15. "Let your MODERATION (yieldingness, Jas. iii:17) be known unto all men. The Lord is at hand" (Phil. iv:5).

To be harsh or judging towards others would be taking matters into our own hands before the Lord's day of judgment comes. Some matter will aggravate us every day. A great temptation will come to us to explain ourselves, and rectify it. We shall be sure to make it worse. Hold yourself in silent patience. When the Lord comes He will adjust it.

January 16. "For yet a little while and He that shall come, WILL COME, and will not tarry" (Heb. x:37).

It seems intended that the unknown, yet ever possible return of the Saviour, should be the antidote for every sorrow of life. Whatever the pain or perplexity, we are to soothe ourselves by saying, It will only be till He come. I am in distress to-day; I may be in glory to-morrow. "Till He come," is the pitch to which every cadence of life should be modulated.

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January 17. "Though it (the vision) tarry, wait for it; because it **WILL SURELY COME**" (Hab. ii:3).

Because the world's destiny has been so long forecast, it seems slow in coming to pass. What generations have long waited for, is now unfolding as a swift panorama before our eyes. Blessed are we, who have lived to see the things which the prophets and righteous men desired to see, and did not see. May solemn awe fall upon us, in view of it.

January 18. "Make it plain upon tables, that he **MAY RUN** that readeth it" (Hab. ii:2).

Tell out the truth you know about the coming of the Day of the Lord. It is very foolish to say this means, "make all Scripture so plain that a running man may catch its meaning." Rather, it means, *truth is coming*. Men are to run to flee from the overtaking judgment. And we who know the vision, are to *enlarge* it, so that the simplest may understand.

January 19. "When they shall say, Peace and safety, then **SUDDEN DESTRUCTION** cometh upon them" (1 Thes. v:3).

So sure were the Jews that the Romans could not take their city and temple, that they refused every proposal for safety. A similar condition now besieges the church. While the secular press is magnifying the awfulness of the present war, and foreseeing its dire results, the Christian press is *lulling the fear*, and prophesying blessings soon to come out of it.

January 20. "The Lord direct your hearts unto the love of God, and into the **PATIENT WAITING** for Christ" (2 Thes. iii:5).

Plainly then, persevering waiting for the Lord, is the cream of *patience*. Or, if we change the translation, as does the R. V., the Scripture means something grander: As Christ Himself is *patiently waiting for the day of His revelation and return as King*, so we are to enter into sympathy with His patience unto the Kingdom (Heb. x:13).

January 21. "WHERE is the promise of His coming" (2 Peter iii:4)?

Have there not always been wars, and earthquakes, and infidelity. Throughout the age there has ever been some dominant form of *heresy arising*. It looks as if the *last heresy* would be scoffing at the near Advent. Our final and most energetic protest will be against this form of scoffing. We believe when this is fully done the true church will ripened for garnering.

January 22. "Occupy till I come" (Luke xix:13).

It seems so inconsistent that the church should fulfil the first part of this command, to the utter neglect of the second part. Men are *planning*; missions are *planning*; everybody is *planning* for a long time to come. Do they forget that awful threats of judgment hang over the world? Do they forget a message has been flashed from heaven: "Behold I come quickly."

January 23. "Nevertheless, where the Son of man cometh, shall He find FAITH on the earth" (Luke xviii:8).

The question was intended to raise a *doubt* as to the moral condition of affairs when the Lord returned. What place can there be for such a doubt, if as is usually expected, there will be a Millennium before Christ comes? And so when He comes every body will be converted, and spiritual minded, and prayerful of course. Rather He will come when "the love of many shall have waxed cold."

January 24. "Why is his chariot so long in coming? Why tarry the wheels of his chariot" (John v:28)?

The heart of Sisera's mother was bound up in her son. Just so if our heart's fibers are wound about the triumphs of the future, about resurrection, and restitution, and full redemption, we shall long for the coming of the Captain of the Lord's hosts. They who look for *death* as the beginning of happiness, have no place for the cry, "How long O Lord!"

January 25. "FROM WHENCE also we look for the Saviour, the Lord Jesus Christ" (Phil. iii:20).

There is nothing like an advent hope to produce heavenly mindedness. Dwell on the words "from whence." Climb up where are angels, and holy music, and godly intercourse. Forget the horrors of war, the scramble of finance, and the discords of families. From out that beautiful place of active calm your Saviour is soon coming to take you back there.

January 26. "When the Son of man shall come in His glory" (Matt. xxv:31).

How flippantly people read that word "come," as if it meant death, or pentecost, or wars, or anything else but Advent. Oh! that the Spirit would hura it into our souls; He is coming! Christmas is passed. Calvary is passed. Ascension is passed. Why will you forever celebrate the Incarnation, and never prepare for the Triumph and Glory?

January 27. "Behold I come quickly, and my REWARD is with me" (Rev. xxii:12).

Then will He give to every man according as his work has been. The Advent will be the *revealing* day, as well as the *rewarding* day (1 Cor. iii:13-15). Every earthly workman looks anxiously for *wage day*. How much more should the Christian workman regulate his time, his gifts, his conduct by the one practical motive, my work is to be judged at the coming.

January 28. "Be patient therefore brethren unto THE COMING OF THE Lord" (Jas. v:7).

This is pre-eminently the working man's text. The laboring man has troubles peculiarly his own. He sees the rich getting richer at the expense of his poverty. Neither Labor Unions nor Socialism are relieving the conditions. If he only believes it, here is the remedy. Christ is coming to judge these wicked men. His great work will be to give the poor their rights (Psalm lxxii:4).

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January 29. "The Lord Himself shall descend from heaven with a shout" (1 Thes. iv:16).

This Scripture distinctly links Advent and Resurrection together. If for no other reason than to join the holy dead in glory, we should long for Christ's coming. The dead in Christ, are those who died in faith in a revealed Lord. They who "are Christ's at His coming refer to those who died before the cross, in hope of the Atonement" (1 Cor. xvi:23; Rom. iii:23, 25).

January 30. "I will see YOU AGAIN, and your hearts shall rejoice" (John xvi:22).

What an ancient hope this is, and how blessed we are to be in the company of the earliest disciples. He has forewarned us what the interval of His absence would be like. If then you see the church growing worldly, and happy, do not be surprised. But be sure you are not deluded. Avoid the world's bon fires, and await the Star of Morning.

January 31. "Now is our salvation NEARER than when we believed" (Rom. xiii:11).

If this was true when written, how much truer now. The world takes no note of time because their day is now. Our day is to come. Gaze upon the pearls in this necklace of salvation, ready to be hung about the neck of the Bride: Revelation, Resurrection, Translation, Immortality, Glory, Authority, Eternal Fellowship. May that day of hope and decoration hasten (Rom. viii:19-24).

Requests for Prayer.

Please pray for my husband that he may be restored into fellowship also for my son that he may be kept in the midst of many temptations.

A number of Christian friends again request prayer for dear ones who have become ensnared by "Christian Science," that they may be delivered.

Pray for special blessing upon the Mid-Winter Boston Bible Conference January 12-14.

Pray for the distribution of the Scriptures in Spanish as well as of Christian literature as carried on by the Los Angeles Bible House and others.

Remember the suffering Jews in Palestine and their Colonies. The situation there is appalling.

Pray for the salvation of a young college-student.

Pray for a husband that he may be born again and that the terrible appetite for drink may be taken away.

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Editorials.

The Bright and Morning Star. "I am—the bright and the Morning Star" (Rev. xxii:16). This is the last self-witness of our blessed Lord in the Bible. How often before He spoke of Himself what He is in His infinite Grace. He is the great "I am." Thus He spoke to Moses from the burning bush. "I am that I am" (Exod. iii:14); the self-existing One. "Before Abraham was, I am" (John viii:58); thus He witnessed to His Deity in the days of His humiliation. Furthermore He said: "I am the Door";—"I am the good Shepherd";—"I am the Light of the world";—"I am the bread of life";—"I am the way, the truth and the life";—"I am the resurrection and the life." And in this last Bible-book, His own revelation, He bears testimony concerning Himself once more. "I am Alpha and Omega, the first and the last";—"I am He that liveth, and was dead; and behold I am alive for evermore, Amen." And for the last time He declares "I am the root and offspring of David, the bright and the Morning Star." For His people Israel He is the root and offspring of David, the promised King; for His heavenly people, the church, He is the bright and the Morning Star. The Morning Star heralds the coming Sun-rise. Even so before He comes as the Sun of righteousness with healing in His wings, the symbol of His visible coming in glory, He comes as the Morning Star, for His waiting, watching people. The Old Testament closes with the promise of His coming as the Sun of Righteousness, for

that is the Hope of Israel and the Hope of the world. The New Testament closes with the announcement that He is the bright star, the morning star and the assurance that He will come for His own.

For this coming we are to wait as His people. We are to watch for the Morning Star. More than once we arose early to scan the eastern sky for the bright and glittering star. We watched eagerly and were not disappointed. Soon the beautiful star began to rise, dazzling the eye with its rays of gold and behind the first streaks of the dawn of day. Some day we will not be disappointed in our hope and expectation. Our wait will end and we shall see the bright, the Morning Star. What a sight it will be to see Him as He is will be the crowning event in our Christian lives. What that sight will mean to us all we cannot estimate. And can the rising of the Morning Star, His coming for His Saints, be delayed very much longer? Surely it is the time to lift up our heads and rejoice. The night is far spent, the day is at hand. May we in the midst of darkness, waiting for the Morning Star, hold forth the Word of life as never before to point others to the blessed land and to the blessed Home.

"The night is looming far, the hanging shadows spread,
The wand'ring stray on life's wild way, no starbeam's light is seen;
I hold the heaven-lit lamp, lit by my Saviour's hand;
Its rays might light their path as mine, and guide to heaven's land.

"O lamp, shine brightly round; O voice, be strong to call;
O hand, stretch far where the dying are with life's rich draught;
Be strong, thou ransom'd soul, rest on thy Saviour's love,
Clasp His hand in the desert land, point to the home above.



"Be not afraid!" Blessed words come from such lips! How often He must have uttered them to those who came with trembling into His presence. If the Holy Spirit had recorded all He said while here on earth would have recorded this assuring word many more.

than we have it in the Gospels. "Be not afraid." It was His cheering word in the dark night when they were tossed upon the waves, toiling and rowing with the wind contrary. Then He came walking on the sea and hushed their fears by the comforting word.

When the ruler of the synagogue received the message "Thy daughter is dead," as soon as that message was spoken in His presence, He said unto him "Be not afraid, only believe" (Mark v:36).

They gazed upon Him in His transfiguration glory upon the holy mountain. The glory cloud overshadowed them and out of that cloud there came the Father's voice, declaring Him as His beloved Son. And He, who is the center of the glory, touched them and said, "Be not afraid." Put it together, dear reader! The storm rages now as never before. Dark night with disaster covers the earth. In the midst of it all to the believing heart He gives the unspeakably blessed assurance, Be not afraid. In the presence of death, the conquered foe, we hear His voice again. There is nothing to fear. He hath the keys of death. Oh! death, where is thy sting? Death is swallowed up in victory! (1 Cor. xv:54-56.) "Be not afraid." And higher still. We shall see Him in a greater glory than the glory the disciples witnessed. We shall come into His presence and behold Him in His majesty. Fear will be unknown then for His perfect love has cast out fear and His comfort will fill every redeemed soul. "Be not afraid." "Let not your heart be troubled, neither let it be afraid" (John xiv:27). This was still His message to His own before He went to die in our stead. And on the glorious resurrection day He said unto them "Be not afraid" (Matt. xxviii:10).

Take in the blessed message of these three words. It is but the heart-beat of His mighty love. Loved by Him who is the Lord of all, Lord over Creation, over death and the Lord of Glory, who hath pledged Himself to bring us to His Glory, what have we to fear! I am His and He is mine! That is enough to hush our fears and should silence them forever. The world should fear and tremble. The world

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should be afraid. Fear and distress is coming upon them and ere long will deluge this earth. But we must not fear their fears; we have no share in them. To fear, to be afraid is but to mistrust Him and His love for us. We are in His hands.

But what is needed to enjoy it all, to know His peace, to be kept in perfect peace in days of doubt and distress? The comfort for the weeping child is on its mother's breast. The child must nestle there and be close to the loving mother heart, to hear the soothing words of love. And we, beloved readers, must be close to Himself, to know His own peace and be delivered from all our fears. Oh! come closer! Oh! lean hard on Him. Amidst the darkening shadows hear His voice.

Above the tumult and confusion, listen to Him. "Be not afraid." He is Lord; your Lord.



Search Me. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any grievous way in me, and let me in the way everlasting" (Psalm cxxxix:23-24). What prayer this is! How often do you pray it, dear child of God? What a life we would live as His redeemed ones if each day would find us on our knees and uttering from our innermost being these words. What a power for holy living, separation from every evil would come to us. How careful our walk and our words would be! What check it would put upon our very thoughts, bringing every thought into captivity to the obedience of Christ. How seldom we speak to God and Father in these words? Are you afraid to utter them? If you are it is an evidence that you cherish some "grievous way," grievous to Him whose eye beholds all our ways. Come now and bring it into the light. Let God's searchlight be upon your hearts and your ways. Bring the evil thing, the thing to which you cling, into the light. How true it is "the only safeguard against the hardening influence of the deceitfulness of sin is a watchful abiding faith, in the presence of the living God." Anything less

insufficient. Sin in any form is the one thing a child of God, walking in the Spirit, dreads and hates. If we do not, our walk in the Spirit is ended.

The days are evil. They are becoming more and more so. Satan's power through the world which lieth in him the wicked one, presses upon us all. Before we know we become careless and our ways grievous to Him who loveth us and careth for us. Sad it is that among His people in these solemn days there is no greater awakening to a closer, holier walk, no more real heart-searching. Read the prayer: Can you pray it? Will you say to an omniscient God "Search me, O God." What keeps you from praying it? May He give the willingness to abandon that grievous way and to be led in His way alone.



The fiftieth chapter of Jeremiah contains, *The Forgotten* besides the predictions against Babylon, a *Resting-Place*. comforting message for Israel. The Lord describes their condition. "My people hath been lost sheep; their shepherds have caused them to go astray" (Jerem. 1:6). How true this is to-day of many professing Christians! They are like lost sheep and the hireling shepherds with their denials of the doctrine of Christ, their false teachings and Spirit-less messages have caused them to go astray. Then we find in the same verse the significant complaint "they have forgotten their resting-place."

The true resting-place for the children of God is at His feet, in His blessed presence. Mary rested at His feet and heard His Word. He answered the serving Martha, "But one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." He also said to His disciples "Come ye yourselves apart into a desert place and rest a while" (Mark vi:31). They departed with Him. Their rest was with Him in blessed fellowship. How we all forget that resting-place! We toil and labor, serve and care, are troubled about many things and forget

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the one place where we may find all we need. Nothing is easier in our daily lives than to wander away from the place of rest, where joy and peace, help and strength await us. The neglect of the resting-place in His presence soon tells in our Christian experience; we lose that reality and spiritual vigour which should characterize a true believer. Is this your present condition? Return unto thy rest! Seek the place again! You will surely find Him there waiting for you. As He brought Abraham back to the place of the altar which he had left to go down to Egypt, so does He lead us back.

Many of God's people have found their way back through present day trials and sorrows, which have come upon them. Surely the conditions in the world are now so appalling that all who know the Lord will seek His face as never before to pour out their hearts in His presence and have their strength and courage renewed. Satan's power, so much manifested in these days, cannot touch us if we tarry at His feet and forget not the resting-place. Seek it to-day "Trust in the Lord;"—"Delight thyself in the Lord;"—"Commit thy way unto the Lord;"—"Rest in the Lord" (Ps. xxxvii). "Return unto thy rest, oh my soul" (P. vi:7).

"I leave it all with Jesus,
Day by day:
Faith can firmly trust Him,
Come what may.
Hope has cast her anchor;
Found her rest
In the calm, sore haven
Of His breast.
Love esteems it heaven
To abide
At His side.

I leave it all with Jesus,
Drooping soul
Tell not half thy story,
But the whole.

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Worlds on worlds are hanging
 On His hand,
 Life and death are waiting
 His command;
 Yet His tender bosom
 Makes ~~the~~ room—
 Oh come home!"

A Significant Event During the closing days of 1914 Sir Henry Howard was appointed as Great Britain's envoy to the Holy See, that is to the papal court, the Vatican. The *Toronto Globe* contained recently the cable message of a correspondent at Milan to the *Daily Chronicle*, who speaks of the impression which the appointment of this envoy has made. Here is the message:

"Sir Henry Howard's appointment as Great Britain's envoy to the Holy See, with the consequent re-establishment of formal diplomatic relations between England and the Vatican after a lapse of nearly four hundred years, is commented on in the Italian press as an event of first rate political importance.

"One conviction, generally expressed in the organs of Italian public opinion is, that Great Britain's action, besides welding firmer than ever to herself the vast Catholic populations of the British Empire, will strengthen immensely the moral as well as material influences of the allies and the friends of the Triple Entente."

In the light of the Book of Revelation this re-establishment of diplomatic relation of England and the Vatican is of much significance. When the Roman Empire is revived and the final form of its existence is reached in the ten kingdoms, then papal Rome will come once more into prominence. This revival is predicted in Revelation xvii and the ten horns typifying the coming ten kingdoms mentioned there. But the ten kingdoms covering the territory of the Roman Empire, in which England is included, will not tolerate the old whore very long, for it is written, "and the ten horns which thou sawest and the beast there shall hate the whore (Rumish church), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His

will" (Rev. xvii:16-18). The above event surely shows that the fulfilment of all these things is nearing. The next two paragraphs will demonstrate this still more.



This organization composed of leading English Church "churchmen" in England is rapidly preparing the way to lead a portion of the Church of England back to Rome. They have planned a forward movement and a speaker in their annual meeting outlined the programme they mean to follow. Here is the declaration of these "Protestant" preachers.

- (1) Reservation and Exposition of the Blessed Sacrament.
- (2) Restoration of Devotion to our Lady in public worship.
- (3) The right to substitute the Latin for the vernacular Mass, and liberty to depart from the Book of Common Prayer to such an extent as to render it more tolerable for Catholic use and more conformable to the Western Liturgy.
- (4) Restoration of Contemplative Orders.
- (5) A Celibate Priesthood.
- (6) A frank and fearless re-statement of our relation to the Apostolic See.

The *London Christian* reports that the second and sixth proposals were vigorously applauded. Only the fifth point about a celibate priesthood met with some disapproval.



A number of Methodist friends sent the reports of a sermon preached by a Methodist leading pastor of one of the most influential Methodist Episcopal churches in the far west. He advocates boldly the early consolidation of the Roman Catholic and Protestant churches. He gave many reasons for it. He also declared that, in token of his sincerity, he extended an invitation to "Right Rev. Joseph S. Glass, pastor of St. Vincent's Roman Catholic church, to exchange pulpits with him on some Sunday morning at the convenience of the latter. A newspaper report quotes him as follows:

The two great sects have together the sacred sacraments of baptism and the holy eucharist and regularly observe these celebrations; and regard themselves as the custodians of a responsibility with which they were solemnly commissioned in the command of the Blessed Master. "This do in remembrance of me!"

Likewise Protestantism and Catholicism teach and believe in the turpitude of sin, and that as a man sows that shall he also reap, and that the wages of sin is death. They believe that sin is not merely an insignificant accident, but that the human race is condemned and defiled by sin, and that an atonement was made for sin by Jesus Christ and that people must confess their sins and flee from them if they are to dwell here and forever in the presence of Him in whom is no sin and who cannot look with any degree of allowance upon sin.

The Roman Church joins with the Protestant Church in inculcating the highest ideals of personal righteousness. Manhood should be stalwart and pure, womanhood should be gentle and holy. Sins are to be confessed only that they may be forgiven, and proper restitution is to be made for all offenses against one's fellows.

The Roman Church also highly exalts motherhood and childhood and honors the character of St. Joseph because of his holy interest in the sacred concerns of the family; while all adoration of the Holy Virgin is a constant coronation of pure and lovely womanhood and motherhood. It is a stalwart custodian and defender of the marriage row, and is making a valiant attack against the increasing evils of divorce and all other influences which produce domestic infelicities and estrangements. In this it stands side by side with the greatest Protestant denominations.

What statements these are! No wonder our Methodist friends were shocked and horrified. It is evident that this preacher flatters and compliments the Romish church, which God's Word calls "the mother of harlots and abominations of the earth" (Rev. xvii:5). How little he considers what Rome is and her past sins. When at last a righteous God will deal with her the blood of the Saints will be found there. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii:24). And he is not the only voice advocating such an unholy union. Apostasy manifests itself in two ways in Protestantism. There is the ever increasing number who reject the foundation of the faith, the Word of God; who follow modern thought, deny the Deity of our Lord, His finished work, future punishment and the other fundamentals of the Gospel. This class readily sides with such anti-

Christian cults as Christian Science and others. Then there is another phase of the Apostasy. It is the movement back to Rome. Ritualism with its evils is gaining ground. The goal of that must be Rome, or as they call her "mother church."

Oh! that God's faithful ones may hear His solemn call, the call which comes not from our pen, but from His loving heart. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii:4).



The Vacant Palace. The Peace Palace in the Hague is a wonderful structure. It is of marble and of striking architecture; the cost of erection was three million dollars. A recent visitor describes the palace as being in a state of mournful solitude. An old janitor who has charge of the building was the only living being seen about the palace. But yesterday high hopes were entertained for this peace palace and the work connected with it. Now it is vacant and useless. It is a silent witness to the truth of God's Word that man's efforts cannot secure permanent peace for this earth. War is now raging in its most awful form. Wars will continue until He comes back to earth again, whose power alone can make peace. "He shall speak peace to the nations and His dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. ix:10.)



Preparations. About twenty years ago when the Emperor visited Moscow in Russia and looked over that famous city from one of the high towers of the Kremlin, he saw that many of the numerous spires were being regilded and others painted. Throughout the entire city one could see that many preparations were being made for some coming event. When we made inquiry we were told that all this was done in view of the coronation of the Czar, who would be crowned a year later as the mighty autocrat over the Russian Empire.

All Christians who are not ignorant of God's revealed plans and purposes concerning the earth, realize that vast preparations for the predicted end of this age are now going on in the world. Everything is getting ready. The nations in the dreadful conflict but prepare the way for that which is recorded in the Scriptures. The upheavals upon European ground had to come to pave the way for the final political conditions of this age. These nations are also ripening for judgment. Satan, the god of this age, is getting ready for his final work. He is the unseen power of much that is going on in the world to-day. Apostate Christendom, more and more blinded, rejecting the Gospel of God, is getting also ready for the great delusion, when all, who received not the love of the truth, will believe the lie. As we show in notes which follow, Christendom is preparing for the final Babylon.

All these things herald but one thing, the near Coming of the King, who comes crowned with many crowns to claim His blood-bought inheritance. And while the nations, the world and apostate Christendom are getting ready for their part in the end of the age, how much more should God's people be ready to meet Him whom we surely shall see face to face?



Christian Science Advancing "Christian Science" is not getting less but is increasing in every direction. Letters reach us almost every week asking prayer for friends and relations who have drifted into this delusion. In some places these false teachers, who deny Christ and reject the precious blood, which was shed for our redemption are even welcomed to churches. A friend sent us from Kansas a large window card advertising a certain Christian Science lecturer, a member of the Boston church. This lecture on Christian Science was delivered in an Evangelical church of a town in Kansas. In other places similar lectures were given in Y. M. C. A. halls. We have often said to persons that the men and the women who accept "Christian Science"

with open eyes, and remain there is a lost soul. And may we remember that much prayer is needed for the recovery of those who have been ensnared by this cult. "This kind can come forth by nothing, but by prayer and fasting."



Our brother and friend Dr. John Urquhart passed away to be with the Lord a few months ago. He fell asleep quietly in the home of his son in Toko, New Zealand. He was born in Edinburgh in 1837 and received his education in the Glasgow University. He was the author of the "Biblical Guide" in eight volumes, a work of wide research. His smaller booklets called "Rogers Reasons," Numbers 1 and 2, have been blest to many thousands as well as his larger book, "Wooders of Prophecy." He was one of the ablest defenders of the inspiration of the Bible and a powerful exponent of its precious doctrines. Eight years ago he moved to New Zealand, where his testimony was greatly owned of God. Like other prominent teachers he believed and taught the pre-millennial coming of our Lord. Surely his reward will be great. May it please God to raise up others who stand by the old Book and the old Faith as he did.



A Word of Thanks. We desire to thank our readers for their kindness to us. We have received so many letters telling us of the blessing which the magazine has been to them. We thank you for the words of encouragement given and for the interest you have taken in making "Our Hope" known among your friends and in putting so many of them on our mail list for a year. We wish it were in our reach to answer each letter personally. But with the large amount of work before us this is quite impossible. The Lord bless you all for the encouragement you have given by your prayers and interest. Such fellowship in prayer and in service for the Lord's people and in the spread of the Truth of God will have His

sure reward. We are happy in it now and in His day we shall find the blessed result of it all.

Let us then continue in prayer for His blessing and guidance till our work is done and we shall gather in His Presence.



Future Meetings. During December and January the Editor addressed a number of meetings in the vicinity of New York and in Buffalo. The Boston Conference was held during the second week of January and God's blessing rested upon the Word. Other places were visited.

For February, March and April, we have planned, in dependence upon our Lord and Master, a chain of meetings. We hope to visit Winnipeg first of all. After that we expect to begin a Conference in Los Angeles, Cal. These meetings, beginning March 7, will be held in the Los Angeles Bible Institute with Dr. R. A. Torrey. We hope to visit other places in Southern California. We also expect to visit Oakland and Berkeley, Cal.; Portland and Albany, Oregon; Victoria, B. C.; Seattle, Spokane and Ellensburg, Wash. We are unable to give definite dates. Our readers living in these different localities will be notified. Pray for guidance and that the Lord may use His Word in mighty power. Next month, D. V., we shall announce other meetings.



Agencies For the convenience of our New York friends we have opened a depository of our books and tracts with Schulte's Book Store, corner of 23d St. and Lexington Ave. This is a store visited by many preachers and can be easily reached.

In Buffalo, N. Y., our readers will find our publications in the "Sword and Shield Book Store" 43 Palace Arcade. Sample copies of "Our Hope" can be obtained there and subscriptions will be received.



This Gospel booklet, "His Riches—Our Riches," "His Riches" has been reprinted in another edition. So far over 100,000 copies are in circulation in six languages, namely, in English, German, Spanish, Russian, Icelandic and a dialect of the Philippine Islands. God has been pleased to use this Gospel message in the salvation of many souls. At the same time it has been also used with Christians, for it unfolds the blessed Gospel of Glory. We would like to see it circulated in still larger quantities. The price has been reduced to ten cents per copy or one dollar per dozen.



**Bible
Study Course.**

For the benefit of over a thousand new readers of our magazine who have been recently added to our mail list we say here a word on our "Bible Study Course." This is not a course about the Bible, or the doctrines of the Bible, but a real study of the Bible itself. The plan is to take up each book separately in a thorough analysis and study chapter by chapter. This is done in booklets. Each one of these expository study pamphlets contains first of all an introduction to the book; in each its purpose is briefly stated and the objections of higher critics are answered. Then follows the division of the book. After that comes the analysis. Each chapter is divided in different sections. In connection with this analysis the reader will find annotations on spiritual, dispensational and practical lines. Difficult passages are taken up also and made plain.

These pamphlets are also being published in a more permanent form in well bound volumes called "The Annotated Bible." So far two volumes have been issued. Vol. I, The "Pentateuch," and Vol. II of the New Testament—Matthew-Acts. The next volume will contain Joshua-Chronicles. The entire Annotated Bible will be complete in ten volumes at \$1.50 per volume. We offer them now to subscribers for the whole ten volumes at \$1 a volume; after March 1 this offer will be withdrawn.

We will be glad to send to any reader who wishes to take up the study of the Word of God after this plan a free copy of any one of the above pamphlets. The next Study pamphlet will be on First and Second Samuel, covering these two books in a large pamphlet of about 130 pages.



**Now
Publications—
Important.**

Our friends will enjoy the article "His" in the current issue and will also remember the other precious contribution of our brother Mr. McCa Barbour on "Him," which appeared in June, 1914. Many requests were received to have that article in a separate pamphlet. We publish now both of them in an attractive booklet, well printed and with a tasty cover. The name is "Him and "His." Price 10 cents postpaid or one dollar per dozen.

"Is Romanism Christianity?" In view of the Romish revival this pamphlet ought to do great good. There are many sincere people in the Roman Catholic Church which can be reached with this excellent treatise. Every priest in America ought to receive a copy by mail. You ought to put a copy in the hands of business acquaintances and others who are either in Rome or have a leaning towards it. Price 5 cents a copy; 50 cents per dozen or \$3.50 per 100 copies.



The Prophet Ezekiel.

(Continued)

The Vision of the Coals of Fire and the Vision of the Departing Glory.

Chapter x.

After the Prophet had seen the marking of the faithful ones in the doomed city, as revealed in the previous chapter, two other visions were beheld by him. They also have to do with the impending judgment upon the doomed city. The first vision indicates the fire by which the city would be consumed, and the second, another vision of the glory, shows how that glory was gradually departing from Jerusalem. The complete departure is recorded in the eleventh chapter.

I. The Vision of the Coals of Fire.

Then I looked, and, behold, in the firmament of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, ~~over~~ the under cherub, and fill thine hand with coals of fire from between the cherubims, and scatter ~~them~~ over the city. And he went in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard ~~even~~ to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, ~~that~~ when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took ~~thereof~~, and put it into the hands of him ~~that~~ was clothed with linen; who took it, and went out (verses 1-7.)

Once more the Prophet beholds in the firmament above the Cherubim the likeness of a throne. It is the throne of the Lord. However, the occupant of the throne is not seen;

His voice only is heard. The man clothed with linen is commanded to go in between the wheels, under the cherub, to fill his hands with coals of fire and then to scatter them over the city. Who is this man clothed in linen? He appeared for the first time in the preceding chapter. With the inkhorn at his side he set the mark upon the foreheads of the faithful ones. Here we see him again executing the judgment upon Jerusalem. Judgment is given into his hands. That he is a supernatural being is clear. And he is more than an angel. He held the place of pre-eminence among the other angels. (Chapter ix:2-4.) This angel is the Angel of the Lord, the same who appeared to the Patriarchs, to Moses, Joshua, Gideon, Manoah and to others. It is the Son of God in the garb of an angel. In the same form he also appeared to Daniel on the banks of the river Hiddekel. "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. x:5-6.) Here we have a complete description of the same person, whom Ezekiel saw taking the coals of fire and scattering them over Jerusalem. Judgment upon the guilty city came from his hands.

When we turn to the Book of Revelation, we find a similar scene which has not yet been enacted. "And another angel came and stood at the altar, having a golden censer, and there was given to him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightning, and an earthquake." (Rev. viii:3-5.) This angel who presents the prayers before the throne and who casts the judgment fire into the earth is the One who received from God's hands the seven sealed book (Rev. v:1), the Lamb

of God, the Lion of the tribe of Judah. This Angel-Priest, into whose hands also judgment is committed, is the Son of God. John saw Him dealing in judgment with the earth, a judgment which has not yet come, and Ezekiel beheld Him as the executor of the judgment upon Jerusalem, which was carried out through Nehuchadnezzar, King of Babylon.

Ezekiel saw the man clothed in linen enter in between the wheels. As he went in the cherubim, these majestic creatures of God, stood at the right side of the house, while the cloud filled the inner court. This cloud is the visible sign of Jehovah's presence (Exod. xix:9; xxiv:15-18; Numbers ix:19; xii:10; 1 Kings viii:10.) Then the glory of the Lord went up; the withdrawing from the city began. It stood over the threshold of the house which was filled with the cloud and the whole court was full of the brightness of the Lord's glory. From the hand of the cherub, the man in linen cloth received the fire that was between the cherubim. And he took it and went out.

II. The Vision of the Departing Glory.

And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs and their hands and their wings and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the Lord departed from

off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves; they went every one straight forward (verses 8-22).

One would naturally expect after the man clothed in linen had taken the coals of fire and gone out to scatter them over Jerusalem, that the next vision the Prophet had, would be the burning of the city itself. Instead of receiving a vision of the judgment work he beholds once more the glory of the Lord. The similarity with the great vision in the first chapter needs hardly to be pointed out. However, the order of the description differs from that of the opening vision of this book. Critics have seen in this fact the evidence of some other writer who interpolated the repetition of the vision of the glory of the Lord. But if such were the case the person who did it would have not dared to make these changes. The differences in the vision demonstrate that Ezekiel is the writer and not some other person. He beheld the same vision as in the beginning by the river Chebar only from another view-point. Wheels and Cherubim are seen first ready for the departure from the city. The eyes are made more prominent than in the first vision. "Full of eyes" we read in Chapter 1:18. Here in this vision eyes are everywhere. "And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that the four had." This symbolizes the omniscience of God. After the description of the Cherubim and the wheels, the solemn command is given for the start. Verse 13 may be rendered: "In my hearing, unto the wheels, even unto them, it was proclaimed: Whirl wheels." Once more the prophet beholds the faces of the Cherubim. And here is a striking change. In the opening vision Ezekiel saw their faces,

the following order: The face of a man; the face of a lion; these were on the right side. The four had the face of an ox on the left side; these four also had the face of an eagle (chapter i:10). But now Ezekiel sees the face of the Cherub first of all, then the face of a man, a lion and an eagle. The Cherubim were beheld by the prophet from a different angle and the face of the Cherub appears as identified with that of the ox. That the vision did not differ at all from the first great vision, Ezekiel expressly affirms at the close. "And the likeness of their faces was the same faces which I saw by the river Chebar, their appearances and themselves: They went every one straight forward" (Verse 22).

Then when the command had been given "Whirl Wheels!" everything is set in motion. The Cherubim went, the wheels went beside them. The mighty wings of the Cherubim were lifted up to mount up from the earth; the wheels never swerved from their side. When the Cherubim stood, the wheels stood. The energizing spirit was in all. The Glory of the Lord departed from the threshold of the temple; over its portals "Ichabod" (the glory departed) was now to be written. Then in Ezekiel's sight the Cherubim mounted up from the earth. They halted at the door of the east gate of the Temple. Above it was the Glory of the Lord. Thus, gradually, in solemn majesty, the Glory of the Lord, which had dwelt visibly in the Temple in the midst of His people, was departing. Verse 22 of chapter xi connects with verse 19 of chapter x. The complete departure of the Glory of the Lord from the midst of the city we find recorded there. Here in one chapter the Cherubim with the Glory of the Lord above them stood at the East gate of the Lord's house. From there its final departure took place. But the visions Ezekiel had seen were beheld once more in his great vision of that temple which will yet be erected in Jerusalem. That departed glory will then return. "And the Glory of the Lord came into the house

*The Cherub who is between the man clothed in linen the fire from between the Cherubim.

by the way of the gate whose front was toward the East" (chapter xliii:4). It will return in the same way as it departed. And that will be when the King, our Lord, comes back to earth again. Then the Glory will cover Israel and Jerusalem (Is. iv:5; lx:1) and the knowledge of it cover the earth as the waters the deep.

(To be continued D. V.)

'Twas I That Did It.

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "crucify" appall,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognize my own.

I see the scourges tear his back,
I see the piercing crown,
And of that crowd who smote and mock,
I feel that I am one.

Around yon cross, the throng I see,
Mocking the sufferer's groan,
Yet still my voice it seems to be,
As if I mocked alone.

'Twas I that shed the sacred blood,
I nailed him to the tree,
I crucified the Christ of God,
I joined the mockery.

Yet not the less that blood avails,
To cleanse away my sin,
And not the less that cross prevails
To give me peace within.

H. BORAS.

"His."*

By McCall BARRON.

The supreme blessedness of life is "To Know Him." Next to that is the unparalleled privilege of realizing we are "His." To possess "Him" and to be possessed by "Him" is the perfection of possession. What it means to say and experience the fact, "My Beloved is mine and I am His," surpasses all the possibilities of expression. It is "unspeakable."

To be "His" means first of all—and it must ever be *first* of all—"My Beloved is mine." It means that the black, bitter part of sin has been blotted out and put away for ever, through His precious blood. O praise His name! We should be profoundly grateful that we are "His" for that, if for no other reason! Where in all the universe is there another means by which the guilt and penalty of sin are, or can be, put away! All the "New Theologies" or "New Thoughts" and "New Isms" invented by the minds of men and the subtleties of Satan can never

"Give the guilty conscience peace,
Or wash away its stain."

Man's methods and myths, his fancies and his follies, fall before this simple and all-sufficient, God-planned, God-provided, substitutionary remedy for sin. Exceedingly simple, but sweetly and abundantly satisfying is the fact:

"Not the labor of my hands
Can fulfil Thy laws demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save and Thou alone."

Yes, "Thou alone," and in Thine own divinely appointed way. He "bare our sins in His own body on the tree" (1 Peter ii:24). He "made peace through the blood of His cross" (Col. i:20). He "loved me and gave Himself for me" (Gal. ii:20). "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:12).

"Let one in his innocence glory,
Another in what he has done;
Thy blood is my claim and my title,
Beside it, O Lord, I have none."

* Reprinted with article "Him" in pamphlet form. Price 10 cents.

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Wonder of wonders! It is the privilege of every sin-sunk soul to have "forgiveness through His blood," to possess "Him"; and to say—O think of it!—to say, and to know with assurance, "I am His."

Here is the possibility and here alone, of a new life—a fresh start, for every son of Adam's sinful race. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v:1). "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i:21).

"I am His." Is this not a very bold assertion? It is. But it is true. And when boldly asserted it becomes a blessed assurance. It is because believers have faltered in declaring it that they have failed to experience the blessedness of the fact. It is a fact, and the assurance deepens with every declaration of it. Then affirm it fearlessly. Declare it confidently. "I am His." It is divinely inspired dogmatism that surmounts all doubt and declares emphatically, "I am His." Since He has said, "Thou art mine" (Isa. xlii:1), surely we may with perfect confidence assert that "I am His." Why should not the soul, purchased at such infinite cost by Christ, standing on the assurance of His own infallible word, be dogmatic in its declaration, "I am His," and delight to "tell its raptures all abroad"? It is the subtlety of Satan that silences our lips and annuls the testimony of our lives, to rob Christ of the honor of His rights and us of the blessedness of assurance. Say it, believer! Pause and say it Now! "I am His!" Say it again! Say it audibly: "I am His!" Say it increasingly! Say it incessantly, and with added emphasis each time. "My beloved is mine and I am His." What a weapon against the enemy is this! What a cure for care! What an antidote for all the ills of life! "I am His." Well the adversary knows our weakness and hesitancy to express this blessed fact, and our apathy in appropriating its power in our daily lives.

Multitudes of God's true children are downcast, doubtful, depressed, and in despair because of a half-hearted and enfeebled sense of their relationship to Christ. Let this exist no longer. Unhesitatingly confess this failure to acknowledge and honor in Him the past, and henceforth "believe in your heart and confess with your mouth," the blessed fact that, "I am His." Thus you will defeat the enemy's destructive wiles."

"Loved with everlasting love, led by grace that love to know:
Spirit breathing from above, Thou hast taught me it is so.
O this full and perfect peace! O this transport all divine!
In a love which cannot cease, I am His and He is mine."

"His" means "I am something to Him." It may seem at times as if we were nothing much to any other.

Perhaps we count for little in this world. Our very zeal for Him intensifies the displeasure and the hatred we receive from those who

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know Him not. We are "cut off," "cast out," criticised and cruelly treated. At times the temptation comes to think that "life is not worth living." It is a temptation, not a fact. To brood over our insignificance, unimportance and seeming uselessness, is the surest way to make our life a weary and a wasted thing. Beloved, you are "His," and "His" can never be of no account. You are something to "Him." "It matters to Him about you."

"Among so many can He care, can special love be everywhere?
I asked. My soul bethought of this. In just that very place of His,
Where He hath put and keepeth you. God hath no other thing to do."

Even the weakest, most solitary and insignificant one of "His" is precious in His sight, and can be of service and a joy to Him.

"Yes, for me, for me He careth,
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear."

For "I am His."

"His" means that *He is Lord and Master*. Just He, no other. "No man can serve two masters" (Matt. vi:24). "Ye are not your own," but "His." His, then, should be the purpose and the plan that we pursue in all the details of our daily life.

This simplifies and solves the problems and perplexities of living. "One thing I do." "One thing" in all, and through all other things. What is it? This, "I delight to do Thy will, O my God" (Psalm xl:5). "Looking unto Jesus"—to Jesus and no other—is the glorious secret of a sweet, satisfied and truly successful life.

Oh the pity, the tragedy of it; that it takes so long for some of us to settle whether "He" or "we" shall rule the heart and guide the life. It is always mismanagement and disorder, if not indeed complete disaster to our craft, when we withhold from Him the helm, and keep Him from complete control.

Listen and learn!

"I owned a little boat a while ago,
And sailed a morning sea without a fear,
And whither any breeze might fairly blow,
I steered my little craft afar or near.
Mine was the boat; and mine the air;
And mine the sea; nor mine a care."

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"My boat became my place of nightly toil,
 I sailed at sunset to the fishing ground.
 At morn the boat was freighted with the spoil,
 That my all-conquering work and skill had found.
 Mine was the boat; and mine the net;
 And mine the skill and power to get.

"One day there passed along the silent shore,
 While I my net was casting in the sea,
 A man, who spake as never man before.
 I followed Him—new life began in me.
 Mine was the boat, but His the voice;
 And His the call, yet mine the choice.

"Oh 'twas a fearful night out on the lake,
 And all my skill availed not at the helm,
 Till Him asleep I wakened crying "Take,
 Take Thou command; lest water overwhelm."
 His was the boat; and His the sea;
 And His the peace o'er all and me.

"Once from 'His' boat He taught the curious throng,
 Then bade me let down nets out in the sea.
 I murmured, but obeyed, nor was it long
 Before the catch amazed and humbled me.
 'His' was the boat, and 'His' the skill,
 And 'His' the catch, and 'His' my will."

(Author unknown.)

"His" means "Loved."

"Loved with an everlasting love,
 By Him who left His Home above,
 To bring us life and light and love,
 Because He loved."

Pressure, pain and provocation of all sorts may patiently be borne
 if only we are loved. Love makes life lovely. Poor, poor, however
 are all the loves of earth compared to the all-mastering love Christ has
 for "His."

"Earthly friends may fail and leave us,
 One day soothe, the next day grieve us,
 But this friend will ne'er deceive us,
 Oh how He loves!"

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And when the loves of earth grow faint and fail, what is it but His love that lets it happen so. He longs that we may lean on no love lesser than His own. Painful it is to experience the decay of human love. Keen; yea, sometimes cruel, it is to find earth's friendships fail. But as the days go by, and we are drawn or driven in on Him, the loss we mourned becomes transformed into a gain.

"So all He sends to us of good or ill
May bring us only blessing if we will;
Our loss be highest gain, if day by day
He fills the place of all He takes away."

"His" means "*United to Him.*" Mysterious! Yea, but gloriously real is the relationship that tells that "my Beloved is mine and I am His." It is the union of the Bridgroom with the Bride. "One" is the simplest word that can express this mystery. To explain it is impossible. To experience it is the common privilege of all. To believe it is to know.

"For I tell you I have seen Him,
God's Beloved Son;
From His lips have learned the mystery,
He and His are one.

"There as knit into the Body,
Living joint and limb,
We, His ransomed—His Beloved,
We are one with Him."

How close is His relationship with "His." We are "Quickened together" (Eph. ii:5), "Raised together" (Eph. ii:6), "Seated together" (Eph. ii:6), and shall be "Glorified together" (Rom. viii:17).

It is true the warmest affections of earth may wane. The closest companionships may grow cold. The surest of earth's unions may be severed. The best of bonds may break. The tenderest of earth's ties may be torn. The dearest of relationships may be destroyed. But this Divine and Heavenly Union can never be dissolved, for "I am His."

The certainty of this eternal oneness is sealed by His own sure word of promise, "My sheep . . . they shall never perish" (John a:27-28).

Though like the wayward sheep we get astray from the foot-tracks of the Shepherd, and come to grief among the thorns and thickets by the way, He will seek "until He find," for we are "His."

Though, like the prodigal, our wilful feet may wander from the shelter of the Father's loving care, and the abundance of His board,

we are still "His." Though our foolishness may lead us into the "far country," and our feeling be beside the swine troughs of the world, still we are "His." Distance never can undo the eternal bond that made us "His" through the precious blood of Christ. Let us repeat it. Blessed assurance—"My sheep . . . they shall never, *never* perish" (*Wrymonik*).

Natural reasoning may question the fact. But the fact is "His," and it abides. We shall have the peace and joy He promised in believing "Him."

No longer need we doubt the certainty of our salvation. We are made eternally secure, for we are "His." It is sure now. It is sure forever. No longer need we be depressed with the duplicity of only a *hope* that we shall get to Heaven. If we are "His" it is a certainty we *shall* be there, and there "for ever with the Lord" (1 Thess. iv:17).

"His forever, only His, who the Lord and me shall part,
Oh with what a rest of bliss Christ can fill the loving heart.
Heaven and earth may fade and flee; first-born light in gloom decline,
But while God and I shall be, I am His, and He is mine."

"O Love, that wilt not let me go,
I rest my weary soul in Thee."

"His means deliverance from fear. From all sorts of fear, at all times, in all places, deliverance *Now*. It matters not from whence or what the fear may come; if *we are right with God*, it is our privilege to master and dispel it. Christ has made it abundantly and unquestionably plain that "His" should be for ever free from fear. Then refuse to have it! Here is His word: "God hath not given us the spirit of fear; but of power and of love and of a sound mind" (2 Tim. i:7).

Fear, then, is *not from God*. Acknowledge this fact and refuse to take it from the Devil, whose object is to destroy us by its power. Instantly and absolutely reject it. In simplicity of faith appropriate and submit to, Christ and find deliverance in "Him."

Miracles of physical restoration, recovery of mental balance, cessation of nervous excitement, healing of heart trouble and supplies of spiritual power, would be experienced in countless weary, sad and broken lives, by the simple recognition of the fact that *God hath not given to "His" fear*, and the refusal to receive it from any other source. What is there to fear? Since the past is under His blood, the present is protected by His power, and the future is provided and prepared for by His grace, "Fear not!" As "His," let us "stand in the liberty wherewith Christ hath set us free." "Submit yourselves to God, resist the Devil and he will flee from you" (James iv:7). "What time I am afraid I will trust in Thee" (Isa. xii:2). "I will trust and not be afraid" (Psalm lvi:3).

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"His" means "I shall not want." He gives to "His" all sufficient supplies for every day, and for all the way. When He leads us, He provides for us. Sometimes "the basket and the store" may be empty. We may have reached the bottom of our "barrel of meal." But we are "His," and "the earth is the Lord's, and the fulness thereof" (Psalm xxiv:1).

"He daily spreads a glorious feast,
And at his table dine
The whole creation, man and beast,
And He's a friend of mine."

If privation for a period be our lot, we may rest content. He has in view for us "some better thing." It is good to be reminded that "man shall not live by bread alone" (Matt. iv:4). He will supply our every need. As He is bringing us to that city that is not built with hands, whose walls are jasper, whose gates are pearl, and whose streets are gold, we may be confident He will not permit us to "want any good thing" by the way.

"It is sweet to know He careth
For my smallest need,
Know that He will ever tend me,
Watch and guard and feed."

For "I am His."

"His" means "Victory." It is victory present, continuous and complete.

How frequent is the sigh and cry: "Oh, if only I had victory over ——" Well, beloved, have it! It matters not who your opponent is, or what it is you long to overcome. "The world" (external), "the flesh" (internal), and the Devil (infernal) have all alike been conquered by our Christ. The victory has been won by "Him" for "His." It is ours to take.

"The Victory was purchased on Calvary's cross for thee,
Sin shall not have dominion. The Son hath made thee free."

Listen to it again: "Hath made thee free." "Hath" is the word. The victory is ours by right. We experience it by appropriation of "Him", who is the victor. Ye have not because ye take not! "Thanks be unto God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57). All self effort to gain victory is futile and fruitless. Take, then, in Christ the gift, and say with grateful heart, "Thanks be unto God!"

"Though all the path before thee, the hosts of darkness fill,
Look to thy Father's promise and claim the victory still."

"His" means *He is coming for "His" own.* Carefully note—*Just for "His" own. Only they who are "His."* "I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv:1-3). This is "the Blessed Hope" of "His." To have it burning brightly in our hearts is the sure way to be in readiness for that certain and imminent event.

What an outlook! With such a blessed hope, no longer is the ambition and prospect of "His" limited to the confines of this poor, perishing and passing world. Indeed "the world" holds little of attraction for "His" while He is still away. We work not to win the world's wealth, nor to acquire its wisdom, to possess its prizes, or to gain its applause. We "wait for His Son from heaven" (1 Thess. i:10). At any moment He may come. Yes, "at any moment." Not after long ages, when this sin-saturated world has been purified and made fit for His reception. Not when peace has been restored and there is "war no more." To-day—this very day—His call may come to "His." "Arise my love, my fair one, and come away" (Cant. ii:13). This is the expectation and the consummation of the bliss of "His." "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord" (1 Thess. iv:16, 17).

The last promise of His love left to us in His Word to comfort, sustain and inspire "His" own, is this: "Surely I come quickly." And "the Spirit and the Bride say Come!" Yes. "Even so, Come, Lord Jesus!" (Rev. xxii:17-20).

"Some day—till then I'll watch and wait,
With lamp all trimmed and burning bright,
That when my Saviour opens the gate,
My soul to him shall take its flight.
And I shall see Him face to face;
And tell the story, saved by grace."

"His" means "the fellowship of His suffering."

None but "His" own can ever know or share in this supreme delight. Suffering we may not seek, but we must not shirk.

"O cross, that liftest up my head,
I dare not ask to fly from thee."

As we go into and through the days of pressure and persecution

"with Him," the partnership will be increasingly precious. The experience may prove like furnace fire. It will result in our refinement and perfection. Yea, more than this. As we go through the "fiery trial" with Him, the vision of His presence with us in the fire will be revealed to those around. They will see "Him." To walk with Him through the fire of rejection, injustice, misunderstanding and maltreatment may be a dire experience, but it is the divinely destined way, that will result in a deep and lasting devotion to Him.

"O Christ! who once has seen Thy visioned beauty—
He counts all gain but loss,
And other things are not, if he may win Thee,
And share with Thee Thy cross.

"Keep me for ever, Lord, beneath the shadow,
Lest, haply, I should lose
My life for something less than Thy sweet service,
Or one dear pang refuse."

"His" means—what shall I say more? Words fail to tell of His loveliness, His preciousness, His worth, and what He is to "His."
"Oh, the unsearchable riches of Christ!"

"O hope of every contrite heart;
O joy of all the meek.
To those who fall, how kind Thou art!
How good to those who seek!
But what to those who find—ah, this
Nor pen, nor tongue can show;
The love of Jesus what it is
None but His loved ones know."

To belong to "Him" is the only way to know what He is to "His" own. In love to your soul, let me ask you, "Are you His?" If not, will you not accept "Him," know "Him" for yourself, and be "His" now?

"O weary souls draw near Him, to you I can but bring
One drop of that great ocean, one blossom of that spring.
Sealed with His kiss my lips are dumb, my soul with awe is still;
Let him that is athirst but come, and freely drink his fill."

Our Comforting Hope.

The closing word of the Holy Spirit in the special revelation of the Lord's Coming as recorded in 1 Thess. iv:13-18 runs thus: "Wherefore comfort one another, with these words." The Blessed Hope is to be of the most practical use and help to the believer in the Lord Jesus, while he sojourns in this scene, this side the glorious event. In no part of all this age have we had such need of its practical help and blessing and power than at this present moment.

As the age draws near its close, and the time of the departure of the church is at hand, the enemy is more busy than ever in his last great efforts against the cause and the people of the Lord. Nor is it to be forgotten that the Lord's hand is upon many of the saints. And all this for a manifold purpose. We all need a richer, fuller heart knowledge of Christ Jesus, and a growth in grace that can come only in this way. Moreover the trials and difficulties of the way, and the pressure make for our greater usefulness to our Lord Jesus Christ, whether in the Gospel to the unsaved or the ministry to the saints. Nor does anything so make for our personal growth into the likeness of our Lord; for these very things bring us near to His heart in and through the word. In all this our Lord seems to be specially preparing His church for its nearing departure from the scene. The very pressure and trial and difficulty and sorrow that are upon us are so many signs of the nearing advent of the Lord Jesus Christ in power and glory. Coupled with many other things that are now transpiring in the world and the professing church we need not feel that we are at all amiss in saying "the coming of the Lord has drawn near." We are on the eve of the greatest event that ever occurred in the history of this globe, save that of the death of the Lord Jesus on Calvary's cross. The way in which it will change everything in this scene in a moment, in the twinkling of an eye. The tremendous results that follow in its wake, are beyond our comprehension.

One phase of this Blessed Hope is set before us in this fourth chapter of 1 Thess. Our coming Lord gives the bidding shout that gathers all His Saints, whether sleeping or living, into His blessed presence, and that in bodies of glory and resurrection power like unto His own. And then the Spirit closes the revelation with the words, "wherefore comfort one another with these words." The term He uses is suggestive in a very special way. It holds in itself the same thought as His own name "the Comforter." The One called in to the side of another to have full charge of his case and of all that concerns Him in any way, while we are here in this scene. It has the thought of real solace and comfort of heart to the people of God. Nor is there anything like it to minister joy to the soul amid all the difficulties and trials and sorrows of the way. That coming of our Lord Jesus Christ will put an absolute end to all that now presses upon us in any way. It will dry every tear, hush every sigh, stop all the heartache, remove us beyond the power and presence of pain, sickness and death, and bring unto us a glad reunion with the loved ones who have gone before us into the presence of our Lord; for we are to be caught up together with them in clouds to meet the Lord in the air. But best of all we shall then have the unspeakable joy of seeing Him face to face, and of their being altogether like Him and with Him in that glory. Surely there is unfailing consolation and comfort in all of this. And when once the heart has truly taken in this truth in its preciousness and imminency there is great and abundant joy and blessing. And we go on step by step with the thought that the very next moment He may come. There is heart joy and soul strength ministered to us thus amid the greatest possible pressure here. He would fain have the full comfort of it enter our hearts through faith to-day. His tender sympathetic heart is saying now as never before, "Behold I come quickly."

Yet not only for the comfort of the saints does the Lord give us the revelation of the Blessed Hope. One of the chief dangers that now menaces the saints is that of world-

liness and spiritual lethargy which usually go hand in hand. The very sad condition of Lot in Sodom is being reproduced in many cases to-day to the dishonor and shame of the Lord and His cause. Like the angelic messengers who came unto Lot with their necessary startling and unwelcome tidings, this Blessed Hope comes to the people of God to-day who are in this worldly state as a word of reproof and warning. Remember that the very things you are so entangled with to-day, and the world which you are hoping to make better by way of reform and education, etc., is under the curse of God for the murder of His Son; and is doomed. In a moment you are to be taken out of it, while it goes on with increasing rapidity to its awful doom. The Lord is crying aloud now that it is high time to awake out of sleep, for now is our salvation nearer than when we believed. In a special manner is the Holy Spirit now calling the attention of the worldly minded Christian to the nearing event, if peradventure at last they may be delivered from their sad complicity and fellowship with the world; and be restored to spiritual vigor and strength, and fellowship in and with the Lord.

Nor is it amiss to see in this injunction of the Spirit that phase of the exhortation which reaches many a weary worker who feels that so much of his labor is in vain. The coming of the Lord will put an end to all our service for Him, and bring the glad day of full reward for every service, even to the gift of a cup of cold water. Not long now to sow the seed, and till the soil. Not long to bear the burden and heat of the day in the fields that are whitening to the harvest. Not long to herald the Gospel of God's grace to the poor perishing souls around us. Only a little while more for the closing ministry to the saints. O what an incitement to earnest labor and unwearying toil does the coming of our Lord bring to us in these closing moments of the age and of our present ministry and work. The very thing I am now engaged in may be my very last work in this scene. And as the need grows upon us, the heart feels more and more the power of the call of the Lord, "Son go work to-day in my vineyard."

Beloved child of God look up and lift up your head for your redemption draweth nigh. Anyone of these days while you are busy at your desk or counter or in the shop, or upon the street or in the home looking after the details of the house, the Lord may come, and you will instantaneously be changed and caught away. Any one of these nights as you sit at the family board or pass the evening at home or with the saints; or are at rest in your beds that bidding shout may be heard. And then in a moment, in the twinkling of an eye, "forever with the Lord." Surely there is comfort and blessing and strength, and reproof and encouragement for us in this word. May the hope grip our hearts in the fulness and freshness of its first power in these closing hours that are most surely upon us. And may we live and walk as those who momentarily expect the Blessed Lord and Master to come.

Revelation.

Chapter XIX (Concluded).

And I saw one angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven: Come gather yourselves to the great supper of God, that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all, both free and bond and small and great.

A terrible invitation truly, and evidently intended to strike terror. Nor is it less so from its marked contrast to the sweet and gracious suggestions that we have looked at in connection with that other Supper: the marriage supper of the Lamb. The invitation is given by one standing in the Sun, that is by One who is identified with, and takes His stand upon, as entitled to the Supreme authority, which is figured by the Sun.

The whole scene gives us, only in another connection than that we have already looked at, the great judgment still to be inflicted on rebellious men. They have refused the invi-

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tation of Him Who made a great supper and bade many; now their bodies shall provide the feast for other guests: the ravening birds of the air.

For when hearts are hardened, as they are to-day, against the love displayed in the Cross of Christ; the Son of God practically trodden underfoot; when the Blood of the Covenant is counted, as it is to-day, an unholy thing, human character being substituted for it as a basis of salvation; when the pleadings of the Spirit of God meet, as they do to-day, with little other response than the scornful neglect of a jaded appetite that hungers ever for some new thing, what can remain but a terrible judgment carried out in irresistible power; for God Himself has no other means for renewing to repentance than those He is to-day using (Heb. vi:10).

The earth must be swept clean of such; and that, not by some other evil power, as has been the case through the centuries; but by Him Who, not only figuratively stands *in the Sun*, as here, but is Himself the very "Sun of righteousness," whose beams alone can heal the deep wounds man's sin has made on this scarred earth; and Who shall bring in a kingdom that shall, in one sense, have no end; in another, shall be delivered up in perfection to God, that He may be all in all.

Can nothing awaken men to the truth of the severity of God? Oh, insensate race! While having serious misgivings at heart, yet externally they smile at the coming storm; and if we warn, correct us with the reminder that "God is love; and shall we," say they, "who believe in the Fatherhood of God, the brotherhood of man, be frightened by the mere spectres of morbid imaginations; or by extravagant prognostications of evil based on the dream-literature of the Apocalypse, that no one ever understood? No, no, we stand on the grand, simple, clear creed of the *Fatherhood of God; the brotherhood of man.*"

You do? Then look across the water and see there the expression of one part of your simple creed. You will find "the brotherhood of man" surely evidenced there if anywhere, for there is the high water mark of Christian

"civilization" and "culture." What is that part of your creed worth? There is truth in it, of course there is. No lie that the father of lies ever uttered, but was skillfully concealed by a coating of truth. There is a sense in which God is Father of all men, and all men are brothers by being His offspring, for so the Scripture clearly speaks. "For we are also his offspring" (Acts xvii:28). Nor does Scripture teach, nor would we say, that there are no evidences still of that exalted Source from which man has come. Man is like the noble ruins we see in the older countries. Many a grand shaft and beautiful pillar of moral virtue, tell of what he once was; but the building, as a whole, is an utter ruin for all that.

The tie of creation has lost all its power really to restore the rebel-heart of man to God. Religious? Certainly he is. It is an excellent definition of him: "a religious animal." Natural religion may afford him a sense of self-complacent satisfaction, and a false security; but never did it, never will it bring him back, in truth, to the Heart of God, for never does it prompt the cry: "*God be merciful to me, a sinner!*" that it rather abhors, and that alone justifies. Ever, when these natural religious relationships clash with supposed self-interest or pride, they are little recognized; then men show another parentage, as when, even with the highest religious claims upon their lips of "We have one Father, even God," He Who knew them answered, "*Ye are of your father, the devil, and the lusts of your father, ye will do.*"

Is God, too, only Love? He surely is that; but does that tell out *all* that He is? Then look again across the water; and if there is not before your eyes an awful graphic denial, of this one-sided truth, that *thus* really becomes a lie—if there be not evidence, clear and undeniable, and appealing to every sensibility of the heart, that there is also severity with God, then all appeal must be vain. If that scene of daily bloodshed for weeks, and months, and possibly to continue for years without cessation, till the earth is soaked, streams run red, and waterways need no other bridges than the bodies of the slain that fill them; if that be not enough to provide a vivid, graphic foreshadowing and

assurance of this "Supper of God;" if it be not enough to awaken a wholesome, well-founded fear, then farewell to all hope of any awakening, till the crash of the storm itself forces an awakening that shall then be too late!

"But," they reply, "can God—the Christians' God—be the author of these scenes of carnage in Europe?" Not directly, no, a thousand times, no. The *direct* agency for these evil scenes must be found, not in good, but in evil. Yet how is it possible to question that it is by His permission? Was He powerless to prevent it? Is He powerless to end it? There can be no question as to that. Then must we not see His Hand in it? Many an unprecedented mark cries aloud that it is a judgment on the nations, and none of these marks is more clear than the obliteration of all ties of nature, or of religion as men speak; Slav against Slav, Jew against Jew, Mohammedan against Mohammedan, Catholic against Catholic, Protestant against Protestant, and (worst of all) true children of God against true children of God—surely, that is "Everyman's sword against his fellow;" and this is the clearest mark of divine judgment that Scripture gives (Judges vii:22; 1 Sam. xiv:20; Ezek. xxxviii:21). But we do not forget that this is still the blessed day of grace; and comforting it is to discern mercy interwoven with the judgment; for it is surely mercy even to seek to awaken one threatened by some grave danger, and this may well be one of the purposes of the God of all grace in this infliction. It is a cry—probably the last cry—to a sleeping world-united church, to a sleeping church-united world to awaken. Further, He works now, not for time, but for eternity. In addition to the ordinary toll of death of the aged or weak, a million young men, in the prime of manhood, it has been estimated, have already passed out of this life through the violence of conflict. It is indeed terrible, no one would, or could, if they would, belittle it. Yet who can tell how many of these will be of that multitude of those "blessed and holy who have part in the first resurrection"; who, speaking plainly, if they had lived a few more short years on earth, would have gone unawakened and impenitent in the second death.

Very active is God's grace as well as judgment in this day. Our fear then is not the fear of slaves or of the demons who tremble, but of dear children who confide while they fear.

And I saw the beast, and the kings of the earth and their armies gathered together to make war with him who sits on the horse, and with his army. And the beast was taken, and with him the false prophet who wrought the signs before him, by which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword of him who sits on the horse, which sword proceeded out of his mouth and all the fowls were filled with their flesh.

We know well who is meant by "the beast;" he is the head of the revived Roman Empire; that Roman Prince who, about seven years before this time, made a covenant with the many, or mass of the Jews, returned to their land (Dan. ix:27). This mighty emperor comes with his associates, "the kings of the earth," a term which, like its parallel, "the dwellers upon earth" must, I think, be understood scripturally, not popularly, as those within the scope of the prophecy, the ten subordinate kings of the Empire—each at the head of his forces. It is surely the same gathering as foretold by Zech. xiv:2.

The two Scriptures must throw their light on one another, and we then see that the direct manifest object of attack is Jerusalem in the hands of the one feeble people, the remnant of Israel, who "stand before the God of the earth." The Lord of Glory identifies Himself absolutely with these, exactly on the principle of Matt. xxv:40; or when He cried to Saul, Why persecutest thou Me? (Acts ix:5) so that any attack on them is an attack on Him. Revelation thus, true to its name, draws aside the veil. The besieged city disappears, its faithful defenders are slain, and the King of kings is revealed as the real object of their hatred and attack. "They fight against Jerusalem," says the Old Testament prophet. "True," says the New Testament prophet, "externally they do; but I look on

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the heart or the spirit, and thus, *really* they 'make war on Him who sits on the horse and his armies.' "

These being the combatants, no combat is possible. Jerusalem may be captured; but that is but the precursor to the *real* combat. This is decided before it begins. Beast, that is, the *beast from the sea*, and False-prophet, that is, the *beast from the land of chapter xiii*,* are taken; and, without passing through the first death, go at once to the second.

This would clearly seem to be a continuation, or a development, of the sixth Vial. There we have no actual battle, only a gathering together of the troops of the kings of the earth for that purpose and preparatory to it; and there the place is purely symbolical, not Jerusalem, but "*Har Megiddon*," which, translated from "the Hebrew tongue," reads, "The mountain of those gathered in troops †;" or, as I am inclined to believe it should be understood: "The gathering in troops of those that belong to the *mountain*, that is the children of self-exaltation or pride. This is aptly figured by the hard, dry, lofty mountain, as the opposite spirit of self-judgment in the penitent and mourning remnant of Israel is with the lowly *Valley of Megiddo*; for the valley is the place of refreshment, as "the *depths spring out of the valleys*" (Deut. viii:7). (See Zech. xii.)

From *Har Megiddon* these two go to the Lake of Fire and there they still are, after the thousand years' reign of Christ on the earth (See chap. xx:10). Whatever may then be their condition they have not been annihilated; the second death then is no more cessation of existence than the first. Oh, most solemn truth, not without its pictorial contrast in those two men, Enoch and Elijah, who were taken up to heaven without dying.

May we lawfully enquire what light this may give on

*As to the identity of this personage with the king of the north see notes on Rev. xiii, "Our Hope," pages 443 to 447.

†As to the meaning of Megiddo, I take it as from the root *Gahda*, as rendered in Micah vi:4, "gather thyself in troops." The reader will remember Leah's word: "A troop cometh; and she called his name Gad, or a troop."

question that must never be approached save in the spirit of reverence and godly fear; nor without tenderness of spirit; the condition of the finally impenitent?

Of the glories and beauties of the resurrection body of God's redeemed, we have some most precious intimations. If it be true that "it doth not yet appear what we shall be" (1 John iii:2); it is also true that we do know that we shall be "changed in a moment" (1 Cor. xv:51), "clothed upon (if still living) with our eternal house which is from heaven" (2 Cor. v:2); and that body shall be "like unto His own body of glory" (Phil. iii:21); incorruptible, glorious, powerful, spiritual (1 Cor. xv:42-44); and then shall all creation see, even in their *bodies*, what it is to be a "Son of God" (Rom. viii:19).

But where are there any corresponding direct or positive intimations even, as to the bodies of the finally impenitent?

We can feel only too sure that they cannot be, in any feature, like His Whom they have rejected. Speaking, then, not dogmatically, but only in that suggestive way that the paucity of Scripture demands, may not that very rejection cause to be imprinted upon them in their bodies the very opposite mark of evanescence instead of immortality, and thus leave the impenitent like him whose rebellion, whose nature, whose doom they share: spirits never to be perfected?

There would appear no need, or indeed Scriptural justification for insisting upon the everlasting existence or immortality of the *bodies* of those who, having rejected the redemption by *Blood*, can never be redeemed by *power* according to Rom. viii:23: "Waiting for the adoption, to wit, the *redemption of our body.*" The very word for "immortality" (save once where applied to God as the alone Possessor of it, in virtue of His own being, 1 Tim. vi:16) is only found in 1 Cor. xv:53-54, and there "this mortal shall put on immortality" refers, most assuredly, only to the bodies of those "in Christ," as the context proves.

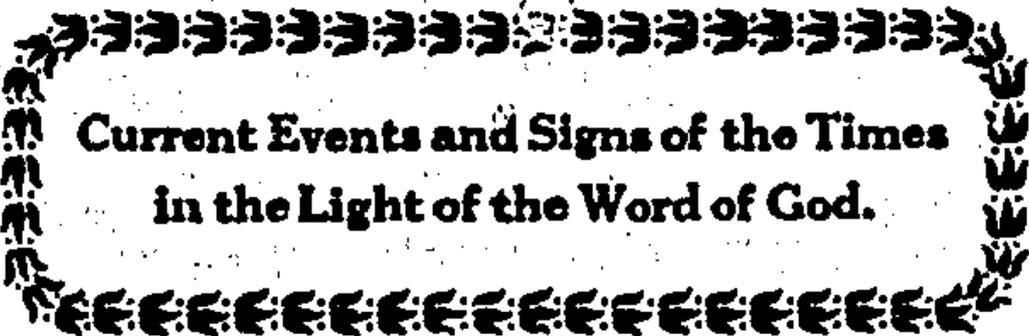
But then shall the bodies of those out of Christ equally "put on immortality"? May it not be that the Lord's solemn words, "fear Him who is able to destroy both soul and body in hell" confirm the natural answer to this question? May there not be in these words—not merely an

empty warning as to what would never be carried out; not merely a warning as to the person being put into hell and that he all; but *soul and body destroyed* there; and that word destroyed used in the sense of its first occurrence (Matt. ii:13) "Herod sought the young child to destroy him."

So that the *first* death being the separation between soul and body, and the consequent disintegration of the body into its kindred dust, because deprived of its life-principle, the soul; which soul itself is only held in being by its life-principle, the Spirit; lacking which, the beasts at death pass out of existence and are thus "destroyed" (2 Peter ii:12). May not the *second* death involve the separation of spirit from soul, and the consequent destruction, in the most radical sense of "soul and body in hell," leaving the spirit of the impenitent forever to remain naked, exposed, unclothed, and unclean—with every faculty forever awake to endure both the gnawing worm of that conscience which has its seat in the spirit; and the fire of divine wrath, prepared as we are specifically told, not for men who are "also flesh" (Geo. vi:3) but *alone for spirits; even "the devil and his angels"*? The fire of the Lake is as terrible to the spirit as the fire of nature is to the material body, and only from the latter do we get any adequate idea of the former. It is an awful picture; nor would its terrors be lessened by what Scripture thus suggests.

The sword of His mouth—what is that but His word?—puts the kings and their armies to death, and the birds for their supper. Again I can only say as at a similar scene in the fourteenth chapter: in details we may err—our light may be dim for we know only in part, but there can be no mistake as to the main intent of the prophecy: Oh the severity, as well as the goodness of God! Shall we not fear Him for "our God also is a consuming fire?" Oh, "the terror of the Lord!" Shall we not "persuade men"?

"It must be borne in mind, however, that the mere word *renders*, *destruo*, *destruam*, does not in itself necessitate the utter disintegration into its primal elements, of the body. It is used of broken bottles and sheep that have gone astray. Its force depends on the connection in which it is used, the general context, and the teaching of all Scripture as to the subject.



**Current Events and Signs of the Times
in the Light of the Word of God.**

The United States and Prophecy. We are often asked if, in our opinion, the United States will be drawn into the great European conflict. Others want to know if our country is anywhere predicted in the prophetic Word, and if the United States will form a part of the great Roman Empire and suffer under the domineering power of its head, the little horn of Daniel vii. The United States and the entire Western hemisphere (as well as other portions of the world, like Australia, the greater part of Asia and Africa) did not belong to the ancient Roman Empire. When that empire is reconstructed it will cover its original territory. There is no prophecy which speaks of the United States of America. But this land will surely not escape the primitive judgments of the last days. Political, social and commercial upheavals will produce their havoc. The Godless and Christ-rejecting masses of this land will reap their harvest in the coming days of trouble of which Prophecy speaks. Tribulation and wrath is in store for all who have rejected and disobeyed the Gospel.

Agitations for Armament of the United States. For weeks the daily papers have discussed the question of calling into existence in the United States of a large and well-trained standing army so as to be prepared in case of war. It has been pointed out that the United States navy is inferior to that of many of the other nations and that a great section of the Atlantic and Pacific coasts are wholly unprotected and could be easily invaded by a hostile enemy. Many opinions have been expressed for and against an

increased armament. Perhaps one of the best statements against this agitation was made by Dr. N. Butler, President of Columbia University. We quote the following from his pen:

"It is perfectly natural that this moment be selected for new and vigorous activity on account of the European war. But in my judgment it would be not only deplorable, but disastrous if it should meet with any considerable measure of success. Whatever force might have been attributed five years ago to the argument that armaments were a protection against war and an insurance of peace, to-day that argument is gone forever.

"The European nations that had on so elaborate a scale prepared for war have gotten exactly what they prepared for, with the result that they are impoverishing themselves and wrecking their several civilizations for centuries to come, while no two of them can agree as to what the war is about, or what is at stake, or what caused it.

"Fortunately, at a time like this, when there is pressure of a powerful and rather specious sort put upon the Government, and when an attempt is made to arouse feeling among influential classes, the people now have in the White House a man of President Wilson's firm convictions and determination on this particular subject. I have strong confidence that he will not be stampeded nor cajoled into any militaristic move.

"Against whom should the United States defend itself? A year ago it might have claimed, it is true, some superficial show reason to defend itself against one of the belligerent Powers. But where in this war is one? Not one of them will be able to attack another country for generations, if it wanted to. Even the most military of the States, at the end of this war, will find itself as Serbia and Bulgaria find themselves after the long struggle in the Balkans.

Others advocate very strongly a large navy, an American standing army of at least 200,000 men. Many statesmen and political leaders express their grave fears that this land cannot escape the general upheavals.

Surely fear and distress has come upon all nations, including our country, so favored in many things. The outlook is very serious. Yet there seems to be no Jeremiah calling the people to repentance and to return to the Lord in this appalling world-crisis. "O earth, earth, earth, hear the Word of the Lord"—thus cried the weeping Prophet (Jer. xxii:29). But as Israel heard not, but despised God's Word and God's warning, so the great mass of our generation

tion is rejecting the Word. And these conditions which are now upon us were predicted long ago by the Spirit of God; they will go on till they are consummated in the great judgment-crash.

The Realization of the Jewish State Looms Up. It is interesting to see how the Jewish question involving Palestine is coming into the foreground once more. Dr. Herzl, the founder of the Zionistic movement, advocated the establishment of a Jewish State in Palestine. Though his famous program has been antagonized by factions of Jews, true Zionists have always held to it. It is now pointed out that the future of Palestine must be settled when the war ends. *An English paper makes the following comment:*

One result of the present war may be the realization of the dream of centuries past—the setting up of Palestine as an independent Jewish state. Both England and Russia will favor the project—England because a small neutral state in the Holy Land will be the best possible protection to Suez and Egypt, Russia because it will make the way easier to settle certain Jewish problems within her own borders.

Events of the moment show how immediately Egyptian integrity is imperilled by the fact that a right of way through Palestine is open to a hostile power. Palestine must become either British or neutral. There is an obvious political objection to a British occupation. Neutrality is the more desirable solution.

But if Palestine is to become neutral, who is to govern it? Directly that question is raised the claim of the Jews forces itself upon our attention. We have to deal with the remarkable fact that a people which lost its country over two thousand years ago still cherishes the memory of that loss, and links the hope of recovery with its deepest religious instincts.

Here then we have two influences at work for the re-establishment of a Jewish state—the British desire for a neutral Palestine, and the territorial instinct of the Jews themselves. There is a third influence. Russia has pledged herself to the re-establishment of an autonomous Poland under the Czar. But in Poland, as we know it now, there is one obvious obstacle to the development of a Polish state strong in its national consciousness, and that is the presence of a large Jewish element.

All who know Russian Poland will agree a settlement of the Jewish question is essential to the complete success of the great scheme to which Russia is pledged, and will recognize that it is precisely to the Polish Jews that the reconstitution of the Jewish state would make the strongest appeal."

Palatine belongs to the Jews. It is the gift of God to His people Israel. For nearly 2,000 years they are the wanderers among the nations of the world. They are found in all countries. All this is in fulfillment of the predictions uttered through Moses and the other prophets. But the Lord who announced their long captivity and dispersion among the nations also promised to bring them back. "I will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deut. xxx:3). "He that scattered Israel will gather him and keep him, as a shepherd doth his flock" (Jer. xxxi:10). This restoration takes place by divine power when the Lord comes back and when the remnant of Israel will look upon Him, who was pierced; when they acknowledge Him whom they rejected as their Messiah-king (Zech. xii:10-14). At that time the hundreds of gracious promises made to Israel and Jerusalem will be accomplished. It will then be true: "Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (My delight is in her), and thy land Beulah (Married) (Isaiah lxii:4).

But before this true restoration is preceded by a partial restoration of the Jews in unbelief. This will be accomplished by political schemes, such as indicated in the above statements. When the Jewish state has become a reality the worst trouble will overtake the land and the people out of which the coming King will deliver them. What privilege to witness these preparations! What a sign to all who wait for the Lord!

Witchery and the War. It is said that Spiritualists, fortune-tellers and other deceivers are reaping a rich harvest in Europe. We quote a paragraph to that effect from *The Christian* (London).

"It is deplorable that advantage should be taken of the present time of social anxiety and affliction to exploit the friends and relatives of men engaged at the front. We can understand the desire of those at home to learn tidings of their loved ones, hourly exposed to grave danger; but it is pitiable that, in consequence, there should be a

leable rush to so-called fortune-tellers. These practices having, in many cases, led to tragic consequences, it has been deemed desirable, both in Paris and throughout Germany, to issue an edict against the fortune-telling business. England might well do the same. Meantime, the sad conditions call for fresh devotion, on the part of the Lord's children, to seek opportunities of pointing the perplexed to the comforting grace of God."

It is sad to think that those sorrowing ones should turn to deceivers and to demon influences. Yet such is the natural heart in darkness, not knowing God. At the same time it is true the saints of God in all these warring nations are praying us never before. Our gracious Lord is surely ministering to their needs and will carry them through the fiery trials. There is also a great deal of Gospel work done among the different armies as well as a large Bible and tract distribution. In the day of Christ it will be found that these terrible judgments which have fallen upon these nations turned out to the salvation of many.

Is Romanism Christianity?

By T. W. Medhurst, Glasgow, Scotland.

(Concluded).

I agree with Dr. Samuel Waldegrave, when he says that, "The Convocation of the English clergy did wisely, when, in the days of Elizabeth, they enacted that every parish church in the land should be furnished with a copy of Foxe's Book of Martyrs;" and that it would be well if a copy of it were "in every house, yea, in every head;" for "Rome is laboring, with redoubled effort, for the subjugation of Britain," and "the people have forgotten that she is a siren who enchants but to destroy."

THIRDLY. As to the sacrifice of Christ, Christianity teaches that He was "offered once for all, to bear the sins of many" (Heb. 10:28); that those who are sanctified by His sacrifice are so "by the offering of the body of Jesus Christ once for all" (10:10); that "by one offering He has perfected forever those who are sanctified," or made holy (10:14); these passages declare that the sacrifice of Christ was offered once for all, never to be repeated. But Rome declares that Christ is sacrificed anew, every time that the Lord's supper, which she calls "the mass," is celebrated; and that those who administer it are sacrificing priests.

The Council of Trent (Session 22) says, "Forasmuch as in this Divine sacrifice, which is celebrated in the mass, that same Christ is contained, and immolated in an unbloody manner, who once offered Himself to a bloody manner, on the altar of the cross, the holy synod teaches that this sacrifice is truly propitiatory, and that, by means thereof, this is effected—that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different." The synod commands the use of lights, incense, and the traditional vestments; also that the priests "mix water with the wine."

In chapter ix, canon 1, the synod says, "If any one say that in the mass a true and proper sacrifice is not offered to God; or, that to be offered, is nothing else but that Christ is given us to eat; let him be anathema."

In canon 3, it decreed that, "If any one say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema."

The Christ of Romanism is one who is sacrificed again and again for the remission of the sins both of the living and the dead; for those alive, and for those in purgatory. Is this the Christ of Christianity?

In canon 1 of its 13th Session, the synod says, "If any one deny that, in the sacrament of the most holy Eucharist, are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but say that He is only therein as in a sign, or in figure, or virtue; let him be anathema."

The Christ of the Bible, and of Christianity, is in heaven "at the right hand of God," where "He ever lives to make intercession for those who come to God through Him" (Rom. viii:34; Col. iii:1; Heb. vii:25); nor will He come in bodily form to earth again until He comes the second time, without sin unto salvation, to be admired in all those who believe (Heb. ix:28; 2 Thess. i:10). But the Christ of Romanism is upon the altars of Rome; He is said to be brought there by the magic spell of her priests, and to be there in the form and shape of a wafer. What a fearful blasphemy! The priest pronounces certain words given the solemn consecration, and then elevates the wafer. Taste it—it is wafer; touch it—it is wafer; look at it—it is wafer; smell it—it is wafer; analyze it—it is wafer; but the priest affirms, the Council of Trent affirms, Romanism affirms, the poor victims of delusion

affirm, as they bow down before it, "This is our Christ—our God!" Here is the climax of this superstition—it exhibits for the person of Christ a morsel of bread: Is that morsel of bread the Christ of the Bible? Is that system which declares it to be so, Christianity?

FOURTHLY. Christianity is in direct opposition to Romanism as to the mode of a sinner's justification before God.

What say the Scriptures "By deeds of law shall no flesh living be justified before God" (Rom. iii:20). "Therefore we conclude that a man is justified by faith, without deeds of law" (iii:28). "Even David describes the blessedness of the man to whom God imputes righteousness without works" (Rom. iv:6). Israel, "being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one who believes," or has faith (x:3, 4).

"God was in Christ . . . not imputing their trespasses unto them" (2 Cor. v:19). "God has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (v:21). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1). The doctrine thus taught by Christianity is that all men are sinners; that without justification there is no hope for any sinner; that we are justified by the imputation of Christ's righteousness alone; and that His righteousness is received through faith.

Now, what says Romanism? It says that the righteousness by which men are justified is that which the Holy Spirit, by the grace of God, through Christ, make them work out for themselves; that it is received by means of "the sacrament of baptism . . . without which no one was ever justified;" that it is received "in ourselves," when we are renewed by the Holy Spirit; that it is a righteousness "imparted," "infused," "implanted," and not imputed (Session 6, chapter vii). Among the declarations of the Council are these: "If any one say that justifying faith is nothing else but confidence in the Divine mercy which remits sin for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema" (Session 6, canon 12). "If any one say that . . . good works are merely the fruits and signs of justification obtained, but not a cause of the increase thereof; let him be anathema" (canon 24). "If any one say . . . that he who is justified by good works, which are done by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly deserve increase of grace, eternal life," etc. . . . "let him be anathema" (canon 32). Thus Romanism anathematizes the preaching of true Christianity!

I will mention but one more proof that Romanism is not Christianity, though there are many others which might be given.

FIFTHLY. Christianity says "there is one Mediator between God and men, the man Christ Jesus" (1 Tim. ii:3), who is at the right hand of the Father (Eph. i:20), where He "ever lives to make intercession" for us (Heb. vii:25). Christianity says that there is but one Mediator; that we cannot draw near to God except through Jesus.

What says Romanism? I quote from "a book of devotion for every day in the month of May," published by Papal authority: "Great is the need you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned! Are you penitent? Still your perseverance is very uncertain. Are you sinners? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! However, by the devotion of this month, you may obtain her patronage, and your own salvation. Is it possible that a mother so tender can help hearing her Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest of sinners. Think, then, what she will do for you for a whole month dedicated to her service!"

Here you see that Mary is everything; that Jesus Christ is nothing. Romanism teaches also that it is right to ask the intercession of departed saints (Session 25). How dreadful is it that sinners are thus kept back from Jesus, and are prevented from reaching God through Him.

Popery is emphatically anti-Christian; it is the adversary of Christ in all the offices which He sustains. It is the enemy of His prophetic office; for it chains up that Bible which He inspired. It is the enemy of His priestly office; for, by the mass it denies the efficacy of that sacrifice which He offered once for all on Calvary. It is the enemy of His kingly office; for it tears the crown from His head to set it on that of the Pope.

Can that be truly called Christianity, then, which is the reverse of it? Can that be truly treated as Christianity which hates it, denounces it, and tries to destroy it? Can that be Christianity which forbids liberty of conscience, and the right of private judgment? Which commands the Bible to be burned? Which teaches the worship of saints and angels? Which makes the Virgin Mary command God? Which calls her the Mother of God, and the Queen of Heaven? Which sets aside the mediation of Christ, and puts others in His place? Which makes salvation depend on confession to man, and this is a confession so filthy that Satan himself might well be ashamed of it? Can that be Christianity which condemns the way of salvation through faith as a damnable heresy? Can that be Christianity which, by the bull of its Popes, and decrees of its councils, requires both princes and people to persecute Christians? Which actually swears its bishops and archbishops to persecute them with all their might? Can that be Christianity which has set up, and still maintains, the Inquisition? That which has been so cruel, so blood-thirsty, that the number

slain by it of the servants of Christ, in about 1,200 years, is estimated at fifty millions, giving an average of 40,000 a year for that long period? No, it cannot be! With a voice of thunder, let Protestants answer, "No!"

To aid such a system is to fight against God. He demands that we "resist the devil" (James iv:7), and have no fellowship with "works of darkness" (Eph. v:11). "No peace with Rome," must be on our lips, and be in our lives. "No peace with Rome," whether wearing her scarlet undisguised, or using the cloak of a Protestant name.

The voice from heaven (Rev. xviii:4): "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," is proof that there may be true Christians in the Roman body; but it is proof also that even while in it, they are not of it; and that they will strive to escape from it, so as not to share in its sins.

We are informed by God that this system is the work of Satan; that his ministers are "transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. al:15); that it is he who tucos men away "from the simplicity which is in Christ" (ai:3); that it is he who is the author of that "mystery of iniquity" which was at work even while the Apostles were still living, and which was to be further revealed, and to remain, till it should be consumed by Christ, and "destroyed by the brightness of His coming;" a system which is "according to the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved" (2 Thess. ii:7-10).

May those who love God, and yet have some connection with this system, listen to the command, "Come out of her, My People." May we in no degree partake of her sins: may we renounce, with a holy loathing, all her symbols; throw off, with righteous indignation, all allegiance to her corruptions. May we have nothing of Romanism in our doctrines; but contend earnestly for the pure faith of the Gospel of Jesus. May we have nothing of Romanism in our discipline. May we be subject, in all matters of religious faith and practice, to the Word of God, and to that alone. May we have nothing of Romanism in our services, in our buildings, in our forms, in our attire. Because Israel hucced incense to the brazen serpent which Moses had made, Hezekiah broke it in pieces. (2 Kings xviii:4). For the like reason, let us cease to use, on person or building, that form of the cross which the Romanist treats with superstitious regard. "Come out of her."

Ye who seek salvation, go to Jesus. Him has God exalted to be a Prince and a Saviour. He is able to save to the uttermost those who come to God by Him. The Father is ready with out-stretched arms to clasp the penitent prodigal in His embrace. The Son is ready to give a free, full, complete forgiveness to every redeemed sinner, and to justify all who come unto God by Him. The Holy Spirit is ready

to sanctify, renew, instruct, and help all who call upon Him. The assembly of saved sinners on earth is ready to welcome you to partake of its fellowship and of its joys. Angels are ready with harps attuned, and fingers upon the chords, to give you a triumphant welcome, and to rejoice over you with joy. Come just as you are; come at once. "Him that cometh to Me," says Christ, "I will in no wise cast out" (John vi:37.)

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY.

RUTH CHOOSES THE TRUE GOD.

(Feb. 7. Ruth i:1-22.)

Golden Text, Ruth i:16.

Daily Readings.

Mon., Feb. 1, Ruth i:1-22. Tues., Feb. 2, Josh. xxiv:14-28. Wed. Feb. 3, Heb. xi:23-31. Thurs., Feb. 4, 1 Kings iii:4-13. Fri., Feb. 5, Zech. viii:14-23. Sat., Feb. 6, Deut. xxx:11-20. Sun., Feb. 7, Phil. iii:1-16.

I. LESSON OUTLINE.

1. A Sad Departure (verses 1-3). 2. A Sorrowful Return (verses 6-14). 3. A Wise Choice (verses 15-18). 4. Back Home (verses 19-22).

II. THE HEART OF THE LESSON.

The golden text suggests the central truth of our lesson in so far as Ruth is concerned. But it may be well to consider what led to this wise choice of a Moabitess. The opening verses of the chapter suggests to us a sad departure on the part of a child of God, with consequent chastening that ultimately brings the wanderer, from Bethlehem—the House of Bread—amid all the trials incident to there is the real abiding place of the believer. Moab—the land of mere profession—is not the home that God would have us abide. But note the departure, as suggested in the words, "sojourn" (verse 1), "continued" (verse 2), and "dwelled there ten years" (verse 3).

Then follows the recall, through bereavement; first, the husband, and then the sons, whose names are suggestive, Elimelech—my God is King, Mahlon and Chilion—completion, and a song. All these precious things are lost sight of by the believer who has backslidden. But the Lord in very faithfulness must have us nigh unto Himself; hence the chastening and recall.

To Naomi is now given an opportunity for real service to her God in the taking back with her of her two daughters-in-law to the homeland at Bethlehem. But poor Naomi is in no condition to lead these souls to the Lord. Note her words in verses 8, 9, 11-13 and compare them with Psalm li:12, 13. The joyless teacher away from God can do nothing for the help of others. And Naomi's heart is full of bitterness against God, upon whom she casts all the blame for her sad bereavement and trial that has come to her.

She succeeds in turning Orpah back to her heathen connections and surroundings; but Ruth will not be thus put aside. With a persistent faith that nothing can balk, she chooses to go back with Naomi to share her sad lot with her. Everything seems dark indeed to this one who would be a stranger in a strange land at Bethlehem. But the choice of God as her God was the challenge of faith that God could not but recognize and meet most blessedly. The sequel of her history is the divine answer to this faith that would not be entreated to leave Naomi, nor to turn aside from following after her to know the Lord. It is written up in the closing chapter of this book. And later on the Spirit writes of her in the first of Matthew, where she finds her place, through grace, in the genealogy of the Lord Jesus Christ after the flesh. Compare this with the curse pronounced against a Moabite in Deut. xxiii:2. It was solely through grace, by redemption, she found her place in God.

SAMUEL CALLED TO BE A PROPHET.

(Feb. 14. 1 Samuel i:24-28, iii:1-21.)

Golden Text, 1 Samuel iii:9.

Daily Readings.

Mon., Feb. 8, 1 Samuel iii:1-13, 19, 20.—Tues., Feb. 9, 1 Samuel i:21-28. Wed., Feb. 10, 1 Samuel ii:1-10. Thurs., Feb. 11, Jer. i:4-13. Fri., Feb. 12, Ezek. ii:1-10. Sat., Feb. 13, Ezek. xxxiii:1-9. Sun., Feb. 14, Eph. iv:1-16.

I. LESSON OUTLINE.

1. Dedicated to the Lord (i:24-28. 2. Called of the Lord (iii:1-8. 3. A Message from the Lord (iii:9-14. 4. Honored by the Lord (iii:15-21.)

II. THE HEART OF THE LESSON.

The true attitude of the servant of the Lord must ever be that expressed by the words of our golden text. It was in this same way that

OUR HOPE

Saul of Tarsus entered upon his life work (Acts ix:5). The diligent ear and the ready hands and feet are much needed by our Lord in this service at the present day. But the Lord must give the message and fit for the service, ere any servant has the right to go, or the preparedness for the needed ministry.

The opening verse of the lesson have a suggestive word for parents in these days. Our children are the loan of God to us, and should be definitely dedicated by us to Him and His service, and given to Him for that purpose. They should be made to know what we have done for them in this matter, and really brought up in the nurture and admonition of the Lord. Nor will the Lord disregard or treat lightly any such parental confidence in Him. To our joy, and to His honor and glory He accepts the gift.

The little lad, amid all the wrong and evil in God's house, is safeguarded by the Lord most tenderly. And his first call from the Lord is to hear a message most strange to childish ears. Yet God is again choosing the babes and sucklings that out of their mouths He may perfect His praise and glory. Never did this lad forget that first night message from Jehovah. It seemed to stamp upon him its impress for life; he ever was the willing, obedient, hearkening servant of the Lord.

Little wonder that he sought to hide the sad message from the old Priest Eli, who had so lovingly cared for him. And with what tear and sorrow he must have delivered the message at last. But the lad who had been faithful to the Lord is made the channel of other messages. And at last the Lord finds a way to speak to His people Israel in the midst of their sad departure from Him. How strange it must have seemed to the men of the day to have God pass by all the ordained priesthood and men of learning and note, and choose a lad as His mouthpiece. What a rebuke to their sad departure and sin! What a mark of grace that God deigned to speak at all. But is not this present century in its closing moments a repetition to a certain extent of the things of the day of Samuel? Departure and sin and weakness are present among us. And God is again choosing the foolish and weak ones for His mouthpieces to the people.

THE DEATH OF ELI AND HIS SONS.

(Feb. 21, 1 Samuel iv:1-18.)

Golden Text, James i:22.

Daily Readings.

Mon., Feb. 15, Samuel iv:1-18. Tues., Feb. 16, 1 Samuel ii:12-17, 22-26. Wed., Feb. 17, 1 Samuel ii:27-30. Thurs., Feb. 18, Ezek. xviii:1-9. Fri., Feb. 19, Ezek. xviii:10-20. Sat., Feb. 20, Ezek. vi:21-32. Sun., Feb. 21, Psalm xvi:1-11.

I. LESSON OUTLINE.

1. The Defeated People of Israel (verses 1-5). 2. The Afflictions

Philistines (verses 6-9). 3. The Judgment of God (verses 10-13).
4. The Departed Glory (verses 14-16).

II. THE HEART OF THE LESSON.

Israel had been hearing much of the word of the Lord, and their priests knew it well. But the practical doing of faith was surely lacking. So it was that the judgment of God fell upon them as recorded in this lesson. Just as God was raising up in the land Samuel as a prophet to the people, His judgment fell with fearful impact upon the falling, faulty priesthood and the people themselves.

The battlefield is a scene of defeat to Israel upon the first day. But with a superstitious trust in the presence of the Ark, attended by the ordained priests, they encourage themselves for the second day of the struggle. But the Ark in the hands of these vile men is no guarantee of the presence and blessing of the Lord. This superstition is akin to that of the present day which bases its hopes on creeds, dogmas, ritual, buildings, a class of man-made leaders, etc. These are no guarantees of God's presence and blessing to-day.

The enemy are equally superstitious about the matter, and are filled with dread and terror at the news of the coming of the Ark of God. Never had such a thing transpired before. Nor would they have been at all victorious had not God given Israel over into their hands. But the departure had been most marked and pronounced, and the chastening must needs be of a similar character. Again there is defeat for Israel and worse than upon the former day. The Ark itself is taken, and the guardian priests are slain. Humbled, terrified, Israel is scattered far and wide everywhere—the enemy prevails in victorious power.

What a sad picture the closing verses of the lesson presents unto us. Eli, the High Priest of God, who had refused to restrain his sons or to reprove them for their villainess and sin against God, must needs fear the message. And what news: slain sons, a defeated people, a captured Ark! No wonder that he died as he did. Not lost, as to his soul. But what a sad ending to what should have been a life wholly given up to the Lord; and one He could have used. Remember that even to-day God will not be mocked in any way. "Whosoever a man soweth that shall he also reap." God would have us busy sowing continually to the Spirit, that we might reap life everlasting.

Every word of Samuel had come true. And God now leaves Israel for some time in their sad state that they may truly learn the lesson He would have them know. Amid all this depression and sorrow the lad Samuel keeps on walking with God by faith. And the Lord continues to reveal Himself to him, and to prepare him for his great work. Remember His word of promise, "He hath said, I will never leave thee, nor forsake thee."

SAMUEL THE VICTORIOUS LEADER.

(Feb. 28, 1 Samuel vii:3-17.)

Golden Text, 1 Samuel vii:12.

Daily Readings.

Mon., Feb. 22, 1 Samuel vii:3-17. Tues., Feb. 23, 1 Samuel vii:12. Wed., Feb. 24, 1 Samuel vii:7-10. Thurs., Feb. 25, 1 Samuel xii:1-12. Fri., Feb. 26, 1 Samuel xii:13-25. Sat., Feb. 27, Psalm cxxiii, cxxiv. Sun., Feb. 28, Psalm cxvi.

I. LESSON OUTLINE.

1. A Call to Penitence (verses 3-6). 2. A Call for Salvation (verses 7, 8). 3. God's Answer in Victory (verses 9-11). 4. The People's Ebenezer (verses 12-17).

II. THE HEART OF THE LESSON.

The golden text is certainly central to the lesson; and it is central to all our experience and life and walk in this present scene. Every believer can say amen to it day by day. But let us get something more than a bit of history out of our lesson for our own hearts. Israel's departure from God had been far and long continued. As it is more or less repeated in the condition of the people of God to-day, He demanded from them a penitence of heart ere the Lord could be glorified to-day. He asks for that confession of sin on the part of the people that will bring the whole evil where it can be fully judged in the sight of God and put away (1 John 1:9). Their gathering to Mizpah to sacrifice brought them where God could show Himself strong on their behalf.

Occasions of penitence and drawing nigh to God on the part of His people are ere seasons of greater activity on the part of the Lord who is stirred to the bitterest hatred by such scenes. Some of the hardest battles and most trying times occur at just such times. And then it is that, like Israel, we cry out in all our helplessness and terror and fear unto our God. Our faith seems so very small and weak. But the cry is sufficient indeed. Never was a mother's heart more true to the helpless little wail of her babe than is the Lord to the cry of His wee helpless hairs. The gathering foe are assembling against Him rather than His people. And the Lord is going forth to the battle against them. Israel is simply called upon to follow after the Lord and gather up the spoil of their defeated foe. Remember that the foe who opposes us has already been defeated by the Lord. And the Lord Conqueror indwells us. May we turn afresh to the full meaning of 1 John iv:1-6.

Ebenezer is indeed the stone which the helped one can truly lay to the Lord at such a time. And again and again do we have cause to say, "Hitherto hath the Lord helped us." The victory that day is

Israel back all the places that the enemy had formerly wrested from them. And the Lord was pleased to use this man, who had been given to Him in babyhood, to accomplish His full purpose concerning His people then.

Such an one was indeed a most fitting person to judge and direct the people of the Lord. And he it is whom the Lord sets in this place of privilege and blessing and responsibility over His people. Faithful to the Lord in his boyhood, he abides faithful to Him and to the people in all this ministry that God hath given him to exercise in this most difficult and trying time. Moreover, Samuel kept the faithful round of his work from year to year. It was no spasmodic effort at Mizpah, but the steady round of work from Bethel to Gilgal and Mizpah, and back again to Ramah. This continued pressing on is needed to-day.

Notes on Prophecy and the Jews.

"One shall be taken and the other left" (Matt. xxiv:40). This statement refers to the Second Coming of the Lord. When He comes again such a separation between the godly and the ungodly will take place. However, these words are often wrongly applied as if they meant that one will be taken to be with Him, when He comes and the other left for judgment. No doubt when the blessed Hope of the church is realized (1 Thess. iv:13-18) such will be the case. The Saints, all the Lord's people, will be caught up in clouds to meet Him in the air; the rest, unbelievers and mere professing Christians, will be left to face the great tribulation and the day of wrath. However, this Coming for His Saints is not in view in Matthew xxiv:40; it is His visible Coming in power and glory. Then one will be taken in judgment and the other left on the earth to enjoy the kingdom which the Lord will establish on the earth. Those who will be taken in judgment are the apostates among Jews and Gentiles; those who are left as subjects in the coming kingdom are the believing Jews and those of the Gentiles who, during the great tribulation turned to the Lord and were converted.

Now, against this exposition, a strange and very misleading objection has been raised by some who aim to rob God's people of the imminent Hope of His Coming. It has

been said that the word "taken," the Greek *paralambano*, has only one meaning. A certain magazine makes the dogmatic assertion "It is never used to designate a violent taking away and punishment." To this the statement is added that this Greek word has "always the thought of a kind feeling connected with it."

But these are careless assertions. We quote two passages in which the Greek word is found, which is also used in Matthew xxiv:40.* In John xii:16 we read "Then delivered he Him therefore to be crucified and they took (*paralambano*) Jesus to lead Him away." This surely is not a taking away, which has a kindly feeling connected with it; nor has it such a meaning in Matthew iv:8, "Then the devil taketh Him up (*paralambano*) into an exceeding high mountain." These two passages completely snuff out the objections that the word "take" is never used to designate a violent taking away and punishment. But the context in Matthew xxiv shows beyond the shadow of a doubt what our Lord meant. He refers to the flood. Those who were taken at that time were taken in judgment; those left were left to populate the earth after the judgment. Matthew xxiv has nothing whatever to do with the church; it refers to the end of the age, after the church has been removed from the earth to be with the Lord.



The suffering of the Jews in Poland has been great since the outbreak of the war. Thousands have lost their all and many of them were killed. George Brandes, the eminent Danish writer, has pictured in a recent communication the awful things through which these harmless and innocent people have passed. They were accused by the Austrians of being in secret alliance with the Russians and when the Russians conquered the same territory, they suffered again as Austrian spies. In one place, in the village Jussow, the old medieval lie, that they poisoned the wells, was revived, and many innocent people were killed and the

* Mr. A. Pollock of England called our attention to these passages.

houses and shops plundered. Their sorrows and sufferings are not ended by any means. May God in His mercy cover them. How long! O Lord, how long!



Dr. Richard Gottheil, Professor of Semitic languages in Columbia University and head of the Federation of American Zionists, made recently the following utterance: "In short, Zionism seeks to hasten to fulfilment by man's own work what the strictly orthodox Jews pray shall come to pass through divine intervention alone." This is a very striking statement. The strictly orthodox Jews hold to the Law and to the Prophets; the reformed Jews have rejected the Old Testament and no longer believe that "Jehovah spoke all these words." The orthodox Jews hope and pray for the coming of Messiah, the Son of David; the reformed Jews sneer at this belief, or speak of themselves as the Messiah, or make him an ideal. The orthodox Jews believe in a re-gathering and in the future glory of Jerusalem; they also believe that this will be accomplished through the coming of their King. Their hopes are founded upon Scripture. Reformed Judaism and especially Zionism, as Dr. Gottheil states, tries to accomplish a restoration through their own work. For this restoration schemes, they toil and plan as well as collect their funds. Their own work will succeed. When the time of Jacob's trouble sweeps over the land, all will be undone; but the hope of orthodox Jews will not fail, for the coming King will be their deliverer and He will fulfill every prediction of glory.



The Jewish press has very little confidence in the promises which Russia made to them as a race. Their experiences of the past have taught them that Russian promises cannot be relied upon. The "Maccabean," the American Zionistic organ, had the following editorial:

Russia shows no desire to remember the slip of the tongue indulged in by one of its high officials, or one of its leading newspaper organs,

and it passes by in silence everything connected with its alleged promise to the Jews. One may find indications of both a more friendly, and a more hostile attitude toward the Jews; it all depends upon the governor or official who may, at the time, collide with the Jews. Russia is thus clumsily shrewd. It is willing and even anxious to have the Jews act as if a promise had been given, but it will not commit itself to the promise, and should the Jews resent this double-dealing policy, and insist upon an explicit utterance, or, lacking such confirmation, should the Jews denounce Russia for not dealing fairly with them, then the Russian government is prepared to scold the Jews for being ungrateful. No response is made to demands by Jews that an explicit government utterance be published. The Duma is not prepared now to take up the question of Jewish rights. They seem to be awaiting instructions from the battle-field. If the campaign in Galicia and Poland results to the advantage of Russia, it may turn about and declare all this talk of Jewish rights is sheer waste of breath. If Germany moves further into Russian Poland, we may expect a repetition of the promise. But surely the Czar does not believe that this dilly-dallying is going to help him. Jewish sympathy cannot be purchased thus. He is not dealing with children whose memory goes back only to yesterday. We have a right to judge Russia by its past, and the past cannot be redeemed by promises of a flimsiness that reminds us of Roumania's perfidy, and that have been issued by the Russian foreign office whenever a loan was to be negotiated. Russia's promise will be doubted as long as it is merely a promise. The abrogation of the Pals of Settlement is the first step in the redemption of Russia's word. Until it takes that step an incredulous world will act as if promise had been made.



We have been requested to answer an article by a certain Professor in the "Presbyterian Banner." The article in question is a weak attack upon the doctrine of the second Coming of our Lord as taught in the Bible, that is, the premillennial Coming of Christ. We do not feel the need touching upon the usual misconceptions of those who deny a visible and glorious coming of our Lord for the establishment of His world-wide Kingdom. However, one point we take up. The parable of the leaven is, according to the Professor, altogether misunderstood by Premillennialists. To show that leaven does not always mean evil, he makes the following remarks:

But does leaven always mean evil? We read in Leviticus viii and xxiii:17, 18, "With cakes of leavened bread he shall offer his ob-

sion with the sacrifice of peace offerings and thanksgiving. . . . Ye shall bring out of your habitations two wave-loaves of two-tenth parts of an ephah: they shall be of fine flour, they shall be baked with leaven . . . a sweet savor unto Jehovah." One would hardly be required to present a thing that is evil unto the Lord. It is admitted that leaven is mostly used to illustrate a bad thing, but frequently it is a good thing. Lion is used as a symbol of Satan and also as a symbol of Christ. "Satan is a roaring lion seeking whom he may devour." Speaking of Christ, the author of Revelation says (v:50), "The lion of the tribe of Judah hath prevailed."

The Professor is evidently not well informed on the typical meaning of these different offerings or should not have used such an argument. Leviticus v and xxiii:17-18 are offerings which typify the believer, who has been accepted of God through the one great sacrifice. But as redeemed by blood the believer has still sin in him. These two offerings containing leaven express this fact. No leaven was to be in the meal-offering, for it typifies the holy, spotless humanity of our Lord. But the new-meal offering in Leviticus xxiii:17-18 typifies not Christ, but those who have believed on Him. While they are saved and brought to God as a new meal-offering, the solemn fact is pointed out that the evil nature is still in them and that is typified by the leaven in that offering. Our little work on Leviticus points this out.

That the Lion is a symbol of Satan and of Christ is true. But the Holy Spirit Himself tells us so. He speaks of Satan as a roaring lion and of Christ as the Lion of the tribe of Judah. Leaven everywhere in the Bible means evil. If in Matthew xiii, our Lord had meant that leaven means something good, He would have said so and informed us that He meant it as a type of something different from what leaven represents in the Old Testament.



Daily Scripture Calendar.

February, 1915.



February 1. "According to His promise, we look for **NEW HEAVENS and a NEW EARTH**" (2 Peter iii:13).

It is not Biblical to speak of *the end of the world* in this present age. Before our planet there lies a long and beautiful time of *renewal*, previous to any final catastrophe. Apart from the blessing to men, the physical globe shall have the curse from the soil removed, its atmosphere purified, and all *creatures* brought into harmony.

February 2. "The sufferings of this present time are not worthy to be compared with **THE GLORY** which shall be revealed to usward" (Rom. viii:18).

The context shows these words refer to a *renewed earth*. Nations wait, even as saints wait, in hope. All "groans" will end; the groans of war, famine, barren soil, hungry beasts, deadly atmosphere. *Tabernacle of God shall be with men.* The saints' home, New Jerusalem, shall cast its light upon willing, happy and unburdened creatures.

February 3. "A **KING** shall reign in righteousness" (Isa. xxxii:1).

Such a thing never has happened. There have been relatively good kings who have ruled over sections of our world. Here it is declared of *One King*, a universal emperor. Many Bible kings "did right in the sight of the Lord," yet all were imperfect. After every one of them is written, "but." "But" they did *some wrong thing* (2 Kings xii:2).

February 4. "**PRINCES** shall rule in judgment" (Isa. xxxii:1).

Do you realize that this exalted destiny lies before you in the Millennial Kingdom? Your present trials of faith and patience are your training school to this end. Read how Israel will have "princes in the coming day" (Jer. xvii:25; Ezek. xxxiv:24; Matt. xix:28). The church will be transfigured, rulers in *heaven*, and Israel, priests on earth.

February 5. "I will make a **MAN** more precious than fine gold" (Isa. xlii:12).

Let those who charge us with exalting the Kingdom, remember this. A very great slaughter is predicted, that will "gather out of the world" (Matt. xiii:42).

Kingdom all things that offend, and them which do iniquity." Then the Lord will take "the precious from the vile," that only "good fish" and "sheep" nations may constitute His elect subjects.

February 6. "Neither shall they LEAN WAE any more" (Isa. ii:4).

This may be a little while yet in future, as men reckon time; but it is sure to come about. Fancy such a thing—*nations without an army or navy*, and no need for either. Two factors will produce this condition. First, the Devil will be bound. Second, the coming King will have power to "rebuke many people," and hold them down with "a rod of iron."

February 7. "The nation and kingdom that will not serve thee shall PERISH" (Isa. lx:12).

Wonderful day for the Jewish people! How God purposes to reverse human plans. Neither Russian nor Turk will always be allowed to oppress Israel. It was a long time ago that Abram was told, "In thee shall all the families of the earth be blessed." But as sure as day and night, so certain is the covenant to hold good (Jer. xxxiii:25, 26).

February 8. "All the kindreds of the NATIONS shall worship before thee" (Psalm xxii:27).

Such a large promise almost staggers us. Think of it: every ism and false religion that now lifts its hydra-head will hit the dust. Nobody then need write books or warning editorials to refute some dangerous heresy. How glad all the missionaries must be that a time is coming when *divine compulsion* will soften *human rebellion*.

February 9. "Many people shall go and say, Come ye, and LET US GO up to the mountain of the Lord" (Isa. xi:2)

It is far from that way now. Every revival planned must have scouts and advertising, and all kinds of orging to get people ready. It is all machinery and no hand work of the Holy Ghost. In that coming day all this will be reversed. Messiah will make the people "willing," and their hearts will be voluntary offerings in the day of that power (Psalm cv:3).

February 10. "We shall all be CHANGED" (1 Cor. xv:51).

Changed in body; perfected in spirit; renewed in every circumstance. So it is *change* and not *death* that will fit us for the glory of the other world. The saints of the coming kingdom will attain to it through death (martyrdom.) (Rev. xiv:13; xx:4). The saints now being gathered do not depend upon death at all, but transfiguration at the Coming.

February 11. "In a MOMENT, in the twinkling of an eye (1 Cor. xv:52).

It will be no slow process, that men may gaze at and speculate upon. Our Lord anticipated all the discoveries of geography, when He foretold that at *one instant* all around the globe, a *departure* would happen. Out from business, out from bed, out from the cemetery, out from the sea, will come a phenomena, a vision, a shout! What then? A great vacuum.

February 12. "Jerusalem shall be called A city of TRUTH" (Zech. viii:3).

This does not describe civic righteousness so much as it emphasizes personal faithfulness to God (Isa. i:26). The world is yet to have an absolutely religious city, where it will not be opera, or art, or athletics that will lead the people crazy; but worship. Above business, men will make it their chief occupation and delight to learn and do God's will.

February 13. "Instead of the THORN shall come up the fir tree" (Isa. lv:13).

What happy farmers there will be by and by. It will mean joy to "get back to the soil." There will be no backward seasons; devouring worms; no tree commissions to waste money like war. He who elevated cursed thorns to the dignity of a diadem will command that they hurt no more (Gen. iii:18). Their last hurt was inflicted upon His redemptive brow.

February 14. "Behold I will send MY MESSENGER" (Mal. iii:1).

And he will bring a message. Not a love sick message, such as many are looking for to-day; but a stern message, proclaiming: Prepare for Judgment! Happy are all those who are delivered from present world vanities, and with all pious Jews are looking for Elijah, who will teach and lead Israel, and cry, "Peace is coming for the world."

February 15. "The Lord ALONE shall be exalted in the day" (Isa. ii:1).

There will be no Pope to usurp the place of God. No Czar to be "Little Father." No Kaiser who will vaunt the "Divine Right of Kings." No exclusive "Prophet of Allah." The precious thing is, that not only in a prefatory way will men render obeisance; the spirit of nations will be so changed, that truly, in the estimate of His creatures, the Lord will have chief honor.

February 16. "When He shall appear we shall see Him, for we shall see HIM as He is" (1 John iii:2).

Something more than time is here hinted at. We know that the time of Advent will be the time of Resurrection. But this is the time of the revelation. Christ's glory will have an absorbing power, make us like Him. So in Psalm xvii:15 we read, "When I awake I will feast on thy form." After sleep comes awaken. After resurrection the long starved soul will fill himself with Christ.

February 17. "When the MORNING was now come Jesus stood on the shore" (John xxi:4).

So, our morning will not come till after a long dark night of tugging and weary toiling. And because this is so, we accept the present unprecedented sorrows of the world as sure harbingers of the Spring from on high. "It is yet dark." Hitherto we have only a Crucified One. Watch the shore for the coming of a Glorified One.

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February 18. "Yet will I rejoice in the Lord" (Hab. iii:18).

This was no fair weather confession, made when everything was going on normally. The Prophet had peered eyes for what was coming. He strings together a list of dire, impending calamities. There would lack luxuries, bread stuffs, milk, meat, light. Back of it all he had a source of joy and supply above all earthly circumstances.

February 19. "Ye now, THEREFORE, have sorrow" (John xvi:22).

What is the meaning of "therefore"? It is the explanation of all the depressions which the child of God is to suffer between the Ascension and the Second Advent. Our Christ has gone away. He has carried the keys of all the things we esteem valuable. Until He returns to open our treasures, we must go hungry and naked and of low repute.

February 20. "If the fall of them be the riches of the world . . . how much more their FULLNESS" (Rom. xi:12).

It reads like a problem in algebra. So Israel is yet to become the depository of all national prosperity. Their revival is God's appointed way of enlarging the Gentiles. It does not look that way at present; but it is among the unalterable things decreed. Imagine Gentile humiliation when the poor Ghetto Jew "sucks the breast of kings" (Isa. lx:16, lvi:11, 12).

February 21. "Whom the heavens must receive UNTIL the times of restitution of all things" (Acts iii:21).

A person may never have heard about a Millennial Kingdom. To come upon this word "until" must set them thinking. To what does this one word link itself? What is coming after, when the "until" is finished? Thus the whole story of Jerusalem's desolation and Jewish dispersion and Gospel opportunity is condensed into that one word, Until.

February 22. "Be patient . . . the husbandman WAITETH for the precious fruit of the earth" (James v:7).

Meantime he fights droughts and floods and pestering insects. So now we stem a long way from a rich harvest. The kingdoms of the world have not yet become the kingdoms of our Lord. The poor laboring man is not getting his rights. We must wait and look. As the night darkens the day draws on. Then in the blessed light shall the Sun of Righteousness ripen all fruits.

February 23. "Waiting for and HASTENING the coming" (2 Peter iii:12 marg).

It is a very simple, plain command to "look for the Lord." But how can we personally hurry it? Think it over solemnly, What are you doing to retard His return? Are you mingling with a church indifferent to that coming? Are you federating with peace and reform efforts that you know never will come about? Every unscriptural act postpones that coming.

February 24. There is NO PEACE saith my God to the wicked" (Isa. lvii:21).

This is what God says. "All the great world teachers dissent from this. They tell us wickedness will soon cease and war will cease. We wish we could fall in with them. It is misery to be eccentric and out of step with the whole marching crowd. They hear one Commander, and he is Satan. You hear another voice: "Blessed is the man that heareth Me."

February 25. "They WILLINGLY are ignorant" (2 Pet. iii:5).

Note well the expression "willingly." It explains much that otherwise would be mystifying in Christendom. Knowledge of prophecy is widespread. The most prominent teachers, the largest conferences, the best literature, all discuss it openly. But mankind does not want to believe in coming Judgment. Like the adder they feign deafness (Psalm lviii:4).

February 26. "I am the RESURRECTION and the LIFE" (John xi:25).

These two words refer to Christ's double office at His coming. Most Christians are familiar with the doctrine of the resurrection. But they strangely sever it from its twin truth, the transformation. The two events are predicted in Isa. xxv:19-21. May the suddenness of this coming change grip us. When doves fly home, it is the sign that a storm is approaching.

February 27. "When these things begin to come to pass, THEN LOOK UP" (Luke xxi:28).

The idea suggests that you will be hanging your heads with sorrow just as many are doing now. All kinds of rumors and diversions and false news will be tempting you to look around and ease the tension. You will stumble with fear if you heed these distractions. Though the Coming will be sudden, it will not be without fore signs which we are bound to be looking for.

February 28. "Be joyful, O earth, and break forth into SINGING" (Isa. xlix:13).

A dozen times we are told the earth shall rejoice. The fields that now run blood shall flow wine and milk and oil. Imagine the contrast when melodious praise shall fill the air instead of the universal wail of poverty and pain that now breaks our hearts. Are you praying, Lord, we believe thy word; hasten thy coming, to bring in that day!

Requests for Prayer.

Kindly pray that two friends and myself may be completely restored to health.

A widow, poor in health requests prayer for the salvation of her four children.

(Continued on cover page).

OUR HOPE

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Editorials.

“Till He come” are precious words. They **Till He Come.** are written in connection with the Lord’s Supper, which Paul mentions in 1 Cor. xi:23-26. It is the feast of love and loving remembrance of Himself who long ago in the night He was betrayed took the bread and the cup, the emblems of His body He gave and the blood He shed. “This do in remembrance of Me.” Oh! that request He made in view of the Cross with its suffering and shame, its deepest depths of judgment! Remember it was for you and now remember Me. Therefore, “as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” Whenever we gather at the Lord’s table on the Lord’s day, the Lord Himself must be the one object before us to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit we shall see Him only as He loved and gave Himself for such as we are; as He liveth, filling Heaven’s glorious throne never forgetful of His own, ever caring, loving, guiding each. And as we do this in remembrance of Him, we do so “till He come.” All such outward remembrance will cease when at last He “takes His blood-bought people home, to His home and our home, to His Father and our Father. “Till He come” we remember His love, and praise and adore Him.

“Till He come.” Words are these which should never leave our hearts. They may be termed Heaven’s message for His waiting people. If they but echo and re-echo in our souls all will be well with us; joy and peace will be our daily

portion and fellowship with Him will become constantly more real.

“Till He come” we serve, not in self-will, but according to His will, asking Him, “Lord, what wilt thou have me to do?” What service He would get if it all were done in the light of these three little words, “Till He come!” What zeal and self-denial, what earnestness and devotion would accompany all our work for Him. How we would use our time, the precious hours He gives us, which are often so sinfully wasted, if we just remembered “till He come.” What energy and ambition would possess us if these words were never forgotten.

“Till He come.” It will help us and keep us in that walk and life into which His Grace has called us. Some speak of a deeper life; others of a higher life, the best is to lead the humble life. Into this we are called to walk even as He walked, to follow Him who was meek and lowly. And willingly we shall follow hard after Him, bear His reproach outside of the camp, if we just remember it is all “till He come.”

“Till He come.” Conflict is our share while here in the body. It does not cease. Our enemies are the wicked spirits, the world and the flesh. But victory is on our side. He has overcome and through Him we overcome. “Till He come” the conflict rages, but when He comes the conflict ends and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be constantly resisting, when the goal is in sight. And “till He come” is the goal.

And trials, perplexities and the burdens of life. What about these? There is the present comfort, the present help. Prayer is our refuge. He is the great burden bearer. Go to Him and roll the burden to-day upon Himself. He will take it for He has said so. Not the burdens of to-morrow or next week, but the burdens of to-day. And in the midst of all, even as we make use of our privilege and cast our burden upon the Lord, we must remember still Heaven’s message to His own “till He come.” If He comes to-day

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what will become of our burdens? They will sink deeper than our sins have sunk.

And tears! Was there ever a time of so much crying and weeping in this dark and evil age as to-day? Tears of pain, tears of sorrow, tears of bereavement! Loved ones snatched away, others sick and nearing the grave. But—blessed be His Name!—weeping endureth during the night, but joy cometh in the morning. It is all “till He come.” And when He comes? He shall wipe away all tears. We shall meet our loved ones, our friends in His own presence. “Till He come” is the balm even now for all our heart-aches and in faith we may smile through all the tears we shed.

“Till He come.” Make a test of these blessed words. See if there is anything in your life as a Christian to which they could not be applied. They enter into everything, if we only would have them more filling our eyes and our hearts. Then we would indeed occupy till He comes.

“Till He come” and **He will come.** The “little while” must end some blessed day. The “little while” will end—and then what? Oh the joy! We shall see Him as He is. It is enough! Let us go hence and serve Him better, and spend the “little while” faithful and devoted to Him “till He come.”



**The Heart's
Answer to
Grace.**

Read 2 Samuel Chapter vii. David occupies in this beautiful chapter a twofold position. First we see him sitting in his house, enjoying rest and peace. His mind is occupied with a great scheme. He wants to build the Lord a house. How he must have planned in his heart to do a great work. And Nathan the Prophet told him, “Go do all that is in thy heart, for the Lord is with thee.” He spoke without divine authority. That night the Lord spoke to Nathan and gave him one of the most gracious messages recorded in the Bible. The Lord knew that His servant David desired to build Him a house. He knew all his thought, his schemes and his plans. He told Nathan what He meant to do for David, not what

David was to do for Him. "Moreover the Lord telleth thee that the Lord will make thee a house." What gracious things the heart of Jehovah poured forth for David, the man after His own heart! And all was confirmed by an oath. (Psalm lxxxix:35). We find here the great covenant promises according to Grace made with David and his house forever. All is yet to be fulfilled when David's Son and David's Lord will occupy the Throne of David in the future day of His Kingdom of Glory.

Then after the message was delivered we see David sitting again in his house. His schemes and plans no longer occupy his mind. "Then the King went in and sat before the Lord." He seeks His presence. Instead of a worker he is now a worshipper. His words are marvellous in every way. They measure up to the fullness of Grace the Lord of all Grace had bestowed upon him. He does not seek the fellowship of Nathan to talk over with him the great promises and what they meant. All his endeavors to do something have ended. Jehovah's Grace touched the innermost cords of his soul; they give forth their sweet vibrations, which ascend in a holy melody to the courts above. He is humbled; bowed in the dust. Who am I, Lord God? and what is my house that thou hast brought me hitherto? He believes all he has heard; he trusts in every word. His prayer is "Do as thou hast said." Here is Grace answering Grace.

Grace if rightly apprehended, believed in and accepted will always bring forth from the heart the blessed fruits of worship and holiness. We as the fellow-heirs of the Lord Jesus Christ, with promises far greater than those made to David, have a deeper knowledge of Grace. And as we rest in His Love and trust in that Grace, which has saved us, which keeps us and teaches us how to live soberly, righteously and godly in this present age, the heart and life respond to that Grace in worship and yieldedness as it was with David.

Now and then the false accusation is brought against those who say "we are not under the Law but under Grace,"

that they are "Antimonians." Of late such a book came into our hands in which the writer charges that "it is a veritable Bureau of indulgences—a legalized spiritual prostitution, and turning the Grace of God into lasciviousness."

No child of God who knows Grace, enjoys Grace and walks in the Spirit, bestowed upon the believer through the Grace of our Lord Jesus Christ, will turn the Grace of God into lasciviousness. The person who saith, "I am not under the Law but under Grace" and lives deliberately in sin proves thereby that he has no knowledge of true Grace. Go into His Presence, child of God! Like David, think of all He has done for you, how He reached down and lifted you up. Look forward and behold the Glory to come—then you will bow in worship and go forth with an ambition as never before to please your Lord and Saviour.



The beloved of the Lord shall dwell in
A Few Gems. safety by Him; and the Lord shall cover
 Him all the day long, and He shall dwell
 between His shoulders (Deuteronomy xxxiii:12).

He commandeth, and raiseth the stormy wind, which
 lifteth up the waves thereof. . . . They cry unto the
 Lord . . . He maketh the storm a calm (Psalm cvii:
 25-29).

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

Ah Lord God! behold, Thou hast made the heaven and
 the earth by Thy great power and stretched out arm, and
 there is nothing too hard for Thee (Jeremiah xxxii:17).

Be careful for nothing; but in every thing by prayer and
 supplication with thanksgiving let your requests be made
 known unto God (Philippians iv:6).

Blessed are all they that wait for Him (Isaiah xxx:18).



“Open thy mouth wide, and I will fill it”
Open Thy (Psalm lxxxi:10). It is a most blessed
Mouth Wide. invitation to prayer. Look at these simple words! He bids us do it and promises no disappointment but entire satisfaction. The mother-bird finds her young in the nest, helpless and hungry. There are the open mouths and she satisfies their need. And thus our Lord asks His people to depend on Him and expect all from Himself. Ask of Me, whatever your need may be. Come with all your wants and needs. He is able to fill all need and satisfy all wants. “Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need.” That word “boldly” means to come without any reserve, without holding back anything, but to tell all in His presence, before the throne of Grace. This delights our Father if we come thus to Him in His Name. And if we open the mouth wide, if we ask of Him largely, He will give largely. Plead this blessed promise in His presence. Be obedient to it. Open thy mouth wide to find out how true He is to His own Word, “I will fill it.”



As a Weaned Here is another precious statement from
Child. the Psalms as food for our souls. Psalm cxxxi:2 in an improved translation reads as follows:

“But I have stilled and hushed my soul,
 As a child that is weaned of his mother;
 As the weaned child
 Is my soul within me.”

This Psalm has but three verses, but they are full of spiritual meaning. David speaks of the exercise of his soul. He was not haughty, nor his eyes lofty. He did not seek high and great things. He possessed true humility. This should characterize all the saints of God. Well may we remember how the Spirit of God reminds us of this in the New Testament. Our Lord has told us to learn of Him, His lowliness and meekness. To follow Him thus is our

calling. Therefore it is written, a meek and quiet spirit is in the sight of God of great price (1 Peter iii:4). It reminds Him of His own ever blessed Son as He walked down here. Furthermore, God resisteth the proud, and giveth grace to the humble. "Be clothed with humility" is another exhortation. And the humble soul, the chastened soul, may blessedly enjoy the comfort and hush of the weaned child.

On this verse in the Psalm an expositor* makes the following excellent remarks: "The figure is beautifully expressive of a soul chastened by disappointment. As the weaned child no longer cries and frets, but lies still and is content, because it is with his mother; so the soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms." The weaned child, writes a mother, with reference to this passage, has for the first time become conscious of grief. The piteous longing for the sweet nourishment of life, the broken sob of disappointment, mark the trouble of his innocent heart; it is not so much the bodily suffering; he has felt that before, and cried while it lasted; but now his joy and comfort are taken away, and he knows not why! When his head is once more laid on his mother's bosom, then he trusts and loves and rests, but he has learned the first lesson of humility, he is cast down, and clings with fond helplessness to his one friend."

May we all, dear readers, know the restfulness and peace of a weaned child, and may it please the Lord to wean us more and more from things seen, which are but for a moment and teach us to cling to Him and long for things unseen.



These Things Begin. "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke xxi:28). This word is addressed to the Jewish believers who are on the earth during the coming

* Perowne on the Psalms.

great tribulation. When there are signs in the sun and in the moon, and in the stars; when there is distress of nations, when men's hearts fail them for fear, when the very powers of heaven are being shaken, indicating that heaven is about to open for the visible return of our Lord, then they are to look up and lift up their heads.

But the same is true of us who wait not for visible signs in the sky, but for the shout and for the Lord Himself. We know from God's revealed purposes what is going to take place on this earth. We know what the nations will do, how they will form again the Roman Empire and that then comes the leader, the head predicted in both Testaments. We know that papal Rome will have a revival and become once more the mistress of the nations. We know that Christendom will plunge into the great apostasy. We know that the Jewish people will get back to their own land and be re-instituted as a nation with a resumed temple-worship. All these things will surely come to pass after the Lord has called His true church into Glory. But these very things which are to come we see indeed advancing. We see these things beginning, about ready to come to pass. Or, as we read in Hebrews, we see "the day approaching." In the midst of the turmoil, the confusion, the distress, the suffering; in the midst of the most stupendous signs heralding the near fulfilment of all Prophecy, well may we do what our Lord says. Look up and lift up your heads! It is the upward look we need now as never before and that up-look will surely be a power for service and for a close walk with Him, whom we shall see face to face. "Look up and lift up your heads; for your redemption draweth nigh."



A Strange Combination. Reginald J. Campbell, pastor of the London City Temple and leader of the New Theology in England, a system which denies the Doctrine of Christ, has now come forward with a suggestion that a great and universal church-council be held in the near future. The object is that the churches may all unite and talk over a way how the

peace in Europe may be restored. He saith that the head of the Romish church, Pope Benedict, should issue the call for such a universal council. This is significant. With the other information we gave in our February Notes it shows that "Protestantism" is looking towards Rome for help. Well may we keenly watch future developments on these lines.



"The Christian Commonwealth" of London
And Others (England) contains the information of the
Also. former paragraph. Mr. Campbell's words
 are as follows: "Only one person in the
 world can summon such a conference with any hope of
 success: the Roman Pontiff. The Archbishop of Canter-
 bury could not do it; Rome would not listen. The Metro-
 politan of the Eastern churches, or of the largest portion of
 it, could not do it. **Rome holds the key to the situation.**
 Let her try, and Protestantism will think better of her than
 has been for nearly four hundred years?" This bold sug-
 gestion has brought responses from certain leaders of the
 "Evangelical" churches.

F. B. Meyer endorses the plan and writes, "I would be proud to stand with men like Cardinal Mercier in such an attempt."

J. Scott Lidgett, Secretary of the Free Church Council, also suggests union. "In my judgment we ought frankly to co-operate with the Roman Catholic church, the Orthodox church, and all other forms of Christianity for this object. If the Pope is prepared to lead the way, no ecclesiastical or theological differences, however important, should be allowed to prevent Protestants from joining with him."

A prominent **Wesleyan Minister** states: "If the Pope can do it by all means let him do it, and God bless him."

The union of Christendom in the ecclesiastical Babylon, of which we have often written in our pages, and predicted in the Bible, is rapidly nearing. It looks as if Rome will play her part in the near future and that a good portion of apostate Protestantism will join in with her.



**A True
Statement.**

In the preface to his "Systematic Theology" Dr. Augustus H. Strong, the former President of Rochester University, makes the following remarks:

"Under the influence of Ritschl and his Kantian relativism, many of our teachers and preachers have swung off into a practical denial of Christ's Deity and of His atonement. We seem upon the verge of a second Unitarian defection, that will break up churches and compel secessions, in a worse manner than did that of Channing and Ware a century ago. American Christianity recovered from that disaster only by vigorously asserting the authority of Christ and the Inspiration of the Scriptures. We need a new vision of the Saviour like that which Paul saw on the way to Damascus, and John saw on the Isle of Patmos, to convince us that Jesus is lifted above space and time, that His existence antedated creation, that He conducted the march of Hebrew history, that He was born of a virgin, suffered on the cross, rose from the dead, and now lives for ever more, the Lord of the Universe, the only God with Whom we have to do, our Saviour here and our Judge hereafter. Without a revival of this faith our churches will become secularized, mission enterprise will die out, and the candlestick will be removed out of its place, as it was with the seven churches of Asia, and as it has been with the apostate churches of New England."

This is a correct statement of the true conditions prevailing today among many of the so-called "evangelical denominations." They are honeycombed with the denials of the fundamentals of the Gospel. It is true there are many who still witness to the faith delivered unto the saints, but the general drift is toward apostasy. It cannot be arrested. The Word of God tells us that sound doctrine will no longer be endured in Christendom at the close of the age. Yet the Lord will always have a few chosen ones as His witness, who, like Jeremiah and other faithful ones, who bear testimony to the Truth and the Doctrine of Christ. May we all belong to this little company and in these darkening days contend earnestly for the faith.

**A Warning.**

From an exchange we quote the following warning from the pen of a young woman, graduate of a "Christian" college:

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"To any who are contemplating sending their boys or girls to institutions of higher education, I would urge an earnest consideration of the following experience in the light of their responsibility to God to bring up their children 'in the nurture and admonition of the Lord.'

"Before entering college, I had been taught that the word of God was inspired from cover to cover; that God was a living, prayer-answering God; that 'Jesus Christ is the same yesterday, to-day and forever'; that He came into this world as 'God manifest in the flesh, lived a perfect life, was rejected of men; that 'Christ died for our sins according to the Scriptures; that He was buried and rose again the third day according to the Scriptures,' and that 'He ever liveth to make intercession for us.'

"All this I believed and accepted for myself. In my senior year, in a required course of ethics, the professor set forth theories which denied the living God as taught in the Bible. There was much discussion of these views, and an apparent acceptance of them by those about me.

"One night, as I came back to my room from chapel, I felt alone in my acceptance of God and His Word. In a moment, as I stood there, came the thought that either what I had believed was true and these theories which seemed to be sweeping the college were false, or I was wrong and these theories were true. I stood on the brink of casting aside all I had believed and drifting into rank infidelity. As I thought it over, I said: 'If Thou art the living God and the Bible is true, give me some evidence that I am not alone here in this belief.' Before I had finished there came a knock at my door—'Before they call I will answer.' A girl came in who had never come before, and conversation at once drifted to the theories that were being set forth. She said she could not accept them, adding, that she had been saved in a Methodist camp-meeting as a child, and could not believe anything that denied the living God as taught in the Bible.

"God had answered my prayer; I was saved from drifting into infidelity, and, thanks be to His name, I have never had a doubt as to Himself or His word ever since.

"God carried me through, but will not you, Christian parents, consider well whether God would be pleased to have you place your children where they may in all probability have to pass through such an ordeal?"

To this we could add a number of incidents which have come to our notice during recent years. We have talked and prayed with heart broken parents, who sent their boys and girls to certain schools and they came back with infidel views and a lost faith in the Bible as the Word of God. We doubt not there are many more such cases. These so-called

educators, who have no faith, no Christ and no hope, though often of a very amiable disposition and therefore attractive, belong to the most immoral forces of today. They undermine and destroy the simple faith of the young and with that no one can tell where they will land.

No wonder parents ask, what shall we do with our young folks? If children can attend college and remain under the influence of a Christian home, the reading of the Word and daily family prayer, the danger is much less.



People are asking now, who are the "Associated Bible Students"? It is the latest change of that heterodox, religious chameleon, which used to be known by the name of "Millennial Dawnism." Other names were assumed like "Watch-tower," "Tract Society," "People's Pulpit." Then they became the "International Bible Students' Association." Instead of that name they have now substituted in the New York papers "Associated Bible Students," and we suppose that new name will be used elsewhere. If you want to know what Russell teaches, for he is the head of the whole thing, read the excellent article in this issue of "Our Hope."



First and Second Samuel. We have just published the new study booklet on First and Second Samuel. It is of special interest to all Sunday School workers on account of the lessons which are for many weeks from these books. They are of equal interest to all Christians. The story of Saul and David has a wonderful meaning and contains many spiritual lessons; they are pointed out as much as the space permits in these study pamphlets. It has about 100 pages. Price, postpaid, 40 cents.



The Two New Pamphlets. "Is Romanism Christianity?" is a timely pamphlet. It will open the eyes of many to the fact that Romanism is not Christianity at all, but a denial of what Christianity stands for. It would be a good thing if each Roman Catholic priest would have one put into his

hands. Circulate it among Catholics. Use it in Gospel work. It will do much good. Price 5 cents or 50 cents per dozen.

“**Him and His**” by Mr. McCall Barbour cannot be read by any one without the greatest blessing for his soul. It exalts our Lord, tells out His fathomless grace and will prove to be a great help to all believers. Read it and pass it on to your friends. Price 10 cents; one dollar per dozen.



The Lord willing the Editor expects to be on the Pacific Coast during March and April. So far a few definite engagements have been made: **Los Angeles** March 7-17. The Conference will be held in the Bible Institute, Dr. R. A. Torrey, Dean. **Portland, Oregon**, April 18-22. For programs and other information address Robert Millard, Secretary of Evangelistic Committee, 234 East 32nd Street, Portland, Oregon. **Seattle, Washington**, First Presbyterian Church, Dr. Mark A. Matthews, pastor, April 24-30. Other places on our list are **Milton, Oregon, Albany, Oregon**, (April 11-16) **Cashmere and Ellensburg, Washington** and **Oakland, California**. We ask again all our interested readers and friends to have fellowship with us in prayers. We need special guidance, help and strength. Pray also that the ministry of the Word may be greatly owned of God.



“Where two or three are gathered together:” is a brochure from the pen of Mr. F. C. Jennings. It will prove helpful to all who are in these days perplexed about fellowship in connection with churches, where the faith delivered unto the Saints is denied. Price 5 cents, postpaid.



The Editor held a week's meetings recently in the Hedding M. E Church of ELMIRA, N. Y. They were largely attended and rich blessing rested upon the Word.



You are doing a good work by putting “Our Hope” into the hands of your Christian friends. Our offer still holds good—75 cents per year to these new subscribers (except foreign and Canadians). A good many of these new subscribers gained through the efforts of our old readers have written and expressed great gratitude that their attention was called to the periodical.



Mr. Charles G. Trumbull, Editor of the “S. S. Times,” Philadelphia, Pa., will address D. V. the BOSTON monthly meetings on March 4th.

**The War in the
Light of the
Word.**

This is a very interesting and instructive pamphlet of 47 pages written by Mr. F. C. Jennings. It will surely be appreciated by all lovers of the prophetic Word. By all means read it and circulate among your friends. Price 10 cents.



**Sunday School
Helps.**

There are certain Sunday School helps published and widely advertised which contain wrong teachings. One of the best helps in the International Sunday School lessons is the *Sunday School Times*. The Editor Mr. Charles G. Trumbull, is a strong believer in the Return of our Lord and his editorials have of late been a blessing to many. Write for a free sample copy to 1031 Walnut Street, Philadelphia, Pa.



**God's Gospel
and the
Counterfeit.**

This excellent pamphlet has been out of print for several months. We have now printed a fifth edition. The first part is a most helpful putting together of many Scripture passages concerning man's lost condition, his helplessness, how God has met man's need in the cross, the way of salvation, etc. This was done by the late James M. Brookes, Editor of the *Truth*.

The second part of the pamphlet is an able article on the Counterfeit Gospel, which Satan in these days is substituting for God's Gospel. We know that it has done great good everywhere and we hope this new edition will soon be in the hands of thousands.

Price 5 cents a copy. 50 cents per dozen. \$2.50 per 100 copies.



**Other California
Dates.**

Just as we go to press we have made several additional dates for our Coast trip. The Editor hopes, God willing, to be in Oakland, Cal., San Francisco and San Jose, from March 21 to April 2. If our readers and friends desire further information about the meetings, where they will be held, etc., they should address Mr. H. A. Ironside, 1807 Telegraph Ave., Oakland, Cal.



The Prophet Ezekiel.

Chapter xi.

Concerning the Leaders. Promise of Restoration and Blessing. The Glory Departs.

This chapter concludes the visions concerning the doom of Jerusalem. At the close of the previous chapter we saw the Glory of the Lord getting ready to leave the doomed city. The complete withdrawal is recorded now. However, before we reach, this we find a prophecy uttered against the Leaders of the people. Then the Prophet received a comforting message about the future restoration and blessing of the nation. This is the first restoration promise he received. It is repeated and enlarged in the great predictions after the fall of Jerusalem.

I. The Prophecy against the Leaders.

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city; Which say, *It is not near; let us build houses; this city is the cauldron, and we be the flesh.*

Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord, Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one* of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God, Your slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city* is the cauldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I *am* the Lord. This *city* shall not be your cauldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel. And ye shall know that I *am* the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? (verses 1-13).

The Prophet had watched the movements of the cherubim and the glory of the Lord and now he is again suddenly transported to the east gate of the Lord's house. At the door of the gate he beholds twenty-five men. He recognized among them Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. In the eighth chapter he had also seen, between the porch and the altar, twenty-five men with their backs towards the temple (viii:16). In that chapter Jaazaniah is mentioned. The question then arises, is this the same company Ezekiel sees once more and against which he utters his denunciatory message? They cannot be identical with the men in the previous chapter, for they belonged evidently to the priestly class, while the twenty-five men in this chapter are leaders or princes of the people. Nor is the Jaazaniah the same as in the eighth chapter. Here is a Jaazaniah who was the son of Azur, while the other Jaazaniah was the son of Shaphan. These princes here may be the same of whom we read in Jeremiah xxxviii:4.

It shows the complete corruption of Jerusalem. The priesthood and the leaders of the nation were steeped in wickedness and defied God and the judgment He had announced through Jeremiah and now also through Ezekiel. Interesting are the names of those mentioned, Jaazaniah ("he will be heard of the Lord"); Azur ("Helper"); Pelatiah ("Delivered of the Lord"); Benaiah ("Built up of the Lord"). Their names indicate that they knew the Lord and His truth and yet they had turned deliberately from Him and from His Word. They devised mischief (or iniquity) and gave wicked counsel. Their wicked counsel consisted in disobedience against Jehovah and His Word. In regard to the judgment they said, "It is not the time to build houses; this is the cauldron and we are the flesh." They knew of Jeremiah's letter which he had sent to the elders which were carried away captives. In that letter,

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Jeremiah, believing God's Word concerning the long duration of the captivity, gave the advice, "build ye houses and dwell in them" (Jere. xxix). They ridiculed that divinely given advice. They still thought themselves safe in Jerusalem. The phrase "this is the cauldron" means the city of Jerusalem; and we are the "flesh" themselves. As the flesh in the cauldron is preserved from the fire by the cauldron itself, so they felt themselves secure in the doomed city. That these wicked leaders were still in the city shows that the judgment in Chapter ix was not a complete judgment. It began at the sanctuary, and the wicked worshippers Ezekiel saw in his vision were smitten first of all, while the man with the inkhorn marked the entire remnant for preservation. Then the Spirit fell upon Ezekiel and he uttered Jehovah's message. Their proverb about the cauldron and the flesh is used to announce their own doom. Those whom they had slain were the flesh, not they the living ones; these slain ones had the city for a cauldron. But the defiant leaders, who cast the judgment predictions to the winds, would be brought forth out of the city, the place of their supposed security. They feared the sword and it would come upon them. Solemnly the Lord declared "this city shall not be your cauldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel." And thus it came true. Nebuchadnezzar received his prisoners on the borders, the territory of the kingdom of Israel, at Riblah (2 Kings xxv:18-21; Jer. lii:24-27).

All this finds a repetition in the present age. God has spoken. Long ago He has in His Word announced the judgment upon this present age. Men, religious men, leaders among the people, like these twenty-five, reject His Word and do not believe the threatened judgments. "Peace and safety" is their false hope. But the day is coming and not far off when all who reject the Word of God will find out, to their eternal shame and loss, that His Word is true.

And while the Prophet delivered faithfully his message, the Lord touched one of the men; Pelatiah suddenly died. He may have stood there with sneering lips, defying the Lord's mouthpiece, when sudden death was meted out to

him. It was a divine seal upon the words they had heard. This act of judgment greatly impressed the Prophet and he prayed for the preservation of the remnant of Israel. Knowing the sad condition of the people he loved so well, he feared that they all would be taken away. May we also, in the days of impending judgments make use of the prayer of intercession. The next paragraph contains the answer Ezekiel received.

II. The Message of Restoration and Blessing.

Again the word of the Lord came unto me, saying, Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But *as for them* whose heart walketh after the heart of their detestable things and their abominations, "I will recompense their way upon their own heads, saith the Lord God (verses 14-21).

It is the first message of comfort Ezekiel received. They were to be scattered among the nations, yet Jehovah promises "I will be to them a little* sanctuary in the countries where they shall come." This refers to the remnant who still clings to Him and hopes in the fulfilment of His promises. Then follows the great outlook into their future. Blessed promises! They are the hope of Israel. Their re-gathering, their return from exile is here definitely predicted by Ezekiel. Moses before had announced the same future restoration. So did Isaiah and Jeremiah as well as the

*Or, "for a little while."

earlier prophets. The denial of a literal regathering of Israel means the denial of the Word of the Lord. They will receive the land of Israel. But greater things are promised to the people. The stony heart is to be taken away; they are to receive a heart of flesh. This is the result of the new Spirit, His Spirit, which they will receive. It means the new birth of that nation to enter into the promised kingdom. Then the result will be an obedient people. "They shall be my people and I will be their God." Has this been fulfilled in the return of the feeble remnant from Babylon? Many believe that Ezekiel's message found then its accomplishment. It is not so. The nation was not put into possession of the great blessings which are everywhere linked with their literal restoration and possession of the land. Ezekiel's great visions of the national restoration of Israel and the greater spiritual blessings are still unfulfilled. They will be fulfilled when the Glory of the Lord, that is the Lord of Glory, their rejected King, the Son of David, the King of Israel, returns. We shall follow all these at greater length and study their details when we reach the fuller prophecies in this book.

III. The Glory Departs.

Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me. (verses 22-25)

After this comforting message of future blessing for the nation and restoration to the land, the Glory of the Lord holds its departure. We saw how it gradually withdrew from the temple, where it had dwelt. Now the complete departure from the city has come. But it is a blessed thought, before that takes place, Jehovah gave His Word that He would return and be again with His people. "The Glory of the Lord went up from the midst of the city and

stood upon the mountain which is on the east side of the city." That mountain is the Mount of Olives. Significant place where the Shekinah, the Glory of the Lord with its cherubim and wheels, was seen for the last time. Upon that mountain He stood, who is the Glory Himself, our Lord Jesus Christ. From there He went back to the Father. And in a coming day "His feet will stand upon the Mount of Olives." And when He comes back in visible glory, Israel and Jerusalem will behold the return of the Glory of the Lord, Ezekiel saw departing from temple and city. Then that will happen what was not in Israel's past history. "The Glory of the Lord will cover the earth as the waters cover the deep." Yea, all the earth will be filled with His Glory.

(To be continued, God willing.)

Solomon's Song.

Chapter ii:17.

Until the morning breaketh, until the shadows flee,
 Until the earth awaketh, her absent King to see;
 I'll get me to the mountain, to commune with my Lord,
 I'll *drink* the living fountain, and *feed* upon His word;

I'll sit with Him up yonder, upon His throne of light,
 And on His grace I'll ponder, with rapturous delight.
 Then from my starry tower I'll issue forth to tell
 The riches of Thy power, Thou Great Emmanuel!

I'll bear to men the story of pard'ning love and grace,
 And far proclaim the glory which shines in Jesu's face.
 And thus until the singing of seraph choirs on high
 Announce my Saviour bringing eternal glory nigh:

Telling of full redemption, and every foe o'erthrown,
 And Satan's condemnation, and God supreme alone;
 I'll never cease to enter within the courts above,
 And from that mighty centre, go forth to tell of love—

Of love that never faileth, of grace that's always free,
 Of might which now prevaieth, of His great victory!
 Thus in my Saviour's presence, abiding day by day,
 I'll labor in His absence, till shadows flee away!

Revelation.

Chapter XX.

“And I saw an angel descending out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut [it] up, and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed. After these things he must be loosed a little time.”

Here we are told of another stage in the history of our arch-enemy, the Devil. That history begins by his being the topstone of a pre-Adamite creation, *“Sealing up the sum [of creature-perfection], full of wisdom, and perfect in beauty.”* Thus, by his person, was he prepared for the office of corresponding dignity that was also prepared for him. He was *“the anointed cherub,”* that is, the divinely appointed representative of the righteousness of God, *“that covereth,”* or protects, as did the cherubim in the tabernacle, the throne of God. His name was not at that time Devil or Accuser, for there was none to accuse; nor Satan, or adversary, for there was none whose blessing he could oppose; but *Lucifer, Son of the morning;* or, as the Hebrew word rendered Lucifer would be more exactly translated, *“Bright one,”* and the words that follow are simply a poetical form of speech for *the morning star*. So that the whole name would read *“The bright morning-star.”* A name which in its suggestive beauty corresponds exactly with that perfection of beauty that characterized his person; but a name that he has long lost, and which is now borne by One alone worthy of it, and who adorns it by His own perfect divine beauty. The first Star of the morning was the herald of a gloomy day of rebellion, sin and sorrow; the last shall be to His people the Herald of *“a morning without clouds”* of restoration and of holy joy.

But what exalted dignity of person and office! Even

after that primal glory had been sadly dimmed by his sin, yet, even then, since he had been the Lord's anointed. "Michael the archangel durst not bring a railing accusation against him" (Jude, verse 9); as, in lesser things, David durst not strike Saul; nay, his heart smote him even for committing an indignity on the person of the man seeking his life, since he was "*the Lord's anointed*" (1 Sam. xxiv and xxvi). That anointing still gave its dignity to the unworthy king; and that anointing still gave its dignity to the fallen "cherub" and was respected by the archangel.

How great a height from which to fall! So exalted was he, that his Creator was alone above him, and whilst it was indeed "robbery for him to be equal with God," it was so with none other. But it was this that was his ambition; at this he aimed (Isa. xiv:13), and by this self-exaltation he fell (1 Tim. iii:6). But not all at once, or to the lowest depth. For 6,000 years he has maintained his claim to his original office, although it is no longer his by divine right. Another has been installed into his reconstructed kingdom (Gen. i:18), who was to be the head of a beloved race; and he, seeing the tender love peculiarly set on this race, subtly conceives the design of finding unrighteousness on the throne by its means. If he can induce this beloved creature, man, to walk in his own path of rebellion, then God must either forego mercy—lose the object of His love; be as helpless to save as was the impotent King Darius, have His throne profoundly affected by the loss of this attribute (Prov. xxv:5); or act with unrighteousness, and the same awful result to the Throne follow. Thus he tempts, succeeds, and from that time *accuses* and thus becomes the *Devil* and *Satan* or Accuser and Adversary.

The Highest makes this the occasion of showing to all His creation, angels, principalities and powers, His manifold wisdom, the exceeding riches of His grace, in making "mercy and truth to meet together, righteousness and peace to kiss each other" (Psalm lxxv:10). Man is admittedly guilty, the Accuser watches for some fleck of unrighteousness on the Throne in dealing with that guilt; but the precious Blood of God's beloved Son defeats all his subtle plans, and full in

his face, and of all the universe, God challenges any to find one fleck on His righteousness, for He is both "Just and the justifier of him that believes on Jesus."

Thus even up to this hour he has access to the heavens; but our book [God be thanked for it] has already given us to see the end of *that*. The rapture of those redeemed by the Blood of the Lamb is followed by war in heaven, and, as a result, he is defeated and cast out to the earth. Filled with rage, and knowing that he has but a short time to remain here, he focuses the activity of his hatred on the pious remnant of the Jews, who at that time alone maintain a testimony for God upon the earth.

The Lord Jesus comes, and as it is His *Blood* that has defeated all his designs in heaven, so it is His *power* that now purges the earth from him. Not, however, by His own Hand; for now an angel binds him, whom once an archangel dare not rebuke. He has become weaker now, and we are reminded of our poet Milton's lines that he puts into the mouth of an angel, whom he calls Zephon, when addressing this same mighty potentate.*

"Thy fear, said *Zephon* bold,
Will save us trial what the least can do
Single against thee wicked, and thence weak."

Thus bound, he is imprisoned in the abyss. Nor need we speculate as to the exact location of this. There are those who tell us most confidently that it is in the very centre of this globe; but how this literal materialism could be

*Yet how Milton's wonderful work, "Paradise Lost," serves to illustrate and emphasize, by contrast, the *divinity* of the Bible! Nothing more grand—more sublime—ever came from human pen than this epic of Milton; of whom it has been well and trenchantly said, when comparing him with his only rivals in the past, Homer and Virgil:

"The force of nature could no further go
To make a third, she joined the other two."

Yet Milton names him Satan and Devil long before he could have been so-called. Contrast the reticence of the inspired word—a reticence that thus proves it far beyond the highest of human works—that is, it is *divine*.

maintained and this centre be called *a-bussos bottomless*, or fathomless, when, in that case, it must be limited on every side, it is not easy to see. The truth seems clearly to be that all these words that have to do with spiritual verities have been divinely selected as suggestive of moral rather than literal, of spiritual rather than material ideas. It is the only way we, in our present condition with its necessary limitations, could conceive of them at all.

Yet if we stop at the merely literal, we stop, as it were, at the door of the temple of truth, without entering it. It is God and the Lamb that must govern, for us, all such ideas, and the weal or woe of all creation rests on its relation to *that* Centre. We naturally speak of heaven as "*up*," yet it is not justifiable to argue therefrom that it is literally beyond the furthest stars, as our hymns often speak, or to deduce from Dan. x:2, 13, as do some, that it is exactly a three weeks' journey for an angel! In a sense, but not a material or literal one, it *is* beyond the furthest star, for that is beyond the limit of our natural powers, and it is this that gives us the right idea as to heaven. It surpasses, goes beyond, all that we can naturally conceive. We drop back, conscious of impotency, but fall into the arms of Him who knows and sympathizes with that impotency; and it is His Word that tells us, even in the words of Ecclesiastes, that the spirit departs—not to a place beyond the stars—but "to God who gave it"; whilst sweeter and clearer is the testimony of the New Testament, that for the believer in Christ to die is to depart and be *with Christ*. The Person *makes* the place.

In the same way "down" has a similar contrasted or opposite *moral* significance of distance and separation from God, which is exceedingly pronounced in this word "*abyss*" or "bottomless"; it speaks of an *unfathomable* depth, an immeasurable distance from Him.

The Hebrew equivalent of the word, and which is rendered by *abyss* in the Septuagint, is first found in Gen. i:2, "darkness was on the face of the *abyss*." Here it clearly stands for the *deep* waters subsequently called Seas: and in this is the idea of profundity that is consistently main-

tained throughout the Old Testament; as, for instance, "thy judgments are a great abyss" (Psalm xxxvi:6), that is, too profound to be fathomed.

In the New Testament it has, as may well be expected, a still more spiritual significance. It occurs nine times: first, Luke viii:31. The demons "*besought him that he would not command them to go out into the deep.*" Here it is no longer the literal sea, but the place of imprisonment of evil spirits, as Jude 6 and Isa. xxiv. Next Rom. x:7, Say not "*Who shall descend into the deep, that is to bring up Christ from the dead*"; and here clearly it is the place or condition of the dead. Then there is a sevenfold recurrence of the word in Revelation, and always having the same evil significance of being the abode, or the prison of evil spirits or demons. At one time it is closed and locked; at another its key is put into the hand of one in whom we believe we discern Satan himself (chap. ix), and he is permitted to allow its inhabitants to return to this earth to add their baleful influence to the evil powers already there. Thus the very last condition of Gentile government in the finally revived Roman Empire is so revived and energized by these demons, as itself to be said to come "out of the abyss" (chap. xi:7, xvii:8).

But at the time at which we have now arrived this prison is sealed for a thousand years, with Satan, and his "host of high ones," within it, and gathered together as prisoners in the pit, for so speaks Isaiah xxiv:21, 22. For a "thousand years" at least he shall not whisper his evil-suggestions in the ear of any easily-deceived Eve, nor bring to death any easily-led Adam. Who can conceive the difference that this elimination will make to a life on earth! The prophets picture the scene, and entrance our spirits in doing so.

Now begins "*the world or age to come*" whereof the Holy Spirit speaks. In the administration of this angels have no dominant part. When the fallen angels are cast out, their place is not taken by unfallen. Another note must be added to the sweet music that shall pervade those lovely millennial scenes, a note that no angel can sing, be he ever so exalted in dignity; and it must come from *man*; once

fallen but now redeemed; and his Redeemer is the Centre, the Head, of the whole scene. From *Him* its light radiates, from *Him* its glory flows. *He* is the Source of its joy and it is *His* name that is borne along in these songs. All things, both in heaven and in earth, are now headed up in Him. Oh happy time! How blessed they who live in such a time! What have they not missed who have died before its coming! But that difficulty is exactly what is now met.

And I saw thrones and they sat upon them, and judgment was given to them; that is, John not only saw thrones, as did Daniel in chap. vii:9 (where "cast down" should be "set up," or, as R. V., "placed"); but these were occupied. Nor can there be the slightest question as to who these enthroned ones are. The word "thrones" is only found in the plural in two other places in our book, and in each of these the number of the thrones is twenty-four, and twenty-four elders occupy them. These elders represent, as we have seen, all those saints of God who, up to the time of the rapture, have lived and died upon the earth, and have thus lost their portion upon it; but also inclusive of those living at the epoch of the rapture. Their part in the scene is that of judging, as it is written, "Do ye not know that the saints shall judge the world" (1 Cor. vi:2). But John sees more *and the souls of those beheaded on account of the testimony of Jesus, and on account of the Word of God.* The identity of these, too, is equally unmistakable. The words compel us to remember the only other place where the word "souls" is thus used. At the opening of the fifth seal, souls are also seen, and these two are in that unclothed state through having suffered martyrdom, and also "because of *the word of God and the testimony which they held.*" They are most surely the same individuals. But these were exhorted to patience till others should also "be killed as they were"; and now *these* have been killed, and John sees them too as he says, *And those who did not do homage to the beast, nor his image, neither received the mark upon their forehead and upon their hand.*

Thus, in these three divisions we have all the heavenly saints. In the first company, those up to the time of the

rapture to the air; in the next, those slain between that moment and the setting up of the image of the beast; and lastly, those martyred for their fidelity during the great tribulation till the Lord's revelation in glory. And with this last company the first resurrection is complete as it is written, "*This is the first resurrection.*"

And they lived; that is, not merely that their existence was continued in a disembodied state, but now, by their restoration to man's normal condition of spirit, soul and body, all in perfect harmony with the glory of their environment, they are "the spirits of the just who have been perfected"; and thus *they lived.*

And reigned with Christ a thousand years. How anxious, if I may so speak, the Spirit of God is, ever to press this coming dignity upon us. By constant reiteration, although not mere repetition, he assures us of this fast-coming glory. We are to "*reign in life by One even by Jesus Christ*" (Rom. v:17). Those who *suffer with him shall reign with him*" (2 Tim. ii:10). "*I would to God ye did reign,*" says the apostle in writing to the Corinthians (chapter iv:8), "*that we might reign with you.*" But in what does all its attraction consist? It is "*with Him.*" What would crowns or thrones be apart from Him? Just as whatever little measure of rejection or reproach we may have here is only to be desired, because it is only thus we know "the fellowship of His sufferings" (how poor we are in this!). So, all the sweetness in reigning is in being "with Him." And this is the special promise to the Church of this very day in which our lot is cast. It is "as He overcame and is set down with his Father in his throne," so, just so, the overcomer of present day of lukewarmness and self-sufficiency shall sit with Him in His throne. Consider it a little.

See Jesus ascended to the heavens. Can faith grasp the tenderness of the welcome that received Him to the Father's throne? In that same tenderness of love He will welcome His beloved people; for it is "as" and so. Can faith estimate the delight—the joy with which the Father received the Son, in whom, even before His work was accomplished,

was *all* His delight? That delight—that joy shall also be His, as He receives His beloved to His throne, in the

“Love that gives not as the world but shares
All it possesses with His loved co-heirs.”

My dear fellow believer, have we not very real cause for shame and self-judgment even now in view of our cowardly shrinking from bearing the Cross after Him? But how the sense of our unworthiness will make us adore and worship Him then in view of the love that will not have the glory alone, but must have even such as us to share it with Him.

F. C. J.

Creator: Saviour: Father.

“A faithful Creator”—1 Peter iv:19.

“God our Saviour”—1 Tim. i:1.

“God our Father”—1 Tim. i:2.

God is declared to us in three characters in the Holy Scriptures—as Creator, as Saviour and as Father. In each of these characters we may know Him and confide in Him, if so our hearts desire.

In our time “Creator” has become a merely complimentary title upon men’s lips. The theory of evolution represents the various forms of life as we know them to be just developments of lower forms, ever struggling upward in virtue of some power inherent in themselves. This view makes God at best a mere superintendent. That man is an independent creation, absolutely and essentially distinct from every other, is no longer believed by the many. But how does Scripture speak as to this? The sacred oracles most unquestionably represent God as the source and originator of everything—not only of everything that we see, but of “all things that are in heaven and that are in earth, visible and invisible” (Col. i:16). Six times in Genesis i the word “created” is used of His handiwork. “By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. xi:3). Not “by

geological research" (good and useful as this may be in its place), but "by faith" we understand. Matter is not eternal; it was created by the hand of God. But, what is of greater moment to us, man also was divinely created. Daniel used no figure of speech when he said to Belshazzar: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." He was seeking to impress upon the guilty man the fact that he was a creature of God, with deep responsibilities to Him, which he had never acknowledged. This was the truth which Paul insisted upon with the learned men of Athens in Acts xvii. He quoted with approval their own poet's words, "We are also His offspring," and himself added, "He giveth to all life and breath and all things." To these learned dreamers the apostle judged it necessary to teach that man came forth from the workshop of the Almighty. The process is described in Genesis i, ii. First we hear God saying, "Let us make man in Our image, after Our likeness," and then we have the different stages in the work. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The divine Potter first formed the body, and then into the inanimate frame He breathed His own breath. Man is thus a being totally distinct in nature and character from every other creature of God's hand.

"God our Saviour" is a wonderful title. It is found only in the epistles to Timothy and Titus. That He should Himself seek to save rebels against His own majesty is a marvel indeed. Though there is infinite variety in God's works, He has only been pleased to create two orders of moral beings—angels for the heavens and men for the earth. Both of these have revolted against Him. For angels He has provided no Saviour; for men He has. Who can explain so great a mystery? He was under no obligation to save any of His rebellious creatures. He might have declared Himself "God our Judge" to men as to angels. But the Incarnate Son has told us: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to judge the world, but that the world through Him might be saved" (John iii:16-17). And so "the grace of God that bringeth salvation hath appeared to all men" (Tit. ii:11). "The kindness and love of God our Saviour toward man has appeared," as we read in another place. "God our Saviour" is not so familiar a thought to some as "Jesus our Saviour." The popular conception is a severe God, and a gracious Jesus. Popery goes even further in its misrepresentation, making even Jesus severe, and needing words from Mary to render Him favorable to sinners. "God our Saviour" means that the very One against whom we have transgressed has in His great love Himself provided all that His throne demanded. Who would distrust such a God?

Some were falsifying the Gospel in the apostle's day by preaching the law. Of these he says contemptuously: "Understanding neither what they say, nor whereof they affirm" (1 Tim. i:7). In the same way would he speak of the religious leaders of our own time who put men under law, and encourage them to go into the presence of God with vows upon their lips which none are able to perform. The Gospel reveals Him, not as an exactor, but as a giver. It is a solemn thing to falsify His testimony.

Now if it be indeed true that "God is our Saviour," and that "the grace of God that bringeth salvation to all men hath appeared," the question arises, are we saved? Paul could say in 2 Tim. i:9, "Who hath saved us," and in 1 Tim. i, he blesses God for saving the chief of sinners. Can you thank God for the same inestimable blessing?

We read in our third text, "God our Father." Not the great universal Father, as some say, coupling with it the idea of the universal brotherhood of man. This is not God's truth, but one of Satan's most dangerous lies. He is the Father of all who believe in the Lord Jesus, but of no others. His name of Father was revealed by the Son. Israel knew Him as Jehovah, and the early patriarchs as the Almighty; we are privileged to know Him as Father. "No man hath seen God at any time; the only-begotten

Son, which is in the bosom of the Father, He hath declared Him" (John i:18). But the unfolding was gradual. During His earthly ministry He taught His disciples to say, "Our Father, which art in heaven," and "heavenly Father," but these titles do not express the full grace of Christianity. Not until He was risen from the dead did He say "My brethren" and "My Father and your Father, and My God and your God" (John xx:17). Such words put all His own into His place and relationship with His Father and God. Godward we are "many sons"; Christward we are "many brethren," amongst whom He is Firstborn. Well might the apostle say: "Behold what manner of love the Father hath bestowed upon us that we should be called children of God" (1 John iii:1). The Lord's own touching parable in Luke xv shows how the Father delights to lavish His love upon those who come to Him in repentance. His love as "God our Saviour" is a love of compassion; His love as "God our Father" is a love of tenderest relationship.—*W. W. Fereday.*

From the Jaws of a Shark.

There is a small Museum in London that is not very well known, but it is full of interesting things. It is situated in the old Palace of Whitehall, where some of our kings and queens used to live. The banqueting hall of the Palace has a beautifully painted ceiling; and a tablet by the door tells us that King Charles I passed that way to the scaffold which was built outside one of the windows. But now the banqueting hall is used as the Royal United Service Museum, and is full of relics of our Army and Navy, plans and models of battles by sea and land, important documents relating to them, guns and armor, and all sorts of curiosities. But one of the strangest of the exhibits is shown in a glass case on the wall. It contains the jaws of a shark and a bundle of papers! The papers are a little discolored, but quite readable, and a very curious story is attached to them.

More than a hundred years ago, in 1799, England was at war with the United States of America, which had only lately gained their Independence. British men-of-war and their cutters kept a close lookout near the West Indies in order to capture any American vessels that might pass. An American brig called *The Nancy* was captured in this way by a British cutter, *The Sparrow*, and sent by Commander Wylie into Port Royal, the nearest British port, there to be condemned

as a prize. The captain of *The Nancy* and his companions swore that the vessel was not American, but that it belonged to one of the neutral nations. He thought he was quite safe, for he had produced false papers, and believed that the real ones were at the bottom of the sea. But, though he had thrown them overboard, **they had not sunk deep enough!**

While the suit was being tried in the Court of Vice-Admiralty at Kingston, Lieutenant Fritton, commanding another British vessel, *The Ferret*, produced the real papers of *The Nancy Brig*, which he had found inside a shark! These showed that the vessel belonged to America, with which the King of England was at war, and that she was trading with America; for there were letters from the owners, orders to the captain, particulars of the cargo and its destination. All these proved conclusively that the owners and captain of *The Nancy* were, as the accusation said, "enemies of our Sovereign Lord and King," and that therefore the vessel was a "good and lawful prize on the high seas."

The capture of these incriminating papers took place thus: *The Sparrow* and *The Ferret* were companion tenders of *H.M.S. Abergavenny*, the flagship at Port Royal; and just after the capture of *The Nancy* they were cruising in company with one another. One morning Lieutenant Fritton signalled to his friend Wylie to come over from *The Sparrow* and breakfast with him on *The Ferret*. While he waited for him to row across from the other vessel, he watched his men catch a shark which, with many others, had fastened on a dead bullock that was being towed alongside *The Ferret*. This shark attracted Lieutenant Fritton's attention on account of its size, and he ordered some of his seamen to separate its jaws and clean them.

On its being cut open the papers of *The Nancy Brig* were discovered. At breakfast Wylie was telling how he had detained *The Nancy*, and was greatly astonished when his friend said, "I have here papers." "Papers," answered Wylie, "why, I sealed up her papers and sent them in with her." "Just so," replied Fritton, "those were her false papers; here are the real ones." And these papers, which we may see to-day in the museum in Whitehall, very speedily led to the condemnation of the brig and her cargo.

What must have been the feelings of the men whose ship was on trial when those papers were produced? The Captain thought he had got rid of the evidences of the true character of *The Nancy* and its trade, but they had not been cast into the depths of the sea. **He had not reckoned on the shark.** We can imagine how he might have felt reluctant to part with valuable documents. He might have wished that he could send them overboard attached to a line, so as to be able to pull them up when the search was over!

Is not this how we sometimes try to get rid of our sins? We throw them overboard for a time, but soon pull them up again, and go on just as before, unless in the meantime we have been found out. Or

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we throw them overboard hoping they will sink and never be found again. But we cannot get rid of them, after all.

When God forgives He puts our sins away for ever. Concerning those who come to Him it is said, **"Thou wilt cast all their sins into the depths of the sea."** It is only God who can thus cast them down, down into the very depths where they can never be found.

We know that there are some parts of the ocean so deep that men have never been able to fathom them. No diver has ever gone down to the bottom, no line could reach as far. If we have believed in the Lord Jesus Christ, God has cast our sins into unfathomable depths such as these. Down, down so far that even He Himself will never pull them up again!

If they had only been thrown on to the surface of the waters, as when we try to get rid of them ourselves, Satan, the great accuser, might easily seize on them, as the shark seized upon the papers of *The Nancy Brig*, and bring them up against us.

Another incident which had taken place nearly twenty years before the capture of *The Nancy* illustrates the same lesson. In this case the same officer, Fritton, again played an important part. It took place in 1780, when he was on his first ship, *The Vestal*, and the War of Independence was going on between England and her American Colonies. *The Vestal* was chasing *The Mercury*, which had on board the late President of Congress, who was on his way to Holland as Ambassador of the revolted colonies.

Fritton had climbed to the foretop gallant yard when he saw a dark object fall from the enemy's vessel. He hailed the deck to say that a man was overboard, but the object was found to be a bag of papers **"not weighted sufficiently to sink it."** On examination these papers were found to compromise the Dutch Government, and led to a declaration of war against Holland a few months afterwards.

Where are your sins? Have you tried to throw them overboard into the depths of the sea? If so, you may be sure that, like these compromising papers, they are "not weighted sufficiently to sink," and they will surely be found and brought up against you. It would be a terrible thing when you have to stand at last in the presence of God, if the true record of your past life proved you to have been amongst the "enemies of our Sovereign Lord and King," and to have been really at war with Him.

Would you not like to know to-day that God has cast all your sins into the depths of the sea?

When Martin Luther was in the Convent of Erfurt he became very much distressed on account of an overwhelming sense of sin. Nothing seemed to bring him relief. "I tortured myself almost to death," he said, "in order to procure peace with God for my troubled heart and agitated conscience; but, surrounded with thick darkness, I found peace nowhere." At last he became seriously ill, but one day as he

lay in his cell he was visited by an aged monk, who reminded him of the words in the Apostles' Creed which he had learnt in early childhood, and had so often repeated, "I believe in the forgiveness of sins." "I believe," he repeated, "I believe in the forgiveness of sins." "Ah!" said the monk, "you must believe not only in the forgiveness of David's and of Peter's sins, for this even the devil believes. It is God's command that we believe our own sins are forgiven us." From this moment light shone into Luther's troubled heart, and the truth that brought peace to him can still bring peace to those who long to know that their sins are forgiven. "Our own sins"—that is the secret!

"Christ Jesus came into the world to save sinners." We need to take a faith-look at the Lord Jesus dying on the cross for those who need forgiveness, and then, putting ourselves amongst the number, and believing that it was for us, because we are "sinners," each one individually has a right to say, "He was wounded for (*my*) transgressions, He was bruised for (*my*) iniquities, the chastisement of (*my*) peace was upon Him, and with His stripes (*I am*) healed"; and *my* sins have been cast "into the depths of the sea." A. R. HABERSON.

International Bible Student Association

Also known as: Millennial Dawnism; Watch Tower Bible and Tract Society.

Beware of it!

They Teach These Soul-Destroying Errors:

1. They say that Jesus was not God before He came to earth; was not God when on earth; is not God, but only of the divine order, since His resurrection:

"When Jesus was in the flesh, he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection, he is a perfect spiritual being of the highest or divine order."—*Plan of Ages*. Vol. I, p. 179.

2. They offer to us only a perfect man's blood to atone for our sins:

But God, in the Bible, Gives Us These Soul-Saving Truths:

1. But God calls Him "God": "Unto the Son He says, 'Thy throne, O God, is for ever and ever.'" (Heb. i:8.)

2. But God says, He purchased the Church "With His own blood." (Acts xx:28.)

"He was not exalted to the divine nature until the human nature was actually sacrificed—dead."—*Plan of Ages. Vol. I, p. 179.*

3. They say Jesus' body "was supernaturally removed from the tomb . . . We know nothing about what became of it, except that it did not decay or corrupt, whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows."—*Plan of Ages. Vol. II, p. 129.*

4. They denounce the doctrine of suffering in hell:

"All (the dead) are sleeping in a great prison house, unconscious until the prison tomb shall be opened and they shall be called forth."—*International B. S. Ass'n Paper.*)

Their pictures represent hell as merely a cemetery.

5. They promise another opportunity to be saved after death:

"The prevailing opinion is that death ends all probation; but there is no scripture which so teaches."

"The 'ransom for all' given by 'the man Christ Jesus' . . . does guarantee to every man another opportunity or trial for life everlasting."—*Plan of Ages. Vol. I, pp. 105, 150.*

6. They say that those who reject that (supposed) future opportunity to be saved, will not thereafter suffer, but only be annihilated, made as though

3. **But** God says that Jesus, after His resurrection, appeared to men in His body, showing **His pierced hands** (John xx:27); went into heaven **in His body** (Acts i:11); that Stephen saw Him in heaven **in His body** (Acts vii:56); and that He will come from heaven **in His body** (Acts i:11), showing **His pierced hands**. (Zech. xii:10.)

4. **But** God warns us against hell as a place of suffering:

"Where their worm dieth not and the fire is not quenched." (Mark ix:43-48.)

5. **But** God says, sinners passing into torment in hell (or hades) when they die, **"cannot pass from thence."** (Luke xvi:26.)

6. **But** God says:

"Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. vi:2.)

"If we sin willingly after that

they had never been: They "are remanded to death, extinction ('second death')."—*Plan of Ages. Vol. I, p. 144.*

7. Their teaching is a delusion that encourages men to continue sinning, since they need fear no punishment for their sins:

"I am ordering these books of 'Pastor' Russell," said a traveling man. "He has abolished an eternal hell. I was raised in a good Christian home and a believer in hell. I am not living right now, and if this man can prove to me that I have been taught wrong, it will be a comfortable doctrine to me, and I'll accept it if I can."

we have received the knowledge of the truth, there remaineth no more scarifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x:26, 27), "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (2 Thess. i:9.) (Continuing conscious): "I am tormented in this flame." (Luke xvi:24.)

7. But God gave the Saviour the name, "Jesus," saying:

"He shall save His people from their sins" (Matt. i:21), and commands Christians to "have no fellowship with the unfruitful works of darkness" (Eph. v:11), but to "Follow . . . holiness, without which no man shall see the Lord" (Heb. xii:14.)

CONCLUSION.

Their teaching contains some Bible truth; and much of Bible words. This only serves to deceive men as to its fearful error. It is not the meaning of God in the Bible, but an instance of "the wiles of the devil" (Eph. vi:11), perverting the Bible. Against such, God in simplest Bible language warns us, that we may not be "ignorant of his (Satan's) devices" (2 Cor. ii:11); that we may "flee from the wrath to come" (Matt. iii:7), to Jesus, "who is able to save" (Heb. vii:25), and who says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi:28), and whose "blood cleanseth us from all sin." (1 John i:7). "Confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, and thou shalt be saved" (Rom. x:9).—St. Louis Bible Training School.



**Current Events and Signs of the Times
in the Light of the Word of God.**

The Great Distress in New York. Careful investigation has been made into the conditions of the poor and unemployed of the City of New York. That great city has perhaps never seen in its history such widespread distress and suffering as during the present time. Thousands of families have not enough to satisfy their wants. From a report we quote the following:

The investigator said he also found that about 125,000 of the total 562,700 unemployed were women, and in ascertaining conditions, which was part of his work, he found that immorality was greatly on the increase. This was admitted by resort keepers and shown by the many new faces in the back rooms of saloons and on the streets at night.

The investigator also learned that 60,000 men, women and boys are being kept in employment by firms reluctant to discharge them, despite the fact that business would warrant their so doing.

He found one woman who told him that for two months she had been getting up early and stealing a bottle of milk from her neighbors for her children. Several children in Brownsville were seen stealing plain bread from bakers' wagons.

Several bakeshop proprietors in the Bronx, Brooklyn and the East Side said they probably would close up on account of the high price of flour rather than operate at a loss or incur the disfavor of their customers by either cutting down the size of the loaf of bread or raising the price. With these shops closed, 2,000 more persons will be thrown out of employment.

He was asked by the committee which engaged him for the work to make recommendations based upon conditions as he found them. In his report he states:

"I would suggest that all available buildings that could be heated and put in a sanitary condition be placed at the disposal of the homeless army; that some fund be created for furnishing nourishing food

to the unfortunates; that all red tape be discarded, and that sociological experts be kept far removed from interference."

The worst is that there is evidently no relief in sight, but with the continuation of the war matters may become worse than they are today.

Military Guesses About the Outcome of the War. Two military experts, the editor of *The Navy*, published in Washington, and Urbain Gohier, of France, predict that the present great conflict will, when ended, be followed by other wars. They think that permanent peace is impossible under present conditions and that the victory which may be won by the Allies will speedily be followed by new quarrels amongst themselves. The French article appeared in a translation in the *New York Times*, from which we quote a part:

"Within each country formidable disorders will arise. Several millions of men will return home to their hearths with new souls. Their sufferings and perils will have given them other desires, other ideas, other manners. They will not dread violence as yesterday they dreaded it, and they will not have the same respect for human life: they will have seen death from too near by, and will have marched over the corpses of friends or enemies.

"Now they will find, in their respective countries, political life, economic life, social life, all turned topsy-turvy. They will expect to regulate it anew; but their ideas will not be in concord and harmony.

"Actually one wishes no longer to recognize parties or cliques. Common peril reconciles adversaries, as common hatred of Germany has reconciled the French and the English, the English and the Russians. But these reconciliations are but conditional. They will last as long as the ordeal lasts that determined them. On the morrow of the peace England will find herself face to face with Russia, and the Socialists face to face with the conservative parties, the anticlericals face to face with the Catholics, and political coteries face to face with their rivals. . . .

"To sum up, I foresee a long battle between the Germanic block and the Allies, followed by arduous difficulties among the Allies themselves, before the territorial, economic and dynastic reorganization of Europe and its dependencies; thereafter, social disorders of great violence."

The editor of the Washington magazine gives even a darker picture of the future than the Frenchman.

"It would be idle to expect that the next fifty, one hundred or five hundred years would materially change the nature of the human race. In fact, it is much more reasonable to assume that when the scientific knowledge which has been discovered by the white race has been assimilated by the peoples of Asia and Africa, who have not had the advantages of the culture accompanying that scientific development, but who will be able to use for their own ends the highly developed modern offensive weapons, there will be an attack made by those races upon the white civilization, and if the white race has not by that time deteriorated so as to be unable to offer effectual resistance to their attacks, there will be a series of wars of such tremendous extent that the wars which have been fought previously will appear insignificant."

Such are the guesses of educated, intelligent, observant men. It sounds very pessimistic. Indeed, optimistic Christendom is plunged into a despairing pessimism! They are in darkness. But God's people, like Israel in Egypt, have the light. May we walk in the light of Prophecy.

Rome and the Nations. In our last "Current Events" department we called attention to the ambassador which England sent to the papal court, the Vatican. Germany, also, is very submissive to the Vatican, and tries all what she can do to keep the good will of the Pope. A Belgian Cardinal was placed under arrest and the Pope at once demanded satisfaction. Upon this the German Government became rather scared.

"The German government, realizing that violence against a prince of the church would have painful consequence throughout the world, and also among the Catholic population of Germany, and fearing the effect of measures which might be taken by the Vatican, decided hurriedly to restore conditions to their former status. Nevertheless, an act of violence has been committed against the primate of Belgium.

"The Holy See has asked that reparation be made by the German government. The explanation of Germany is awaited eagerly."

Surely the Romish church is coming rapidly into prominence. When peace negotiations begin the Pope will in all probability become the chief factor, then the world may look for that great revival of the apostate world-church which the Book of Revelation predicts.

The Great Italian Earthquake. Italy has passed through

another terrible earthquake. Many thousands were killed and tens of thousands injured. Whole cities were wiped out. Rome itself was also shaken and ancient churches were damaged. In one place there stood on a column one of the many "virgin idols." Like the Philistine god Dagon, that Madonna goddess fell down and the broken pieces tumbled into a lake. Italy has had its significant political revival. They were about going into the war. The great affliction which has now visited that nation may keep them back from entering the European conflict.

Greater earthquakes will come. The end of the age will be marked by these awful catastrophes of a ruined creation. "Earthquakes in divers places" (Matt. xxiv:7) is what our Lord predicted. What is yet to come is written in the Book of Revelation. "And there were voices and thunders and lightnings; and there was a great earthquake, **such as was not since men were upon the earth, so mighty an earthquake—so great!** And the cities of the nations fell, and great Babylon (Rome) came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found" (Rev. xvi:18-20). Rome will be totally destroyed by an earthquake, when she, with her wickedness and idolatry, is remembered before God. And that will be at the close of the great tribulation. In all probability these coming great earthquakes will produce certain changes which are necessary for the physical conditions prevailing during the coming age, the millennium.

Justice Demanded for the Jews. A most significant meeting was held in New York City in the beginning of this year. Leading Jews and Gentiles gathered to start plans for a world-wide Jewish emancipation movement.

The purpose of the Jews of this country to have representatives at the next congress of nations at The Hague, or wherever peace negotiations of the European belligerents will be carried on, to demand on behalf of the Jew world-wide political emancipation, was set forth in a declaration adopted at a preliminary meeting of the Jewish Emancipation Committee.

The committee is composed of prominent Jews and Gentiles of varied political opinions and interests. They hope to start similar movements in England, France, Germany, Russia and other European countries, and to co-operate there with the Jewish and Gentile leaders who favor political equality for the Jews.

The declaration, pointing out that many hundreds of thousands of the Jews are in the front ranks of those who are laying down their lives for their fatherlands, presents in part these statements:

"It is felt that the present war is demonstrating more than anything else in history the justice of the Jew's demand for the same civic privileges and human rights accorded to his Christian neighbor. At no time during the nearly two thousand years of Israel's exile has there been such critical need and such promising opportunity for solution of the Jewish political problem as there will be under the changed political situation and the altered attitude being engendered by the present European war.

"No one can fail to realize the vital importance of prudent, courageous action and the still more urgent need of proper preparedness to face the contingencies which will inevitably arise. The time has arrived for the initial steps to be taken in a movement that will voice frankly, fearlessly and withal tactfully the hopes and aspirations of Israel for political salvation, for equal rights without the degrading stipulation of religious and racial apostasy.

"The problem cannot be solved by the sporadic efforts of a caste or a clique, but by a concerted movement of all elements, all classes, all shades of thought united by the common aspirations for a liberated Israel and supported by the public opinion of America and all other countries dealing justice to the Jew."

The movement is to be non-sectarian and non-racial. Throughout this country and Canada all organizations, both Jewish and Gentile, which favor equal political rights before the law for all men, it is said, will be asked to join in the movement. Speakers at the committee conference said that the Jews could not expect to have representatives officially recognized at the congress of nations. It was suggested that the most practical way to accomplish the purpose would be by creating public sentiment here, so that when representatives of the United States Government took their place at the congress of nations, they would plead the cause of the Jew.

The world effort for co-operation, it was expected, would lead to similar action among the representatives of England, of France, of Germany, and all other countries, at least, those which had promised political emancipation, and the weight of their influence would be used to make a universal agreement for Jewish political freedom.

Self Surrender.

(Phil. ii.)

It is perfectly delightful to contemplate the moral triumphs of Christianity—the victories which it gains over self and the world, and the marvellous way in which such victories are obtained. The law said, “Thou shalt do this; and thou shalt not do that.” But Christianity speaks a totally different language. In it we see life bestowed as a free gift—life flowing down from a risen and glorified Christ. This is something entirely beyond the range of the law. The language of the law was, “The man that doeth these things shall live in them.” Long life in the land was all the law proposed to the man who could keep it. Eternal life in a risen Christ was something utterly unknown and unthought of under the legal system.

But Christianity not only gives eternal life; it gives also an object with which that life can be occupied—a centre round which the affections of that life can circulate—a model on which that life can be formed. Thus it gains its mighty moral triumphs. Thus it gains its conquest over a selfish nature and a selfish world. It gives divine life and a divine centre; and as the life moves round that centre we are taken out of self.

This is the secret of self-surrender. It cannot be reached in any other way. The unconverted man finds his centre in self; and, hence, to tell him not to be selfish is to tell him not to be at all. This holds good even in the matter of mere religiousness. A man will attend to his religion in order, as he thinks, to promote his eternal interest; but this is quite a different thing from finding an object and a centre outside himself. Christianity alone can supply these. The Gospel of the grace of God is the only thing that can effectually meet man’s need and deliver him from the selfishness which belongs to him. The unrenewed man lives **for himself**. He has no higher object. The life which he possesses is alienated from the life of God. He is away from God. He moves round another centre altogether, and until he is born again, until he is renewed, regenerated, born of the word and Spirit of God, it cannot be otherwise. **Self** is his object, his centre, in all things. He may be moral, amiable, religious, benevolent, but until he is converted, he has not got done with himself, as to the ground of his being, or as to the centre round which that being revolves.

The foregoing train of thought naturally introduces us to the striking and beautiful illustration of our theme afforded in Philippians ii. In it we have a series of examples of self-surrender, commencing with a divinely perfect One, the Lord Himself.

But, ere we proceed to gaze upon this exquisite picture, it may be

well to enquire what it was that rendered it needful to present such a picture before the Philippian saints. The attentive reader will, doubtless, observe, in the course of this most charming epistle, certain delicate touches from the inspired pen, leading to the conclusion that the keen and vigilant eye of the apostle detected a certain root of evil in the bosom of the beloved and cherished assembly gathered at Philippi. To this he addresses himself, not with a sledge-hammer or a long whip, but with a refinement and delicacy far more powerful than either the one or the other. The mightiest moral results are reached by those delicate touches from the hand of God the Holy Ghost.

But what was the root to which we have referred? It was not a splitting into sects and parties, as at Corinth. It was not a return to law and ritualism, as at Galatia. It was not a hankering after philosophy and the rudiments of the world, as at Colosse. What was it then? It was a root of envy and strife. The sprouting of this root is seen very distinctly in the collision between those two sisters, "Euodias and Syntyche" (chap. iv:2), but it is glanced at in earlier portions of the epistle, and a divine remedy supplied.

It is a great point with a medical man not only to understand what is wrong with his patient, but also to understand the true remedy. Some physicians are clever in discovering the root of disease; but they do not so well know what remedy to apply. Others, again, are skilled in the knowledge of medicine, the powers of various drugs; but they do not know how to apply them to individual cases. The Divine Physician knows both the disease and its remedy. He knows exactly what is the matter with us, and He knows what will do us good. He sees the root of the matter, and He applies a radical cure. He does not treat cases superficially. He is perfect in diagnosis. He does not guess at our disease from mere surface-symptoms. His keen eye penetrates, at once, to the very bottom of the case, and His skilful hand applies the true remedy.

Thus it is in the epistle to the Philippians. These saints held a very large place in the large heart of the apostle. He loved them much, and they loved him. Again and again he speaks, in grateful accents, of their fellowship with him in the Gospel from the very first. But all this did not and could not shut his eyes to what was wrong among them. It is said that "Love is blind." In one sense, we look upon this saying as a libel upon love. If it were said that "Love is superior to faults," it would be nearer the truth. What should any one give for blind love? of what use would it be to be loved by one who only loved us because he was ignorant of our blots and blemishes? If it be meant that love **will not see** our blots, it is blessedly true (Numb. xxiii: 21); but no one would care for a love that was not at once aware of, and superior to, our failures and infirmities.

Paul loved the saints at Philippi, and rejoiced in their love to him, and tasted the fragrant fruit of that love again and again. But then

he saw that it was one thing to love and be kind to a distant apostle, and quite another thing to agree among themselves. Doubtless Euodias and Syntyche both contributed to send a present to Paul, though they were not pulling harmoniously together in the wear and tear of daily life and service. This is, alas! no uncommon case. Many sisters and brothers too are ready to contribute of their substance to help some distant servant of Christ, and yet they do not walk pleasantly together. How is this? There is a lack of self-surrender. This, we may rest assured, is the real secret of much of the "strife and vainglory" so painfully manifest in the very midst of the people of God. It is one thing to walk alone, and it is another thing to walk in company with our brethren, in the practical recognition of that great truth of the unity of the body, and in the remembrance that "we are members one of another." Christians are not to regard themselves as mere individuals, as isolated atoms,^s as independent persons. This cannot be, seeing that Scripture declares "There is one body," and we are members thereof. This is a divine truth—a grand fact—a positive reality. We are not to be like the hairs of an electrified broom, each standing out in lonely individuality. We are living members of a living body, each one having to do with other members, with whom we are connected by a bond which no power of earth or hell can sever. In a word, there is a relationship formed by the presence of the Holy Ghost, who not only dwells in each individual member, but is the power of the unity of the one body. It is the presence of God the Spirit, in the Church, that constitutes that Church, the one living body of the living Head.

Now, it is when we are called to walk in the actual acknowledgment of this great truth that there is a demand for self-surrender. If we were merely solitary individuals, treading each in his own self-chosen path, carrying out his own peculiar thoughts, walking in the sparks of his own kindling, pursuing his own peculiar line of things, indulging his own will, then indeed a quantity of **self** might be retained. If "Euodias and Syntyche" could have walked alone, there would have been no collision—no strife. But they were called to walk together, and here was the demand for self-surrender.

And, be it ever remembered, that Christians are not members of a **club**, of a **sect**, or of an **association**; they are members of a **body**, each connected with all, and all connected, by the fact of the indwelling of the Holy Ghost, with the risen and glorified Head in heaven.

This is an immense truth, and the practical carrying out of it will cost us not only all we have, but all we are. There is no place in all the universe where **self** will be so pulled to pieces, as in the assembly of God. And is it not well? Is it not a powerful proof of the divine ground on which that assembly is gathered? Are we not—should we not be—glad to have our hateful self thus pulled to pieces? Shall we—ought we to—run away from those who do it for us? Are we not glad

—do we not often pray, to get rid of self? And shall we quarrel with those who are God's instruments in answering our prayers? True, they may do the work roughly and clumsily; but no matter for that. Whoever helps me to crush and sink self does me a kind turn, however awkwardly he may do it. One thing is certain, no man can ever rob us of that which, after all, is the only thing worth having, namely, Christ. This is a precious consolation. Let self go; we shall have the more of Christ. Euodias might lay the blame on Syntyche, and Syntyche on Euodias; the apostle does not raise the question of which was right or of which was wrong, but he beseeches both to be "of the same mind in **the Lord.**"

Here lies the divine secret. It is self-surrender. But this must be a real thing. There is no use in talking about sinking self, while, at the same time, self is fed and patted on the back. We sometimes pray with marvellous fervor to be enabled to trample self in the dust, and the very next moment, if any one seems to cross our path, self is like a porcupine with all its quills up. This will never do. God will have us real, and surely we can say, with all our weakness and folly, we want to be real—real in everything, and therefore real when we pray for the power of self-surrender. But, most assuredly, there is no place where there is a more urgent demand for this lovely grace than in the bosom of the assembly of God.

We may range through the wide domain of inspiration and not find a more exquisite model of self-surrender than that which is presented to us in the opening lines of Philippians ii. It is, we may safely say, impossible for any one to breathe the holy atmosphere of such a Scripture, and not be cured of the sore evils of envy and jealousy, strife and vain glory. Let us approach the marvellous picture, and, gazing intently upon it, seek to catch its inspiration.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Ver. 1-8).

Here, then, is the divine remedy for envy and jealousy, strife and vain glory—for self-occupation, in short, in all its hideous forms. The inspired penman introduces to our hearts the self-emptied, humble, obedient Man, Christ Jesus. Here was One who possessed all power in heaven and earth. Divine majesty and glory belonged to Him.

He was God over all, blessed for ever. By Him all things were made, and by Him they subsist. And yet He appeared in this world as a poor man—a servant—one who had not where to lay His head. The foxes and the fowls, the creatures of His formation, were better provided for than He, their Maker. They had a place to rest in. He had none. "He made Himself of **no** reputation." He never thought of Himself at all. He thought of others, cared for them, labored for them, wept with them, ministered to them; but He never did a thing for Himself. We never find Him taking care to supply Himself with aught. His was a life of perfect self-surrender. He who was everything, made Himself nothing. He stood in perfect contrast with the first Adam, who being but a man, thought to make himself like God, and became the serpent's slave. The Lord Jesus, who was the Most High God, took the very lowest place amongst men. It is utterly impossible that any man can ever take so low a place as Jesus. The word is, "He made himself of **no** reputation." He went so low that no one could possibly put Him lower. "He became obedient unto death, even the death of the cross."

And, be it observed, that the cross is here viewed as the consummation of a life of obedience—the completion of a work of self-surrender. It is what we may call, to use a Levitical term, the burnt-offering aspect of the death of Christ, rather than the sin offering. True it is, most blessedly true, that the selfsame act which consummated a life of obedience, did also put away sin; but in the passage now before us, sin-bearing is not so much the thought as self-surrender. Jesus gave up all. He laid aside His glory, and came down into this poor world; and when He came, He eschewed all human pomp and grandeur, and became a poor man. His parents were poor. They were only able to procure the lowest grade of sacrifice which the law admitted for the poor; not a bullock, not a lamb, but a pair of turtle doves. (Compare Lev. xv:29, Luke iii:24). He Himself worked, and was known as a carpenter. Nor are we to miss the moral force of this fact, by saying that every Jew was brought up to some trade. Our Lord Jesus Christ did really take a low place. The very town where He was brought up was a proverb of reproach. He was called "The Nazarene." And it was asked, with a sneer of contempt, "Is not this the carpenter?" He was a root out of a dry ground. He had no form nor comeliness, no beauty in man's eye. He was the despised, neglected, self-emptied, meek, and lowly man, from first to last. He gave up all, even to life itself. In a word, His self-surrender was complete.

And, now, mark the result. "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."

The blessed Lord Jesus took the very lowest place; but God has

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given Him the very highest. He made Himself nothing; but God has made Him everything. He said, "I am a worm and no man;" but God has set Him as Head over all. He went into the very dust of death; but God has placed Him on the throne of the Majesty in the heavens.

What does all this teach us? It teaches us that **the way to get up is to go down**. This is a grand lesson, and one which we very much need to learn. It would effectually deliver us from envy and jealousy, from strife and vain glory, from self-importance and self-occupation. God will assuredly exalt those who, in the spirit and mind of Christ, take the low place; and, on the other hand, He will, as assuredly, abase those who seek to be somebody.

Oh! to be nothing! This is true liberty—true happiness—true moral elevation. And then what intense power of attraction in one who makes nothing of himself! And, on the other hand, how repulsive is a pushing, forward, elbowing, self-exalting spirit! How utterly unworthy of one bearing the name of Him who made Himself of no reputation! May we not set it down as a fixed truth that ambition cannot possibly live in the presence of One who emptied Himself? No doubt. An ambitious Christian is a flagrant contradiction.

But there are other samples of self-surrender presented to us in this exquisite Philippians ii; inferior no doubt to the divine model at which we have been gazing, for in this as in all things else, Jesus must have the pre-eminence. Still, though inferior and imperfect, they are deeply interesting and valuable to us. Look at Paul. See how deeply he had drunk into his Master's spirit of self-surrender. Harken to the following accents from one who, naturally, would have allowed none to outstrip him in his career of ambition. "Yea," he says, "and if **I be poured forth** (as a drink offering) upon the sacrifice and service of **your** faith, I joy, and rejoice with you all" (Verse 17).

This is uncommonly fine. Paul was ready to be nothing—to be spent—to be poured forth as a libation upon the Philippians' sacrifice. It mattered not to him who presented the sacrifice, or who performed the service, provided the thing was done. Does not this put some of us to the blush? How little do we know of this excellent spirit! How prone we are to attach importance to work if we ourselves have aught to do with it! How little able to joy and rejoice with others in their sacrifice and service! **Our** work, **our** preaching, **our** writings, have an interest in our view quite different from those of any one else. In a word, **self**, self, detestable self, creeps in even in that which seems to be the service of Christ. We are drawn to those who think well of us and of our work, and retire from those who think otherwise. All this needs to be judged. It is unlike Christ, and unworthy of those who bear His holy Name. Paul had so learnt Christ as to be able to rejoice in the work and service of others as well as in his own; and even where Christ was preached of contention, he could rejoice.

Then, again, look at Paul's son, Timothy. Hearken to the glowing testimony borne to him by the pen of inspiration. "But I trust in the Lord to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For **all seek their own**, not the things which are Jesus Christ's. **But ye know the proof of him**, that, as a son with the father, he hath served with me in the gospel" (Verses 19-22).

Here was self-surrender. Timothy **naturally** cared for the saints; and that, too, at a moment when **all** sought their own things. And yet, dear as Timothy was to Paul's heart—valuable as such a self-denying servant must have been to him in the work of the gospel, he was willing to part with him for the sake of the Church. Timothy, likewise, was willing to be separated from his invaluable friend and father in the faith, in order to ease his anxious mind in reference to the state of the Philippians. This was indeed giving "**proof**" of real devotedness and self-surrender. Timothy did not talk of these things; he practised them. He did not make a parade of his doings; but Paul, by the Holy Ghost, engraved them on a tablet from which they can never be erased. This was infinitely better. Let another praise thee, and not thyself. Timothy made nothing of himself, but Paul made a great deal of him. This is divine. The sure way to get up is to go down.

Such is the law of the heavenly road. A man who makes much of himself saves others the trouble of doing so. There is no possible use in two persons doing the same thing. Self-importance is a noxious weed nowhere to be found in the entire range of the new creation. It is, alas! often found in the ways of those who profess to belong to that blessed and holy creation; but it is not of heavenly growth. It is of fallen nature—a weed that grows luxuriantly in the soil of this world. The men of this age think it laudable to push and make way for themselves. A bustling, self-important, pretentious style takes with the children of this generation. But our heavenly Master was the direct opposite of all this. He who made the worlds, stooped to wash a disciple's feet (John xiii); and if we are like Him, we shall do the same. There is nothing more foreign to the thoughts of God, the mind of heaven, the spirit of Jesus, than self-importance and self-occupation. And, on the other hand, there is nothing that savors so of God, of heaven, and of Jesus, as self-surrender.

Look, once more, reader, at our picture in Philippians ii. Examine, with special care, that figure which occupies a very prominent place. It is Epaphroditus. Who was he? Was he a great preacher—a very eloquent speaker—a pre-eminently gifted brother? We are not told. But this we are told—and told right powerfully and touchingly; he was one who exhibited a lovely spirit of self-surrender. This is better than all the gifts and eloquence, power and learning, that could possibly be concentrated in any single individual. Epaphroditus was one of that

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illustrious class who seek to make nothing of themselves; and, as a consequence, the inspired apostle spares no pains to exalt him. Hear how he expatiates upon the actings of this singularly attractive personage. "Yet I supposed it necessary to send unto you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants."

What a cluster of dignities! What a brilliant array of titles! How little did this dear and unpretending servant of Christ imagine that he was to have such a monument erected to his memory! But the Lord will never suffer the fruits of self-sacrifice to wither, nor the name of the self-emptied to sink into oblivion. Hence it is that the name of one who, otherwise, might never have been heard of, shines on the page of inspiration, as the brother, companion, and fellow soldier of the great apostle of the Gentiles.

But what did this remarkable man do? Did he spend a princely fortune in the cause of Christ? We are not told; but we are told what is far better—he spent himself. This is the grand point for us to seize and ponder. It was not the surrender of his fortune, merely, but the surrender of himself. Let us hearken to the record concerning one of the true David's mighty men. "He longed after you all, and was full of heaviness." Why? Was it because he was sick? because of his pains, and aches, and privations? Nothing of the sort. Epaphroditus did not belong to the generation of whiners and complainers. He was thinking of others. "He was full of heaviness, because that ye had heard that he had been sick." How lovely! He was occupied about the Philippians and their sorrow about him. The only thing that affected him in his illness was the thought of how it would affect them. Perfectly exquisite! This honored servant of Christ had brought himself to death's door to serve others, and when there, in place of being occupied about himself and his ailments, he was thinking of the sorrow of others. "He was sick and nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

Can aught be more morally beautiful than this? It is one of the rarest pictures ever presented to the human eye. There is Epaphroditus, nigh unto death for the sake of others; but he is full of sorrow about the Philippians; and the Philippians are full of sorrow about him; Paul is full of sorrow about both, and God comes and mingles Himself with the scene, and, in mercy to all, raises up the loved one from the bed of death.

And then mark the tender solicitude of the blessed apostle. It is like some tender mother sending her darling son away, and committing him, with fond earnestness, to the care of some friend. "I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation." Why?

Was it because of his gifts, his rank, or his wealth? No; but because of his self-surrender. "Because for the work of Christ he was nigh unto death, **not regarding his life**, to supply your lack of service toward me." Oh! dear Christian reader, let us think on these things. We have introduced you to a picture, and we leave you to gaze upon it. The grouping is divine. There is a moral line running through the entire scene, and linking the figures into one striking group. It is like the anointing of the true Aaron, and the oil flowing down to the skirts of his garments. We have the blessed Lord, perfect in His self-surrender, as in all beside; and then we have Paul, Timothy, and Epaphroditus, each, in his measure, exhibiting the rare and lovely grace of self-surrender.

C. H. McIntosh.

Judaea for the Jews.

An article in *Truth*, on the subject of the return of the Jews to Palestine, as their own land, after the conclusion of the war, has attracted much attention. Our contemporary publishes a number of letters on the subject: one reader, "A Modern Israelite," takes the view that the idea is simply "a very pretty and poetical dream." The other side is represented by a letter, part of which we quote:

"Thousands of years have passed since they lost their land, and they have been years of misery and sorrow for the great bulk of the Jews. . . . Truly now, as well as in the time of Moses, 'their complaint comes up unto God by reason of their bondage.' Every nation in the world could, if she would, find in history some period when her people were guilty of treating the Jews most barbarously. . . . You countries of Europe, if there is any feeling of humanity in your hearts, if you care to help the millions of suffering Jews, if you wish to wash out the injustice in regard to them of which you have been guilty in the past, please give them their country back! A new map is going to be drawn, and there will be a great displacement of nations. Now is the time for them to return to their old Zion, that a Jew may be proud and not ashamed to say henceforth: 'Hebrew I am.'"



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
MARCH.

SAUL ANOINTED KING.

(March 7. 1 Samuel ix:17-x:1.)

Golden Text, 1 Peter ii:17.

Daily Readings.

Mon., Mar. 1, 1 Samuel viii:1-9. Tues., Mar. 2, 1 Samuel viii:10-22. Wed., Mar. 3, 1 Samuel ix:1-10. Thurs., Mar. 4, 1 Samuel ix:11-16. Fri., Mar. 5, 1 Samuel ix:17-24. Sat., Mar. 6, 1 Samuel ix:25-x:8. Sun., Mar. 7, 1 Samuel x:9-27.

I. LESSON OUTLINE.

1. Behold the man (verses 17-21). 2. Eating with the prophet (verses 22-24). 3. Anointed King (verses 25-x:1).

II. THE HEART OF THE LESSON.

It is necessary to recall the history that led up to the events of this lesson. Israel had virtually rejected God as their Ruler and King, when they rejected Samuel (chap. viii:1-9). And the Lord would provide for them a king after their own liking, and yet teach them a very much needed lesson. God does give us our request sometimes, but it is at an awful expense. (Psa. cvi:15.) Better far to put all in the Lord's hands (Isa. xxxviii:14). This is best for us always.

This one whom the Lord chose for the king of Israel is brought to the prophet by a chain of circumstances, clearly showing the guiding, overruling hand of the Lord. How blessed for the prophet Samuel to know that he had but to depend on the Lord in this (Psa. xxxii:8). Isa. viii:11). Apart from this guidance, he would not have known what to do. Apart from it, we shall be continually making mistakes and going wrong.

At the command of the Lord Samuel anointed Saul as king. With what true grace and humility did Samuel yield this place in the nation

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unto the one whom the Lord sent. Had he been less the man of God than he was, he would have deeply resented this; but note the spirit of the prophet as shown in chapter xii:23. Saul was physically head and shoulders above any in Israel. But Samuel was pre-eminently the spiritual giant among them.

But we may not miss the great prophetic and dispensational aspect of this lesson. Israel's rejection of God gave them a king who afterwards proved himself a man of sin. A demon-possessed ruler, seeking to mediums and wizards, and persecuting the divinely chosen David. There could be no clearer nor more definite type of the coming man of sin, the wicked one spoken of through the word frequently. He is to oppress this same people Israel very sorely in the last days. Then shall they learn the awfulness of their sin as a nation when they refused their Messiah in the presence of Pontius Pilate, and chose a murderer in His stead.

Yet remember that through this furnace God will bring them to a true faith in the Lord Jesus. And to their true place of blessing as His people. This is the burden of all the Old Testament prophecies. And events are now rapidly shaping towards this marvellous consummation. Soon shall Israel's true and rightful king come in power.

SAUL GAINS HIS KINGDOM.

(March 14. 1 Samuel xi:1-15.)

Golden Text, Prov. xvi:32.

Daily Readings.

Mon., Mar. 8, 1 Samuel xi. Tues., Mar. 9, 1 Samuel x:17-27
Wed., Mar. 10, 1 Samuel xiii:1-9. Thurs., Mar. 11, 1 Samuel xiii:10-23. Fri., Mar. 12, Luke xx:19-26. Sat., Mar. 13, Rom. xiii:1-7.
Sun. Mar. 14, Acts iv:5-22.)

I. LESSON OUTLINE.

1. A Hard Condition (verses 1-3).
2. A Cry for Help (verses 4-11).
3. The Kingdom Renewed (verses 12-15).

II. THE HEART OF THE LESSON.

The change of rule from the judgeship under Samuel to the kingdom under Saul was not universally well received (1 Sam. x:26, 27). The present lesson tells us how Saul was afforded an opportunity to show his kingly qualifications, and thus gain his people's heart, and establish his kingdom. The work of the enemy as against God's people is the occasion. And this issue has ever given opportunity for men of God to be brought out and used of the Lord. Remember David as Israel's champion against Goliath. So too Paul as against Judaism; Luther versus Romanism. And the command to-day is "Quit you like men, be strong" (1 Cor. xvi:13).

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Saul's call to Israel was that of a man directed of God, and led of His Spirit. Had it been otherwise failure would have been the result. We must needs heed the command of the Lord to wait upon Him for the fulness of His Spirit. Remember that it is "not by might, nor by power; but by my spirit, saith the Lord of hosts." Apart from Him all human strength is weakness; and all numerical force but added nothingness. "Without me ye can do nothing."

From the camp of the King goes the message of assured help to the needy, pressed people of Jabesh-Gilead. Can we not see here a faint type of what is repeatedly the experience of the people of God? Here it is that such passages as Heb. iv:14-16; xiii:5, 6; Jere. xxxiii:3; Isa. xliii:1-7 find their fulness of meaning and power in grace. Every heart cry of the oppressed, burdened, troubled child of God, has its entrance into the presence of the Lord who loves us. And every prayer must and will have its answer in fulness of mercy and blessing. Far readier is our Lord to help; and far more able than was Saul to help Jabesh-Gilead.

The great victory not only saved the city and the people who were threatened by the fire; but it gave Saul a place in their hearts and the hearts of all Israel, that he did not have until that time. The kingdom is renewed with great joy and thanksgiving unto God. And Saul is exalted to reign over a united people. So in another way every deliverance wrought out for us by the Lord gives occasion for fresh praise and thanksgiving upon our parts, and the glad heart yields fuller and more joyous evidence unto Him. So are we compassed about with songs of deliverance. And so the Lord manifests His grace and mercy toward us; and calls for our heart surrender unto Himself.

JONATHAN AND HIS ARMORBEARER.

(March 21. 1 Samuel xiv:1-46.)

Golden Text, Rom. xiii:12.

Daily Readings.

Mon., Mar. 15, 1 Samuel xiv:1-13. Tues., Mar. 16, 1 Samuel xiv:14-23. Wed., Mar. 17, 1 Samuel xiv:24-35. Thurs., Mar. 18, 1 Samuel xiv:36-46. Fri., Mar. 19, Isaiah vii:1-9. Sat., Mar. 20, Isaiah cxxi. Sun., Mar. 21, Eph. vi:10-20.

I. LESSON OUTLINE.

1. A Marvellous Victory (verses 1-14). 2. The Lord is Salvation (verses 15-23). 3. The King's Folly, and the People's Sin (verses 24-35). 4. Seeking the Cause for Failure (verses 36-46).

II. THE HEART OF THE LESSON.

Two men are in sharp contrast in this lesson. One is Saul the king,

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the other is Jonathan his son. The king has begun the course of rebellion against the Lord that finally brought him to ruin (Chap. xiii:1-16). The withdrawal of the fulness of the Spirit of God seems to have been in connection with his self assertion. He seems to have lost his courage and his prestige among the people. At this juncture Jonathan comes to the front by the grace and power of the Lord. Over against the hesitation and cowardice of the king is the determination and courage of his son. So the Lord opens the way for victory. Be it remembered that when we depart from the Lord in any way, He cannot possibly go on with us. And the man who refuses to walk in God's way is soon set aside by the Lord.

Saul's folly in prohibiting food to the people is the fruit of his own severance from the Lord and the intelligent guidance of His Spirit. This it is that leads to the sin of the people that was so great (verses 32, etc.) Yet all this had a semblance of religion mixed up with it. Saul had a prophet with him (chap. xiv:18, 19), but he was not Samuel nor one of the accredited prophets of Jehovah. So now there is very much wrought in the name of the Lord, that is not of the Lord, yet must it needs have a religious dress.

But the fulness of victory is not permitted to come to the king. Nor will the Lord deign to answer the man who has begun to depart from Him. Our God and Father is jealous of our heart's love and fellowship, and will not brook any departure from Himself in any wise. Failure to obtain counsel of the Lord throws Saul back upon his own resources. Instead of acknowledging his sin, and repenting of it before the Lord, he attempts his own solution of it. But it only makes apparent his own folly and shows clearly the vacillating mind and heart of the man who is away from the Lord. Our only place of strength and blessing and helpfulness is in true heart fellowship and walking with the Lord. All our failures in life, spiritually considered, are due to failure in our secret fellowship with the Lord. Step by step we find this first king of Israel filling out the portrait of the wicked one who is yet to come upon the scene, and one of whose forerunners he most surely is.

GOD'S MERCIES TO DISOBEDIENT ISRAEL.

(March 28. Review. Neh. ix:26-31.)

Golden Text, Prov. xiv:34.

Daily Readings.

Mon., Mar. 22, Neh. ix:26-31. Tues., Mar. 23, Judges ii:7-19, iv:4-16. Wed., Mar. 24, Judges vi:11-40; vii. Thur., Mar. 25, Judges xiii:8-16, 24, 25; Ruth i. Fri., Mar. 26, 1 Samuel iii:1-13, 19, 20; iv:1-18. Sat., Mar. 27, 1 Samuel vii:3-17; ix:17-x:1. Sun., Mar. 28, 1 Samuel xi-xiv:1-13.

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THE HEART OF THE LESSON.

The first lesson is the key to those of the quarter. The persistent patience of the Lord with His people reveals Him most fully as the God of all grace. Nor has this character of God ever changed. Now as ever He delights in showing mercy to us.

When the people depart from the Lord, and follow after the gods of the heathen, He surely chastens them. Yet is His heart burdened for them and His ear is open unto their cry. Still the deliverance must needs come in His way.

Still another departure calls for further grace and mercy. God calls a man, whom men would have passed by as the channel of blessing. Just as now He chooses the foolish and weak things for His work (1 Cor. i:26-29).

The deliverance of the Lord must be brought about however, in such a way that He shall have all the honor and glory. So the army of 32,000 is reduced to the personified weakness of 300 men armed with pitchers, lamps and trumpets.

Just when sin and evil in Israel had reached its height in the family of Eli, the Lord calls a mere babe to be His oracle to the people. Nor does He suffer one word of the lad's lips to fall to the ground.

Amid such scenes of departure from God by His people, it is especially refreshing to see how a poor Moabitish damsel, who was under the curse, was brought into the place of salvation and blessing through grace.

The lad whom the Lord had called to be His mouthpiece to Israel, is selected by Him to be His prophet. What a privilege to be ever waiting upon the Lord to hear His word, and then to speak that word forth.

The eighth lesson gives a sad picture of the way in which a good man brought sorrow to himself and his house by failing to do in the home, as the Lord would have had him do.

The little lad who had said "Speak, for thy servant heareth," stands in the place of responsibility at Mizpah. How fully the Lord hears his cry and honors his faith is made known by the victory gained.

Pressed by His restless, fashion loving people, the Lord allows them to have their heart's desire in a king. But what a sequel of sorrow and shame and disaster follows in the train of their sin.

Saul's work at Jabesh-Gilead was surely of the Lord under the guidance of the Holy Spirit. Had his whole life been thus lived, what a different record we should have had in the word of the Lord.

The Lord passes by the king and uses the king's son and his servant to obtain a marvellous victory over His people's foes. To-day, as then, it is the time of small things; and we must not despise them.

Notes on Prophecy and the Jews.

The believer who knows God's purposes concerning Israel may now see, as he watches present day developments, how God's ancient people are rapidly coming to the front once more and the way is being prepared for the events with which the age closes. Especially encouraging is it to see that the present distress among them in Poland and in Palestine, the dark outlook among the nations is driving them back to the God of their fathers. A prominent Jew wrote in the *Zionistic Monthly* the following paragraph:

The Guardian of Israel sleepeth not! Through the smoke of battle we look ahead and perceive the line along which we must march. It is the same old line, the way back to Zion, although the protection we expected from other nations is now lacking. We have lost faith in other nations; but we are bound to acquire a deeper faith in the Ruler of our destiny, and we expect, through His power, to be given the intelligence and the strength to deal with our own affairs, wholly in our own way.

We are an Eternal People. The war will pass, but we live on. Our ideals, the ideals of Jewish life, have not been dimmed by war. On the contrary, they stand out now more clearly than ever. We now know what we are not, and what the nations are. We are not a warring nation. Our mission is peace. We do not oppose force with force. We present our claims, and appeal to the sense of justice of nations. We continue our appeal in spite of the deafness of nations, but in the meantime we work out our own program. The general in command of our army is not Von Kluck or Rennenkampf. It is the Chief, who showed our leader Moses the way through the Wilderness.

These are hopeful words in which all Christians may well rejoice. Surely the Guardian of Israel slumbers not. Nor has He slumbered throughout the weary, blood and tear-stained centuries of the past. He has kept His people Israel in their judgment which has come upon them on account of having rejected their own Messiah. Well may they recall the beautiful message given through Isaiah, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will

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I have mercy on thee, saith the Lord, thy Redeemer” (Is. liv:7-8).

A deeper faith in Him, as this writer states, must come to a part of the Jewish people. It will surely come through the Grace of Him, whom they rejected; He will call a remnant to Himself and draw that remnant with the cords of love. How true, the Chief of them, their leader, is the same who led Moses and Israel through the wilderness. And He is the chiefest among ten thousands, the one altogether lovely, the One whom they will see coming some day in the clouds of heaven, whom they will recognize by the prints of the nails in His hands.



The situation in Palestine beggars description. Only a small number of the Jewish colonists are naturalized citizens of Turkey. Some 80,000 of them are Russian subjects. And now Turkey being at war with Russia has turned against these Russian Jews. Thousands have been forced to leave already and practically stripped of everything have landed in Egypt. The colonies are being confiscated and handed over to the Arabs. It is feared that the greater part of the Jewish population of Palestine will be driven out and be forced to seek shelter in their destitution elsewhere. The colonization work of thirty years is rapidly being undone. Perhaps when this awful war is over and matters will be readjusted among the nations, this great injustice done to the Jews in Palestine may become the strongest reason for giving the whole land, including Jerusalem, to the people. Thus it must be before their greatest tribulation can come.

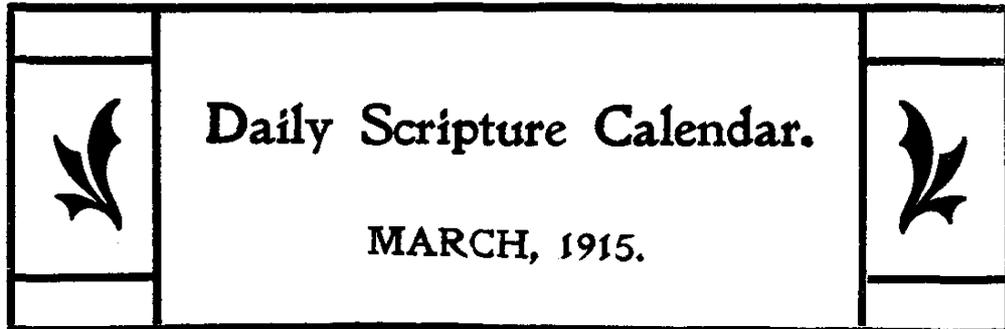


The coronation of David at Hebron is full of interest and prophetic foreshadowings. Ish-bosheth (“meaning the man of shame”) had reigned in opposition to the true King of Israel. This son of Saul is, at least in part, a type of the false king of the last days. Ish-bosheth had died and all the tribes of Israel came to Hebron to make David king.

The record in 1 Chronicles xii gives more information than the opening verses of 2 Samuel v. The names of those are given who stood by David. In verse 38 we read "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king." The coming of all Israel to Hebron was one of the most magnificent spectacles in all the history of the nation. One only needs to take a pencil and add the numbers mentioned in 1 Chronicles xii:24-37 to find what a great army had gathered to make David king. There were 1,222 chiefs and 339,600 warriors. Here we see a united Israel swept by a tremendous enthusiasm. Now they own him as their own flesh and bone; the victories of the past are remembered as well as the divine promise, that he, David the son of Jesse, should be the Shepherd of Israel and the captain over them.

But there is coming for Israel a greater day than the day at Hebron, when they anointed king David. It foreshadows but faintly the glorious day, when their long rejected Messiah-King, the Son of David, comes again. Then they will own Him and He will own them. They will also know and remember all what God has done through Him. He will then be indeed the Shepherd and King of His people Israel. All this and much more is foreshadowed in David's coronation and reign. David's reign is the type of the coming reign of our Lord as "King of Righteousness," while Solomon and his reign typify Him as "King of Peace."

During the coronation there was held in Hebron a great feast. 1 Chronicles xii:39-40 tells of its greatness. It is also a prophetic picture of the time of joy and rejoicing in Israel and throughout the world, when the true king has come. Then the great feast of which Isaiah speaks will be held. See Isaiah xxv:6-10.



March 1. "The GLORY which shall be revealed in us" (Rom. viii:18).

Read it variously, if you will; "through us," "toward usward," "unto us." We must take in the idea slowly. It needs pictorial help. The Transfiguration gives it. A tired, dusty, plainly garbed man went up the mountain side at night. Quickly, while He prayed, He was changed. Everything shone about Him. Heavenly men visited Him. That pictures the glory awaiting us.

March 2. "An exceeding and eternal weight of GLORY (2 Cor. iv:17).

Glory is heaviness, not in the *burdensome*, but in the *excellent* sense. Afflictions are "light," yet burdensome. If you weigh feathers against gold, a little gold goes a long way in the scales. Let the thought rejoice your heart, and make you patient in trial. All afflictions are momentary. All glory is age abiding. The last awaits you.

March 3. "Beholding as in a glass the GLORY of the Lord, are changed" (2 Cor. iii:18).

"Changed" means metamorphosed. Certain insects become of the same color as the material they feed upon. There is truth in that scornful phrase "the sanctimonious face of *the cloth*." The person who is an habitual Bible student does wear an expression that is unlike the coarse look of the man who feeds on lusts and pleasures. Look on Christ, and you will need no beauty doctor.

March 4. "When His GLORY shall be revealed" (1 Peter iv:13).

That is the intention of every plan and every purpose of God, to fill this planet with His honor. There is no word in Scripture that occurs oftener than the term "glory." We do not know why such grand things are ordained for our earth, unless it be that by sin it has become *the one sphere* out of harmony with all the other creations of God (Luke xv:4).

March 5. "Present you faultless before the presence of His GLORY" (Jude 24).

To "present" here means "to set" (Matt. iv:5). Some peculiar

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station is appointed for every saint in glory. If we retain Paul's figure of a beautiful woman, all is plain (Eph. v:27). As *individual* believers we all are full of blemishes (Isa. i:6). But when we become *one* in the great church, the Bride, there shall be no spot, scar, stain, deformity, or flavor of contagion.

March 6. "For over all the GLORY shall be spread a canopy" (Isa. iv:6 R. V.).

Comparatively few Bible students seem to realize that presently the land of Palestine will shine with the old Shekinah glory. As that light distinguished Israel in former times from all other nations; so in the Millennial days, it will be the astonishing cause of all the marvellous changes that shall emanate from the immediate *presence of the Lord*.

March 7. "Solomon in all his GLORY was not arrayed like one of these" (Matt. ix:29).

Solomon's splendor was *put on* glory. The lilies radiated *inherent* glory. In death Solomon lost all his earthly magnificence. The glory of the believer is different. It only begins after death. It is called "eternal glory by Christ Jesus." It will be no put on glory, but the transfigured beauty which emanates from the heavenly life within.

March 8. "For what GLORY is it if when ye be buffeted for your faults, ye shall take it patiently" (1 Peter ii:20).

This is a word by itself. It expresses the lowest idea of "glory" (celebrity) found in Scripture. But another word from Peter explains it. Though the world may not see anything grand in your spirit of patience, heavenly onlookers do; and we are told, "the spirit of glory and of God resteth upon us." So we are *in glory*, when most humiliated.

March 9. "His GLORY is the fulness of the whole earth" (Isa. vi:3 marg.).

To take in the beauty of these words we must see the situation. A mighty king had died in Judah. To counteract the depression Isaiah was shown a King who was not "unclean," and who could not die. Clouds of battle may hide Him to-day; but our God lives, and everything that remains of goodness in this wicked world comes from the fulness of His unseen glory.

March 10. "Show me thy GLORY" (Exo. xxxiii:18).

That prayer could not be answered then. The glory of God could only be seen in the face of Jesus Christ (2 Cor. iv:6). So Moses waited long, until the Transfiguration (Luke ix:31). And then when the answer was realized he not only saw *the* glory, as something to gaze on, but found himself a partner in that glory. So shall it be with us.

March 11. "GLORIFY God, in your body, and in your spirit, which are God's" (1 Cor. vi:20).

None of us can add anything to the essential honor of God. for He possesses all gifts, and Himself imparts to us any virtues we have. But we glorify Him when we are willing to humble, even abuse ourselves, and confess our sinfulness, that His grace towards us may have all the honor for any good in us.

March 12. "Myheart is glad, and my GLORY rejoiceth" (Psa. xvi:9).

"Glory" here means the better part of our being; the new life of the soul which is to be distinguished from both the emotions, and the flesh. Unconverted people may be glad and thankful, and even hopeful about some kind of an hereafter; but only the spiritually minded can glory in the deep things of God.

March 13. "We see Jesus . . . crowned with GLORY and honor" (Heb. ii:9).

This vision seems not to come to every believer. Some never seem to see beyond the *cross*. When Stephen with rapt eyes looked up and saw Christ's glory, the crowd around saw only a defeated fanatical man, dying. May you and I, reader, see to-day, what Stephen saw, and the Jews missed, the glorified Son of man.

March 14. "God forbid that I should GLORY save in the cross" (Gal. vi:14).

Many persons think they glorify the cross by hanging it around their necks or elevating it on a church steeple. The cross itself never can be glorified. It is always the shame symbol. The contrast here is between circumcision and crucifixion. The Jew gloried in what *he* was doing. The Christian glories in what *Christ* did.

March 15. "He will give grace and GLORY" (Psalm lxxxiv:11).

Grace now for daily need. Glory for eternal joy. Both to-day and to-morrow are thus provided for. Think of grace as the *preparation*, and glory as the *crown* of all life's experiences. It is in this sense that "all things work together for good." We cannot say now that our trials are tending to daily happiness. But the bitter bud will ripen into sweet fruit.

March 16. "The GLORY of the celestial is one, and the glory of the terrestrial is another" (1 Cor. xv:40).

There is no word for "glory" in the second phrase. All the best versions omit it. Things heavenly are incomparable with things earthly. Yet it is plain that as the moon now shines from light derived from the sun, so in the Millennial State, the holy and renewed peoples, though terrestrial, shall shine in a celestial reflected light (Rev. xxi:24).

March 17. "My people have changed their GLORY" (Jer. ii:11).

This plainly means, that God, and He alone is His people's glory. Even the heavens are astonished when redeemed men backslide. Nothing on earth can equal the wickedness, when after they know God, men cease to glorify Him as God (Rom. i:21-23). Ask your heart to-day, is God supreme in my life? Does any pursuit but holiness absorb me?

March 18. "A light to lighten the Gentiles, and the GLORY of the people Israel" (Luke ii:32).

Note the comparison. He who was to be merely a *revealing Light*

to the nations, was to have been an *enveloping glory* to the Jew. How much they missed by refusing Christ. But note further, in whatever way Christ comes to us, He comes *as Light*. "In Him is no darkness at all." The closer you get to Him, the sweeter and brighter will be the atmosphere you live in.

March 19. "The earth shined with His GLORY" (Eze. xliii:2).

So it has always been, whenever a heavenly being visited our earth. Every angel brought radiance. How little we realize as we go about our daily duties, looking on the few artificial lights men have constructed that just beyond the thin veil of space, are spheres, and creatures, and settings, too awful in brightness for mortals to gaze on.

March 20. "The woman is the GLORY of the man" (1 Cor. xi:7).

This is to be understood in its graded relationship. First, man is shown as a representative of the excellency of God. Then woman is seen as reflecting the excellency of man. No *equality* either of sexes, or man with God, is here taught. God is head. Christ represented Him. Man comes after; and woman after him; *her head*.

March 21. "That we should be to the praise of His GLORY" (Eph. i:12).

How can we do it? By learning to say "Even so Father," to every thing that happens to us. *Christian character* is what looms up here. Doctrinal *faith* is all right, but there must be doctrinal *living* to prove its value. Just remember, before worlds were created, God drew a plan for your character. Are you copying the plan?

March 22. "The God of GLORY appeared unto our father Abraham" (Acts vii:2).

And He appeared unto Moses, and Daniel, and Isaiah, and Ezekiel. Why does He not appear unto men in this age? Because He has made His greatest of all theophanies in His Son Jesus Christ. The last word has been said to men, concerning salvation and covenants. When next He speaks it will be in judgments (Psa. 1:3; Rev. x:7).

March 23. "Herein is my Father GLORIFIED, that ye bear much fruit" (John xv:8).

Let us not lose sight of the figure here. A *vine* is the most worthless of all wood, fit neither for fuel nor for building. Its only value is its abundant fruitage. Our old nature is worthless to please God. It cannot even be fruit-bearing, without "abiding" in Christ. The fruit is not alone *preaching* Christ, but showing in character, "love, joy, peace" (Gal. v:22, 23).

March 24. "They held their peace, and GLORIFIED God" (Acts xi:18).

And they did it by saying *nothing*. They refrained criticism when God's doing seemed queer to them. Hunt up some of the strange ways you may glorify God to-day. The crooked woman, the leper

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and the centurion all had different reasons. Begin with Jeremiah's way to-day, and you will want to keep on till you join the praising company on the sea of glass (Rev. xv:4).

March 25. "I will take pleasure in it, and I will be GLORIFIED" (Hag. i:8).

And what were the people to do? A very common kind of work, and very tiresome—cut wood and drag it down from the mountains. Are you tired to-day, pouring over your ledger, nursing your children following the hum-drum things? Remember you are helping to build an unseen Temple, and see if you can't do it praisefully (1 Cor. iii:10).

March 26. "Wherefore GLORIFY ye the Lord in the FIRES" (Isa. xxiv:15).

Can you do it? Perhaps the translation is a little difficult. It certainly means in *low places* (margin). Think of Daniel's friends how they glorified God in the fires. Think of the Maccabees in Antiochus' frying pans. (2 Mac. vii: atpoc). Think of Paul and Silas in the prison. When your child died, and your money went, did you praise God?

March 27. "The king's daughter is all GLORIOUS within" (Psa. xlv:13).

Thus is the church now while awaiting removal to her Husband's home. It is a hidden glory, for "it doth not yet appear what we shall be." By and by it will be true of purged repentant Israel. Linger over the word "within." The world, with carnal eyes does not see a believer any different to itself. But God sees us "all fair," "washed," "made meet for the inheritance of the Saints in light."

March 28. "Glorious things are spoken of thee O City of God" (Psa. lxxxvii:3).

This is quite another kind of glory, not hidden, but to be open and manifest for the admiration of all peoples. Oh, do believe it, and let your faith grasp something tangible. The Old Testament is burdened with particulars concerning the coming grandeur of Jerusalem. And not one of these, in the remotest way, applies to the church.

March 29. "Who is this . . . that is GLORIOUS in this apparel" (Isa. lxiii:1)?

Thus will the astonished nations cry in the day of Armageddon. Can this be the man crucified so long ago between thieves? Where has He been all these centuries? Whence comes His strange terrific power? He bears no armament but the paralyzing breath of His mouth. And men shall hide in rocks from the wrath of the Lamb, turned to a Lion.

March 30. "Who shall change our vile body, that it might be fashioned like unto His GLORIOUS body" (Phil. iii:21).

This is a word for the saints. When the King appears, so glorious, that even His *apparel* shall strike awe to the eye, we shall have nothing to fear. We ourselves shall be like Him, copies of the same terrible

glory that envelops Him. Despised now, we shall be honored then. Bearing bodily disfigurement now, we shall be perfectly beautiful then.

March 31. "I will make the place of my feet GLORIOUS" (Isa. lx:13).

What *place* is meant? Another prophecy informs us. "His feet shall stand in that day upon the Mount of Olives" (Zec. xiv:4). This is not symbolic language; but plain fact to be believed. The glorified man is yet to stand upon the locality from which He ascended. But what a change! How grand, how awful will those feet be then (Rev. i:15).

Requests for Prayer.

A sister writes: Pray for the restoration of my health.

Pray for our little assembly in Worcester, N. Y., that we all may grow in the grace and knowledge of our Lord.

Please pray for some who have become much unsettled by having adopted the belief that the church must pass through the great tribulation and that our Lord will not come for many years.

Pray for a young lady that she may be restored to health.

Pray for the salvation of my children.

Pray for a brother who seeks deliverance from an evil habit.

Prayer is again requested for the British, German and all other missionaries who are working in hard and difficult places and are sufferers on account of the war.

Pray for the salvation of several sons. Request made by different fathers and mothers.

Pray for a Christian business man who is facing very serious difficulties.



"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, that will I do" (John xiv:13-14).

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Editorials.

It is a solemn and a blessed message the **The Revelation** Holy Spirit sent to the suffering Christians of the Lord in Thessalonica to comfort and cheer their hearts. In the second Epistle the Apostle sent to them we find that message: "And to you who are troubled, rest with us, 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, who shall punish with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His Saints and to be admired in all them that believed—(because our testimony among you was believed)—in that day" (2 Thess. i:7-10).

Here we have the solemn announcement that the Lord Jesus will be revealed from heaven. It will be "in that day." This is the day which God's prophets in olden times saw in their visions and so often mentioned in their inspired messages. It is the day on which the long silent heavens will break their silence, when He who was on earth, who died and rose from the dead and who fills now the throne of God, will be manifested once more. It is a far different event from that which the Holy Spirit describes in the first Epistle to the Thessalonians. There also He bears witness to the coming of our Lord. What we find in that grand and solitary revelation given to console the sorrowing hearts of the Thessalonians precedes the visible and glorious appearing

of the Lord Jesus from heaven. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv:17-18). These are familiar words. But we do not err if we remind ourselves of them again and again. What is promised in this blessed revelation will also be fulfilled. And how often we forget these words, or mourn over the fact that while we know them, we lack the reality and power of this wonderful destiny Grace has bestowed upon us. The Lord Himself will descend from heaven to call His beloved saints to gather to Him. He will meet us in heaven's appointed meeting place; not somewhere on this earth, but in the air. We shall meet Him and see Him in His Glory. Nothing is said in connection with this blessed event, the Coming of the Lord for His Saints, of angels with flaming fire. Not a word is written in this message of the homegoing of His redeemed people, of vengeance and judgment. All we read in this precious statement is, that He comes Himself, that together with the risen saints we shall be caught up in clouds, that we shall meet the Lord in the air and be forever with Him.

Before the visible manifestation of the Lord Jesus as the righteous Judge over this earth can take place, He must have called His own to Himself. It is after this wonderful, indescribable event has occurred, and after the days of appointed tribulation, so fully pictured in the last book of the Bible, that the glorious manifestation of the Lord Jesus will come. This "Apokalupsis," unveiling of the Lord Jesus in His Glory, and what is connected with it is described in the verses we have quoted from Paul's second epistle to the Thessalonians. Three things stand out prominently:

1. *The revelation of the Lord Jesus from heaven with His mighty angels.* This will be the most startling occurrence in the history of the human race. It will be far greater than His first Coming. Then the angel of the Lord appeared

over the field of Bethlehem and the Glory of the Lord shone about them, while the multitude of the heavenly host praised God and uttered their great message. He was not seen in person; the angel but announced that He had taken on the creature's form. When He is revealed from heaven He will come in person, "this same Jesus" (Acts i:11); "in the clouds of heaven with power and great glory" (Matt. xxiv:30). A darkened sun will add to this wonderful sight, when the Son of Man is thus revealed. Not a few shepherds will behold the glory of the Lord, but He will be seen in all His majesty and glory by every eye. "Behold He cometh with clouds; and every eye shall see Him" (Rev. i:7). "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man having on His head a golden crown, and in His hand a sharp sickle" (Rev. xiv:14); "His eyes as a flame of fire and on His head many crowns" (Rev. xix:12). His mighty angels will be with Him. Angels are to be seen again. They were associated with Him while He was on earth. They ministered unto Him (Mark i:23); an angel came to Him in Gethsemane (Luke xxii:43); they were present at His resurrection and His ascension. But the larger manifestation of the angels comes with His visible revelation from heaven. His mighty and holy angels will be with Him. They will attend His triumphal Return as worshippers (Heb. i:6; Psalm xcvi:7). They will execute His judgments (Matt. xiii:39-41; xxiv:31). What a glorious sight that will be when these marvellous tenants of heaven appear!

II. The execution of the vengeance of God and punishment of the ungodly. This will be one of the purposes of His manifestation. While the redeemed have rest those who troubled them will now be dealt with by the Lord. The statement "and to you who are troubled rest with us" does not mean that only then when He is manifested believers will enter into rest. The Saints receive their complete deliverance and rest when He comes with the shout and we are caught up to meet Him. "In that day we shall be at rest while the wicked will find themselves in tribulation. The

Lord will manifest against them His retributive justice. This change of condition is not mentioned, as though it were only accomplished at the Lord's appearing; but the words by which it is expressed show what will be the respective condition of saints and unbelievers at that moment." Those who will be punished are described. Two classes are mentioned. Those who know not God and those that obey not the Gospel of our Lord Jesus Christ. The first class includes all who refused the knowledge of God and lived on in sin, while the second class are those who heard the Gospel preached and rejected the Gospel. In disobedience they turned their backs upon the greatest message God ever gave to this world. One hears often the hope mentioned that people living now who hear the Gospel and do not accept it, will have another chance to believe during the great tribulation period. But there is no Scripture for such a hope. 2 Thess. ii:10-11 is against it. The mass of people who reject the Gospel and harden their hearts will ere long be hardened and follow the delusion of the Man of Sin.

What a judgment it will be when He comes! It is the person of Christ whom they reject, and now the rejected One, whom they would not, appears in all His glory. Every mouth will then be stopped. All the arguments about Him will be ended and they must face Him, through whom God spoke once to their hearts in love, and now He speaks to them in His wrath. What a terror will strike the ungodly, the deniers and rejecters of His Gospel, His person and His blood, when they behold Him!

III. The Glory of Christ as revealed in His Saints. God brings with Him all His beloved, redeemed people. He brings His many sons in Glory. He will be the leader of the redeemed host. All the Saints will follow Him in this great manifestation. Each will reflect His own glory. The holy union and close identification which exists between Him and those for whom He died, a union which we now contemplate in faith, will then be outwardly demonstrated. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). His word He spoke once in the Father's presence will then be seen accom-

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plished. "The glory which Thou hast given Me I have given them" (John xvii:21). The great Masterpiece of God accomplished in His Son will then be displayed in all its marvellous beauty and glory. Every Saint will be conformed to the image of the Firstborn among many brethren. Glory beyond description, and even our present comprehension, will cover the Saints of God in that day. And that will be Glory to Him! He will be glorified in it all, and will be admired in all them that believed. What a spectacle it will be to the inhabitants of the world! What bitterness it will add to the eternal loss and shame of those who neglected so great salvation!

And dear reader, what a powerful incentive this coming revelation of the Lord Jesus from heaven ought to be in our lives! If such is our destiny to appear as the co-heirs of our Lord, clothed with our glory, what manner of men and women we should be! Daily we should pray that the Holy Spirit may keep this truth before our hearts and make it a power in our daily lives. Then we shall be lifted above the turmoil and confusion of the darkening days in which our lot is cast. If we keep this blessed truth of the Coming of our Lord constantly in mind, it certainly will keep us. And what an incentive to service. All about us are those who know not God and who do not obey the Gospel of our Lord Jesus Christ. They are hastening on to an awful doom. May we pray for them and increase our efforts to reach some of those who know Him not.

And oh! the longing of hearts to-day that all that is written concerning His Coming may soon be fulfilled.

"Lord Jesus, come!
Let ev'ry knee bow down,
And ev'ry tongue to Thee confess,
The Lord of all come forth to bless,
Lord Jesus, come!

"Spirit and Bride
With longing voice, say, 'Come';
Yea, Lord, Thy word from that bright home
Is, 'Surely, I will quickly come!'
E'en so, Lord, come."



Thou art Mine. “Thou art Mine.” Thus Jehovah comforted through Isaiah the remnant of faithful ones in Israel. It is still the comfort of all His people, to know we are His. “Fear not, for I have redeemed thee, I have called thee by name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shalt the flame kindle upon thee” (Is. xliii:1-2). So many of God’s people have to pass in these days of sorrow and suffering through the waters. Like a mighty flood the enemy comes in. Fiery are the trials which multitudes experience. Distress and perplexity is on all sides. They will not decrease; we must rather look for more of these things. Oh! the sweetness of that word “Thou art Mine”—and the assurance, “I will be with thee.” Two things are certain for God’s children. We belong to Christ. He acknowledges us as His own. We are in His hands and can in nowise perish. Whatever we may lose down here, Christ and His Glory are for us secure. Belonging to Him we have the highest and the best. Take it in your little pilgrim journey that He saith to you, “thou art Mine.” Answer Him by saying, “And Thou art mine.” I am His and He is mine. And the second comfort is, “I will be with thee.” In the waters, in the floods, in the fire—anywhere and everywhere He is with His people. We can reckon on Him and He will never leave nor forsake those that trust in Him.



Guidance in His Way. We need guidance for the way which is before us. And how graciously He answers to this need also in His Word. “I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye” (Ps. xxxii:8). This is a very personal thing and every child of God can claim this promise and find out over and over again how blessedly true it is. To the meek and to those whose heart is filled with a godly fear our Lord promises

especially His guidance. "The meek will He guide in judgment and the meek will He teach His way." "What man is he that feareth the Lord? Himself shall He teach in the way that he shall choose" (Ps. xxv:9, 12). He also tells us, "Commit thy way unto the Lord; trust Him also; and He shall bring it to pass" (Ps. xxxvii:5). It is a good prayer for every day of the year: "Teach me Thy way, O Lord; I will walk in thy truth; unite my heart to fear Thy Name" (Ps. lxxxvi:11). Add to this another prayer: "Cause me to know thy way wherein I should walk; for I lift up my soul unto thee" (Ps. xliii:8). He surely delights to answer such petitions which are the expressions of dependence on Him. The way becomes more difficult and beset with many dangers. Therefore we all must learn the simplicity of a daily walk in faith and dependence. We shall find Him sufficient for all our need. Christian parents should teach such a constant dependence on the Lord to their children. What better place is there for it than the family worship.

The first Bible verse the writer learned by heart was Ps. 1:15: "And call upon Me in the day of trouble; I will deliver, and thou shalt glorify Me." That was in early childhood. For almost fifty years this precious promise has stayed with us, and hundreds of times in little troubles and big ones too, we have found it true. What a blessed life it is to trust the Lord, to depend on Him and to let Him guide and direct our very footsteps.

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God—who leadeth thee by the way that thou shouldest go" (Isaiah xlviii:17). "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii:6).



Many times in God's Word the unsheathed
The Sword; sword is announced as the means of judgment
a Judgment for the people who forget God and
 live in sin. "And I will bring a sword
 upon you" (Jer. xxvi:25). "He gave His people over also

unto the sword" (Ps. lxxviii:62). "But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Is. i:20). "Thy men shall fall by the sword, and thy mighty in the war" (Isa. iii:25). "Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not" (Is. lxxv:12). "I will consume them by the sword, and by the famine and by the pestilence" (Jer. xiv:12). "And I will cause them to fall by the sword" (Jer. xix:7). "Thus saith the Lord; Say! A sword, a sword is sharpened and also furbished; it is sharpened to make a great slaughter" (Ez. xxi:10). Many more passages could be added to these.

When our Lord takes the seven-sealed book after His Saints have been gathered home to glory (Rev. iv:1-2; vi:1) and He breaks the second seal, such a judgment will be executed on this earth. The rider upon the red horse will take peace from the earth, and that they should kill one another, and there was given to him a great sword (Rev. vi:4).

The sword which is stretched out over the greater part of Europe, the great world-war, is no doubt a judgment of God upon the nations.

That as a result of the great calamity there is a mighty turning to God is also evident on all sides. In England and Germany awakenings have come, and people in their distress seek the Lord and turn to Him for help.

The mother of the Editor lives in Thuringia, Germany. She is a very aged Saint and wrote recently to us about this hopeful sign. We quote what she writes: "We have hard times. The awful war has claimed countless victims of hopeful young men and no one knows how long it will last. It is a solemn visitation of God. There has been such a departure from the Lord and from His Word that such a judgment had to come to humble us. And now large numbers are being converted. Thousands are crying to God and all the churches are filled again."

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May God in mercy grant that the sword of judgment may lead thousands more to repentance and faith in the Lord Jesus Christ. We doubt not many of the soldiers are turning to the Lord and the Gospel is reaping a blessed harvest. How God's people should pray for these gracious results!



**Shall It
Devour
Forever?** “Shall the sword devour forever? Knowest thou not that it will be bitterness in the latter end?” (2 Sam. ii:26). Surely there will be bitterness in the latter end when the greater judgments of the Lord are in the earth. However, the sword is not going to devour forever. Men say now that war and bloodshed are unavoidable among the nations. Some even go so far as to say that wars are needed for the progress of the world. As long as the present evil age lasts wars will continue. But something better is in store for the earth. If God would let this earth go on indefinitely in the condition in which it is now, if He would let it pass away with the curse upon it, then He would have to confess Himself defeated and the last word belongs then to Satan. But it will not be so. The sword will not devour forever. A peace that will last must come. It is written that nations shall turn plowshares into swords (Joel iii:10); but it is also written that nations will turn swords into plowshares. (Isaiah ii:4.) Again it is written that nation shall rise up against nation (Matt. xxiv:7); but of the same nations we read “nation shall not lift up sword against nation, neither shall they learn war any more” (Micah iv:3). But how and when? How and when will the change come? Who is going to induce the nations to turn their swords into plowshares and to cease from warring? The efforts of man have been futile in the past to accomplish this; they will be equally so in the future. What does the Word say? It reveals a coming age of blessing, peace and glory for this earth; an age in which there will be peace on earth and righteousness reigning. It also tells us of the mode of bringing all this about. Wherever in the Prophetic

books of the Bible this great future is revealed there is always linked with it the person who is going to establish peace and righteousness on the earth. That person is the Lord who will appear in His majesty and glory. And that One is our Lord Jesus Christ in His visible and glorious Return to this earth. For Him all is waiting. He alone can deliver this earth from its unrest, its curse and its sorrows. "Even so, Come Lord Jesus."



**Suffering
Jews Appeal** The sufferings of the Jews in Eastern Europe, especially in Russia, is far greater than generally known. The French correspondent of the *Manchester Guardian* (England) sent recently a dispatch to that paper which tells the story.

The "Bund," the Committee of Lithuanian, Polish, and Russian Jews living abroad, has published an appeal to the civilized world in regard to the present treatment of the Jews by the Russian Government. It begins by saying that, in spite of statements made to the contrary, the legal situation of the Jews in Russia is unchanged; they are still confined to the Ghetto and subject to all the same disabilities as before the war. The hopes of a liberal and reforming tendency on the part of the Russian Government have, it says, so far proved baseless; on the contrary, the general policy of the Government since the war began has been more reactionary than before.

After referring to the present policy of repression in Finland, the appeal goes on to speak of the treatment of the Jews. In Poland, it says, and in certain provinces of Lithuania, the Jews, flying before the German invaders, have been compelled by the Russian Government to remain within the limits of the Ghetto, which are in the invaded districts, and are consequently ruined and even starving. Even wounded Jewish soldiers are treated in the same way when they have left the hospital. In Lodz, the "Russian Manchester," which has a population of half a million, there was a pogrom lasting several days during the Russian occupation of the town. In other places the Jews have been exiled by the Russian authorities, and more than 100,000 Jewish refugees have sought shelter at Warsaw. The Jews have also suffered terribly at the hands of the Cossacks. The excuse is the accusation that the Jews are favorable to Germany, although the Czar has received Jewish deputations and thanked them for the "devoted attachment" of the Jews.

The French censors have allowed the publication of this appeal, or extracts from it, with one or two excisions; but a leading article on the

subject by M. Gustave Herve has been suppressed in *The Guerre Sociale* on the demand of the Ministry of Foreign Affairs. In this article M. Herve recalled the fact that he was one of the first to welcome the liberating promises of the Czar, and that it was in *The Guerre Sociale* that Bourtzeff, "with a patriotism that was so ill-rewarded on his return to his country," appealed for the union of all Russians against Prussian militarism. (Bourtzeff is still in prison and awaiting the continuation of his trial.) "What," he asks, "is the Russian bureaucracy thinking of? How can we pretend with any decency that we are fighting for the liberation of oppressed peoples when one of our allies tolerates in her own territory such acts of savagery? Does the Czar know?"

Thus the hope the Jews had in the beginning of the war has come to naught again. Many are the prayers which ascend from orthodox Jews to the God of Abraham to have mercy upon them in their continued sufferings. In Russia their lot is the hardest. The day of their greatest trouble is thus rapidly approaching. The coming Anti-christ will do his awful work among them while the Northern power, the King of the North, will swoop down upon their land and devastate it as Antiochus Epiphanes did. It is very significant that the suffering Jews are drawn more and more into the European tragedy. But there is another day coming too, when the Lord will arise and have mercy upon Zion and deal in a mighty judgment with all her enemies. Let us pray for the suffering sheep of Israel.



What an Audacity! A certain preacher delivered recently a sermon, which the newspapers characterized as a powerful sermon on "The real Christ." Here is what he said among other things:

Time was when men felt that Christ had come into the world that His blood—His literal blood—might be shed that the sins of men might be washed away. Time was when man thought and believed that the death of Christ upon the cross was designed to appease the wrath of God and take from His heart the disposition to punish His children. But in these later days of increased intelligence of men this view of the mission of Christ has largely passed away, and I think it a very hopeful sign.

No need to enlarge on this infidel, anti-christian utterance and to point out that Satan is behind this man, whose mouth-piece he is. But this little "D.D." does not speak the truth. He thinks that everybody in Christendom is falling in line with the Devil's invention, and that nearly everybody is sharing his "increased intelligence" and rejects the cross and the blood of Christ. But Mr. Preacher, you are wrong. Thousands and hundreds of thousands still believe that only the blood, that precious blood, can wash away our sins; that Christ died for the ungodly, and that apart from Him and His sacrificial death there is no hope for a lost sinner. And thousands upon thousands who trust in the blood possess a higher intelligence than the preacher who uttered the above audacious words. Is it increased intelligence which rejects God's Gospel? No, it is rather increased blindness. Is it a hopeful sign? Yes a hopeful sign for the soon coming of the final great apostasy.



What Gospel Is It? Before us is the report of a big evangelistic campaign held not so long ago in an eastern city. According to the report thousands of converts were made and these were distributed among the different churches of the city. So many hundreds went to the Methodist church, hundreds of others to the Presbyterian church and Baptist church, etc. Then follows the report that 104 converts went to the Roman Catholic church and four to the Hebrew synagogue.

Not understanding what this meant we wrote the Secretary of the campaign, over whose signature the report appears, for an explanation. We received the following reply:

"The explanation is this—when a candidate for the Christian life came forward to take Mr. by the hand and was then shown to a seat, and after the explanations of how to begin the Christian life were made, secretaries waited upon each one and presented a card, a copy of which you find enclosed. They were not assigned to churches, they expressed a preference and that preference

was written on the card and the card sent to the pastor. The statement therefore means that 104 entering the Christian life gave their preference as the Catholic and four gave some Hebrew synagogue. I think this covers the point of your inquiry."

The inquiry we would like to have answered is this: What kind of a Gospel is it which makes people anxious to begin the Christian life and then makes them desirous of uniting with the Romish apostate "church?" How it is possible that four converts, eager to begin the Christian life should express the desire to unite with a synagogue, where our blessed Lord is blasphemed and His blood denied—this is beyond our grasp. *What kind of a Gospel is it which lands 104 in the Catholic church and four converts in a synagogue. We are sure it is not the Gospel of Grace the Apostle Paul preached.*



The well known writer of Gospel hymns, **Fanny Crosby** Fanny Crosby, has gone home to be with the Lord. She passed away in Bridgeport, Conn., in her ninety-fifth year. She was totally blind. When she was eight years old she wrote her first verses. Here they are:

Oh, what a happy soul am I!
Although I cannot see,
I am resolved in this world
Contented I will be.

How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind,
I cannot and I won't.

She wrote among other hymns the following: "Saved by Grace;" "Blessed Assurance;" "Pass me not, oh Gentle Saviour;" "Rescue the Perishing;" "Safe in the Arms of Jesus," etc. These familiar hymns were translated into many languages and were a great blessing to thousands. As a writer of hymns she ranks with Charles Wesley and Isaac Watts. She did not know how to read with her

fingers but memorized by hearing things read to her. In this way she committed to memory the four Gospels and other portions of the Word of God. She loved the Word of God above everything else. She was patient in all her affliction and often said, "blindness has been my opportunity."



Our Opportunity We who know the Truth and enjoy the blessed knowledge of the Gospel and the revealed purposes of God have a great opportunity and a corresponding responsibility. People everywhere are approachable and there are many hearts which long for the knowledge of those things. Present-day conditions in the world are responsible for this; at least in part. May we reach out after them with the Gospel and put into the hands of other Christians who do not know the truths we know, such literature which, under God, will be a blessing to them. We have seen many and very encouraging results in this kind of work of late and heard from others who made similar experiences.

We all may join in this work and scatter the precious seed freely. The time is short for doing it.

As we have recently reprinted two of our Gospel Messages we want to offer these, as well as other pamphlets we have found helpful, to our friends who wish to circulate them, at special prices per dozen copies. They are the following:

God's Gospel and Satan's Counterfeit. 40 cts. per dozen.

His Riches—Our Riches. \$1.00 per dozen.

Is Romanism Christianity? 50 cts. per dozen.

The Kingdom Parables (Matthew xiii). \$1.00 per dozen.

Rightly Dividing the Word of Truth. By C. I. Scofield. \$1 per dozen (instead of \$1.80). This booklet ought to be handed out by the thousands.

Characteristics of the Age. By P. Mauro. 50 cts. per dozen.

The World's Approaching Crisis. By C. I. Scofield. 75 cts. per dozen.

Joseph and His Brethren. By A. C. Gaebelin. 30 cts. per dozen (instead of 60 cts). This interesting pamphlet should be largely used with Jews.

Roger's Reasons No. 2. By Dr. J. Urquhart. 35 cts. per dozen.

To this we desire to add a special offer on our book on "**The Prophet Daniel.**" We praise God for the help this simple exposition has been to Christians everywhere. We are especially gratified to hear that so many young people have taken up the study of Daniel with this commentary.

We will send 1 dozen "Daniel," express prepaid, for only \$4.50.

If any of our readers desire to obtain any of our other pamphlets or books by the dozen we will be glad to make the prices as low as we can.



Bible Study Course "First and Second Samuel," a double number (No. 14 and 15) of Our Bible Study Course has been published and sent out to all subscribers. We hope it will prove helpful in the study of these interesting books. **1st and 2d Kings and Chronicles** will follow next. Then Volume II of The Old Testament (Joshua-Chronicles) will be published. We will be glad to send to all who would like to see this Course of the Study of the different Bible-books, a free pamphlet on one of the books.



Bible Conferences. The Editor left for the Pacific Coast on the first day of March. As we go early to press with this issue we can say nothing about the planned meetings. But God willing we hope to speak of this gracious help and blessing in our May number. Conferences were arranged in **Los Angeles, Cal., Long Beach, Oakland, San Francisco and San Jose.**

During this month we have the following appointments: **Milton, Oregon, April 4-9; Albany, Oregon, April 11-16; Portland, April 18-23; Seattle, Wash., April 25-31.**

Other places may be visited. We have promised to conduct a Bible Conference in the First Presbyterian Church of **Waterloo, Iowa, May 23-28** and may hold meetings later in other Northwestern cities.

Stony Brook Prophetic Conference meets, the Lord willing, from August 8-15th.

The Southwestern Missionary Conference will convene at the Camp at Cliffs, Arizona, August 12-21. The Editor expects to be present. The camp is delightfully located some 7,000 feet above sea-level at the foot of Mount Eldin. We wish many of our readers could go there and become interested in the blessed work which our brethren do among the thousands of heathen Moki, Navajo, Pima and other Indian tribes. After the Missionary Conference the Editor hopes to hold meetings in different cities and towns in **Colorado.**

Please be our fellow-helpers in prayer. Pray for guidance, protection and for spiritual help, that His Word may reach many hearts.



Encouragement Recently a reader informed us that he and his wife had been brought to Christ through reading "Our Hope." This is not an isolated case. We know of numbers of others who were saved through the magazine. It is indeed

a great encouragement to us. It should be an encouragement to our readers to put the magazine into the hands of those who know not the Lord. We shall print as often as possible a Gospel message in our columns.



The War. We want to speak again of Mr. Jennings new pamphlet on "The War in the Light of the Bible." It is a pamphlet of forty-seven pages and contains intensely interesting and helpful matter. Every Christian should read it. We send it postpaid for 10 cents.

Ah, He's nearing! How cheering!
 The atmosphere's clearing,
 Things are seen in the light of His speedy appearing;
 Round His loved ones there's shed a pure halo endearing.
 Our differences seem trifles and easily sink,
 And brother is feeling with brother the link;
 The bond is acknowledged of our common home
 And one common Lord, and one cry—"Saviour, Come!
 We, clustering closer, awaiting His token,
 Forget all the hard speeches, save those we have spoken;
 And love unto all saints goes out as we move
 Toward Him who has loved us and is, Himself, Love!
 The light just before us illumines what was dim
 And eye sees to eye when all eyes look for Him!
 O wonderful hope,
 Revealing the scope
 Of the tender relation of each to the other!
 Dear sons of our God sweetly know each as brother;
 The Lord's things are, all of them, emphasized now,
 Intenser in meaning, as quickly we go
 To meet on His heart and begin the grand story
 Of heaven's new kingdom with the King of all glory!

—M. T.

The Prophet Ezekiel.

(Continued)

4. *Messages and Parables. Chapters xii-xix.*

Chapter xii.

A new section of this book begins with the twelfth chapter, it ends with chapter xix. It is evident that the judgments the Prophet had announced, the great visions he had seen, all showing the impending doom of Jerusalem, were not believed nor heeded by the people. This is announced by a direct communication from the Lord in the beginning of this chapter. After he had seen the departure of the Glory of the Lord, he spoke unto them of the captivity all the things that the Lord had shown unto him (xi:25). Perhaps some time elapsed before the Word of the Lord came unto him revealing the unbelieving, rebellious condition of the people. "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house" (verse 2). Therefore the speedy judgment is again announced and the Prophet received a series of messages and parables. "The Word of the Lord came" and "thus saith the Lord" are the oft repeated phrases in this most interesting chapter. We shall find many solemn truths in this section, truths which have a meaning for our generation. May we hear His voice in these words which the Prophet-Priest heard from the Lord. The first chapter of this section has two parts.

I. The Symbolical Sign of the Certainty and Nearness of the Judgment (Verses 1-20).

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they *are* a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider,

though they *be* a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel. And I did so as I was commanded; I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight (verses 1-7).

In the commission which the Prophet received (chapter ii) the rebellious condition of the people had been declared by the Lord, and now once more the fact that they were "a rebellious house" is mentioned. They had eyes and did not see, ears and they did not hear. Moses had spoken of that (Deut. xxix:1-4) and their past history up to the days of Ezekiel only confirmed the truth of this statement. Isaiah had heard the same words from the Lord (Is. vi:9-10) and Jeremiah had to repeat them in his great call to a backslidden people (Jerem. v:21). Then our Lord used the same words when the nation had rejected His testimony (Matt. xiii:13-15; Mark viii:18; John xii:39-40). The last time we find them applied is in Acts xxviii:26-27. Blindness is now upon Israel, but the day is also coming when that judicial blindness will be removed and they will be no longer the rebellious house. Of this coming great miracle of the Grace of God Ezekiel's later prophecies have much to say.

Here the Prophet is told to act again in a symbolical sign. He was told to prepare stuff for removing. This meant that he should attire himself like one who goes on a journey with sandals on his feet, a staff in his hand, a burden upon his shoulders. Then he was to remove from one place to another. He was also to bring forth his stuff in their sight, and then with the captives burden upon his back he was commanded to dig through the wall and carry it through the hole. Furthermore he was to cover his face so that he did not see the ground. All this the prophet did in the sight of the people. In all this the Lord in His infinite

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patience, in making the Prophet a sign unto them, waited still for their repentance "it may be they will consider, though they be a rebellious house."

We find the meaning of all this explained in the verses which follow:

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them. Say, I *am* your sign; like as I have done, so shall it be done unto them: they shall remove *and* go into captivity. And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I *am* the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the Lord (verses 8-16).

The actions of the Prophet were witnessed by the people and they said to him, What doest thou? The answer to their inquiry is given by the Lord Himself. We have therefore the divine interpretation of what Ezekiel had done in their presence. It is a prophecy and concerns mostly "the prince in Jerusalem;" Zedekiah is meant. His attempt to flee from Jerusalem and his fate when the king of Babylon put out his eyes, his captivity in the land of the Chaldeans and death in that land are here clearly predicted. Jeremiah xxxix:4; lii:10-11 and 2 Kings xxv:1-7 must be read in connection with the sign of Ezekiel and the interpretation as given by the Lord. Thus Ezekiel had enacted a prophecy before their eyes which came literally true. Certain critics have tried to explain that what Ezekiel did must have happened after the fall of Jerusalem and the capture of Zedekiah. However this attempt to disprove the passage

as a real prophecy has failed. Others have tried to explain it in still another way. It has been said: "Since we know that the book was written after the event, it is a perfectly fair question whether in the interpretation of the symbols Ezekiel may not have read into it a fuller meaning than was present to his own mind at the time." This statement sets aside the fact that not Ezekiel gave the interpretation and read something into it, but the whole passage is the Word of the Lord, introduced with "thus saith the Lord God." Predictions of any kind revealing future events seems to be the unpalatable thing for the destructive criticism, for it proves the fact of divine revelation. We have followed step by step the different judgment messages and visions, which the Prophet received and delivered, how Jerusalem was facing its certain doom and now Zedekiah and his fate in trying to escape from Jerusalem is especially mentioned. All these visions are closely connected and were all given before the city fell.

And what the Lord predicted here, not alone about Zedekiah, but also about the people and their dispersion came true. They were scattered among the nations, but a full end of them was not made, a remnant was to be left and to declare their abominations among the nations. Scattered in all countries they witness by their condition as a homeless nation to their own disobedience and shame.

Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. -And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the Lord (verses 17-20).

An additional message is given. Ezekiel was to eat his bread with quaking and drink his water with dread and anxious care. It was another sign of the affliction which was to come upon them. The land also should become desolate and the cities be laid waste. Thus the Lord continued to

warn and plead with His people. Judgment is always his strange work (Is. xxxiii:21). "For He doth not afflict willingly nor grieve the children of men? (Lam. iii:33). The unheeded warnings were repeated over and over again by Ezekiel and the other prophets; He waited in His infinite patience for the return of His people and, as we learn from the Book of Judges, if there is but a cry from the heart of His people He is ready to respond. But Israel heard not. They made light of all the predictions of the rapidly nearing judgment. When we think of our own times and generation, and remember the deliberate rejection of God's Word, the impenitence and worldliness of prevalent Christendom, and the judgments which are threatened and which must come some day, these opening messages of Ezekiel and their fulfilment in the judgment of Jerusalem and the nation take on an additional meaning. God must needs do His strange work, the work of judgment upon those who reject the best He has given, the Gospel of His Grace. The condition of the people is now more fully seen in the second part of this chapter.

II. The False Hope. The Fulfilment of Judgment not to be Delayed.

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God (verses 21-28).

We must remember in reading these words that in the midst of Israel false prophets deluded the people with their

false messages. The rebellious spirit against the Lord was fostered by these men and the threatening judgments announced by Jeremiah and by Ezekiel were not believed by the mass of the people. Of them we read elsewhere: "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity, but have seen for thee false burdens and causes of banishment." (Lam. ii:14). Believing the false messages the people said "the days are prolonged, and every vision faileth." Had they really believed that the days were not to be prolonged and that the vision of judgment upon Jerusalem was about to be accomplished, they would have surely turned to the Lord and cried to Him for mercy. Unbelief was responsible for their condition, and in that unbelief they were sustained by the lying prophets. In the next chapter the Prophet utters his God-given denunciation of these false prophets and prophetesses.

All this is present with us to-day. Blinded Israel then did not believe what the Lord had spoken. They thought themselves secure, that the days would be prolonged and that the visions had failed. It is so to-day. The Spirit of God has predicted this for the end of the present age: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter iii:3-4). This is the spirit to-day which has permeated the larger part of the professing church. What God has said concerning the future, the Coming again of His Son to judge the world in righteousness, is either ignored or rejected, while many even ridicule these great predictions. It is the popular opinion that our age is constantly getting better, they dream of world-peace, great advancement and prosperity. That God has written a different program in His Word revealed by the Prophets of God in visions and confirmed by our Lord and His Apostles, is completely forgotten. And this setting aside of the Word of Prophecy has produced in Christendom similar conditions

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to those in unbelieving Israel. And there are others who assent in a measure to the visions of the Prophets concerning things to come, but they are unconcerned about it. It has no meaning for them. Like Israel they say "the vision that he seeth is for many days to come and he prophesieth of the times that are afar off" (verse 27). It reminds us of the language of the evil servant who said "my lord delayeth his coming."

But what was God's answer? He would end this false hope and false security. The lying proverb which the false prophets had then inspired to use would be changed into another. "The days are at hand and the effect of every vision." All false visions, false divinations and false hopes which had become so widespread among Israel were to cease, for the burden of true Prophecy would now be fulfilled. Then solemnly He declared that His Word was to be done. The Word which He spoke would come to pass. Even so every word which the Prophets had spoken concerning the judgment of Jerusalem, the devastation of the land and the dispersion of the people came to pass.

May we remember that when the world says "Peace and Safety" then sudden destruction shall come upon them (1 Thess. v:1-5). The world and an apostate church may dream of peace and safety, sneer at divine interference in mighty judgments, laugh at a second, visible and glorious coming of the same Jesus who died and was raised from the dead, ridicule the establishment of His great kingdom on this earth and say every vision faileth—yet we know that the vision will not fail. What God has spoken will be done. The vision may yet be for an 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). "Say unto them, The days are at hand." This was God's message to a people deceived by false hopes of peace. And may this not be the Lord's message to us in these dark and solemn days, when the clouds of judgment are gathering, the days are at hand? May we as the children of light and of the day wait for the fulfilment of the vision. It will surely come and not tarry.

(To be continued, God willing.)

The Meeting-Place.

Where the faded flower shall freshen,—
 Freshen never more to fade;
Where the shaded sky shall brighten,—
 Brighten never more to shade:
Where the sun-blaze never scorches;
 Where the star-beams cease to chill;
Where no tempest stirs the echoes
 Of the wood, or wave, or hill:
Where the morn shall wake in gladness,
 And the moon the joy prolong,
Where the daylight dies in fragrance,
 'Mid the burst of holy song:
 Brother, we shall meet and rest,
 'Mid the holy and the blest!

Where no shadow shall bewilder,
 Where life's vain parade is o'er,
Where the sleep of sin is broken,
 And the dreamer dreams no more:
Where the bond is never severed;—
 Partings, claspings, sob and moan,
Midnight waking, twilight weeping.
 Heavy noontide,—all are done:
Where the child has found its mother,
 Where the mother finds the child,
Where dear families are gathered,
 That were scattered on the wild:
 Brother, we shall meet and rest
 'Mid the holy and the blest!

Where the hidden wound is healed,
 Where the blighted light re-blooms,
Where the smitten heart the freshness
 Of its buoyant youth resumes:

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Where the love that here we lavish
 On the withering leaves of time,
 Shall have fadeless flowers to fix on
 In an ever spring bright clime:
 Where we find the joy of loving,
 As we never loved before,—
 Loving on, unchilled, unhindered,
 Loving once and evermore:
 Brother, we shall meet and rest,
 'Mid the holy and the blest!

Where a blasted world shall brighten
 Underneath a bluer sphere,
 And a softer, gentler sunshine
 Shed its healing splendor here:
 Where earth's barren vales shall blossom,
 Putting on their robe of green,
 And a purer, fairer Eden
 Be where only wastes have been:
 Where a King in kingly glory,
 Such as earth has never known,
 Shall assume the righteous sceptre,
 Claim and wear the holy crown:
 Brother, we shall meet and rest,
 'Mid the holy and the blest.
 —H. BONAR.

Oh, wonderful story of deathless love!
 Each child is dear to that heart above;
 He fights for me when I cannot fight,
 He comforts me in the gloom of night,
 He lifts the burden, for He is strong,
 He stills the sigh and awakens the song;
 The burdens that bow me down He bears,
 And loves and pardons because He cares.

Revelation.

Chapter XX (*Continued*).

It is most important, if we would not be led astray by modern errors of restitutionism that embrace even the devil and his angels, to remember that our blessed Lord shall reign in two characters, in harmony with the dual nature of His holy Person. First, as Man, He shall have a kingdom called the kingdom of the *Son of Man*; for it is under this title that He is heir to all that was given the first Adam. This, as we here see, He shares with His redeemed of Adam's race. This is not "forever and ever," for it lasts "a thousand years"—and is assumed for a definite purpose, which, being accomplished, and perfect order being established on the earth, He, as Man, "delivers up the kingdom to God even the Father," and Himself, as Man, becomes subject, "that God may be all in all" (1 Cor. xv:24-28).

For would He be the all-perfect Man that He is, if He even *desired* a kingdom to be "for ever" distinct from that of God His Father? Would He be what He is, blessed be His Name, if He did not use that kingdom, as He ever uses everything, solely for the glory of His God and Father, and to re-establish that which the first man under the great enemy, had shattered; the rule, or kingdom of God? This purpose effected, and this work of the devil destroyed, He delivers up "the kingdom." But does that mean that He is superseded or dethroned? By no means; for still God decrees His reign, with Himself, *forever and ever*; as it is written, "*Thy throne O God is forever and ever*;" and again, "*Of His kingdom there shall be no end*." Nor is it possible, with any fairness, to extract from the original of the words rendered "*forever and ever*" and "*without end*" any other meaning than that which the English equivalents naturally convey to us.

This first resurrection is explicitly said, in these very words, not to be general, but discriminative. So clear is this that it really destroys the whole system of prophetic

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interpretation of which a *general resurrection* after the millennium is an integral factor.

Nor is so momentous an event, in which every human being has the most vital interest, left to any unsupported interpretation of our book. Far from opposing, all Scripture is in most perfect accord with two literal resurrections, and in accord with nothing else. These two differ so radically in character, as for the one to be "*of life*," the other "*of judgment*" (John v:29); that is, the same individual *cannot* be in both. Each one who has heard His word and believed on Him who sent Him hath everlasting life, and shall not come into judgment, but is passed from death unto life (verse 24), that is, he shall be raised to life, not to judgment. Again, there is a resurrection that is specifically "*of the just*;" as the Lord said, "he shall be recompensed at the *resurrection of the just*" (Luke xiv:14). But Acts xxiv:15 shews that the "unjust" shall also be raised; and this must be distinct from that of the just.

In our chapter these two resurrections are seen as separated by a long period of time—a thousand years.

If there were but one general resurrection, there could never be a question of some only "*obtaining*" it, or being "*worthy of it*," as the Lord so solemnly spoke to the Sadducees in Luke xx:35, for it would be inevitable for *all*. Nor could our apostle Paul have written (although in quite a different connection), "*if by any means I might attain to the resurrection* (not 'of the dead') but *the one* [that is] *from among the dead*" (Phil. iii:11).*

*The scope and bearing of the whole epistle, as well as the immediate context, must be carefully considered to avoid a mistake in interpreting this text. Paul here places himself before us as our example in *running a race*. He has but one goal before him—his Lord *raised from among the dead*—and he presses on to Him *there*. There is no thought here of attaining to a certain degree of holiness that shall make him worthy for that resurrection; but the resurrection itself is His goal; and he runs confidently and eagerly to reach it; nothing shall hinder him, not even death itself; *that* will only be a literal conformation to His death. Really a sublime picture, and it speaks eloquently of the attraction of the risen Christ Jesus our Lord—is He thus attractive to you and me, dear reader?

Of this resurrection Christ is the *first fruits*, and that word means that it is of *the same character* as of all connected with Him. He left "the rest of the dead" still in their graves, so shall His own, when they follow Him "at His Coming."

So simple, so clear is this, that we can only wonder how any other view could ever have been possible, and we are sure it must be the accompaniment and consequence of some other error; yet there are many who still cleave to an error that has nothing but tradition to support it, with the whole vain and false system connected with it, of expecting a millennium without Christ's literal presence, into which this evil world is assumed to be drifting.

"*Blessed and holy is he that hath part in the first resurrection.*" Blessed, as being the object of free grace, of supreme goodness, of rich mercy. This word may really speak of the *unworthiness*, in one sense, of those so blessed. At least their present blessedness is not inconsistent with one of them having been a thief (Luke xxiii:43), another a harlot (Luke vii:39), another a blasphemer and a violent persecutor (1 Tim. i:13), another a murderer and adulterer (II Sam. xii:9), another having denied with oaths that he ever knew his Lord; others were drunkards, revilers, extortioners (2 Cor. vi:10); but here they are and "blessed," but not then as those who have never transgressed, but as those "whose transgression has been forgiven, whose sin has been covered" (Psalm xxxii).

But not only blessed, but *holy*. This cannot be, or must never be, separated from the earlier word. "Blessed" in view of what they *had* been, "holy" in view of what they *were*. All has been of grace; yet grace has not been opposed to holiness, but has ever led in that path alone, for this path alone leads to the first resurrection. The new nature has longed for clean ways; purity has displaced fleshly lusts, love has taken the place of hatred, and self-judgment of lofty pride. And ever has each one of these blessed ones longed for greater freedom from all defilement of the flesh and spirit: a closer walk with God.

Over such the second death hath no authority. As there are

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two resurrections, so are there two deaths. The first death, which "*passed upon all men,*" has to this day full authority over all, as to their bodies, whether saint or sinner. Even if Christ be in them, yet the body is still under that primal sentence, "*dead because of sin.*" No plan has been devised, no system has been contrived, no amount of "faith" has or ever can deliver the body of flesh and blood from this authority of the first death; for *that*, we look for the Lord Jesus Christ as Saviour (Phil. iii:20, 21).

But just as this short temporary life is not *really* life; not "*life indeed,*" as 1 Tim. vi:19 R. V. reads; so the death that ends it, is not really death, or "*death indeed.*" Thus the Lord said, "If a man keep my saying he shall never see death" (John viii:51). That surely does not mean that *all who keep the sayings* are relieved from the *first* death; but the second, or *death indeed*. We shall get further light on this second death directly.

Far from the first death separating these from God forever, they are "*priests of God and of the Christ, and shall reign with Him a thousand years;*" and in the very contrast we have a suggestion of the second death; for, as Jesus shall be the true priest upon His Throne, so to His beloved people it is given to share both these dignities with Him. Can we not be content to share in some very slight degree the poverty of the Son of Man, who had not even where to lay His head, if we are so soon to share the glories of the same blessed Son of Man?

Verse 7. *And when the thousand years are completed Satan shall be loosed out of his prison, and will go out to mislead the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up upon the breadth of the earth, and encircled the camp of the saints, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where (are) both the beast and the false-prophet; and they shall be tormented day and night for the ages of the ages.*

Quickly the Spirit of God passes over these times. We

are given no details here of the blessedness of these "thousand years;" for this we must go back to the prophet Isaiah who saw them from a still further distance. Here we pass over it in a sentence, for we must still follow our old enemy to his final doom. A thousand years have sped. It has been the sixth day of earth's ages of time answering to the sixth day of the first creation which saw Adam and his consort reigning over the reformed earth (Gen. i:26). That was the type; this the antitype; and again we see the last Adam, and His beloved bride, reigning over the rejuvenated earth.

Yes, but is *regeneration* the equivalent of *perfection*? Through a grace that demands an eternity of praise, you and I are regenerated. But are we *perfect*? Is there no old nature in us still? Is there no "sin" which, while it "shall not have dominion over us," is still within us? Is there no flesh that still "lusts against the Spirit" (Gal. v:17)? Would we desire our present condition to be *eternal* even were that possible? Surely not. We leave to others the baseless claim of eradication of sin from the very being of the saint, and we marvel at the perfect parallel between the individual and the earth—between Adam and the "*Adamah*" or earth from which he was made.

For the millenium is really the *regeneration* of the earth (Matt. xix:28); and Israel shall then be amid the nations, Jezreel, or "the seed of God" (Hos. ii:20-23); and just as in the regenerated man there is a "seed" by which he "can not sin" (1 John iii:9), so Israel shall be "all righteous" (Isa. lx:21); nor shall sin have, as it has today, dominion anywhere, for a firm Hand shall keep it in control.

Yet mark the instinctive trend of those among the nations not individually new-born. Has human nature changed at least apart from sovereign grace? Is the carnal mind at last *friendship* with God? Have a thousand years of absolute power and absolute benevolence, both in unchecked activity, done away with all war forever and forever? These questions must be answered by a practical test. Let Satan be loosed once more from his prison. Let him range once more earth's smiling fields that he knew of old. He saw hem last soaked with blood and flooded with tears, the evi-

dence and accompaniments of his own reign; he sees them now "laughing with abundance." The air, when he was forced out a "thousand years" ago, was then heavy with storms, and burdened with groans and sighs, for *he* was the prince of all its powers; it is filled now with joyful song and every note of harmonious melody.

But as he pursues his way further from Jerusalem, the centre of this blessedness, these tokens become fainter; until, in the far-off "corners of the earth," they cease altogether, for he finds myriads who have instinctively shrunk from close contact with that holy centre, and are not unprepared once more to be "deceived."

Alas, alas, how terrible a story—how oft repeated—is that of poor wretched man! Yet you may see the same thing in principle going on even today. There *is* a centre of holy joy, due to no adventitious aid of sensuous music, swinging censer, or appeal to the eye; it is not in Jerusalem, nor any place on earth; but it is in Jesus only, and a gathering in a weakness to His holy Name. Carnal Christianity loves it not—prefers to get as far away as it can—or, in the words of our book, gravitates to "the four corners of the earth." The poor and needy alone are gathered *there*.

But what is the significance of those strange words "Gog and Magog" being thus suddenly and apparently disconnectedly introduced here?

They seem to be used tropically in accord with the spirit of our book; and they thus comprehend all those that are then found in these "four corners of the earth," all who are still unregenerate in a regenerate earth, all the "gentiles," in the moral sense of that word as used in 1 Thess. iv, "who *know not God*."

As they occur thus together in only one other place in Scripture it would seem clear that we must throw the light of that upon this. Ezek. xxxviii begins, "And the word of the Lord came unto me saying, 'Son of man, set thy face against Gog, the land of Magog, prince of Rosh, Meshech, and Tubal and prophecy against him.'" Here all is quite simple and unmistakable. A confederacy of nations against restored Israel, and lying to the North and East of Palestine

is under the leadership of one called Gog,* of the land of Magog, and then this is clearly defined as Russia, with its ancient capital cities Moscow in Europe and Tobolsk in Asia.

But we must still bear in mind that we are reading a book divinely entitled REVELATION, and that forbids our seeing in it a mere repetition of anything of which previous Scriptures may have told us. Just as Gehenna is a literal valley seen at the *beginning* of the millenium in the Old Testament, but is the Lake of Fire seen as its *end* in the new (compare Isa. lxvi:23, 24; Mark ix:43-38; Rev. xx), so in the Gog and Magog of Ezekiel may be recognized the armies of Russia and her dependencies making the last attack upon Israel at the *beginning* of the millenium, while in the Gog and Magog of Revelation we have the last enemies—not of one earthly nation, but of all to whom the term “saints” can be applied. Their centre is indeed that city of many vicissitudes, but now “the beloved city,” yet they are not confined to it, for they also occupy what is called “the camp of the saints.”

Thus the word of God throws its light afar into the future, and the Holy Spirit, by its pages, shows us things to come. Russia, which, as I write, is in full alliance with the great western powers of Europe, Great Britain and France, is to be the very last enemy of Israel to be destroyed, occupying politically and to a large extent geographically the place of “The Assyrian” of old. So just as Jehovah’s indignation with Israel comes to its end in the destruction of the Assyrian, as it is written, “O my people that dwelleth in Zion be not afraid of the Assyrian—for yet a very little while and *the indignation shall cease and mine anger in their destruction* (Isa. x:24, 25) so all God’s controversy with men in the wider sense—Adam’s race—ends in this last battle with the antitypical Gog. Further, as after the destruction of the Assyrian all *Israel* shall know the Lord “*from that day and forward*,” so, after this, all *men* shall know God; and as it is immediately after this destruction of Gog, in the book

*While this word may have in it the idea of loftiness and pride, its etymology is too uncertain to be used with assurance.

of the prophet Ezekiel, that we are given a picture of the dwelling-place of Jehovah in Israel (chapters xl to xlv), exactly so in the New Testament prophet we shall now see *the tabernacle of God with men, and He will dwell with them.**

F. C. J.

The Master's Lesson.

Some years ago I used greatly to enjoy some sketching lessons I was privileged to have from a well-known water-colour artist, Mr. Paul J. Naftel. It was a special treat to go out with him and a few of his pupils for a day's sketching. Each one of us would try to paint something of the landscape from our given point of view, whether the spot chosen were amongst the trees in Kensington Gardens or by the river side. His method of teaching was to show his pupils how the sketch should be made. He did not come and stand behind us and say, "That is not properly drawn, you must rub it out," or, "This colour is not good—you want more grey here," or, "That tree is too green." No, he went round from one to another, and in turn took their place and worked on the sketch.

Some of the pupils were too nervous to do much, they knew he painted so beautifully, and they did not like to show how badly they did it, nor did they want to spoil their picture; so, after drawing the outline, they would begin very timidly to put in a little touch of colour here or a faint

*There is just one clause in Ezekiel that might possibly lead us to think that these two scenes were identical. Verse 8 reads "*After many days,*" and this *many days* has been taken to mean "*after the thousand years.*" But in the first place, this would depend on the standpoint from which the words were spoken: the "many days" may be from the time of the prophecy being given. Israel had many vicissitudes still to go through before the Lord's ways with the nation would come thus to their happy fruition—it would be "*after many days.*" And this, I judge, is really confirmed by the parallel expression immediately following: "*in the latter years,*" which in verse 16 is "*in the latter days,*" a term constantly applied to the ending of Jehovah's controversy with Israel, and the time immediately *preceding* the full recovery of the nation. See Gen. xlix; Num. xxiv:14, etc.

wash there, and when the master came round there was not much on the paper. But I found out a valuable secret on those delightful expeditions. I used to work as hard as ever I could, and as quickly, taking care to do my best, and putting in as much as possible, even though I could not do it well, and often made a great many mistakes.

How well I remember one such sketch. I have it still. The old Kew Bridge in the distance, the grey river reflecting the cloudy sky, the willow tree overhanging the shore, and an old barge lying on the wet mud. I had tried to put in all these things, but I was so dissatisfied with what I had done. It looked so different from the real picture that I was trying to copy. And then the master came to me, and, taking my place, he dipped the brush in my little can of water, and with a skilful hand began to wash out this bit, and to soften that; and, taking some fresh colour from the paint-box, he quickly touched in the scene afresh. And now the reflections in the river looked so real, the willow had just the right blue sheen upon it, the flickering lights and shades appeared on the mud, and lo, out of my poor attempt the master had made a picture.

And this was the secret I learned—**washed-out mistakes make a beautiful foundation for a master hand to work upon.**

Is it necessary to explain my parable? How marvellously God works in the lives of His children. He makes even our mistakes a means for displaying His wonder-working skill.

The miracle of His over-ruling power in the lives of all His own is beyond our understanding. We scarcely realize what a stupendous statement it is when we repeat the familiar words, "For we know that all things work together for good to them that love God." The life of every one of His people is the object of His care. It is not the special privilege of some spiritual and experienced Christians. It is true for **all** "who are called according to His purpose," and it includes "all things."

What a marvel of divine skill that each individual life should be ordered separately, and yet should fit in with the lives of all other fellow believers. And it is not only true when we walk according to His plan. Even the mistakes

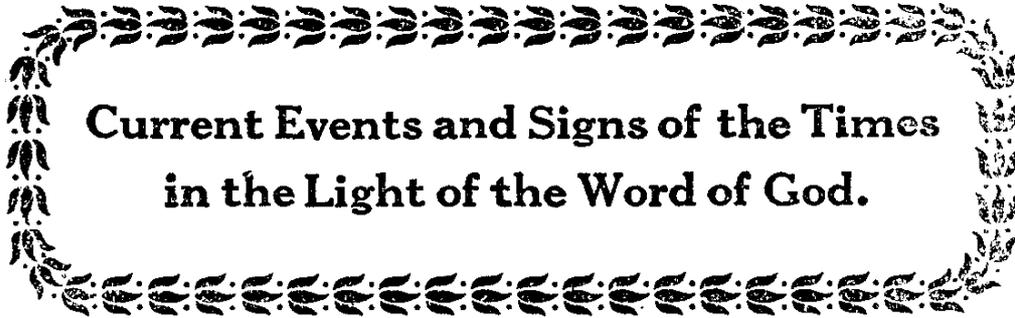
and sins of God's people are made to work together for good.

How tenderly He washes out the mistakes if we bring the blurred and blotted picture to Him! And when He takes the brush in His hand we learn that **the washed-out mistakes make a wonderful foundation for the Master Hand to work upon.** Have we not proved it so? It is beautiful indeed to see the picture grow. Have we not delighted to watch it in the lives of those who have been yielded to Him?

We must, however, let Him do it. How much I should have lost when I was sketching that day by the river-side if I had said, "I have spoilt my sketch; I will not let the master see it." Supposing I had hidden it when he came to my place, he would never have been able to make the picture. But by putting it into his hand, with all the failures and mistakes, I was rewarded by watching **my** picture grow into **his** picture.

God takes great delight in making pictures out of the lives of His children. "The steps of a good man are ordered by the Lord, and He delighteth in his way." We read elsewhere that "there is none that doeth good, no, not one," so the "good man" must be one who knows what it is to "taste and see that the Lord is good," one whose sins have been forgiven for His Name's sake. To order the life of such an one is God's delight.

There will be a marvellous exhibition in the Royal Academy of Heaven when the pictures of the Divine Artist are brought together and displayed, "that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus."—*A. R. Habershon.*



**Current Events and Signs of the Times
in the Light of the Word of God.**

The Most Stupendous Calamity. The great war is no doubt the most stupendous calamity which has ever befallen the world. All the wars of the past pale before it. No human being has the capacity to grasp the awfulness of what is going on in Europe. In our volume on "Current Events" there is a paragraph which speaks of a small volume, "The Human Slaughter-house," in which the author four years ago pictured the horrors of the next war, the war which is now on. What was written then has come true. The author predicted that "mechanical inventions would change the field of honor into a human slaughter-house." But even the wildest imaginations have been outdone. The *N. Y. Times* gave a rough estimate of the loss of human lives up to date from which we quote:

Casualty lists published last December in Copenhagen as coming from Prussia alone gave a loss of 753,202 officers and men. It was then estimated in Denmark, aside from these losses in the Prussian Army, fully half of the Bavarian Army had been put out of action. The casualty lists from Saxony and Wurtemberg were given in round figures, and made it probable that the total German losses might come to 2,000,000 killed, wounded, and missing.

It was estimated in Vienna at the same time that the Austro-Hungarian losses came to about 1,500,000 in killed, wounded, and missing. Hilaire Belloc had estimated, some weeks before, that the German casualties had already footed up 1,750,000 and the Austrian losses 1,500,000. In one week the total number of victims coming from the single city of Berlin amounted to 57,800. The Berlin newspapers are reported to have announced that a majority of the residents of that city who went to the front have lost their lives.

A neutral and presumably impartial newspaper, the *Corriere de la Sera* of Milan, estimated two months ago that the French had lost

at least fifty per cent. of their soldiers. The Associated Press, as far back as November 26, published a Paris dispatch estimating the French loss then, with the war less than four months in existence, at 590,000. A month later the *Neuesten Nachrichten* of Berlin printed a Brussels dispatch estimating the losses of the Allies in the Yser campaign alone as 215,000. Premier Asquith said in the House of Commons on February 8 that the British casualties amounted to about 104,000 men. Sixty thousand Belgians are said by a German authority to have been lost in the Yser campaign alone. Early in November a careful computation of Russian losses—made in Germany, it is true, but apparently not showing much bias—brought them up to 760,000 men. A Russian newspaper in December gave the casualties among commissioned officers alone as 33,000. Field Marshal von Hindenburg's estimate of the losses among his adversaries in one month came to 250,000, of which he put the number of killed and wounded at 140,000 and prisoners at 110,000. Of the slaughter among the Servians, which has certainly been very great, we have no figures; nor of Turkey, where we know that at least three army corps have been virtually wiped out; nor of Montenegro or Persia, where we can safely assume that the slaughter has been out of all proportion to the numbers engaged. Japan has probably escaped more lightly than any other nation engaged.

It will no doubt be long before we have any accurate figures. But we know enough already to be aware that this is the most stupendous calamity that ever fell upon the world. The Franco-Prussian war, which is generally spoken of as an unusually sanguinary conflict, cost the lives of 156,000 Frenchmen, 143,000 were wounded and disabled, and 720,000 were made prisoners by the Germans or interned in neutral States. The Germans lost 28,000 dead and 101,000 wounded and disabled.

And this goes on day after day, week after week. Thousands and tens of thousands are added to the growing list of victims. And behind these there are the millions of women and children whose sufferings are impossible to realize. How long will it last yet? He alone who is above all knows. May His mercy hover over this great judgment which has come upon the nations, who have been the most privileged.

The Great Meeting in St. Peters. St. Peters in Rome, that great edifice, was recently thronged with some 50,000 people. Pope Benedict, with twenty-two Cardinals, ascended the "papal altar." There he intoned the peace-prayer which was repeated by the multitude, whose voices echoed through

the vast building. The pope on arising and leaving was accorded an ovation. As he was leaving the thousands cried "Give us Peace" and "Long live the pope!"

"Give us Peace!" As if a man could give peace and help poor Europe out of the terrible catastrophe. Yet it is more than probable that the pope will bring about some kind of a peace and the cessation of the awful conflict. If that is the case Roman Catholicism will have the biggest revival since the days of Luther, and we shall see a part of "Protestantism" getting into that union with Rome which is being so strongly advocated by different men.

An American Plan to End the War. Senator La Follette of Wisconsin introduced recently in the Senate, a resolution proposing a conference of the neutral nations with the object of bringing the great war to an early end, limiting armament and establishing an international tribunal whereby permanent world peace may be enforced. We print part of the resolution.

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President be authorized to convey to all neutral nations the desire of this Government that an international conference be held for the purpose of promoting by co-operation and through friendly offices:

"1. The early cessation of hostilities and the establishment of peace among the warring nations of Europe.

"2. The consideration of uniform rules and regulations for a general limitation of armaments and the nationalization of the manufacture of all equipment and supplies used exclusively for military and naval purposes.

"3. The consideration of rules and regulation for the prohibition of the export of arms, ammunition, artillery, vessels of war, armor plate, torpedoes or any other thing designed to be used exclusively for military and naval purposes from one country to another.

"4. The ultimate establishment of an international tribunal where any nation may be heard on any issue involving rights vital to its peace **and** the development of its national life, a tribunal whose decrees shall be enforced by the enlightened judgment of the world."

The New York *Sun* commented on this well meant suggestion in the following words:

Of the strong and unselfish reasons, the general obvious humanitarian reasons, for favoring this and every other honest attempt to end the

long misery and massacre of Europe it is superfluous to speak. It is enough to say that as a matter of self-protection, if from no other motive, the neutral nations may well assemble such an international conference as Mr. La Follette proposes. Such a congress has justification and work enough even if it deals only "with the rights of neutrals under existing conditions" and seeks only "to work out a policy for the preservation of their own peace." No harm, if no immediate or certain good, can come from the further aim of "promoting by cooperation and through friendly offices the early cessation of hostilities and the establishment of peace."

Who does not wish this plan success? If a way could only be found to end the awful bloodshed and terminate this horrible war. But the editorial in the *Sun* adds: "But peace is impossible now; the Powers don't want peace; at least Germany and Great Britain, the protagonists of the drama of ruin, do not want peace." It seems the European outlook is worse to-day than it was three months ago. May God's people pray more than ever before according to the Word: "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. ii:1-3).

What Non-Christians say of the War. Intelligent heathens stand aghast at the awful butcheries of the European nations. It is interesting that China had not long ago an officially appointed day of prayer for Europe. In Amoy a high official, Taotai Wang Shou Chen, presided at a public meeting and said among other things the following:

The Book of Odes tells us that the great God rules all under Heaven, and with splendid power influences the nations of the world for peace. The Historical Classic says: "Heaven pities the people and most certainly hears their cry in the time of need . . ." Heaven does not want strife, and will assuredly understand your purpose. Washington was a man of prayer, and in the time of the Revolution a portion of every day was spent in prayer. Lincoln also, during the Civil War in America, spent much time in prayer, and at such time as the present we do well to remember his words and manner of prayer. He did not pray especially for the success of his own armies—not that his soldiers

might prove victorious, but, that war might cease and the whole world be at peace.

Recently President Wilson called for a day of universal prayer in behalf of the struggle in Europe; we are thus but following his example in meeting here this afternoon to pray that war may cease and universal peace be established throughout the entire world. And so to-day unitedly and with one voice in unison with this whole nation, we lift our hearts in prayer. God is not afar off. He is at all times near—in reciprocal relation—and so will hear and bestow peace in answer to prayer—prayer of unbounded, unlimited power.

And this Chinese official is not a believer in the Gospel. The *Missionary Review of The World* has a paragraph on What Non-Christians say of the War, which we quote.

“Intelligent non-Christians recognize the difference between real and nominal Christianity, between the Christ ideal and the defective realization of that ideal in national and personal life. It is nevertheless true that the masses of mankind do not think deeply, and there is naturally a grave danger that the present European war may be used as an argument against the effectiveness of Christianity.

“Bishop Montgomery, the secretary of the Society for the Propagation of the Gospel, at a recent meeting of the Anglican Board of Missions, discussed the effect of the war upon missions abroad. He quoted the *Peking Gazette*, which remarked: ‘The sight of eighteen to twenty millions of men engaged in the brutish work of slaughter in the filth of blood is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1,200 years.’

“The attitude of the non-Christian races, the Bishop thinks, will eventually be determined by the way in which the war is prosecuted from a moral point of view, and by the manner in which peace is finally established. It must not be a war of aggrandizement for more territory, or for a big indemnity. Nothing will arrest the attention of non-Christians more than such an attitude.

“The sympathetic brotherliness of British and German missionaries on the field will be taken as a true evidence of the power of Christ.

“It will be of great advantage if everywhere in non-Christian lands the truth is emphasized that this war is in no sense a commentary on the effectiveness of Christianity, but is the result of failure to put into practice the teachings of Jesus Christ.”

But who is able to estimate the harm done to the Missionary cause in different lands. May the Lord take care of it all.

Elihu; or, "One Among a Thousand."

(Job xxxiii.)

The entire book of Job illustrates, in a very forcible manner, the interest which God takes in the history, the experience, and the condition of a single soul. It is a lengthened book of forty-two chapters, containing a statement of various events and circumstances, varied agencies and influences, all looked at in reference to the history of one soul. Heaven, earth, and hell are all brought upon the scene. Jehovah, Satan, the Sabeans, the Chaldeans, fire from heaven, and wind from the wilderness, Job's wife, Job's friends—all are seen in action, all busily engaged in reference to a single soul. This one fact is sufficient to clothe the book of Job with peculiar interest. It teaches us a lesson—a deeply impressive lesson as to God's estimate of one soul, and His interest in all that concerns it, whether great or small.

However, my present object is not, by any means, to enter upon an exposition of the book of Job, as a whole, but merely to call my reader's attention to the ministry of Elihu; the place which that ministry occupied; and the effect which it was calculated to produce in Job's spiritual history.

The meaning of the word Elihu is, "God is he;" and he stands before the spiritual mind as the marked type of the Lord Jesus Christ, who is "God over all, blessed for ever"—"God manifest in the flesh"—"The one mediator between God and men, the man Christ Jesus." The point at which Elihu enters the scene is worthy of my reader's special attention. Job's three friends had utterly failed to meet his case. Their ministry was entirely one-sided. They brought a considerable amount of **truth** to bear upon him, but there was no **grace**. Take a single example illustrative of the tendency of all their addresses. "How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm? and the son of man which is a worm?" (chap. xxv:4-6). Bildad and his companions could raise these questions, but they could not answer them. They could wound, but not heal; they could break down, but not bind up; and hence we find Job breaking forth, again, and again, in such strains as the following, "No doubt but ye are the people, and wisdom shall die with you"—"Ye are all physicians of no value"—"Miserable comforters are ye all"—"How long will ye vex my soul?"—"Have **pity** upon me, have pity upon me, O ye my friends"—"Oh! that I knew where I might find him"—"How hast thou helped him that is without power? How savest thou the arm that has no strength? How hast thou counselled him that hath no wisdom?"

Such were the accents which Job poured out under the one-sided ministry of his three friends, whose intentions were, no doubt, good and sincere; but they lacked one grand element which alone could have fitted them to deal with a sinner. They lacked grace. They could not tell Job where he was to find the One for whom he was searching. They had no power for the powerless, or wisdom for the foolish, or pardon for the guilty, or balm for the wounded, or medicine for the sick, or life for the dead. There was an air of legal sternness, and unbending austerity about these three well-intentioned but mistaken men, which rendered them wholly unfit to deal with a poor, blind, helpless, needy, guilty sinner. In order to stand before Bildad and his colleagues one would need to be without a wound, without a bruise, without speck or stain. Let there be but one wound, and on that these "valueless physicians" would be sure to fix their stern gaze in order to raise the harassing question as to why and wherefore it was there. Let there be but one calamity, and on that these "miserable comforters" would be sure to fix the eye of cold severity, and ask why it had come. Let there be but one flaw, and on that, these stern judges would be sure to lay the finger and enquire why it was not removed.

It was, therefore, obviously impossible that Job and his friends could ever come to an understanding. They demanded what he could not produce; and he needed what they could not give. They were on the wrong ground in dealing with him, and they were unable to put him on the right ground to answer them. Thus it stood between Job and his friends. He **would** justify himself; here was his error. They **would** condemn him; here was their defect. Had they changed places, they might have understood each other better; but, as it was, nought could be looked for but an endless strife—an interminable controversy. He would not make any confession to them; and they would not make any allowance for him. He had no penitential breathings for them; and they had no soothing accents for him. The case was hopeless.

Thus, then, the stage was cleared for Elihu to enter. He was the man for the occasion. He brought with him the very thing which Job needed, but which his friends were unable to supply. Job had plaintively sighed for such an one. He had earnestly longed for a daysman; and now this daysman stood before him in the typical person of Elihu—the figure of that blessed One by whom both "grace and truth" came from God to man. "The law was given by Moses; but grace and truth came by Jesus Christ." Here the moral glory of Christ's Person and ministry shines forth in all its matchless lustre. He brought "**truth**" to reveal the real condition of man; and He brought "**grace**" to meet that condition as thus revealed. Truth puts the sinner into his right place; and grace brings God down to meet him when there. Grace **cannot** act apart from truth; and truth **will not** act apart from grace. Both are inseparably linked together in the precious ministry

of our Lord and Saviour Jesus Christ. The glory which belongs to each, when looked at apart, is enhanced, when viewed in connection. "Truth," which vindicates the holy claims of God, shines all the more brightly because of its connection with the grace which perfectly meets all the deep necessities of the sinner; and "grace," which meets the sinner's need, is all the more glorious because of the basis of truth on which it rests. We shall find these two elements of grace and truth beautifully developed in the ministry of Elihu, to which we shall now direct our attention.

When Job had ended his words, and when his three friends had ceased to answer; or, in other words, when all parties had left off, just where they began, "Then was kindled the wrath of Elihu, the son of Barachel, the Buzite, of the kindred of Ram; against Job was his wrath kindled, because **he justified himself** rather than God. Also against his three friends was his wrath kindled because, they had found no answer, and yet had **condemned Job.**"

Here, Elihu, in the exercise of his truthful ministry, seizes the exact point in which both Job and his three friends had erred, from the very outset. He first addresses himself to the friends. "Behold," he says, "I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that **convinced** Job, or that answered his words. Lest ye should say, we have found out wisdom: God thrusteth him down, not man." They had condemned him without convincing him. The divine method, on the contrary, is to convince a man and make him condemn himself. The language of a divinely-convicted soul is, "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. iii:4). But Job's friends had failed to reach this result, in his case, and of this the faithful Elihu convicts them, and they are obliged to remain dumb and astonished in his presence.

Thus much, as to the three friends. Let us now turn, for a little, to his address to Job. All is in lovely moral order. We shall confine ourselves, for the present, to two or three leading points in chapter xxxiii.

And, first of all, Elihu stands before Job as the very one who could meet his need. "Behold, I am according to thy wish in God's stead; I also am formed out of the clay." What a striking type of Christ! "In God's stead," and yet "formed out of the clay." This is the one for a poor needy sinner. "Behold my terror shall not make thee afraid. neither shall my hand be heavy upon thee." Here, the touching, soul-subduing notes of grace fall upon the ear of Job. That ear which had hearkened to accents of harsh judgment and cutting severity, now listens to words of heart-melting tenderness. And Oh! what joy fills the heart of a convicted sinner when he hears from the lips of Jesus those words, "Neither shall my hand be heavy upon thee!" And such is, in very truth, His gracious language to every one who takes his true

place as a lost sinner. The hand of Christ never was, never will be, never can be heavy upon a penitent soul. He will never break the bruised reed, nor quench the smoking flax.

Now, the sinner finds it very hard to believe that the Lord's hand will not be heavy upon him. "Day and night," says one, "thy hand was heavy upon me." But why was this? Because he had not taken his true place, in confession and self-judgment. But the very moment he said, "**I acknowledge** my sin unto thee, and mine iniquity have I not hid: **I will confess** my transgressions unto the Lord;" it was no longer the heavy hand, but, "**Thou forgavest** the iniquity of my sin" (Ps. xxxii). Thus it is ever. Divine forgiveness follows hard upon human confession. So long as the sinner holds back—so long as there is any reserve—any cloaking or palliation, any hiding of the sins, any pretension to righteousness or religiousness, any assumption of strength or wisdom, so long there must be the heavy hand; but the moment the sinner takes the place of self-judgment, the word is, "My terror shall not make thee afraid, neither shall my hand be heavy upon thee." The heavy hand of Eternal Justice was laid upon the Sin-Bearer when He hung upon the cross, in order that it might be for ever removed from the poor self-condemned sinner.

This will fully explain Elihu's meaning, when he says, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom." It is, indeed, only "one among a thousand" that will show unto a man what his uprightness really is. For one that will tell him the truth as to this, there are nine hundred and ninety-nine that will tell him that his uprightness consists in doing his best, in his endeavoring to live a good life, in efforts after self-improvement and the like. If "uprightness" were to consist in these things, Job had abundance of it. If my reader will turn, for a moment, to chapter xxix, he will see that Job stood, as we say, at the very top of the wheel, as a man of reputation for high-toned morality and large-hearted benevolence, things really beautiful in themselves. And yet, when the faithful "messenger"—the true "interpreter"—the "one among a thousand," enters the scene, he gives a totally different view of the matter. He tells us that man's uprightness consists in his owning himself a sinner. "He looketh upon men; and if any say"—What? "I have lived a good life—I have given thousands in charity—I have said many prayers—shed many tears—observed many fasts—heard many sermons—read a great many chapters—done all manner of good works." Is this it? Nay; but "if any say, I have sinned and perverted that which was right." What then? "He will hurl him into the pit of hell?" Nay; but "He will deliver his soul from going into the pit and his life shall see the light."

Reader, note this, I pray you. Man's uprightness is to confess

that he has sinned. How simple! And yet simple as it is, how hard it is to get the heart to take this ground! How hard Job found it! What arguments! What strife of words! What self-vindication! What recording of his good deeds! What reference to public opinion! What a process! What immense difficulty in getting him to the end of self, and evoking from his heart those accents of true uprightness—the three monosyllables, “**I am vile!**” Thus it is with the poor human heart. It is so hard to see the entire superstructure of one’s personal reputation lying in ruins around one! And yet, it is only amid the ruins of self that one can get a view of the glories of Christ. Establish your own character—build up your own reputation—work out your own righteousness, and what are you doing? Just raising an insuperable barrier between your soul and God’s salvation. That barrier must be demolished, it must crumble into dust at your feet, before ever your soul can bask in the sunlight of that free grace which reigns through righteousness, unto everlasting life, by Jesus Christ our Lord.

It is of the very last importance to get a clear understanding of this question of man’s uprightness. It is to be feared that very few really apprehend it. The only upright ground for a sinner to occupy is the confession of utter ruin. “I have sinned.” This is what I have done. “I am vile.” This is what I am. These few words make up the sum total of man’s conduct and condition, and furnish the only formula for an upright soul. “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” (Hab. ii:4). “God be propitiated to me a sinner,” is the only breathing of an upright heart. If I have not, from my inmost soul, owned myself lost, I am not upright. If I imagine that there is a single redeeming feature in my nature and character, as before God, I have not yet heard aright the voice of the

And now, one word, in conclusion, on the hope of resurrection which

co-eternal Son. May my reader know now, if he has not known it before, the value of the ransom, and the completeness of the deliverance founded thereon.

Intimately connected with this ransom, yea based upon it, is the divine righteousness which God "brings near" to the soul that knows and owns its guilt and ruin. Elihu says, "He will render unto man his righteousness." That is, God renders unto me His righteousness, directly I take the only upright position before Him, which is to own that "I have sinned." The very moment my heart confesses that I have nought but guilt for God, that moment He tells me that He has righteousness for me—a divine righteousness, founded upon a divine ransom. This is the very opposite of my endeavoring to find a righteousness for God. All I can say is, "Behold, I am vile." The divine response falls with clearness on the ear of faith, "I bring near my righteousness." God has found the ransom; God brings near and renders the righteousness. When we were slaves He paid the ransom, and when we were guilty, He provided the robe of spotless righteousness. It is all of God. So long as the sinner remains under the impression that he must find a righteousness for God, it is all gloom; and the gloom is deep in proportion to the exercise of conscience. But the moment he finds out from the true interpreter—the "one among a thousand"—that he is all wrong, that he is under a complete mistake, that instead of his toiling to get righteousness for God, God has actually gotten a righteousness for him, and this righteousness is a "gift" through Jesus Christ our Lord, then is his heart relieved, his conscience enfranchised, his whole soul filled with peace and joy; he sees his folly in having so long sought to establish his own righteousness, and he is able to begin, here below, the song which he shall sing for ever in glory, to the praise of "Him who loved us and washed us from our sins in his own blood."

And now, one word, in conclusion, on the hope of resurrection which Elihu introduces, after his own peculiar fashion, "His flesh shall be fresher than a child's; he shall return to the days of his youth." This completes the lovely picture. The ransom is the foundation of the righteousness, and resurrection-glory is the proper hope of all those who stand in the condition of righteousness. "We, through the Spirit, wait for the hope of righteousness by faith." (Gal. vi.) That is the hope which suits our condition. We have gotten righteousness, and we wait for the time when we shall appear in resurrection glory with Christ. Then there shall be no more sorrow, no more sighing, no more sickness or pain, weakness or death, no more parting, bereavement or desolation. The verdure and freshness of immortality shall characterize us for ever. We shall know an eternal youth. "It doth not yet appear (is not yet manifested) what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii:2.) "He shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself" (Philip. iii:21).

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May the Lord, by His Spirit, engrave these holy lessons on the tablets of our hearts, so that we may form a loftier estimate of the ransom, and of the righteousness founded thereon, and cherish a more earnest hope of that resurrection-glory in which we shall shortly appear!

“The Lord of life in death hath lain
To free me from all charge of sin;
And, Lord, from guilt of crimson stain,
Thy precious blood hath made me clean.

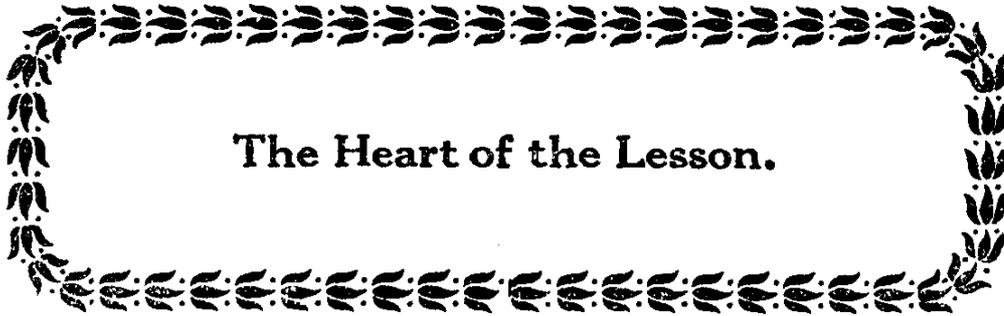
“And now a righteousness divine
Is all my glory, all my trust;
Nor will I fear, since that is mine,
While Thou dost live, and God is just.

“Clad in this robe, how bright I shine!
Angels possess not such a dress;
Angels have not a robe like mine,
Jesus the Lord’s my righteousness.”

—*C. H. McIntosh.*

“Beyond the rising and the setting
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon,
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.

“Beyond the gathering and the strowing
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.”



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
APRIL.

SAUL REJECTED BY THE LORD.

(April 4. 1 Samuel xvi.)

Golden Text, 1 Samuel xv:22.

DAILY READINGS.

Mon., Mar. 29, 1 Samuel xv:10-23. Tues., Mar. 30, 1 Samuel xv:1-9. Wed., Mar. 31, 1 Samuel xv:24-35. Thurs., April 1, Prov. iii:11-26. Fri., April 2, 1 John ii:1-11. Sat., April 3, Deut. vi:1-9. Sun., April 4, Psalm cxlvi:1-10.

I. LESSON OUTLINE.

1. A Divine Commission (verses 1-3). 2. A Sad Failure (verses 4-9). 3. A Message of Judgment (verses 10-23). 4. A Penitent Cry (verses 24-30). 5. A Faithful Prophet (verses 31-35).

II. THE HEART OF THE LESSON.

The truth central to our lesson is found in the golden text. True obedience springs from a believing heart; while a rebellious heart can make a so-called sacrifice. In fact the natural man is busy doing things now which the world calls sacrifice. Yet, because of disobedience to God's command to believe in Christ, all these things are an abomination in the sight of the Lord.

The Lord sought to test Saul as to his heart faith and obedience. And He did this by sending him upon an errand of judgment upon one of the worst of God's enemies, the Amalekites. The commission was definite, clear, positive. It contemplated the absolute extinction of these people. There was no room left for Saul to use his own judgment in the matter at all. What a vastly different commission is ours from the Lord to day (Matt. xxviii:20; 2 Tim. iv:1, 2). Nor is there anything indefinite about it. What have we done about this matter.

Saul's failure to do the bidding of the Lord is looked at by the Lord at its root, and that is rebellion. And it is the rebellion of an unrenewed heart. Virtually Saul arrogated to Himself the prerogatives of God

when he so changed the commission as to render the judgment null and void. Disobedience to-day to the command that God gives all men everywhere to repent, is also rebellion. And at the root of all disobedience is rebellion.

The sequel to Saul is full of sad and fearful consequences. One can imagine the tall figure of the king bowing low in the presence of Samuel as he heard his doom from the Lord through the prophet. His excuse is but a tissue of falsehood. As king he could have prevented the people from committing these evils. But they were really Saul's own sins. How differently David spake (cf. verses 15, 21, with 2 Samuel xxiv:17). A truly saved man does not try to shift the blame upon others. But from Adam down this is the sin of the natural man.

What a sad cry from this man. He wants his mere hide from the people, and seeks to compel the prophet to give countenance to his worship. But he hears of further judgment. What a fearful judgment awaits all the unbelieving and disobedient at last (Rev. xx:14, etc.). Escape now by a true obedient faith in Christ Jesus.

DAVID ANOINTED KING.

(April 11. 1 Samuel xvi.)

Golden Text, 1 Samuel xvi:7.

DAILY READINGS.

Mon., April 5, 1 Samuel xvi:1-13. Tues., April 6, 1 Samuel xvi:14-23. Wed., April 7, 2 Samuel vii:4-17. Thurs., April 8, Jer. xxxiii:14-26. Fri., April 9, Acts ii:22-36. Sat., April 10, Psalm cii. Sun. April 11, Psalm cx.

I. LESSON OUTLINE.

1. A King Provided (verses 1-5). 2. A King Anointed (verses 6-13). 3. A King at Service (verses 14-23).

II. THE HEART OF THE LESSON.

In their rebellion against the Lord, Israel had demanded a king that they might be like the other nations. This request had been granted, but their king proved himself to be like the nation itself—rebellious, and the Lord had to set him and his house aside.

Our present lesson concerns the one whom the Lord was about to provide to be a real and a true king over them. This is typical and prophetic of the coming days. Israel is yet to have a king like Saul, whom they will receive in their unbelief in the last days. And then will come their true king, their long rejected Messiah and take His power and throne and reign over them (cf. John v:43; Luke i:30-35; 1 Samuel ix:26-27; Zech. xii:10-xiii:9).

In making choice of a king for His people, the Lord did not follow man's thought even though so excellent a man as Samuel suggested who he might be. Already had one after the outward appearance reigned and proved himself a failure. Now the choice must be accord-

ing to God's heart view of men. That is His standard to-day. But it must be that of the regenerated heart which He gives, and infills with His Holy Spirit. Thus are we fitted by grace for His service. Remember, too, that all born-again ones are kings and priests unto God in virtue of their redemption in and by the blood of Jesus Christ.

The choice of a king was connected with a sacrifice and a feast at Bethlehem. It is suggestive that the king who was to be David's greater Son was chosen in connection with sacrifice. But it was the sacrifice of Himself upon the cross. There upon the tree was written His title, that shall yet be made good "Jesus of Nazareth, the King of the Jews." True that was in rejection by the people, but the inscription was surely prophetic of His coming glory and power.

Our lesson closes with a most significant view of the divinely chosen and anointed king taking the place of a servant, and serving the very ones who were rejecting him, and who would soon seek His life. It took much of the grace of the Lord for David to do this. In a greater degree than this our Lord Jesus Christ served the very ones who hated Him; and even went farther than David, in that He gave His life in sacrifice for their salvation. How much of similar service is needed today, and what grace we must have from the Lord to go on in this service.

THE SHEPHERD PSALM.

(April 18. Psalm xxiii.)

Golden Text, Psalm xxiii:1.

Daily Readings.

Mon., April 12, Psalm xxiii. Tues., April 13, John x:1-13. Wed., April 14, John x:14-24. Thurs., April 15, John x:25-38. Fri., April 16, Zech. xi:4-14. Sat., April 17, 1 Peter v:1-11. Sun., April 18, Luke xv:1-10.

I. LESSON OUTLINE.

1. The Shepherd and His Sheep (verses 1-3). 2. Through the Valley of the Shadow of Death (verse 4). 3. The Father and His Child (verses 5, 6).

II. THE HEART OF THE LESSON.

So very much has been written upon this most precious Psalm, that further comment seems superfluous. The first half of verse 1 is surely the heart of the Psalm. In Psalm 22 we have the Good Shepherd giving His life for the sheep. In Psalm 23 we have the Great Shepherd in Resurrection life caring for and blessing the sheep. While in Psalm 24 we have the Chief Shepherd coming again for the sheep. Only in Resurrection life do we have Him able to fully bless His own (Heb. ii:14-18; John xii:24).

Nothing can be lacking unto the sheep of the Good and Great Shepherd; for now we have Him as in Ephes. i:iii; Matt. xxviii:18,

and hence the promise of Phil. iv:19 holds precious true and good unto us. Green pastures of fresh blessing and quiet, and of the exceeding precious things of Christ are ours (John xvi). The quiet waters of peace and rest and comfort in Him are ours (Matt. xi:28-30; John xiv; Phil. iv, while continual restoration and abiding guidance are secured to us in and through Christ Jesus our Lord (Hosea xiv:4; Heb. xiii; Psalm xxxi. In fact we come to see and know somewhat of the precious meaning of Col. ii:9, 10.

For us the valley is but a shadow. For Him it was a dreadful reality (Psa. xxii). But He passed through for us and we in Him have passed through it in the reckoning of the Lord (Rom. vi:1-11). We do not think this means death; but rather the soul's entrance by faith into the full meaning of Christ's death for us. In the first three verses of the Psalm the theme is the Shepherd and the sheep; and all the pronouns are in the third person. In the last two verses the theme is the Father and His child, and the pronouns are in the second person. And between the two portions is the valley of the Shadow of Death. It is suggestive at least.

A prepared table that fully meets our need. An anointed head in the fulness of the Holy Spirit, bringing joy and gladness to us. An overflowing cup, for our tiny cups cannot contain the fulness of Christ. The two attendant handmaidens of the Lord; and the assurance of dwelling forever in His house are the precious things that the Father provides for us as His children now in His care day by day and soon at home in the many abodes of the Father's house.

DAVID AND GOLIATH.

(April 25. 1 Samuel xvii:1-54.)

Golden Text, Rom. viii:31.

Daily Readings.

Mon., April 19, 1 Samuel xvii:38-51. Tues., April 20, 1 Samuel xvii:1-11. Wed., April 21, 1 Samuel xvii:12-27. Thurs., April 22, 1 Samuel xvii:28-37. Fri., April 23, 2 Tim. iv:1-8. Sat., April 24, Psalm xlvi. Sun., April 25, Psalm xci.

I. LESSON OUTLINE.

1. The Enemy's Challenge (verses 1-11). 2. Israel's Champion (verses 12-37). 3. A Great Victory (verses 38-51). 4. A Song of Praise (verses 52-58).

II. THE HEART OF THE LESSON.

The golden text suggests a truth that we find central here. Saul's disobedience has resulted in the withdrawal of the Holy Spirit, and the formerly brave man is now an abject coward, and his cowardice permeates the whole camp of Israel. Into this scene comes the shepherd lad whom the Lord has chosen for the next king of Israel. He is fresh

from his loved employment of tending sheep. And fresh from his heart communion with the Lord. With him there is no fear, no dread of the foe, the battle is the Lord's and not men. The enemy has defied God, and not Israel, hence the Lord Himself will do battle, and this insures victory. Our only care to-day needs be that we are in the place where our Father and God would have us, and doing the work He would have us busied with. Then the results need never be in doubt for one moment.

Nor does David need any of Saul's war panoply to do battle on. He had not proved them, and they would but hinder him. Nor can any of men's schemes or decrees be of any use unto us in our work and service for the Lord. Even seeming success with these is real defeat in God's estimation. Nay, we need but the word in the power of the Spirit, and the world holds not the Goliath that can withstand it.

How the Lord honored this lad of faith that day before all Israel, and specially before his brethren who had despised him. How He confirmed his faith in Himself and His word, and prepared him for future greatness and blessing. Moreover, that day brought to David a life long friend whose love was the solace of many a lonely hour and trying day (cf. 1 Samuel xviii:1-4; 2 Samuel i:25, 26).

Remember that David was prepared for this marvellous service in the quiet hours of retirement with the Lord (verses 14-15, 34-37). To-day there is an increasing demand for real and true service to the Lord in many ways and places. But for it every true workman of the Lord must needs be fitted by the quiet hours with the Lord in prayer and over the word. Here is where we learn how to choose spiritually smooth stones from the work and how to use the spiritual sling with good effect. The encounter with the weaker foes in the power of the Lord prepares us for the meeting with the full panoplied champion of the enemy on the battlefield.

Notes on Prophecy and the Jews.

In Mark i:13 we read of our Lord that He was with the wild beasts. This was during the forty days He was in the wilderness. The first Adam was in a beautiful garden surrounded by fruit-bearing trees; the second Adam had no garden of Eden, but a wilderness. The first Adam had plenty to eat, while the second has to fast forty days and forty nights. What a picture the Son of Man must have presented after the days in the wilderness were past! Before the first Adam the animals of creation bowed in humble submission and he named them; the second Adam was in

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the wilderness with the wild beasts. The leopard and the wolf, the wild beasts surrounded Him, and at His feet there were the poisonous snakes, the hissing adder and the hideous scorpion. Adam's fall had produced a great change, and once driven from the hallowed regions of Eden, he faced no longer animals whose lord he was, bowing before him and doing homage to him, but he was face to face with wild beasts who snarled at him and sought his life.

And now the second Adam, the Lord from heaven, was with the wild beasts, and day and night he met the enemies of man, and, so to speak, the accusers of man, for forty days and nights He was in touch with them, but He came forth unharmed. He was the second Man, and as the Lord of creation animal instinct felt that now had come the Deliverer for whom groaning creation waits and therefore their enmity ceased. Perhaps the leopard and the wolf crouched at His feet and looked up into His loving face, and maybe in His presence these wild beasts even forgot their strivings amongst themselves and walked peacefully together. For thus it is written of Him: Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under feet (Psalm xci:13).

Before Him there was Daniel among the lions, trusting his God, and He delivered him. The wild beasts could not touch him. And Paul in Ephesus had fought with beasts (1 Cor. xv:32), and trusting his Lord he comes forth without harm, and later the snake's poison does not harm him. But creation is still groaning and the bloodthirsty tiger still looks for prey and the snake's poison destroys life. And for what does groaning creation wait? For the manifestation of the sons of God (Rom. viii:19). For the return of the second Adam with His saints, with His spotless bride, who is to share His rule and His dominion over the earth and the heavens. And then the groaning of creation will have an end. Then, indeed, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall

feed; their young ones shall lie down together, and the lion shall eat straw like the ox (Isaiah xi:6, etc.).



The Jews are divided into two classes, the *Ashkenazim* and the *Sephardim*. The latter live mostly in the Orient, in Spain and North Africa. Besides the Hebrew and the Arabic they use the Hebreo-Spanish. This is a corrupt Spanish written in Hebrew characters. The Ashkenazim live throughout Europe and the dialect mostly used by them is the *Yiddish*. The basis of Yiddish is German, but it is almost the German as used in Martin Luther's time. There is a most striking similarity between the so-called Pennsylvania Dutch and the German as it underlies the Yiddish dialect. The Pennsylvania German dialect is some 300 years old and is faithfully preserved in Central Pennsylvania. But besides the German, the Yiddish contains many Hebrew words, as well as words of other languages, wherever the Jews live in Europe. So there is a Polish jargon, a Russian, a Galician and a Roumanian dialect. All eastern European Jews read and speak the Yiddish, and in New York City it is spoken by hundreds of thousands of Hebrews. A number of daily papers, several weeklies, monthlies and many books are issued in this largest Jewish city of the World, New York City. Then there are Yiddish theatres and public places where lectures on scientific, political or religious topics are delivered in that language. This fact that Yiddish is so well known is helpful in the dissemination of Gospel literature among them.

It is interesting to watch in the Jewish quarter of New York what may be termed the making of a new language. Soon the Jewish emigrant picks up the English language and the English begins to make itself felt upon the Yiddish. The Jew of the East Side will not only use the most common English expression in his Yiddish, but he writes *English-Yiddish* in Hebrew characters, and that makes interesting reading matter. Any one who reads the Hebrew characters can study the different signs over stores and shops in which

the English words are spelled in Hebrew according to phonetic rules.

However, it is also a remarkable fact that the language of the Old Testament, Hebrew, has never been more studied by the Jews than at this time. It is spoken readily by thousands of Hebrews; the language should no longer be called a dead language.



“A weekly feature of the *Jewish Chronicle* is a sermon written from the standpoint of the modern Israelite. In a recent discourse upon Isaiah liii, the writer contended that ‘the ideal Israelite’ is the suffering Servant of the Lord in the prophecy! Such an explanation not only runs counter to the historic (and traditional) Jewish interpretation of the passage, which found the Messiah in the marvellous delineation of vicarious suffering and grief, but adopts in its place an exegetical theory put forward by rationalistic Gentiles which is indifferent to the unity of Holy Scripture and the logical and spiritual interdependence of the Old and New Testaments. If a Jew would hold with consistency the Messianic hope of his ancestors—as set forth throughout the Hebrew Scriptures—he must accept the Lord Jesus Christ, the Anti-type of all the types, the Substance of all the shadows, and the true Consolation of Israel. Happily, in God’s good Providence, many Jews are inquiring for Christ, and finding in Him the Way of Peace.”



The *Literary Digest* made recently the following remarks on the Czar’s promise to “his beloved Jews.” “The pessimistic utterances with which some editorial observers met the Czar’s promise to “his beloved Jews” have been only too sadly, it appears, justified by events. The condition of the Jews in Russia has not only not been ameliorated, but, as we learn from the Russian press, even made worse. Neither their loyalty to the government at home nor their acts of bravery on the battlefields have moved those in authority to soften the vigor of the “temporary rules, which have made the life of the Jewish subjects full of suffering and presecution since 1883.” Russia has no love and sympathy for the scattered sheep of Israel. Some day the God of Abraham, who said, I will curse them that curse you, will reckon in a great judgment with dark Russia.



Arrangements have been completed for sending a large quantity of provisions and medicine to Palestine for distribution to starving residents of that region. These supplies are being assembled by and at the expense of the Jewish Relief Society, and will be forwarded to the Syrian coast on the United States naval collier *Vulcan*.

The fact that this relief was to be extended was announced to-day by Secretary of the Navy Daniels, who said that the *Vulcan* would sail from the League Island Navy Yard at Philadelphia on March 4 with the supplies.

The *Vulcan* is being sent to the Eastern end of the Mediterranean primarily to convey coal to the American armored cruisers *North Carolina* and *Tennessee*, but Mr. Daniels said that at the request of the Jewish Relief Society space would be set apart on the ship for provisions and medicine for the Palestine sufferers.



The January and February numbers have brought to us many hearty responses of approval on account of the unfoldings of the prophetic Word. We cannot mention all of them, but print herewith a letter from a brother who is a deacon in a Baptist church of Victoria, B. C. We know our readers will enjoy the communication.

Dear Brother:

Permit me to thank you for the articles in January "Our Hope" re our Lord's coming for the church. To my mind it is a positive certainty that the Great Tribulation follows this event. Apart from the Scriptures adduced there is also the strong a posteriori evidence that the rapture clears the way for the fulfilment of prophecy in connection with the Jewish remnant, which must otherwise be regarded as co-existent with the church on earth during the tribulation. In such a case it is inconceivable that this remnant is not—as now—merged into the church! Further: supposing the two to be distinct, they cherish different hopes,—the one to meet the Lord in the air—the other to see Him standing on the mount of Olives—the one prays for its enemies, the other for their destruction—the one preaches the gospel of the grace of God, the other that of the imminent establishment of Divine rule on earth. In a magazine that attacks our belief in the rapture with strange virulence, I note that in order to remove above and other difficulties we are informed that the Jewish remnant in

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that day will not be believers in Christ! It is certain that they will not possess all the knowledge now granted to the church (the Psalms indicate this) but it is equally certain that they will wait for their Messiah, which would be impossible apart from faith in Him!

It is also clear to me that the church can reasonably expect the Lord at any moment; no signs are announced as preceding His coming to the air—not even the rebuilding of the temple. All such signs point to the coming of the son of man to Mount Zion—not the coming of the son of God to the air. Though it seems natural to expect this, and the rapture just before the last seven years of Daniel ix, we have no scriptural warrant for so doing. Here it is interesting to remember that there was a gap of 57 days between the expiration of the 69 “weeks”—483 years—and Pentecost, when the new thing, the church, began. For all we know there may be a longer gap between the rapture and the commencement of the seventieth “week”—seven years, nor does 2 Thess. ii:7-8 negative this idea. The only one who can hinder the full development of sin is surely the Holy Spirit, who was “given” and will be “taken away” with the church which He indwells, and the Lawless one will then be revealed, who will later enter into covenant with ungodly Jews.

It seems to me that our opponents overlook the significance of two great facts—that Christ came (Rom. xv:8), primarily to the remnant in Israel, and made certain communications to them, **as such**, relating to their future, and that without any reference to the church. This is exactly in accordance with Old Testament prophecy. For the apparently consecutive course of prophetic time see—out of many—two instances: Zech. ix:9-10; Dan. ix:26-27, and in New Testament, Matt. x:6, 23, and (retrospectively) Rev. xii:5-6. The other is Pentecost. See also Rom. xvi:25-26 and Eph. iii:9-10. It is certainly noteworthy that this new thing began **after** the 483 years of Dan. ix had run out (they expired, to the day, when Messiah the Prince rode into Jerusalem). As the inception of the church did not overlap prophetic time, one might infer that its consummation will not be concurrent therewith—that is, that it will not synchronize with the last seven years, and this supposition becomes a positive certainty in the light of subsequent revelation. Those who do not receive it “find no end, is wandering mazes lost” in trying to prove that Matt. xxv:34 is addressed to the church—which (Acts xv:14) is “taken out of the nations” as completely as Israel (Numbers xxiii:9). She is seen in the twenty-four elders—oldest according to eternal purpose, in Revelation. Who else ever “sits” in God’s presence? See 2 Chron. xviii:18; Luke i:19; Eph. ii:6. She is certainly a spectator of, and not a sufferer in the events of the great tribulation.—W. L.

Book Reviews.

The Epistle of the Apostle Paul to the Thessalonians. With notes exegetical and expository. By C. F. Hogg and W. E. Vine. 307 pages. Pickering & Inglis, Glasgow. \$1.25 postpaid.

This will be found to be a most excellent help in the study of those two interesting Pauline Epistles. Every word is taken up, analyzed and many notes of exegetical value are attached for those who wish to go deep in the study of Thessalonians this work will be very helpful. We heartily recommend it. There are three good indices. One is topical, the second one gives the quoted texts and the third the Greek words.

The War in the Light of the Word. By F. C. Jennings. Pamphlet, 47 pages. Price 10 cents postpaid.

This excellent pamphlet is very timely and all who read it will receive much benefit from it. Read it and pass it on to others.

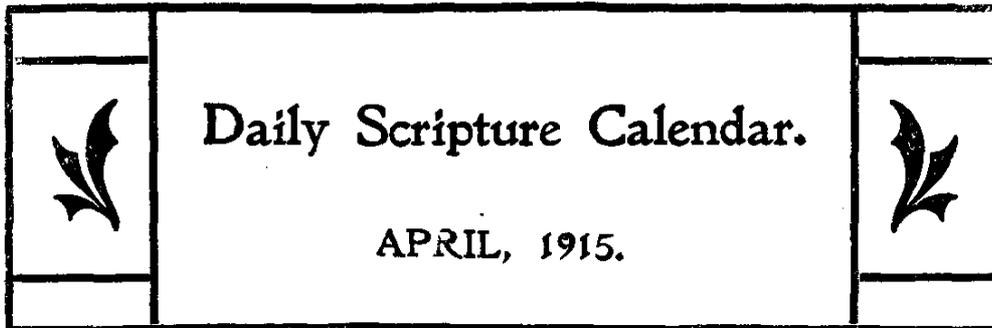
Prophetic Conference.

Stony Brook, Long Island, N. Y. August 8-15th 1915.

The following brethren are expected to be present and teach: Prof. Griffiths Thomas, Toronto; A. C. Gaebelien; Robert Scott Inglis, Aquilla Webb, J. Wilbur Chapman, Ford C. Ottman and others.



For additional information, programmes etc., please address Ford C. Ottman, 22 Strawberry Hill, Stamford, Conn.



April 1. "And the Lord APPEARED unto Abraham." (Gen. xii:7).

Here occurs the first personal, recorded appearance of the LORD to men. Sometimes He makes Himself known by sight (Exo. iii:2, 3); sometimes by hearing (1 Sam. iii:4). Note, nothing is given to Abraham personally, but all is promised to his seed after him (Acts vii:5). The poor saint now will get nothing, till Christ the true seed gets the Inheritance.

April 2. "The Angel of the Lord FOUND her" (Gen. xv:7).

This was Jehovah-Jesus. Hagar so recognized Him (verse 13). You may not in this age have an actual theophany. But how comforting to know that when you are persecuted, and forsaken, and hungry, and homeless, that the Holy Spirit by His hovering presence, sees all your sorrow; and is close at hand to supply refreshment to your fainting soul.

April 3. "And the Lord APPEARED unto him" (Isaac, Gen. xxvi:2, 24).

We are not told *how*; we only know Isaac was in distress, and needed divine guidance. There was no "open vision" in those days. God blocked Isaac's plans, but showed him there was no *famine* where God was. Learn not to flee from troubles to save yourself, but stay where God puts you. So the man who lacked *water* became famous for digging *wells*.

April 4. "I have SEEN GOD face to face and my life is preserved" (Gen. xxxii:30).

Three times God appeared to Jacob (Gen. xxviii:15; xxxv:9; xlviii:3). The weakest of the patriarchs, the Lord bestowed most unusual honor upon him. Do not pray to be a *wrestling Jacob*. He was a *wrestled with* man. Until the angel of the Presence broke him down, and *prevailed over* him, Jacob had no power to prevail with men (2 Cor. xii:10; Heb. xi:34).

April 5. "And the ANGEL OF THE LORD appeared unto him in a flame of fire" (Exo. iii:3).

No common angel, but God Himself, the "Messenger of the Covenant," who had appeared unto his fathers, calls Moses by name (1 Sam. iii:10; Acts ix:4). Contrast Moses' *unwillingness* (verses 11, 12) with Isaiah's *promptness* (Isa. vi:8). He who in former times spake by the prophets, "hath in these last days spoken unto us by His Son." Are we believing, or making excuses like Moses?

April 6. "Seventy of the elders of Israel: and they SAW THE GOD OF ISRAEL" (Ex. xxiv:9, 10).

The scene is mysterious. By and by we shall understand it fully (1 Cor. xiii:9, 12). Sinai and Calvary are two awful spots of God's revelations. Note the words "afar off" (verse 1). They characterize the Law. The "paved work of sapphire stone" meant unapproachableness. At Sinai it was death to "draw nigh." At Calvary it is death to stand "afar off," and not "draw nigh."

April 7. "As CAPTAIN of the host of the Lord am I now come" (Jos. v:14).

Ponder the words, "am I now come." God comes to men in different guises, according to their diverse needs. He was the refreshing Angel to Hagar. He was the Man of war to Joshua, on whom the whole responsibility of conquering Canaan rested. Earth needs a Leader just now. In these war times think much on Christ as soon coming in *person* to champion the saints.

April 8. "And GOD CAME unto Balaam by night" (Num. xxii:20).

This time the Angel of the Lord appears *in wrath*, not for Balaam's sake, but solely to vindicate His chosen people. Israel had been warned not to provoke Him; "for my nature is in His essence" (Exo. xxiii:21). Whoso "toucheth you, toucheth the apple of His eye," is as true for saints to-day as it was true for Israel. Notwithstanding perversity, we are "fair to God" (Num. xxiv:21).

April 9. "And the Angel of the Lord APPEARED to him" (Gideon, Jud. vi:12).

And called him, "Thou mighty man of valour." Think of the timid man, hiding behind a wine-press, being thus addressed. So God often takes one weak one to thrash a thousand. One Abraham, one Joseph, one Moses, one Joshua. One Gideon was enough. Have you found out if you are one of His elected ones, to do some special work in your day?

April 10. "The Angel of the Lord appeared unto the WOMAN" (Jud. xiii:3).

Eve led her husband *from* God. This woman led her husband *to* God (verse 10.) In this chapter all the names of the Trinity are grouped. We know this Angel was Jesus, for He calls Himself PELE, the same as Isa. ix:6; WONDERFUL. Study the MAN, Christ Jesus. His veiling of Deity was most wonderful. He looked so ordinary that none of the learned discerned Him (John ix:11, 36, 37).

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April 11. "The Lord appeared to Solomon in a DREAM by night" (1 Kings iii:5).

Revelation by dreams was often made to those outside the kingdom of God, like Abimeleck, Pharaoh, Nebuchadnezzar, Pilate's wife. Visions were surprises; things unthought of, like Daniel's visions of empires. Since the Holy Spirit came at Pentecost, the authority of dreams has given place to His guidance, who alone now leads His people into all truth.

April 12. "This was the APPEARANCE of the likeness of the glory of the Lord" (Ezek. i:28).

What Ezekiel saw, was a dazzling, bewildering tangle of creatures, and eyes, and wheels. Such are God's providences. But above all the whirl, there was an *enthroned man*, controlling every motion. So it still is. Amid the perplexity of the wheels of providence which distress us, there is one saying, "All things work together for good."

April 13. "Lo, I see four men loose, walking . . . and the form of the fourth is like THE SON OF GOD" (Dan. iii:25).

Then was fulfilled a Scripture written two hundred years before: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii:2). If you are in any trouble do not think any promise is *too old* to help you. The sight of this astounding revelation made Nebuchadnezzar a missionary right on the spot (verses 28, 29).

April 14. "There stood before me as the APPEARANCE of a man" (Dan. viii:15).

Daniel was then an old man. He had seen many visions of God. But intercourse with heaven had never produced familiarity or irreverence. He says, "I was afraid," "My comeliness turned to corruption," "I mourned," "I fainted," "I was astonished," "I was sick." But mark the one thing; the man who shivelled his own sinful self, is told he was *greatly beloved*.

April 15. "There appeared a CHARIOT of fire, and HORSES of fire" (2 Kings ii:11).

We know not if it were the Angel of the Lord, Himself who drove the chariot; but we know it was God's own conveyance sent for Elijah. Think how wonderful, how far above human comprehension are things in heaven. Here are real horses, and a real equipage guided by real unseen hands. Some day we shall make a departure from earth. If we go trusting Christ it will not matter how we go.

April 16. "I SAW THE LORD standing upon the altar" (Amos ix:1).

The beautiful thought here is that a common *herdman* saw the Lord. God is no respecter of *persons*, but He is a respecter of *hearts*: "The secret of the Lord is with them that fear Him; and He will show *them* his covenant" (Psa. xxv:14). Note where Jehovah stood: upon the altar where were two mock gods. No sin can be hid from Him, even though we may gloss it over by pretensions of Christianity.

April 17. "There APPEARED unto him an angel of the Lord" (Luke i:11).

A new dispensation is beginning. It is notable the coming Jesus announces Himself by a *servant* to Zacharias. Next to Michael, the fighting, resurrection angel, we know most of Gabriel, the priestly angel of atonement. He is more for worship than fighting (Dan. x:13, 20, 21). May we like Gabriel, know what it means to "stand in the presence of God," as a saved and assured servant.

April 18. "He APPEARED FIRST to Mary Magdalene" (Mark. xvi:9).

Now we are on resurrection ground. Henceforth all theophanies are changed. "THE Angel of the Covenant" comes no more, for God speaks by His Son (Heb. i:2). Mary could not *touch* the risen Lord, until He had ascended and presented the blood. Later, the disciples were invited to handle Him (Lev. xvi:17; Luke xxiv:39). Doubtless He made many ascensions and returns till the final one, for His residence was no longer earth.

April 19. "SEEN of Cephas" (1 Cor. xv:5).

We look with bated breath upon these words. The cursing, cowardly Peter granted a private interview with the Lord of Glory. It seems suitable that the conversation of that audience is entirely hid from our carnal curiosity. One thing we do know, Jesus and Peter settled it all, and the Lord forgave all. Are you changed from cowardice to courage, and sanctified to be a witness?

April 20. "Jesus Himself drew near and WENT WITH THEM (Luke xxiv:15).

The walk to Emmaus is the sweetest scene in the New Testament. It is the vision of *Christ the Revealer*. As of old He appeared to Moses and Daniel to "make known that which is noted in the scripture of truth," so here Satan told Adam eating the forbidden tree would make him *know* things. It made a *fool* of him. And now we know nothing naturally of spiritual things (1 Cor. ii:14).

April 21. "The eleven disciples went away into Galilee into a MOUNTAIN, where Jesus had appointed them" (Matt. xxviii:16).

Why does God choose mountains so often for His revelations to man? Abraham was called up to Moriah, Moses to Sinai, Elijah to Carmel. The Transfiguration scene was on a mountain. And the coming kingdom will have its official seat upon a mountain. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established on the top of the mountains."

April 22. "Jesus MET THEM saying, All hail" (Matt. xxviii:9).

Look at the women He meets. They are burdened down with bundles of embalming spices. What misdirected love! What devotion without knowledge! Yet He does not rebuke them. The grave could not hold Him. No embalming was necessary. Later under His instructions, all their mistakes are corrected, and so if you *love* Him truly, the Spirit will make you *know* Him truly.

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April 23. "Thomas, because those hast SEEN me thou hast believed" (John xx:29).

"Blessed are they that have not seen, and yet have believed." How thankful we are for these words. No doubt our Lord had in mind the patriarchs and prophets. But it is one of those Scriptures like a round ring, taking in all the future as well as the past. If Mary's faith helps us, Thomas' doubting encourages us more, for we are the *more honorable* who believe without seeing.

April 24. "After that He was seen of JAMES" (1 Cor. xv:7).

This was evidently a personal and important interview, or Paul would not have particularized it. James was a close kin of Jesus (Gal. i:19). An old tradition says James had vowed after the last supper, that he would eat no bread until He saw Christ risen from the dead. How many questions we will like to ask the Lord during the days of coming eternal companionship.

April 25. "He WAS SEEN of above five hundred brethren at once" (1 Cor. xv:6).

Where were these assembled? And from whence had they come? But one hundred and twenty were in Jerusalem at Pentecost. What a grand testimony that Christ lives! And how it teaches us that the Lord has *many* that are his own hidden away, like the seven thousand in Elijah's time, which He will yet gather to His presence.

April 26. "They looked STEDFASTLY towards heaven as He went up" (Acts i:10).

Evidently the longing gaze was because the disciples thought they had seen Him for the last time. And so comes the assuring promise that He would certainly return. The cloud of His departure was the old Shekinah. It was showing its *bright*, rather than its *dark* side, for He is to come as He went. And we know He is to appear *brilliantly*.

April 27. "I see . . . the Son of man STANDING at the right hand of God" (Acts vii:56).

This revelation of the Lord is greater even than any appearing of the past. It proves the crucified Lord alive, and interested in His people. He arose from the throne to greet a dying saint. There is *no fear*, such as made theophanies seen before the cross, so over powering. The vision of Christ calms and encourages, and turns the very stones to radiant jewels.

April 28. "Who art thou Lord?" (Acts ix:5).

"I am Jesus." The change in the persecuting Jew was instantaneous. It is the "pattern" of all Jews who shall hereafter believe. It is not a "pattern" for the conversion of Gentile saints (1 Tim. i:16). Israel shall yet *look* on Him whom they pierced and mourn for him (Zec. xi:10; Rev. i:7). Paul was not *chief* of sinners; but *first in order of time*, to be thus saved.

April 29. "When I saw Him I fell at His feet as dead" (Rev. i:17).

John saw Christ as He now is, terrible in glory, yet tender in love, as of old. John was in *spiritual attitude* when He saw his Lord. He flashed upon John for a moment, then vanished, and left John to the *loneliness* of Patmos. But when we "see Him as He is," He will appear for our *eternal companionship*, and with crowds of saints we shall be forever with the Lord.

April 30. "When the Lord shall build up Zion, He shall APPEAR IN HIS GLORY" (Psalm cii:16).

And again, "He shall appear to your *Joy*" (Isa. lxvi:5). What a word is this for the long distressed Jew. With Messiah shall come absolute relief from age long judgments. Try and grasp it. This one word *appear* is the converging point where all wrongs will be righted. It is the corner stone of the Kingdom. It is the top stone of every patriarchal expectation.

Requests for Prayer.

Pray for a brother who used to be identified with the Baptists, but has now accepted the Mormon faith.

Remember my husband in prayer that he may be relieved from bodily suffering and that we both be used in His service.

Pray for the salvation of a husband who is addicted to drink. (Texas.)

Please remember the many children of God in our city who are suffering on account of non-employment. (Seattle, Wash.).

Pray for a sister who is facing (after the death of her husband) severe difficulties, that she may be delivered and guided. (Texas.)

Pray for the seed sown in Sunday-school work that many souls may be saved. (Sullivan Co., N. Y.)

I ask the prayers of God's people that my wife and children may be saved. She was brought up in Romanism. Pray for her.

Please pray for a church which has become divided.

Pray for continued blessing upon the work of the Los Angeles Bible House in the distribution of the Spanish Scriptures throughout the world.

OUR HOPE

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No. 11.

Editorials.

“We would see Jesus.” Such was the request of certain Greek Gentiles who had come to the feast at Jerusalem to worship (John xii:21). We do not know what prompted them to make the request. When Andrew and Philip told the Lord, He answered them saying, “The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” Before Gentiles could come in touch with Him He had first to pass through death. He, the corn of wheat, had to die in order that the blessed fruit of life and salvation might be procured for lost sinners, dead in trespasses and sins. And He died and arose from the dead. He left the earth to go back to the Father; there in Glory He fills the throne, seated at the right hand of God, waiting for the hour when His enemies are made His footstool (Heb. x:13). And that will be the case when He returns to this earth in power and great Glory.

Seeing Him, the Lord Jesus Christ, in faith, looking unto Him, yea, seeing Him only, is the essence of true Christianity. Anything less cannot satisfy the human soul and leaves the heart in unrest. Spiritual progress is measured by a true vision of the Lord Jesus. It is this for which the heart of the believer hungers and thirsts. More of Him! The natural man knows nothing of that. Nor does the nominal Christian desire such a vision. The Holy Spirit indwelling the true child of God creates this

longing for Him, the hunger and thirst to know Him better. Walking in the Spirit therefore means walking in the fellowship with the Lord Jesus Christ and walking in His fellowship means to look to Himself, seeing Him.

The Cross, where He was our substitute, where He bore our sins in His own body is and ever will be the first vision for the true believer. Faith must see Him there first of all. His great love-work was accomplished for us in His cross. "He loved me and gave Himself for me"—faith joyously declares. It was the pious Count Zinzendorf who said that daily the One who suffered and died for him became more attractive and more beautiful to his soul. Never can we make too much of the cross, "on which the Prince of Glory died." Some have said we must pass on and go deeper, look deeper. We can never pass beyond the cross. It is there where we can go and look deeper. Depths are there which few saints have ever fathomed. To see Him on the Cross, dying for us in His mighty love, is what we daily need. To remember Him and what He has done, in shedding His blood was His own request. And as we look to Him as our Sin-bearer, who made full atonement for our sins, and made us nigh by His blood, we enjoy the Peace which has been made. We rest in His love and feast on Him, who is the food for our souls.

But we "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. ii:9). A risen and ascended Christ must also be the object of our vision and contemplation. In this is power for our daily walk, strength for victory, comfort in sorrow. How true it is as we often sing:

"We would see Jesus—this is all we're needing
Strength, joy and willingness come with the sight."

In faith we look up and see Him upon His Father's throne. He is crowned with glory and honor. All things are in His hands. The place of pre-eminence belongs to Him. He is the center of all; the upholder of all things. But in all His glory He thinks of His own. He upholds and sustains the mighty universe and He upholds and sustains the

individual saint. In seeing Him thus in faith there is power, real power.

But faith reaches out for another sight. We want to see Him as He is. Who could have ever thought of such a vision if the Word of God had not given the promise first of all! He promised His own that He would come again and receive them unto Himself. He prayed the Father that all His own are to be with Him where He is. The Word tells us that He will come to receive us and we shall see Him as He is. What sight that will be! It is not the Man of Galilee, as He is so often called, we expect to see. It is not the thorn-crowned, suffering One, the Man of Sorrows and acquainted with grief. No—we shall see Him as He is. We shall see Him in the fulness of His Glory. We shall see Him in His royal majesty. And while seeing Him down here in the walk of faith meant for us comfort and joy, strength and power for the conflict, the coming vision of Himself will mean infinitely more. No one knows what it will all include. One sentence describes it all. "We shall be like Him." And what that sentence means we cannot fully understand. But one thing is sure, we **shall see Him**. Perhaps there have never been so many true believers on earth who long and pray for that vision as are on earth to-day. Never before has the final prayer of the Bible been prayed so much as it is prayed to-day. Even so, come Lord Jesus. This longing for the greatest vision, this desire for Himself to come and take us into His own presence, is the work of the Holy Spirit in us. And while we long for the great sight, His loving heart is centered upon His dear ones. He wants us to be with Him to crown His great redemption with the promised glory. Dear child of God—go on your way rejoicing, though darkness may beset thee on all sides. Look unto Him. See Him, who endured the cross and despised the shame and sat down at the right hand of the throne of God. Seeing Him, having Him before your heart will carry you through. Above all, let us look each day to the promised goal, the promised vision, the promised home-call; and with that hope purify ourselves, even as He is pure. It is endless

glory which awaits us and which will some blessed day burst upon His waiting people.

“Oh wondrous grace, oh love divine,
 To give us such a home!
 Let us the present things resign,
 And seek this rest to come.
 And gazing on our Saviour's cross,
 Esteem all else but dung and dross;
 Press forward till the race be run,
 Fight till the crown of life be won.”



Things not Seen. “While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. iv:18). The things seen are the temporal things, things for a time, things uncertain and changing. These Satan uses to captivate the eyes and hearts of God's people. As God's people look to things which are seen and mind earthly things, they lose their spiritual vigor and enjoyment, are stripped of their power and know nothing of the rest and peace which belongs to those who are not of the world. Risen with Christ, made one with Him and expecting to be with Him in all eternity, we are called upon to seek those things which are above, where Christ sitteth on the right hand of God. Our affection is to be on things above, not on things on the earth (Col. iii:1-3.) If it is not so that life which is in us cannot prosper.

Several years ago we brought from Arizona a small cactus. It is a living plant, but it has revealed no growth whatever; it is just as small as it was when we dug it out of the sand. Yet it is not dead; life is there. This is the condition of many Christians. They are saved; they received life. But the life has not developed; it is stunted. The chief reason of this sad condition is that the earthly things overshadow the unseen things. There is an undue reality in the passing things and no reality in the real things, the things not seen.

How can it be changed? How can the heart lay hold of the unseen things? The power of the Holy Spirit is needed for that and He indwells our hearts to give us this power. Why is it then not manifested in more lives? Because there is a serious neglect which makes it impossible for the Spirit of God to work. The Word of God, its diligent, prayerful reading and study is neglected. It is through the Word we can learn of the things unseen, the things above. It is through the Word the Holy Spirit operates. If a child of God does not take time to feed upon the Word the earthly things will become predominant and the unseen things will be lost sight of.



**A Sad
Mistake.**

It is a sad and serious mistake if the reading of the Word of God is neglected in the Christian family. Family worship is becoming more rare among God's people. There are many excuses for it. Many feel it is a mistake and a great neglect, but late rising in the morning, the school hours of children, the demands of business and other matters lead to this neglect. The first thing which every child should remember ought to be the reading of the Bible and family prayer. Children of a Christian household should be nourished in this atmosphere and be taught that the Bible is the greatest treasure of a Christian home and that prayer is the support and most blessed occupation of believing parents. If this is not done there will surely come a harvest from this neglect. If children later have no desire to listen to the truth of God it is often the result of the absence of family worship in the home. It is a good plan to have the Word of God at the breakfast table or at the supper table and make it a rule that in connection with the feeding of the body, the soul is also fed with the Word of God. We admonish Christian parents not to neglect family worship, but to begin at once if they have never done so and great blessing for the entire household will come from it. "But as for me and my house, we will serve the Lord" (Josh.

xxiv:15). "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts xvi:21).



"Brethren, pray for us" (1 Thess. v:25).

Prayer of Intercession. "Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest, as I ought to speak" (Col. iv:3-4). "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). These are some of the apostolic exhortations to prayer. What a mighty man of prayer the Apostle Paul must have been. He wrote that he had the care of all the churches (2 Cor. xi:28) and he did not cease praying for them (Col. i:9). His fellowhelpers were also men of prayer. Epaphras, especially, had the ministry of prayer "always laboring fervently for you in prayers" (Col. iv:12). The Apostle knew the value of intercessory prayer; that is why he so often requested prayer from the Saints of God. Surely "the effectual prayer of a righteous man availeth much" (James v:16). In the day of Christ when all the hidden things come to light, the prayers of faith, the prayers of intercession, the prayers for all the Sanits, will be found to have worked far greater miracles than we ever anticipated. But even now we see the answers to our prayers and the answers we do not see, we shall see later. There is something unspeakably precious connected with the prayer of intercession, praying one for another, praying for our brethren, for the weak ones, for those who have grieved us and hurt our feeling. How often we are constrained to pray for certain beloved ones and hear later that they were passing just at that time through trials and temptations. We know hundreds of our readers give themselves to prayer. May their number be increased for the prayer of intercession is one of the great needs we all have.



Private Interpretations. Peter wrote, "Knowing this first, that no prophecy of the Scripture is of any private interpretation" (1 Pet. i:20). It means that prophecy must be interpreted according to the entire Scriptures which reveal the future things. In the interpretation of Prophecy Scripture must be compared with Scripture and one must beware and keep from prophesying. But this "private interpretation" is the common thing to-day. It is astonishing to see since the great War began, how many people have developed a gift for writing on Prophecy. Each has a new kind of a theory and many prophets have arisen predicting what is going to be. The outcome of the war, the coming fate of the warring nations, the Jews, etc., are treated by these writers. With some the German "Kaiser" is the "Anti-christ." Most of these fanciful exponents of Prophecy jumble passages together, do not distinguish between the different persons who lead during the end of the age; they make the little horns in Daniel vii and Daniel viii the same person, and claim that we are in the start of the great tribulation. One feels sorry for these confusing voices. These private interpretations work harm. They keep many sincere Christians away from that part of the Scriptures which they need most in this great world-crisis. Only He who knows the end from the beginning knows the immediate outcome of the great European upheavals and increasing distress. May God's people be cautious in what they read and what they accept, testing it all by the Word itself.



The Coming Blessing. The earth is yet to have a great blessing and its age of righteousness, peace and glory. Man tries to bring this about, but fails in it. The Lord will give in His own time the promised blessings. The Sixty-seventh Psalm, like so many other Psalms, gives a little prophetic picture of it. This Psalm begins and ends with a prayer for blessing. "God be merciful unto us, and bless us; and cause His face to shine upon us." "God shall bless us; and

all the ends of the earth shall fear Him." Who prays this prayer? Who is going to receive blessing which will in turn be a blessing to the ends of the earth? The petitioners are the people Israel, or more strictly speaking, that part of the Jewish people who seek His face during the final years of the present age. And the Lord will answer their cry for blessing. His face will surely shine upon them when He rends the heavens and comes down. Even so they will pray when the time of their greatest trouble has come. "Oh, that thou wouldest rend the heavens, that thou wouldest come down—!" (Is. lxiv:1). And He who comes down is Israel's King, the Son of David, their own rejected Christ. In that coming day of His personal and glorious Return He will bless Israel His people; He will have mercy upon Zion. All He promised to His people and to Jerusalem in blessings and in glories will come to pass.

It is at that time the earth will receive her blessing and her increase. We repeat this Sixty-seventh Psalm begins and ends with a prayer for blessing and what is between the first and last verses? After the prayer, "Cause Thy face to shine upon us," we read what will be the result: "That Thy way may be known upon the earth, thy saving health among all nations. Let the people praise Thee, oh God, let all the people praise Thee. Oh, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon the earth"—"Then shall the earth yield her increase, and God even our God shall bless us." And this order of events may be traced throughout the prophetic Word. No age of righteousness, peace and glory till Israel has been blessed and received the promised glory. And that does not happen till He returns.



A number of years ago a Dr. C. F. Aked
The Church of Apostasy. was pastor of the Fifth Avenue Baptist Church, having come from England for that position. While in New York he made himself notorious by some foolish utterances and denials of fundamental doctrines. Then he moved to California and became a Congregationalist. Doctrinally, this

man has gone from bad to worse. While we were in California recently a newspaper had an editorial notice of the coming dedication of Aked's new church:

It is interesting to note in connection with the approaching dedication of the First Congregational Church of San Francisco, of which the Rev. C. F. Aked, D.D., is pastor, that the ceremonies will be participated in by many denominations, including the Temple Emanu-el, the largest Jewish synagogue in the city. It is generally recognized that Dr. Aked is a man of broad sympathies, and that his spiritual horizon is large enough to include all churches, whatever designation they may bear. This new edifice is surely under new auspices, and if its new theology is as all-embracing as its program of dedication it should be a conspicuous if not unique success.

Some one who had followed Aked's teaching and preaching closely answered this newspaper endorsement and showed that Aked denies out and out the following Bible truths: The Virgin birth of our Lord; His Deity; His sacrificial death on the Cross; the triune God and the inspiration of the Bible. Then the writer adds: "I am surprised at you giving these views the name of "new theology." There is nothing new in it, and it is not theology. Ingersoll, Payne, Voltaire and Celsus long ago had the same ideas of the virgin birth as Dr. Aked. His Unitarianism is not merely held by Unitarians proper, but by Jews and Mohammedans. Would it not be well for these to unite in an organic union?"

Such is the Church of Apostasy. They are springing up everywhere and attracting men and women who hate the truth of God, because they love darkness more than light and want to live in sin. But the storm-clouds of judgment are fast gathering over the heads of such blind leaders of the blind like Aked and others. Their success will be short-lived and their judgment great.



False Prophets and Prophetesses. The thirteenth chapter in Ezekiel, which is briefly expounded in the current issue, contains an interesting and important message against the false prophets and prophetesses of Ezekiel's time. We have pointed out the fact that the false teachers and the women

leaders of certain cults of our own day are doing the same work which the false prophets did during the days of Jerusalem's impending doom. May the Lord keep His people from being in any way affiliated with men who prophesy out of their own hearts and who reject the Word of God. Israel's false prophets and their dupes were swept away by the threatened judgment. The same fate is in store for the false teachers of Christendom.



Extension of Time. So many of our readers wanted to avail themselves of the special subscription price for the ten volumes of the Annotated Bible, but are unable to do so on account of the financial conditions. We feel, therefore, obliged to extend the time a few months so as not to deprive anyone of the privilege. We shall receive subscriptions at the low price up to August 31.

The Annotated Bible will consist, the Lord willing, of ten volumes, covering the whole Bible from Genesis to Revelation. The price is \$1.50 per volume or \$15 for the entire set. The special subscription price is \$1 per volume, or \$10 per set. You only need to send us \$2, and we mail postpaid the two volumes published so far. The third volume (Joshua-Chronicles) will be ready in June. We shall notify each subscriber and send the new volume at the reduced price. A fourth volume will probably be ready, D. V., in December.

The ten volumes will be as follows: Volume I, Genesis-Deuteronomy. Vol. II, Joshua-Chronicles. Vol. III, Ezra-Psalms. Vol. IV, Proverbs-Daniel. Vol. V, Hosea-Malachi. Vol. VI, Matthew-Acts. Vol. VII, Romans-Ephesians. Vol. VIII, Philippians-Philemon. Vol. IX, Hebrews-John's Epistles. Vol. X, Jude-Revelation. Index to the whole work. The complete work will have about 4,500 pages. We hope many more will now be able to order this Bible work.



On the Coast. The Editor left New York the beginning of March. The first meeting held was in the Central Methodist Church of Albuquerque, N. M. He stayed ten days in Los Angeles. The meetings were under the auspices of the Los Angeles Bible Institute, Dr. R. A. Torrey, Dean. As the Auditorium was not ready the services were held in the Immanuel Presbyterian Church, in the Church of the Redeemer (Presbyterian), the First Christian Church and in the Temple Auditorium. All services were very largely attended by hundreds of Christians from Los Angeles, and Southern California. The audiences on Sunday afternoon was over 3000. The Lord was with us and gave much blessing through His Word. Oakland, San Francisco and San Jose were other places visited. After that Milton, Albany and Portland, Oregon. As we go to press very early with this issue we cannot say anything about all these places. But we know prayers will be answered—"His Word will run and be glorified"; sinners saved and God's people built up in their faith. For this we pray and labor and this we expect in these last days of the age.



About Correspondence. A number of our readers may wonder why their letters to the Editor remained unanswered. We receive many letters asking us to explain passages of Scripture by private correspondence. Others send us manuscripts and books to read and request criticism. Manuscripts on biblical expositions are often received that we might correct them. Preachers sometimes write for help on special sermons they expect to preach, etc.

Few of our readers realize how very busy the Editor is. Besides editing the magazine and looking after some of the details we are constantly at work with the Annotated Bible. Then there is the oral ministry which practically covers the entire continent. It is impossible for us to do justice to a private correspondence on biblical questions. Many of the questions asked are answered in our different books and as for reading large manuscripts, sometimes badly written, that is out of the question. However, we will always be glad to hear from our friends and readers on difficulties in the spiritual life. We welcome communications which tell of trials and sorrows, so manifold in these days. We consider it a great privilege to bear these burdens with our friends and all such letters we find time to answer and also lay these personal matters before our Lord in prayer.



**Bible Institute,
Los Angeles.** This great institution is under the leadership of our brother, R. A. Torrey. A large auditorium has just been completed and the building, which is modern and fireproof, has accommodations for at least 500 persons. On account of the low excursion rates offered

by the Santa Fe Railroad large numbers of our readers and friends will visit the Coast. They will be interested to know that Dr. Torrey is planning continuous meetings throughout the coming summer and fall. Bible teachers of note from England and from our land will be present and give addresses. Our friends who visit the coast should put themselves in touch with the Institute for additional information. The address is: Los Angeles Bible Institute, 536-558 So. Hope Street.



**Los Angeles
Bible House.**

The Bible House of Los Angeles, under the management of our friend, Ralph D. Smith, is a different organization from the Institute. Its work is the distribution of Spanish Bibles, the underscored Spanish New Testament, etc., throughout the Spanish-speaking world. Many hundreds of thousands portions of the Bible and New Testaments have been put in circulation and God's blessing has rested upon this work in a very marked way. The demand for Spanish Scriptures, especially from Central and South America, is greater than ever before. This good work needs the prayers and support of God's people anywhere. It is strictly undenominational. The address is: 524 South Spring Street, Los Angeles.



First Book of Kings.

Bible Study pamphlet No. 16 on **First Kings** has just been completed. It contains a complete analysis with annotations of the entire book. The story of Solomon foreshadowing the millennial reign of our Lord is especially pointed out. You need it for your Sunday School lessons.

For family worship this new pamphlet is also well adapted. **Second Kings** will be published a few weeks later.

Price of 1 Kings only 20 cents postpaid.



Bible Conference in Waterloo, Ia. The Editor will D. V. conduct a Bible Conference in the First Presbyterian Church of Waterloo, Ia., May 23-28. We invite all our Iowa friends to attend.

The Prophet Ezekiel.

(Continued.)

*The Message against the False Prophets and Prophetesses.
Chapter xiii.*

The message which follows the preceding one on the certainty of the doom of Jerusalem is directed against the false prophets and prophetesses, who were at work among the people and who antagonized the God-given utterances of the true messengers of the Lord. These men and women may well be termed the curse of Israel, because all they did was a curse to the people. Their words inspired the rebellious people with a false hope and kept them from turning to the Lord in true repentance. They advocated a national alliance of Israel with Egypt and other empires, while the true Prophets exhorted Israel to put their confidence exclusively in the Lord. The false prophets paid no heed to the moral and religious conditions of the people of God. They saw nothing alarming in the drift away from God, in the increasing immoralities, but in view of all this they continued to cry peace, peace; but the true Prophets sounded the alarm and without mincing words uncovered the degenerating conditions of the people. The message of Ezekiel against these blind leaders of the blind is now before us.

I. The false Prophets: their guilt and condemnation.

And the word of the Lord came unto me, saying, Son of man prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made *others* to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken? (verses 1-7).

The first charge brought against the false prophets is that they prophesy out of their own hearts. It has been also translated "who prophesy from their own mind without having seen." Here we have a divine definition of the false prophets in a very concise form. Their words came out of their own hearts, they were not founded upon the vision of the Lord, the message He gives by His Spirit, but the product of their own minds. They gave expression to the thoughts of their own darkened hearts and paid no heed whatever to the revelation of God. And here let us be reminded of what is written in the New Testament concerning the same class of men who are predicted to appear especially at the close of the present age, doing a work in Christendom which fully corresponds to the work of these false prophets in Jeremiah's and Ezekiel's day. "But there were false prophets also among the people (Israel), even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Peter ii:1-2). Jude in his Epistle gives a more complete picture of them. He speaks of these false teachers of Christendom as "speaking evil of those things which they know not, but what they know naturally (as natural men, unregenerated) as brute beasts, in those things they corrupt themselves" (verse 10). "Their mouth speaketh great swelling words (a divine definition of modern day 'pulpit oratory') having men's persons in admiration because of advantage" (verse 16). They are mockers who walk after their own lusts; having not the Spirit (verse 19). The Apostle Paul speaks of them as wolves (Acts xx:29) and our Lord warned of them. "Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii:15).

And such false teachers, men who pose as religious leaders are doing their dreadful and delusive work throughout the professing church. Every man who prophesies out of his own heart, who utters his own mind, whose teaching and

preaching is not according to the oracles of God, who pays no heed to what the Lord has said is a false prophet. And such abound in the closing days of the church on earth. Hundreds of men who are accredited religious teachers ignore the visions of God, have no heart and no ear for what the Lord has revealed, yea, more than that, they reject the inspiration and revelation of the Word of God and in its place preach and teach the opinions of their own corrupt and darkened minds and the traditions of men. A true prophet of God and a true leader is altogether subject to the Word of God. His one business is to expound the Word of God. He speaks as the oracles of God. He does what is written in 2 Cor. x:5: "Casting down imaginations (the working of the mind apart from the Word of God) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." What an illustration the Apostle Paul is of such a true mouthpiece of the Lord! Naturally gifted with a keen mind, learned and cultured, yet he wrote to the Corinthians, "And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and Him crucified" —"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii:1-4).

And like the false Prophets among Israel the false prophets and teachers in Christendom are responsible for the deplorable conditions of the professing people of God. Instead of sounding God's warning they cover up and lead the people into the dark, where they are themselves. The responsibilities of those men who deny the authority of the Bible, who prophesy out of their own hearts is far greater than any pen can describe.

And what else did the Lord say about them in Ezekiel's message? "They have seen vanity and lying divination, saying, The Lord saith, and the Lord hath not sent them." Here is the root of the matter. The Lord never sent them; He never called them into the office of a prophet or teacher.

They are self-called and self-sent. Being therefore not the chosen instruments of the Lord, knowing not His Word nor obeying His Spirit, they become the instruments of "lying divination." Behind their messages of a false hope and false peace stands the father of lies. 1 Kings xxii:19-23 throws important light upon this. It was a lying spirit who possessed the false prophets in Ahab's times. Even so it is predicted of the last days that the people will give heed to seducing spirits and doctrines of demons (1 Tim. iv:1).

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God. Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *mortar*: Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*. Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstone in *my* fury, to consume *it*. So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar and will say unto you. The wall is no more, neither they that daubed it; to wit the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for them, and there is no peace saith the Lord God (verses 8-16).

And next the message pronounces the condemnation and punishment of these false prophets. The Lord is against them. His hand is to be upon them for punishment. Three things are mentioned in which their punishment is going to consist. They are to be excluded from the assembly of God's people; they will be outcasts like lepers and such they were. Their names are not to be mentioned in the writings of Israel. Their memory will be blotted out, their

names forgotten. Finally they were not to enter into the land of Israel. This is not too severe if one thinks of the souls these false prophets destroyed and the wicked work they did, for it is wickedness to reject the Word of God and substitute for it human inventions.

A more solemn word is pronounced in the New Testament against those who continue in Christendom the pernicious and deceiving work of these false teachers. It is written, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. iii:17). That is, believers constitute the temple of God, that is the church. The church has for its foundation the Truth of God, the doctrine of Christ. A rejection of the doctrine of Christ, so common in our day, defiles this spiritual temple of God. It is the worst profanation. And the false leader with his work corrupts the best, the holiest. "Him shall God destroy! May God's people heed the warning to have no fellowship with such who as hirelings do the work of false prophets.

And these false prophets seduced the people. The delusion consisted by saying, Peace—and there was no peace. This is a characteristic of those who follow not God's revelation but their own hearts. While God has threatened a world which lieth in the wicked one, an age which is evil and which never can be anything but evil, with judgments to come, they preach peace and safety. Even then sudden destruction shall come upon them.

He describes them as building a wall and then putting some untempered stuff, a whitewash, upon the wall. The wall is for defence. They invented all kinds of schemes and policies, political, religious and religious-political. This was done to sustain their false messages and false hopes. Then to hide the defects, they whitewashed their walls, they glazed it over with nice and high sounding phrases. Such is the case to-day. Oh! the schemes, the religious-political combinations which are used to accomplish certain ends which are nowhere authorized by the Word of God. And the whitewash, the enticing, beautiful words which are used to cover it over and make it appear as being secure. And

Ezekiel was commanded to say to these whitewashers, "It shall fall!" A great storm with wind and flood would strike it and the wall, the schemes and inventions of men were to collapse (see Matt. vii:26-27). Even so the judgment came upon Jerusalem and the land of Israel and swept away the false prophets and what they had built up. Another judgment will sweep over Christendom and sweep away the "Higher Critics," the false teachers and leaders of delusive moments which flourish everywhere. Then the divine mockery: "Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?" (verse 12). When God fulfills His predictions written in the Word, when a boasting, Christless civilization, an apostate church are engulfed in the judgment with which this present age ends, where will be the nice sounding white-wash of the false prophets. It will be forgotten and no more mentioned.

II. The false Prophetesses.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, And say, Thus saith the Lord God; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your lies*? Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I *am* the Lord (verses 17-23).

And there were false women prophets among Israel likewise. This is a significant fact. Women became religious

leaders and teachers in the days of Jerusalem's downfall and the worst degradation followed upon that. They also prophesied out of their own hearts and added other wicked things to it. They sewed pillows upon all elbows and made kerchiefs upon the head to hunt for souls. This has been interpreted in different ways. It means that they used amulets, little idol images and other things by which they practised the so-called divination, the soothsaying. It is sorcery to which these women prophets gave themselves up. The kerchiefs were veils which they used to give to it a priestly air of mysticism. They practised the sinister art of magic or as we call it nowadays, occultism. It was witchcraft, this binding on of pillows and other things. This they did for hire and to slay souls which should not be slain and to sustain the wicked in their wickedness. Here is also undoubtedly a hint about their wicked incantations, the spells they claimed to cast that the innocent souls should die and the guilty should live. But the Prophet declares now that the Lord will deal with them, expose their wicked practises, tear off their devices and deliver His people out of the snare.

All this is also done in the very midst of Christendom in the twentieth century. Women prophets, the most subtle instruments of Satan are plentiful in these days. The fact has often been pointed out that the prominent leaders in the evil cults of the last days are women. There has been a strange modern day revival of occult practices upon Christian ground. Spiritualism, Theosophy and Christian Science belong to this class. All three started with women. Spiritualism with its mediums, fortune-tellers and necromancers is almost entirely in the hands of women, who claim to be religious leaders. The same is true of Theosophy, with its hindu philosophy and occultism, surrounded with an air of unholy mysticism. Christian Science is closely related to these two cults. Its founder practised for a time the calling of a medium, and much else might be added.

Significant is the description of the work of these false prophets and prophetess in verse 22: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he

should not return from his wicked way, by promising him life." The righteous in Israel were saddened by their evil work. To the wicked they promised life, that there was no future punishment for their sins. Hence the wicked continued in his wickedness.

And is the work of the false teachers, the false women-cults any different? The righteous are saddened. Each one of the false teachers and movements like Spiritualism, Theosophy, Russellism, Christian Science and others deny the punishment of the wicked. They strengthen the hands of the wicked by promising him life.

The Kingdom and the Church.

FORD C. OTTMAN.

What is the Kingdom? What is the Church? Are they one and the same? Are they distinct and separate? How are they related the one to the other? These are important questions, and they must be answered correctly, if we are to interpret aright the multiplying signs of the nearing approach of the end of the age.

The kingdom predicted by the prophets was the kingdom of the Messiah, the Son of David, whose kingdom was to be built up forever, and whose throne was to be established to all generations. (Is. ix:6, 7.) This is the united and concurrent testimony of all the prophets. Such a kingdom God had bound Himself by oath to establish, and the eighty-ninth Psalm is the inspired exposition of that covenant and oath. On that rock rested the messianic hope of the Jewish people. They expected the Messiah to come in glory, to smite with a rod of iron all opposition, to gather together the twelve tribes of Israel, to establish His royal residence on Mount Zion, to send out His law from Jerusalem, there all nations coming to worship the King, and the knowledge of the Lord to fill the earth as the waters cover the sea (Psalm ii:9; Is. xi; Mic. iv; Zech. xiv:5-21). This kingdom, foretold by the prophets, and expected by the Jewish people, was announced by John the Baptist to be at hand. The King had come through whom alone such a glorious kingdom

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could be established upon earth. But the King was by Israel rejected. "He came unto his own, and his own received him not." The Messiah had come, but, as predicted by Daniel the prophet, He was "cut off, and had nothing" (Dan. ix:26, *margin*). The glowing Jewish hope, so far as it centered for its realization in Jesus of Nazareth, expired with Him on Calvary. This is evident in the despair of the two disciples on their walk to Emmaus—"We trusted that it had been he which should have redeemed Israel" (Luke xxiv:21). Their hope revives, as the Lord expounds to them the prophetic burden of the ages past, and in the breaking of bread, the symbol of His broken body, of truth broken and distributed, they catch a vision of His glory, and He is—gone! With burning hearts they return to Jerusalem, and unite their testimony with that of the eleven—"The Lord is risen!"

Forty days later the national hope is burning once more in the hearts of all the disciples, as is evident from the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i:6). Nor does the Lord, in His answer, quench the rekindled fire, but, on the contrary, He confirms their hope by telling them that, while they are not to know the times and seasons, they were to receive power by the Holy Ghost coming upon them, and then be His witnesses unto the uttermost part of the earth, the very mission to which Israel as a nation had been separated and called (Is. xliii:10,21).

In the last days the Spirit of God was to be poured out upon them in order to enable them to carry out that commission, and so Peter preaches on the day of Pentecost, taking the prophecy of Joel for his text, and declaring also that Jesus had been raised from the dead to sit on David's throne, and that, having ascended to heaven, He had sent forth the Spirit in fulfilment of the promise. Not long after, in the temple, Peter again preaches, telling the people that, upon their repentance, their sins should be blotted out, and times of refreshing should come from the presence of the Lord, who would send Jesus Christ before preached to them, whom the heaven must receive until the times of restitution

of all things, which God hath spoken by the mouth of all the holy prophets since the world began. (Acts iii:20, 21.) The national blessing was conditioned on national repentance, and without such national repentance there could never be established upon earth such a kingdom as had been promised by the prophets. The nation did not repent, but thrust the disciples in prison, commanding them to preach no more, and afterward sending Stephen, as a messenger after the departed Nobleman, saying, "We will not have this man to reign over us" (Luke xix:14). That ended Israel's probation. They were judicially blinded, and scattered to the ends of the earth, where they remain to this day, and Jerusalem was left to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled (Luke xxi:24). The times of the Gentiles began with the capture of Jerusalem by Nebuchadnezzar, 606 B. C., and if 2520 years measure these "times," as many suppose, then we may lift up our heads, for our redemption draweth nigh. All will admit that there has never been a Jewish commonwealth, never a kingdom on earth established, such as the prophets predicted, since the capture of Jerusalem by Nebuchadnezzar. What then has become of the promised kingdom? Is it never to be instituted? Has it changed its form? Is the Church that kingdom? Is a spiritual reign in the hearts of believers a fulfilment of God's promise to David? If we answer these questions in the affirmative then the fair visions of the prophets have vanished, and we are left to reconcile as best we may their radiant predictions with the sombre facts of history. But does Scripture warrant such answer? Does it not rather clearly tell us that, since the rejection of Christ by the Jews, God is taking out of the Gentiles a people for His name, and that after that is accomplished, He will return and build again the tabernacle of David that is fallen down? (Acts xv). What then is this body that is taken from the Gentiles? Is it not the Church? Has not the King gone into a far country to receive a kingdom, and to return? Has He not left in the hands of each of His servants a pound, with instructions to trade with the pound until He return? The King away,

and His interests in the hands of men; that, surely, defines what has taken place upon the earth since the Lord's ascension. How long is this condition to last? Jesus says, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." What is to happen after that? The King is coming to take account of His servants to whom He entrusted the pounds, and to execute judgment upon His enemies. Then, in power and glory, He will establish the kingdom according to the predictions of the prophets. Paul tells us that blindness in part is happened to Israel until the fulness of the Gentiles has come in. This "fulness of the Gentiles" is not the same as "the times of the Gentiles." The "fulness of the Gentiles" marks the out-calling of the Church; the "times of the Gentiles" measures the time that Jerusalem shall be trodden down. The Church is not complete until the "fulness of the Gentiles be come in"; the kingdom cannot be established until "the times of the Gentiles be fulfilled." Thus the institution of the kingdom awaits the complete formation of the Church. Does not that differentiate the kingdom and the Church? The one is the visible reign of Christ over all the earth; the other is His Bride, destined in the counsels of God to reign with Him, when He comes to reign in glory over all the earth. The whole time of our Lord's rejection is characterized by the seven parables of the thirteenth chapter of Matthew. These parables, according to the word of the Lord, represent the mysteries of the kingdom; the King absent, and His affairs left for administration in the hands of men. This accounts for the evil condition existing all the way through until the angels are sent to purge out of the kingdom the evil that has crept into it. In these parables the Church is seen in "the children of the kingdom" of the first parable; in the wheat of the second parable; and, in its preciousness and beauty, in the pearl for which the Merchantman sold all that He had in order to possess Himself of it. Thus, even in these parables, the Church is not the kingdom, but only one of its "mysteries." Israel, the treasure hid, but to be unearthed, and beautified, and fitted for her great destiny in the coming kingdom, is also seen as one of the

kingdom's mysteries. We are so rapidly nearing the harvest, the end of the age, that it is of the utmost importance for us to observe such distinctions. What a stimulant for exertion, if the coming of the Lord is contingent only upon completing the number that is to make up His body, the Church! The conflict of nations, the quaking of the earth, men's hearts failing them for fear, the awful unrest everywhere, are the solemn portents of impending changes. Now, as never before, all believers should be alert; the hour of our redemption draweth near. No more pain, no more sorrow, no more tears, no more curse, no more death, no more night. With loved ones gone before us we the Church, His Bride, shall be caught up to meet Him, to come with Him when He comes to set up upon earth His kingdom of glory.

“Even so, come, Lord Jesus.”

Revelation.

Chapter XX (*Concluded.*)

In the ensuing battle there is no “confused noise and garments rolled in blood; there is no opposing force by force, or army by army; no strategy or ambushade; no sword is unsheathed on the part of the beloved city or of the camp of the saints; but God Himself directly manifests Himself in wrath against these armies of the aliens, and by that wrath they are consumed.

In no battle all through the ages has there been such a clear moral discrimination as that, after the battle is over, the impenitent are gone, and the true children of God alone are left. In every case “the sword has devoured one as well as another,” the bones of believer and unbeliever; of Christian, Jew, Turk, infidel and heretic lie in a moral confusion on the battlefields of to-day. But not so in this last of all battles; the myriads of those who have no life, save in and from the first Adam, are swept off the scene; and “from that day and forward,” the strange morally mixed condition of the one race ends.

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And now the devil is brought to the end of his long career. He is cast—not into a temporary prison—but, as everything is now to be eternal, he too passes into that for which he has adapted himself, and which has been “prepared” for him; the lake of fire; where beast and false prophet have preceded him, and where they still are after a thousand years; “*for they shall be tormented day and night for the ages of the ages.*”

Terrible indeed, beyond all words, is the thought thus conveyed; nor is it to be wondered at that the human mind, shrinking from a doom so overwhelmingly awe-inspiring, should have cast about in every direction for some relief. In the main these efforts have resulted in two opposite, and mutually destructive “schools” of doctrine: the one covering the varying forms of *annihilation*, the other the varying forms of *universalism*. One may well say, too, speaking simply as a man, what heart in any measure sensitive to the sufferings of others, would not thankfully accept either alternative were it only clearly taught (and surely it *would* be clearly taught, were it taught at all) in the Word of God. But if not, whether we get relief or not, we will not, we cannot, we *dare* not depart from the teachings of that holy Word; for, apart from it, what can anyone know of these unseen spiritual eternal themes?

But relief that Word, taken in its entirety, does give; although in neither of these directions. It has often been urged that a limited fault cannot be justly met with an unlimited penalty; and this is surely true and just. Nor would He Who, in the past, so carefully limited the stripes to be inflicted on the “wicked man,” so that they must never exceed forty (Deut. xxv:1-3) lay an unlimited number on any creature. In the case of no creature, then, can punishment be infinite; not even in that of the devil. As he, too, is only a creature, so is he limited; as he is limited, so has his capacity for evil been limited, although going, in this, far beyond all other creatures; and so equally limited is the retribution upon him, or his capacity for it. But as the depth to which a stone will sink into the mud is proportioned to the height from which it falls, so the devil, since he falls from the very highest, sinks to the very lowest place

of all. But even there, and then, his suffering is not infinite.

Infinite indeed were the sufferings borne by One, the only One who, by the infinity of His being, was capable of bearing such. We can but look upon the shadow of this in Gethsemane; and, by the intensity of the shadow, by the sweat as great drops of blood, confess that the substance must far transcend our powers. That awful substance is quite hidden and veiled from all creature-eyes by the impenetrable darkness of Calvary. Nor must we peer into that darkness; yet well do we know that as the capacity was limitless, so were the sufferings, and so the *value* of the sufferings in the sight of God is limitless, too. God be thanked, there is no limit to the value of the redeeming power of those sufferings, focused and expressed as they are by the precious Blood; nor can any compass that value save God alone. He alone can truly "*see*" the Blood (Ex. xii:23).

But were they eternal? Most surely not. *He* could not make His bed in hell; He could not abide there forever, as if that were "his own place;" where His personality would be in such perfect harmony with His environment, as to justify its being eternal. *That* His "piety" forbade (Heb. v:7). The very shrinking, in holy fear, from being made the vile thing poor sinful man is (or *you and I are*) *was* His piety; it was for this He was heard, and His soul was not left in hell, nor did his Body see corruption. As only the shadow of the Sufferings of Calvary are seen in Gethsemane, the substance being hidden from human eyes, but seen of God only on the cross; so the piety so evident to us in Gethsemane is discerned by God alone in its perfection *there*, and "the glory of the Father" necessitates His resurrection (Rom. vi:4).

For eternity of place must depend upon eternity of being or character. *Where* one is forever must depend—not upon what one has done, primarily at least, although this manifests it, but—upon *what* one is forever; and in virtue of what one is one *could* not be anywhere else, for it is one's "own place;" the only possible place, and it may well be recognized as such even by one's self.

The holy One of God, alone, forsaken, bereft of all divine support, without which a mere creature ever falls—*stands*.

As He evidences to man His holy human perfections in the *first* three hours of suffering on the cross from man—no word of complaint, no angry word of retaliation against the injustice and shame heaped upon Him; so the last three hours were enough to evidence to God His perfections under sufferings from God that were infinite. *Could* such an One be *forever* under judgment? Oh, surely not. Infinite in degree then were the sufferings, but not eternal.

But *eternal* are the sufferings of the devil, but not *infinite*. He suffers to a limited degree for limited evil, but for an eternity as to time for an eternity of character: "*to the ages of the ages,*" a term than which none can be conceived better calculated to express endlessness. If any mind can compass this term of an indefinite number of ages, each one made up of an indefinite number of ages; and each of these ages so indefinite in length, as to be expressed by a word that is, at times, applied to the duration of the life of God,* then must that mind itself be infinite, and be able to compass *eternity*.

One last judgment now remains that eternal destinies may be unalterably fixed according to divine holiness, and God be forever displayed both as Light and Love in His government.

A great white throne is seen; *great*, because of its absolute supremacy, and the finality of its decisions from which there is no appeal. *White*, because of the divine standard of holiness, or purity, of those decisions.

"*And him who sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them.*"

Who can this be but the One to whom all judgment is committed? Now earth and its attendant heaven—the sphere or stage upon which has been enacted the great drama of the ages—flee away. Defiled, sin-stained, rebellious, blood- and tear-soaked, the severe holiness of that Face drives them away, as Jordan from before the Ark. What dignity! What majesty in that Face! Yet men once spat upon it!

*As in this magnificent declaration Deut. xxxii: 40. For I lift up my hand to heaven and say I live *forever*.

Now 2 Peter iii:5 to 13 is fulfilled. Fire is to be the agent for this destruction. As it had been by water that in our earlier day, the earth that then was, perished. But as there was not an annihilation, but a renewal, of the earth in the day of the flood; so we gather, there shall not be an annihilation, but a renewal of this millennial or regenerated person, and the same continuity of identity, as in the analogous case of the body of the regenerated man. As *that* is sown and is raised, or changed, the same body in one sense, yet as totally different in another as the flower and the seed from which it springs; so this earth, with its heaven, passes through an analogous process. It, we may say, dies, but dying is quickened, and becomes "the new heaven and the new earth" we shall see directly.

But now a further awe-inspiring sight passes before the seer's eye, and he passes it on to us. "*I saw the dead, small and great, stand before the throne.*" Most surely these are "the rest of the dead" of verse 5; the wilful rejectors of light and truth; the finally impenitent.

Nothing is said here, directly and explicitly, of a resurrection of the body; *that* must be gathered from the context, and from other Scriptures. The one feature made thus prominent and emphatic, is that these are still "the dead;" they have not passed from death unto life, hence do come into this final judgment. Oh, may we not speak, or think of it without some tenderness or tears.

Now in the course of this solemn assize the books are opened, as in Daniel vii:10, although, as in the other cases of these apparent repetitions, *that* was before, this *after* the millennial day; *that* was a judgment introductory to Israel's blessing; *this* to that of men at large; *that* affected the living nations of the earth; *this* those who have passed from the earth by death; but in both cases "books" convey to us the idea of a record of the *deeds* of those to be judged.

But there is another book that must have its place in this solemn scene: "the book of life." For the eternal destiny of each must be fixed on the basis of *life* or the back of it. The *books* speak of human responsibility, recording the works of those in Adam; the *book* speaks of divine grace,

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recording the names of those in Christ (Luke x:20).

And the dead were judged out of those things which were written in the books, according to their works.

Let us note the two ideas conveyed by these words: first *the dead were judged*, next, *according to their works*.

First, they were judged there, because they were dead. If they had not been *dead* they would never have come into that judgment at all (John v:24). They are not judged there to see whether they shall go to heaven or to hell; that has been settled by their very being. They, as we all, were, by life *in Adam*, children of wrath (Ephes. ii:3); but by rejection of Christ and of life in Him (John v:40) in some form, way, or degree, they have insured the condemnation and, by their love of darkness and hatred of light, have been "condemned already" (John iii:18, 20).

Yet it is "*according to their works*;" and on this ground the penalty is as varying as these works vary. Each one has worked out his own penalty in contrast with Phil. ii:12. Knowledge, privilege, opportunity, govern the gravity of the offence, and few or many stripes are exactly proportioned to these advantages (Luke xii.).

But again, the "book of life" is mentioned, as if it were again carefully examined so that no living one should be overlooked; and all not written therein are cast into the lake of fire. It is an indiscriminate penalty as to place, the necessary result of what they *are*. As no one will be in heaven because of what he has done, but because of what he is in Christ; so no one will be in hell because of what he has done, but because of what he is, out of Christ and in Adam.

It is true that nothing is said directly of any difference of penalties in this one indiscriminate allotment, yet it is involved in the words "each according to their works."

All Scripture then gives us a double principle of divine judgment; people will be *where* they will be because of what they *are*, whether they be in Christ or in Adam. As there are but two men, the first and last Adam, recognized in Scripture, so there are but two places, and it would be as impossible for any in Adam to be in heaven, as for any in

Christ to be in hell. A fish would enjoy the air, and feel as much at home in it, before one out of Christ or in Adam would enjoy, or feel at home in heaven. But by the second principle the rewards and penalties will be proportioned with absolute precision *according to their works*.

But as all is now being arranged for eternal stability we are taken back a little to look at the resurrection of the unjust in the detail of its universality. *The sea gave up the dead which were in it, and death and hades delivered up the dead which were in them, and they were judged each according to their works.*

This would seem to be thus introduced to impress upon our minds, in the strongest possible way, that not *one* individual is overlooked. Death is thus pictorially spoken of as still having in his grasp the *bodies* of the dead. Hades, the unseen, similarly holds the unseen soul and spirit in keeping (compare Ps. xvi:10), and both now give up all that they have so long retained. But this must include *all* the dead, why then the reference to "the sea," as if the dead therein were not included in Death and Hades? I can but think that it speaks of divine condescension to our weaknesses, as is so frequently the case in the Word of God. God speaks "after the manner of men" (Rom. vi:19). We are not permitted to think of any escape. Although drowned thousands of years ago and thousands of fathoms deep, yet to this judgment even these dead are now summoned. Wherever there is a "soul" it is now united to a body to "receive the things done in the body" (2 Cor. v:10).

But now no longer are Death and Hades needed. That God's beloved creature, man, should be in this abnormal condition eternally is impossible. The words "I am the God of Abraham, Isaac and Jacob" have, as coming from His Lips, taught us that He is not the God of the dead but of the living; and since He thus calls Himself their God, can He, as such, leave unclothed, naked, imperfect, His beloved creature, man, marred indeed by man's sin, yet man's sin atoned for by man's Saviour, His own beloved Son? Impossible, a redeemed man in an unclothed state is a poor testimony to the acceptance and perfection of the atoning

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sacrifice of Christ. God is quite able to raise them from the dead. It is the gospel that has given Him that ability, for this too it is "*the power of God.*" Sadducees then, and Sadducees now, do not know that power; but *we* know it. So what now is to be done with these conditions that speak of the separation of Soul and body? They are cast into the lake of fire; subject, as enemies of God's personal design, to the same wrath.

Now then is fulfilled, in our point of view, the word of the Lord by the apostle: "The last enemy that shall be destroyed is death." Nor is this the second death that is destroyed, as some now so unwarrantably, and (it is to be feared) with fatal consequences, assert; but the first; for the first is here destroyed by being cast into the second which still continues for now and ever.

There is one serious difficulty that presses upon us in this connection. If the lost are to be banished to the lake of fire, because of what they *are* rather than because of their deeds, and it is only in that awful indiscriminate penalty that there are divergencies of apportionments; would not the indiscriminate suffering be so excessive as to compel the obliteration of distinctions? Speaking of natural things, that are unquestionably intended to provide us with figures that give correct ideas, let anyone be in fire what would he feel of any stripes? The greater would so overwhelm the less that the discrimination of few or many stripes would be a matter of comparative indifference. Thus *practically* people would only suffer for what they *were*, and not for what they had *done*; for what there could not be responsibility instead of for what they were responsible. This would seem unreasonable; can it be true?

But in the first place we cannot make so sharp a distinction between what men *are* and have done. The former is only evidenced *by* the latter. Even when the Saved are manifested before the Judgment-seat of Christ in the heavens, even there, it is by what they have *done* that what they are is manifested. Not one shall be there who has not done one thing that is gold, silver or precious stone, even though it should only be in such words as "we indeed justify."

Nor will the fire—perfect symbol of the wrath of God—have the same effect on all. As the suffering from darkness must necessarily depend upon the light previously enjoyed—to one born absolutely blind night is as day; the change involves no distress—so if one had no light at all here, no truth of any kind, the very “outer darkness” would not cause suffering. Similarly if one had turned from no mercy, no grace, no love, then the wrath would be unfelt. The solemn truth is that none have been without some light, even although only the testimony of creation (Rom. i). While this adds its terror to those to whom have been proffered the light and love of the gospel, as to you my reader, if that be in vain.

Finally all these things are looked at from the divine point of view, not the human. Would heaven, with its perfection of holiness, its holy company ever joying in the free grace of God—would the ever-abiding presence of God really be the consummation of happiness to one who hates that Presence above all, ever avoids that company now? Think too of the feelings of a self-complacent Pharisee amid a company whose only joy is that they have been loved and washed from their sins in the Blood of the Lamb! It would be *impossible!* So even hell with all its graduated terrors is the only possible place for any out of Christ; the old man and his deeds find their own place there only.

Now these considerations do surely give divinely-intended relief to our hearts in view of eternity of retribution; a relief that involves no distortion of, or violence to one letter of Scripture. To sum them up:

1. Each individual is in the only possible place for which he is adapted by life and nature—his own place.
2. The varying rewards or penalties have been “worked out” by the individual, and are not indiscriminate.
3. Where there has been no opposing will, as in the case of infants or those irresponsible, then the will of God is not hindered, and He willeth not the death of any. By the ransom He has found in Christ all such are saved forever.
4. It is due to human will, not divine, that any are lost.

5. Not one protest will then be heard in any part of the universe against the justice of God.

6. All creation will thus be reconciled to, and in harmony at least in the confession of the righteousness of God.

7. And thus God shall be all in all; the one to whom all submission is accorded, by all, everywhere. F. C. J.

“Ye Did it Unto Me.”

A poor wayfaring man of grief
 Hath often cross'd me on my way,
 Who sued so humbly for relief
 That I could never answer, Nay.
 I had not power to ask his name,
 Whither he went, or whence he came
 Yet there was something in his eye
 That won my love, I knew not why.

Once, when my scanty meal was spread,
 He entered: not a word he spake:
 Just perishing for want of bread:
 I gave him all; he bless'd it, brake,
 And ate; but gave me part again:
 Mine was an angel's portion then;
 For, while I fed with eager haste,
 That crust was manna to my taste.

I spied him, where a fountain burst
 Clear from the rock; his strength was gone;
 The heedless water mock'd his thirst,
 He heard it, saw it hurrying on:
 I ran to raise the sufferer up;
 Thrice from the stream he drain'd my cup,
 Dipt, and return'd it running o'er;
 I drank, and never thirsted more.

'Twas night; the floods were out; it blew
 A winter hurricane aloof;
 I heard his voice abroad, and flew
 To bid him welcome to my roof.
 I warmed, I clothed, I cheered my guest,
 Laid him on my own couch to rest;
 Then made the hearth my bed, and seem'd
 In Eden's garden while I dream'd.

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Stript, wounded, beaten, nigh to death,
 I found him by the highway-side;
 I roused his pulse, brought back his breath,
 Revived his spirit, and supplied
 Wine, oil, refreshment; he was healed:
 I had myself a wound concealed;
 But from that hour forgot the smart,
 And peace bound up my broken heart.

In prison I saw him next, condemned
 To meet a traitor's death at morn:
 The tide of lying tongues I stemmed,
 And honored him midst shame and scorn;
 My friendship's utmost zeal to try,
 He asked me if I for him would die?
 The flesh was weak, my blood ran chill;
 But the free spirit cried, "I will."

Then in a moment to my view
 The Stranger darted from disguise;
 The tokens in His hands I knew,
 My Saviour stood before mine eyes!
 He spake; and my poor name He named;
 "Of me thou hast not been ashamed!
 These deeds shall thy memorial be!
 Fear not; thou didst them unto me."

J. M.

Why Not Watch?

"Watch, therefore, for ye know neither the day, nor the hour"

(Matt. xxv:13).

The Lord assures us He is coming, and calls us to be waiting and watching. He has also of late years given us a clear and Scriptural understanding about His coming. He has shown us too the distinction between His "coming" and "the day"; so that while "we see the day approaching," we have not to wait for any particular events to be fulfilled, for Christ Himself to come. Thus the faithful among the Jews by-and-by will be looking for "the Sun of Righteousness to arise, with healing in his wings," to introduce them to their long-foreseen day of blessing on the earth; **we** are taught now to look for "the Bright and Morning Star," to take us away from the earth, and translate us to glory. This must precede the rising of the Sun, which ushers in the day. The coming of the Lord **for** us to meet Him in the air, is then plainly distinguished from His coming in manifested glory **with** us to the earth. (See Mal. iv:2; Rev. i:17; 1 Thess. iv:16, 17; Rev.

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xxii:16). But, with all this Scriptural knowledge, why are we not more truly waiting and watching for Him?

In Luke xii our Lord solemnly refers to this, and shows what may be the **hindrances**, and what will be the **accompaniments**, to our really waiting for Him as wise and faithful servants. As to the former, we may notice—

1st Fears. If the heart be oppressed with the fear of man, or dread of circumstances, we shall of necessity be occupied with these things instead of the Lord. Hence our Lord said, "Fear not, little flock"; and again, "Fear not them which kill the body." If the heart is thus dreading men and circumstances, unbelief is at work, something has come in between us and the Lord, and communion is interrupted. We are not, therefore, consciously in the circle of divine, unchanging, eternal love. Besides, "fear hath torment." It brings sadness, as well as leanness. Moreover, we are told, "the fear of man bringeth a snare" (Prov. xxix:25). The dwelling in the full consciousness of the Father's love, is the alone deliverance from fears. A verse in Psalm xxxiv has been paraphrased. "Fear him ye saints, and then ye shall have nothing else to fear." This is most true. Our Lord also said to His disciples, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, which, after he has killed, hath power to cast into hell; yea, I say unto you, fear him." And, after assuring us that a sparrow is not forgotten before God; and that the very hairs of our head are all numbered, our Lord graciously added, "Fear not therefore, ye are of more value than many sparrows" (verses 4-8). Surely, nothing could exceed the tenderness and care conveyed by such endearing words. The consciousness that the Father loves us as He loves His Son, and cares for us in numbering the hairs of our head, will enable us to rise so superior to men and circumstances, that the love of the world will not be in us, neither will the fear of man, or any fear of evil oppress us; for "perfect love casteth out fear." We shall heed the Saviour's words, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." We shall be happily occupied by faith with our Lord Jesus Christ, and shall find it pleasant to watch and wait for His coming.

2nd Cares. He who has been our Sin-bearer is now our Care-bearer. But if instead of casting all our care upon Him who careth for us, we bear the burden ourselves, we soon get away from the Lord. In the parable of the Sower, Jesus referred to cares hindering the power of the truth. "The cares of this world . . . choke the word, and it becometh unfruitful" (Mark iv:19). The heart may thus become occupied with cares instead of with the Lord; and therefore not in a condition to be waiting and watching for His coming.

It is a mistake to suppose that it needs bad things, or trying things, to weigh heavily on our hearts as cares. Prosperity produces cares as

well as poverty. On the one hand our Lord spoke of a rich and covetous man who said, "What shall I do, because I have no room where to bestow my fruits?" This was his anxiety; the burden on his heart was, how large and commodious the new barns should be: a fruitful source of leanness and unhappiness of soul. We fear it is far from being uncommon in this day of loud profession. It is self, a man laying up treasure for himself, and is not rich toward God; and at a time, perhaps, when the Lord's tried and honored servants are groaning in secret before Him for necessary food and raiment. No marvel that our Lord said to such a man, "Thou fool."

On the other hand, the pinch of poverty is trying, and especially to such as have known "how to abound"; but our Father knows that, and He says, Do not be anxious. "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on." If it be a question of food, look at His care even for unclean creatures—"Consider the ravens." If it be a question of raiment, see how He clothes the grass of the field, which quickly springs up, and is soon cut down and cast into the oven, yea, "Consider the lilies." Do not then be like the nations of the earth, "for your Father knoweth that ye have need of these things" (verse 30).

The Lord's mind therefore is, that instead of these anxieties, we should be dwelling on our Father's perfect love to us in Christ, and seeking His glory and obedience to His will, as matters of the **first** and highest considerations: reckoning upon His care for the supply of food and raiment. If self be the motive, and not the glory of God; if doing our own will have the **first** place in our minds—if the Lord's authority service and the welfare of the members of His body claim our attention only in a secondary sense, it will not be surprising that disappointment and distress follow. The man of plenty so acting may find he has been laying up his treasure in bags which fail, and the one in poverty will resort to the world's contrivances of getting out of his difficulties, and instead of proving the Father's care and faithfulness, bring many sorrows upon himself. May we all heed the Saviour's searching words, "seek the kingdom of God, and all these things shall be added to you" (verse 31).

3rd The Treasure. What has been advanced leads to the heart-searching question as to where our treasure is? We know what it ought to be, but **where** is it? Is our treasure on earth, or in heaven? May we have grace to deal honestly with ourselves on this momentous question. We believe it to be the great question for the day; the all-important point for the heart-searching consideration of every child of God; for our Saviour said, "**Where** your treasure is, there will your heart be also" (verse 34). Happy those who can truly say—

"Jesus shall my treasure be,
Now and through eternity."

Such are taken up with the Lord Himself. They know Him as the strength of their life and their portion for ever. They know Him not only as a relief for the conscience, but as a resource on all occasions; not only as a refuge, but as the fountain of all blessing. They live by the faith of Him, they refer all to Him, and draw all they need from Him. Apart from Him, they see no beauty; and do not wish to be where He is not. His interests are their interests; His honor their honor; His reproach their reproach; His will their will. His glorious person; His accomplished work, His various offices, His goings forth from everlasting, His moral excellences and perfections have so won their hearts, that they can truly say—

“That with Thy beauty occupied,
We elsewhere none can see.”

In a word, such have “turned to God from idols to serve the living and true God, and to wait for his Son from heaven.” Thus much for the hindrances to watching for our Lord’s return.

The **accompaniments** of waiting and watching are also brought before us in this chapter. No doubt He was then specially referring to the Jewish remnant, to whom His coming will be more in the suddenness of a thief, because it will be connected with judgment. But **we** are assured that we are “not in darkness, that that day should overtake us as a thief” (1 Thess. v:4). Still, though the remnant is specially referred to here, our Lord’s reply to Peter’s question, “Lord, speakest thou this parable unto us, or even to all?” gives ample warrant for our applying the great principles to ourselves.

There are then at least two practical ways which mark those who are truly waiting and watching for the Lord—girded loins, or service; and brightly burning lights, or testimony.

The idea that “seeing the second coming,” as some call it, is all that Scripture teaches is far beside the mark. And we have to fear lest this great and practical truth of Scripture decline in us to mere knowledge of doctrine, however orthodox and important; for we hold it to be impossible to be really waiting and watching for God’s Son from heaven, apart from practical ways of separation from the world, and devotedness to the Lord. The wise virgins had oil, and, with burning lamps, went forth to meet the Bridegroom. The hope of the early Christians was connected with serving the living and true God. The expectation our Lord gave to His disciples was, that He would come again and receive them unto Himself, that where He is, there they might be also, and He also said, “Occupy till I come.” And so here our Lord’s words are, “Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord” (verses 35, 36). Let us look for a moment at these two distinguishing marks.

1. The girded loins give us the idea that the person is ready for

service; from which we learn that the Lord would not have us be merely talking of His coming, but that waiting and watching for Him should be connected with devotedness. His household, His gospel, His sheep and lambs will be objects of our interest concern and care. Doing His will, going hither and thither to carry out His mind, or, like Mary sitting at His feet for necessary strength, wisdom and grace, will occupy those who are really "as men that wait for their Lord." Elsewhere we read that the mark of the true and faithful servant is that he cares for the Lord's household, to give them meat in due season; concerning whom it is said, "Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, he shall make him ruler over all his goods" (Matt. xxiv:45-47). May we then be watching and waiting with girded loins!

2. Lights burning, or testimony for the Lord. All is darkness where there is no light; but even if a small light is introduced, what a marvellous change is produced, and how many things are made manifest! There is no mistaking a light in a dark place, unless people are blind. We are to shine as lights in the world, holding forth the word of life. We are not merely to abstain from evil, but to manifest the mind of Christ—to be for Him down here, in the sweet consciousness that He is for us up there. Those around will thus know that we are for the Lord, and that we take sides with Him in the very presence of those who reject Him. This will entail self-judgment, self-denial, and the cutting off of much that would otherwise be tolerated. The lamp must be trimmed, and fully supplied with oil in order to burn well; everything must be laid aside that stands in the way of its shining brightly. The crust must be removed from the wick, and all hindrances to the light shining must be taken away. Every weight must be dropped, every impediment to the service of Christ and obedience to His will put away, and the heart be drawing constantly from the grace of God in Christ, if we would be shining as lights in the world.

Let none imagine, therefore, that if oppressed with fears, burdened with cares, and indifferent to the Lord's service, they can be as men that wait for their Lord. Those only who know that perfect love casteth out fear, and are careful for nothing, because they roll every burden upon Him who cares for them: those who rejoice in Christ Jesus as the treasure of their hearts, and therefore make His interests to be of **first** importance; those who are girded and active in doing the Master's will, and in refusing everything that hinders true testimony for Him such are as men that wait for their Lord: such lovingly look up to Him and say "Come, Lord Jesus."—*Selected.*



**Current Events and Signs of the Times
in the Light of the Word of God.**

The United States and the War Question. Much has been said about the United States and her unpreparedness in case of war. Feeling also has run high on account of the increasing commercial difficulties in connection with the European conflict. The leading military journal of our land has recently urged the immediate training of a volunteer army of a million men.

Asserting that this country is fast drifting toward war the *Army and Navy Journal* in an editorial urged President Wilson to mobilize at once 1,000,000 volunteers. The purpose, the editorial says, is not to make war, but to avoid war by preserving the neutrality and maintaining this country's honor and dignity.

"Placing a million volunteers under training," the editorial continues, "would amount to a declaration that the United States is preparing to insist upon its rights and resist aggression. It would be a measure of peace, as it might possibly avert the war towards which we are now fast drifting, as every student of military history must see, and it would at least partially prepare us to meet the shock of war if war must come. It would also go far to solve the problem of unemployed labor with which we are contending."

It is pointed out that if volunteers respond "the most vigorous policy on the part of the War Department could not prepare them for service in the field within less than a year." To send them to battle earlier would be a repetition of the blunder of the first battles of all this country's wars thus far. The editorial says that "without adequate training a volunteer army would be as helpless in defending the nation against an attack as were the citizen soldiers in defending the capital against the attack of the British regulars in the war of 1812."

"The necessity for calling out a volunteer army is made more urgent because of the peace at any price policy which is being preached so vociferously from the housetops with the tacit, if not with the open, approval of those in authority. Foreign nations not only realize that we are not prepared to defend ourselves but are under the impression

that we never will be. On this account neither Germany nor Great Britain is giving any serious consideration to the protests of the State Department except in words, and Japan is going ahead with its plans for the domination of China and the Pacific Ocean without considering the wishes or the interests of this country.

"This is ominous of war, for in the end the belligerent instincts of this country, which are only lying dormant, will be aroused by a realization that our people have been misled by the false theories of the peace fanatics. Have those in authority forgotten how after the firing upon Fort Sumter in 1861, and again after the sinking of the *Maine* in 1898, war came like a flash out of a clear sky? He who rightly reads the signs of the heavens can see the war clouds once more gathering."

A movement has now been set on foot to produce such an army. This must be very disheartening to the good men who have labored so hard for universal peace and rejoiced in the signing of scraps of "paper" called peace treaties. How all this indicates the Word of God, which so clearly shows that peace is an impossibility during this present evil age.

Russia's Religious Intolerance. Russia is not only persecuting the Jews, but she also acts in the same way towards evangelical Christians. The "London Christian" published recently a communication from Pastor Fetler, who has done such a noble work in Russia. The letter tells its own story:

I write this as an exile from my beloved country, and in separation from those to whom it has been my joy to minister and to preach the unsearchable riches of Christ these seven years.

A few words will suffice to explain the situation and to show the reason for praying for God's help. Soon after the war broke out, the clerical party and the reactionary elements in Russia began, through the Press, to attack the Baptists, the Evangelical Christians, the Brethren and others, by all manner of calumny. One could see that the enemy of the free Gospel was trying to use the time of war in such a way as to uproot the beginnings of religious liberty. The chief accusations were that the Baptists, or Stundists (the name has once more been brought up from the dead past), and the Evangelical Christians are German sects; that "Bismarck of Germany had given them one milliard francs to propagate German ideas in Russia"; that "the Baptists are a vanguard of the Germans in Russia"; further, that the German Emperor has been publishing, at his own expense, a Russian Baptist journal in Germany or Austria, and, at last, that he, Kaiser,

Wilhelm, has given me 600,000 roubles (300,000 dollars) to build the Dom Evangelia, or Gospel House, in Petrograd, Russia!

Thereupon, without any definite proofs being produced, I was arrested and brought to prison, in order from thence to be transported with criminals to Siberia. I succeeded, however, in sending an appeal to the Minister of Interior, requesting to be permitted—on account of the poor health of my wife and the three-month-old baby, for whom the severe climate of Siberia might prove disastrous—to go abroad instead. The matter was presented by the Minister of Interior to the Cabinet of the Ministers of State, and in consequence my exile to Siberia was mitigated by an exile from Russia for the whole time of war. Thus I arrived safely among the hospitable Swedish fellow-believers.

After coming to Stockholm, I found in the Petrograd newspapers the official version by the Russian Government of my expulsion, since the Russian press had taken the matter up; for many knew my work as having nothing criminal in it, and my exile had come as a great surprise, not only to myself, but also to many impartial persons. I have not only never received from the German Government a single cent, but have never dabbled in politics of any kind, save the "politics" of saving souls—which is not of this world! There must be a grave misunderstanding, which, no doubt, will come to light one day.

Since my departure, eleven more preachers have been banished, ten of them to Siberia, and six churches closed. But I have gone from Russia with no bitter feelings against our Government or those who have spoken against us falsely. Nay, I love my country more than ever, and will be glad to serve my Government better than ever by praying for them and working, wherever I may be, for the welfare of my land. Ours must be, as Christ's was, the way of suffering and reproach, for that has always been the way of blessing. We ask, therefore, our beloved fellow-Christians elsewhere, to abstain from unnecessary bitterness of feeling in this matter. Let us rather go with Daniel of old in our secret chamber; let us open our prayer window towards the heavenly Jerusalem, from whence cometh our help.

We doubt not many of our brethren suffer these cruel persecutions in Russia. May our Lord graciously keep these dear servants and may He use them even in Siberia in winning souls for Christ. But we must remember them in our prayers.

The Fate of Constantinople. That the death hour for the sick man of Europe, as the Sultan has been called, has come, no one can doubt who follows the startling events of our times. Turkey in Europe and probably in Asia Minor will

soon be a thing of the past. And who will get the coveted prize Constantinople and with it the key to Syria and Palestine? There is no other answer but Russia. It is astonishing to see how rapidly matters are shaping themselves for the near fulfillment of Prophecy. England for many decades held off the Russian bear from Constantinople. And now she is more than willing to let Russia occupy that city and have it for herself. And that Land of the North whose destiny is so clearly written in the prophetic Word will not be satisfied with Constantinople. The paw of the bear will reach out for another prize. Jerusalem is the goal which Russia desires. And it is there where her power will be broken, when judgment more terrible than the judgment of the Assyrian invader of bygone days, will overtake her. Then she will pay for her sins against the Jewish people.

Cardinal Gibbons Opinion. An associated press notice appeared recently in all the leading newspapers of the country. We reprint it as it appeared in the *New York Times*:

That it looks as if the Scriptures are being fulfilled and the end of the world is approaching was the statement of Cardinal Gibbons. The prelate made the statement during a general discussion of the war. Said the Cardinal:

"The news coming from Europe is terrible. That awes me. It is beyond our realization. We cannot grasp its magnitude or what it means. It is terrible—horrible, indeed.

"Does it not look as if the Scriptures are being fulfilled? 'Nation shall rise against nation and there shall be sorrow throughout the world,' which will be a sign that the end is near," he was asked.

"Yes, it does," he admitted, in reply.

"Think for a moment what this war means; if you can. I cannot. When one life is lost on board ship all the country is startled. When the *Titanic* sank with more than 1000 of its passengers the world was horrified. That was a thing that occurred only once. Loss of life in great numbers occurs only once in awhile. But now, in this greatest war of the world, a thousand, nay, 10,000 lives are being sacrificed every hour the war continues."

He is somewhat ahead of many of the "Protestant" leaders who do not see in the awful war a sign of a great crisis and who refuse to believe that Scripture is being fulfilled.

Yet every Christian who has given a little attention to the study of Prophecy knows that Cardinal Gibbons is wrong in his conception about the end of the world. Such an end is not in sight at the present time. The end of the age is rapidly approaching. What does it mean for the apostate "church" of which the Cardinal is one of its pretended "princes"? It will mean in the near future a great revival for Romanism. She will become once more the mistress of the nations, riding the beast, as described in the Book of Revelation. It will mean in the second place her complete judgment and overthrow. Even in Romanism there are men who have sufficient intelligence to see that Rome is bound to pass out of existence when the Lord comes. We have read such a statement a few years ago in a book written by an Austrian Catholic professor in the University of Prague, in which he declares that Rome will have to give way to Jerusalem, where the coming King will reign.

Poland's Fate and Misery.

Poland, on account of the desolation to which she has been subjected, and the peculiar conditions under which she has been pitted against Pole in the Russian and German armies, is now perhaps filling a larger place in the public eye than unhappy Belgium. The Polish people feel that they have no real interests in this war. Whether they fight under the Russian flag, or under that of Germany, they claim it is by coercion and compulsion. They resent bitterly the circumstances which thus force them to action in the field in support of causes in which they have no heart and which, indeed, are repugnant to them.

The desolation of Poland is said to have brought upon a people which has already suffered much misery and want of a most desperate character. As an innocent bystander Poland has met a terrible fate, and it is not strange that the appeals for relief, made in this country, are meeting with a hearty response.

Good News From a far Country.

By W. W. Fereday.

“As cold waters to a thirsty soul, so is good news from a far country.”—Prov. xxv:25.

Water is a symbol of the Gospel. We find it so used in the last chapter of Scripture: “Whosoever will, let him take the water of life freely.”

In the parable of the Pounds in Luke xix the Lord likens heaven to “a far country.” Why is this? In the opening chapters of Genesis heaven seems very near, and God a neighbor at hand. We read there of a garden planted by the hand of the Creator, containing everything that was pleasant to the sight and good for food. This was the home of the first man and his wife, and there the Lord God used to come, and hold sweet converse with them. But all this was quickly changed. There came the day when Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Sin was the cause of this. It was said to Israel at a later date: “Your iniquities have separated between you and your God” (Isa. lix:2). Sin having thus entered, the divine pleasure in man ceased, and heaven from that moment has seemed a “far country.” There is no moral affinity now between heaven and earth. But there has been a visitor from the far country. John i:14 tells us: “The Word became flesh, and dwelt amongst us . . . full of grace and truth.” This is the glorious Person of whom we read higher up in the same chapter that He was in the beginning with God, and was God. Moreover, “all things were made by Him; and without Him was not anything made that was made.” What a Visitor! In John vi:38 we hear Him saying: “I came down from heaven, not to do Mine own will, but the will of Him that sent Me.” His unbelieving hearers stumbled at this, and said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that He saith, I came down from heaven?” In their blindness they saw in Him nothing more than a carpenter’s son.

The people of Great Britain are accustomed to distinguished visitors. From time to time Emperors and Kings come to their shores. They are always well received, and they invariably return home well pleased. But how was the Son of God received when He came to earth? "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Long before, Isaiah had written concerning Him: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief."

The Son of God was not only rejected when He came; He was murdered. In the parable of the Vineyard, He showed this vividly before the dreadful deed was committed. Having sent many servants to the husbandmen without avail, last of all the master of the vineyard sent his son, saying, "They will reverence my son." The master is God; the son is the Lord Jesus. But when the husbandmen saw the son they said: "This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. xxi). This is how men treated the Lord Jesus. Spite of His unique words and works, they hated and slew Him (John xv:22-24).

What next? The young Prince of Wales has recently been touring on the Continent. He has been treated with respect everywhere, but supposing he was murdered, and that by the sanction of the authorities, what would happen next? Surely the heavy hand of retribution would fall somewhere! When the statue of the Emperor Hadrian was destroyed in a riot at Antioch, the people trembled at the thought of the consequences. But what happened when Christ was slain? In Acts i we see Him ascending up where He was before, carrying the wounds which men had inflicted upon His sacred Person right up to the throne of God—sight of all sights for the angelic host! What response did God give to this? For ten days there was a lull. Then heaven opened once more, and the Holy Ghost came forth. What for? To destroy the guilty sons of men? No, but to preach the Gospel. Accordingly in Acts ii we hear Peter charging home upon his hearers their dreadful sin in the murder of Christ, and concluding by offering them all forgiveness in His name.

The Saviour, before He went on high, said that repentance and remission of sins were to be preached in His name among all nations, beginning at Jerusalem (Luke xxiv:47). His very murderers were thus to have the first opportunity of blessing. Surely the message of forgiveness of sins for everybody is "good news from a far country." We deserved wrath, and lo, we are offered pardon and peace!

Why are not men keen for such blessings? Our text tells us. They are not "thirsty." Cold waters are only acceptable to thirsty souls. Thirsty ones are most tenderly invited. Rev. xxii:17 says: "Let him that is athirst come." In John vii:37 we hear the Saviour's call: "If any man thirst, let him come unto Me and drink." But men are not thirsty. There is with them no sense of need, and so they are not interested. Yet when "good news" of another kind comes along men are interested enough. Suppose someone in our town fell heir to a fortune or a peerage, would it not quickly become the general topic of conversation? Or, to come closer home, suppose some man amongst us became notified of an inheritance left to himself, how keen he would be! Down would go his tools for ever, and he would start forth to take possession of his own. Yet when "good news from a far country" are addressed to men concerning the forgiveness of sins and eternal blessing they are not interested at all! They see nothing in it worthy of a thought!

One word more. The Visitor from the far country is coming again. The world has not seen the last of Him. The parable of the Pounds says so plainly. But how will He return? Not in lowly grace, upon a second mission of mercy, but in kingly power, to take vengeance upon all His foes. Hear the terrible words from His own blessed lips: "Those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me" (Luke xix:27). This is not mere parabolic language, but the setting forth of a dread reality. He who is at present proclaimed as Saviour to all is the divinely appointed Judge of quick and dead. The quick (*i.e.*, the living) He will deal with at His appearing; the dead He will call before Him when time is ended.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
MAY.

SAUL TRIES TO KILL DAVID.

(May 2. 1 Samuel xix:00.)

Golden Text, Prov. xxix:25.

Daily Readings.

Mon., April 26, 1 Samuel xviii:1-9. Tues., April 27, 1 Samuel xviii:10-19. Wed., April 28, 1 Samuel xviii:20-30. Thurs., April 29, Psalm xxxvi. Fri., April 30, Psalm xlii. Sat., May 1, 1 Samuel xix:1-12. Sun., May 2, 1 Samuel xix:13-24.

I. LESSON OUTLINE.

1. Intercession averting wrath (verses 1-7). 2. Delivered by strategy (verses 8-17). 3. Saved by the Lord (verses 18-24).

II. THE HEART OF THE LESSON.

There could be no better verse to convey the heart of the lesson as concerns God's servant David, than the golden text. Jonathan is the friend at court whom the Lord raises up to befriend His beloved servant in the time of his need. Prayer to his father the king is the method by which this friend succeeds. It is a type, though a faint one, of the abiding intercession of our Lord for all believers. But not with an implacable king; the rather with a loving, gracious Father and God. And He ever prevails for us. David's return to the presence of the king may suggest the ultimate home-gathering of all the redeemed of God.

The fickle king, no longer Spirit-led, but now demon possessed, soon finds occasion to let loose his wrath as stirred up by his jealousy of David. Remember our foe (1 Peter v:8). But remember, too, who is for us (Rom. viii:31; 1 John iv:4). Saul's enmity pursued him to his own home. Yet here the Lord intervened in His servant's behalf. And the very one whom the enemy thought to use for David's harm (chap. xviii:20, 21), proved to be a friend and our helper. We are reminded again of the precious word of the Lord (Heb. xiii:5, 6 and

Rom. viii:28). He will raise up help for His people in the most unexpected way, and from the strangest sources. Our God is not limited as to ways and means of help. Remember Psalm cxxi.

Saul's pursuit of David led him at last into the very presence of the Lord, as He manifested Himself among the prophets. And here God wrought a most signal deliverance for His servant. Our safest place is always in the presence of the Lord. No foe has any power there at all. And we are made to enjoy most fully the grace of our Lord. One would think that the nemy would be so convinced of his fault and weakness that he would give up further attempts to injure God's servant. But Saul and Satan are alike persistent in their enmity to the very end.

What help and strength and even joy amid trial and pressure it gives us to know that the Lord is most surely our helper and our defender. Moreover, all the way of trial that David had to walk only fitted him for the throne. As with us, the very troubles and sorrows and difficulties of the path are fitting us for eternal activities, and are working for us a far more exceeding and eternal weight of glory.

FRIENDSHIP OF DAVID AND JONATHAN.

(May 9. 1 Samuel xx:32-42.)

Golden Text, Prov. xvii:17.

Daily Readings.

Mon., May 3, Psalm ix. Tues., May 4, Psalm xx. Wed., May 5, 2 Samuel i:1-10. Thurs., May 6, 2 Samuel i:11-27. Fri., May 7, 1 Samuel xx:1-18. Sat., May 8, 1 Samuel xx:18-29. Sun., May 9, 1 Samuel xx:30-42.

I. LESSON OUTLINE.

1. A faithful defense (verses 32-34). 2. A true warning (verses 35-40). 3. A Sad Parting (verses 41, 42).

II. THE HEART OF THE LESSON.

Remember that the friend of the golden text is none other than Christ Jesus. And we have a key to much that is precious in our lesson as it may be applied to His friendship for us.

The faithful defense of David by Jonathan when Saul seemed determined to slay him is a precious fact. Even to bearing reproach and shame for his friend did Jonathan go. But Christ expressed His love even more fully toward us, in that while we were sinners He died for us (Rom. v:6, 8). And now He is in the presence of God for us, and has full charge of all that concerns us (cf. 1 John ii:1, 2, with Rev. xii:10). And hear God challenge our enemies (Rom. viii:33). And note how safe we are in Christ (Rom. viii:35-39).

The warning of danger by Jonathan to David was specially the mark of true friendship. But it was the warning of a friend who was power-

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less to protect. Again and again the Lord warns us through the word (1 Peter v:8; 2 Cor. xii:1-15, etc.). But these are ever warnings of the One who can truly and fully protect us from the enemy (Luke xxii:31-34, etc.). Remember what the word says concerning the power and willingness of our Lord to help and bless His people (Matt. xxviii:18; Eph. i:15-23, iii:20, 21; John xiv:13, 14, etc.).

The parting of David and Jonathan has an element of sadness in it. They only saw each other once more so far as we have any record. The strange thing seems to be that he was unwilling to share in David's banishment. In sharp contrast with this is the precious fact that our Lord never leaves us, and that we can never be taken out of His hand by any power or thing (cf. Matt. xxviii:20); Heb. xiii:5, 6; John x:27-29; Rom. viii:35-39; Col. iii:1-4).

How very like our Lord Jesus Christ is this ancestor of His after the flesh. A rejected man and one compelled to go away from his rightful place and throne for the time, while as yet the usurper reigns. And how many there are to-day who, like Jonathan, are warm personal friends of Christ, yet who prefer the quiet and rest and pleasure of the palace, to the outside place of reproach and shame for His name. How loud the call today for all believers to be true to Him who loves us and gave Himself for us.

DAVID SPARES SAUL.

(May. 16. 1 Samuel xxvi:5-16.)

Golden Text, Luke vi:27.

Daily Readings.

Mon., May 10, 1 Samuel xxi. Tues., May 11, 1 Samuel xxii:1-8. Wed., May 12, 1 Samuel xxii:9-23. Thurs., May 13, 1 Samuel xxiv, Fri., May 14, 1 Samuel xxv:1-22. Sat., May 15, 1 Samuel xxv:23-44. Sun., May 16, 1 Samuel xxvi.

I. LESSON OUTLINE.

1. A bold plan (verses 5, 6).
2. A courageous deed (verses 7-12).
3. A startling challenge (verses 13-16).

II. THE HEART OF THE LESSON.

Here was the sharpest possible contrast between the spirit and actions of Saul, the King of Israel, and the rejected David. The golden text is the key. Yet remember that Saul's hatred and enmity were largely due to the fact that the Lord had left him and an evil spirit possessed him. So David loved and expressed good will because God was with him and the Holy Spirit indwelt him. Only thus is it possible to truly love our enemies to-day. But God expects it of the believer, for Christ indwells him.

It was not hardihood that suggested and executed the plan of entering the camp. Had that been David's spirit, he would never have

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spared Saul. It was the courageous act of a loving heart seeking to put away enmity and spite. Might it not be well to seek occasions to prove our love to those who dislike or even hate us? We see the wondrous display of grace on the part of David as he refused to take advantage of the opportunity for killing his enemy. And what wisdom to leave all in the hands of God (Rom. xii:17-21).

Moreover, the Lord had his hand in this that David might disprove the calumnies uttered against him. And that Saul might have an opportunity of repentance. The deep sleep that permitted of the execution of the deed was from the Lord (Psalm xxxvii:1-6; 2 Peter iii:9). Never was a wiser thing done by any soul than the committing of the soul and of every interest into the hands of the Lord. Once there, the issue never stands in doubt for a moment. But how dull we are, and how slow to learn this lesson.

With what wonder and surprise the camp of the King awoke from its slumber. What shame and penitence must have filled the heart of the King. There was no battle that day. Would to God that such a spirit actuated men to-day. What carnage would be avoided. But thank God for the coming day when David's greater love Christ Jesus shall be enthroned. And then shall the nations learn war no more. And it is rapidly approaching, in God's own chosen and foretold way. Faith can even now descry the coming dawn.

DAVID KING OVER JUDAH AND ISRAEL.

(May 23. 2 Samuel ii:1-7, v:1-5.)

Golden Text, Psalm xxviii:7.

Daily Readings.

Mon., May 17, 1 Samuel xxvii:1, xxviii:25. Tues., May 18, 1 Samuel xxix:1-xxx:15. Wed., May 19, 1 Samuel xxx:16-31. Thurs., May 20, 1 Samuel xxxi:1, 2 Samuel i:27. Fri., May 21, 2 Samuel i:32. Sat., May 22, 2 Samuel iii, iv. Sun., May 23, 2 Samuel vi.

I. LESSON OUTLINE.

1. Anointed King over Judah (verses 1-4). 2. The King's first message (verses 5-7). Anointed King over Israel (verses 1-5).

II. THE HEART OF THE LESSON.

Patient waiting upon God and for God is the sure path to fulness of blessing. Along this way David travelled from the sheep fold to the throne. Along the same path our Saviour went from the heights of glory to the depths of suffering for sin; and then up to the place above all principality and power and might. And to a name above every name. The same path must be trod by the saints into the glory.

Step by step David inquired of the Lord concerning his way (1 Samuel xxiii:1-5, 9-13, xxx:7-9). How strange that any should go to people with familiar spirits and mediums for guidance, when they have the

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plain word of the Lord, and the promised guidance of the Holy Spirit. No wonder if they stumble and fall and go astray. Seeking to the Lord we are ever truly and rightly guided, and kept from stumbling and straying.

Up to historic Hebron the Lord led His chosen servant David. The years of suffering and trial had yielded him blessed fruit in heart and life preparation for the throne. Moreover, the once exiled man forgot not the partners of his sorrow and travail. They must needs go back with him to share his blessings and power. How it reminds us of the word of the Lord concerning what awaits all who now share Christ's sufferings (Rom. viii:17, 18; 2 Tim. ii:12).

The King's first message (verses 5-7) was more than a piece of diplomacy; it told of a true heart grief over the death of his former oppressor. It spoke of a true heart's desire for God's people. But David must needs still wait upon God and for God. This is the path of increasing power and strength for him and for us (verses 11, chap. iii:1). Ultimately, he came in God's time, and in God's way to the throne of all Israel. God's word of promise to him was literally fulfilled. Nor was the trying way without its blessings of help from the Lord, and of the joys of heart communion with God. Of these things some of the Psalms speak so plainly (Psalm cxlii, lii, liv, lvi, lvii). So, too, or present distress and pressure will one day issue in the glad hallelujahs of the new song to the Lamb of God.

DAVID BRINGS THE ARK TO JERUSALEM.

(May 30. 2 Sam. vi:12-15. Psa. xxiv).

Golden Text, Psalm cxxii:1.

Daily Readings.

Mon., May 24, Psalm xxiv. Tues., May 25, Psalm cxxii. Wed., May 26, 2 Sam. vi:1-14. Thurs., May 27, 2 Sam. vi:15-23. Fri., May 28, 2 Sam. vii: 1-15. Sat., May 29, 2 Sam. vii:26-29. Sun., May 30, Eph. iii:22.

I. LESSON OUTLINE.

1. The Ark brought up (verses 12-15). 2. The King's possessions (Psa. xxiv:1, 2). 3. The King's People (verses 3-6). 4. The King's glory (verses 7-10).

II. THE HEART OF THE LESSON.

Our portion really has a double line of teaching. The verses from I Samuel vi tell of the bringing of the Ark of God into its place. Its presence in the house of the godly had brought blessing. And now in God's way and not man's it is brought to its place in the tabernacle (verses 3, 13 the new cart vs. the personal carrying). The coming brought gladness and joy to all. So now to all who truly receive Christ by faith there is abundance of peace and blessing and joy (John v: 24; Rom. v:1; viii:1, etc.).

The portion in the Psalms has to do with the glorious coming again of the Lord Jesus Christ. It maybe well to teach the bringing up of the Ark as typifying His first coming; and treat the Psalm in its true light. Remember, that in Psalm xxii we see Christ upon the cross. And that in Psalm xxiii as the Risen One who is the Great Shepherd of His sheep. While in Psalm xxiv He is seen as the coming One.

As the coming One the opening verses (1-2) speak of Him as possessing all the fulness of the earth. We bought the field which is the earth (Matt. xiii:44). And it is to be redeemed from the curse by Him at His coming (Isa. xi:1-10; lv:12, 13; Rom. viii:20, 21). At present these things seem to be in the hands of men; but ere long the Lord will enter upon His rights and possessions.

Moreover, we have in the Psalm a word concerning the people of the King (verses 3-6). They are really born again ones. Only such will enter the Millennial kingdom upon earth; and these shall do righteously most surely. Yet not all who are born during the Millennium will be saved (Rev. xx:7-9). But it will be the time of enforced righteousness by the power of the King.

The closing verses speak of the coming of the King in glory and power and might. He is the Lord of Hosts, the King of Glory. But He is the One who once suffered and died and rose again. The very heavens are opening for Him, and the everlasting doors are giving way. It is the event that shall soon take place. And what a day of blessing and salvation it will surely be.

Notes on Prophecy and the Jews.

Palestine—poor Palestine! How this land has been plunged into darkness and distress. The outlook is serious for the Zionistic colonies. The suffering is great. We quote from a letter which appeared in the "Maccabaean." Since the letter was written matters there have become much worse.

Therefore at the moment when the European war broke out, a frightful apparition crept over Jerusalem and lowered like a black cloud over the gilded towers and domes of the thrice Holy City; the phantom of hunger with its tribe of hideous followers, pestilence of all kinds, dismal superstition, passions set free.

At one blow all signs of life in Palestine ceased. The schools and hospitals were closed, the monasteries were deserted, the missions retrenched their charitable work. Missionaries and officials of religious and charitable societies fled in hosts from the land.

To-day thousands of the starving poor in the streets of Jerusalem—Christians, Jews and Mohammedans—are pounding upon the barred

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doors of the charitable institutions. If they find the Greek Catholic monastery locked, then they go to the Roman Catholic. If here, too, they plead and cry in vain, then they go to the Protestant Home; from there to the Jewish charitable societies. But many find help nowhere; many others, unused to begging, shrink from taking this step. And the cloud over the golden domes of the Holy City grows ever blacker and more ominous. In the churches of every confession, at the holy tombs and at the wailing-wall, the people prostrate themselves upon their knees and send their imploring cries to heaven. And the priests who see their power dwindling from day to day, wail louder than all the rest.

With the lamentation of the land is mingled the frightful news from Europe, of spilt blood, of battles lost, of men mowed down. Then comes the news of the Pope's death. And as upon that day the thousands of pleading faces are turned toward heaven, they see the sun darkened above them, and they shudder before this accepted sign of the wrath of God.

Now, Palestine, to which thousands of pilgrims have migrated to live for their religious faith, in which the population is so sharply divided according to religious lines, quite suddenly finds itself in an altogether new relation to the rest of the world. Europe, which previously appeared to exist only for the support of Palestine, now exacts the return of its best and ablest men. Quite suddenly the division according to Roman or Greek Catholic, Protestant, Jew or Moham-medan is replaced by the division into German, English, French, Russian. The men must forsake their work or their dream and go to war, to join one or the other of the opposing armies. And those who remain behind, who only yesterday were brothers in the bosom of the same church, to-day eye each other with hostile glances, abuse and curse each other's fatherland. The consuls that only yesterday were good friends are enemies to-day, and refuse every service to their former associates.

A new apparition stalks like a gray shadow through the city of the churches, synagogues and mosques—the anxiety for the security of citizens. They are cut off from Europe; for the battleships and merchantmen are missing, that erstwhile plied the harbors. The Powers have concentrated all their energies upon the war, and without their support their consuls and ecclesiastic dignitaries are helpless. Turkey, however, which until now has let matters go as they pleased, suddenly reveals herself as an extremely jealous and strict hostess, who looks upon her European guests with deep suspicion. And they, of course, repay her in her own coin.

At the same time Turkey is mobilizing her troops; that is, she is draughting into the army all the insubordinate Arabs, who continually nurse revolution in their hearts; she is laying the foreign colonies under tribute, robbing them of the necessaries of life, of weapons and animals.

The Government impresses huge sums even from those who have been Ottoman subjects; and goes so far as to menace the freedom of those whose passports are not in order, and threatens to draught them into the Turkish army.

The reports that come from Poland in the form of letters to relatives in America all speak of the terrible sufferings endured by the Jews of Warsaw. To Warsaw come the refugees from the smaller towns nearby, and they crowd the parks and the streets, presenting a pitiable appearance. The coming of an army, either Russian or German, means the scattering of the communities. They leave their homes without money, without clothing, but with one idea in mind: to get away from the conflict. One large public kitchen provides food for thousands. There are seven thousand Jews sleeping in the park on benches. Some of the refugees tell of having been without food for several days.



If the cablegrams received here from Alexandria are even partly based on fact, there seems to have been a change of front on the part of the Ottoman empire toward Jewish interests in Palestine. It seems to regard the Anglo-Palestine Company as an English institution. It also considers the Jewish National Fund, because it was incorporated in England, as an institution belonging to the enemy. It seems to be questioning the right to hold land in Palestine of Jews who are not, at the present time, Ottoman subjects. Among persons who are familiar with Ottoman methods, this change of front is attributed to the fact that Turkey is now preparing to invade Egypt, and therefore is called upon to adopt stringent methods in dealing with every thing which has the stamp of foreign interest. A report comes from London, however, that the Jewish refugees arriving in Alexandria attribute Turkey's new policy to the recent statements in the English press regarding England's intentions touching on the future of Palestine. The proposal has been made that Palestine should be established as a Jewish state. This proposal has received Jewish endorsement in England. It is assumed that Turkey regarded this matter as unfriendly, and charges the Jews, and notably Zionists, with the blame for this propaganda.

The Prophet Isaiah.

There are many bright stars amid the glory of that cloud of witnesses which proclaim the might of faith and the unfailing help of God. It is only when we recall those names, and remember that there were multitudes like them of whom no earthly record exists, that we see that the Old Dispensation was not the failure which we are, sometimes at least, inclined to think it was. It failed only as Christianity fails

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to-day—through unbelief. The multitudes were idolatrous or indifferent; but there was ever a remnant that tasted and saw that God is good. To-day the Cross has no attraction for the crowd. Its gifts are not the good they seek. But there are, nevertheless, those in every generation who hear Christ's voice, who turn and receive Him, and receive with Him the power to become the sons of God. These have been the glory of humanity in all the past ages of the new era. We feel, as we look on them, that God has not made all men in vain. And those in the old era are its glory likewise. They join hands with the men of the Christian centuries. They form with them the glorious brotherhood that binds together the ages, and that links earth with heaven.

Among those luminaries no one can fail to reckon Isaiah. He ranks with Moses, Joshua, Samuel, David, Elijah, and Elisha. We know little of the man; for, as with other writers of the Scripture, neither he nor his personal concerns are obtruded upon our notice. We have to search for hints and indications; and it is only when we have pondered these that the manner of the man is revealed to us. He must have entered upon his prophetic service early, for his was almost a life-long ministry. In this he resembles Jeremiah and Daniel, whose service began in their youth. No one can fail to notice the deep devotion, the whole-hearted consecration, and the richly endowed nature of the man. We learn that he was married, and the names of some of his children are told us. It is plain also that, though despised and easily set aside in the days of Ahaz, in the time of Hezekiah, that king's son, there is no more revered personality in the kingdom than Isaiah. All this is revealed in the Book, and we know nothing more. When we turn from the Scripture, and question the people among whose fathers he lived and ministered, we find that they can give us no information. Isaiah was one of the greatest personalities of his time; but tradition has, nevertheless, absolutely nothing to say. And this can surprise us only if we have never questioned our own national experiences. Some among the personalities of a bygone age have been fortunate enough to secure an early record, and they have come down to our day through that record alone. But of the rest

who found no record what remains? The nation's memory is a blank. Apart from contemporary, or nearly contemporary-references, what has tradition handed down of Warwick the King-maker, of Wiclif, of Spenser, or Raleigh, or Bacon, or even of John Knox? Absolutely nothing. The present knows them not. It puts its foot, in utter unconsciousness, upon the very spot where their feet rested. Tradition is supposed by the critics to be a river flowing down through the ages, and receiving along its broadening and deepening course contributory streams from the memories of every generation. But this is as sheer fiction as those other critical imaginations JE, P, D, and the rest of the phantom substitutes for the despised Spirit of God and His rejected servants. Tradition is not a "source." The deeds, the sayings, the strivings, and the services of men, as far as tradition is concerned, are like water spilled upon the ground that cannot be gathered up again.

The Jewish rabbis were ready, however, to make up for the deficiencies of tradition with their inventions. Jerome hands on, for instance, a report, received from his Hebrew teachers, that Isaiah gave his daughter in marriage to Manasseh king of Judah. Some say that he himself belonged to the royal house, his father being brother to king Amaziah. Others affirm that his father was a prophet, and Amos the prophet and Amoz (*Amotz*) the father of Isaiah have been confounded together, although their names are spelled differently in Hebrew. Perhaps there may be some comfort in the suggestion that the alleged tradition of his having been sawn asunder has quite as little to support it. When Manasseh, the supposed murderer of the prophet, ascended the throne, Isaiah was probably beyond his reach. The period of his service ended with the reign of Manasseh's father Hezekiah (see 1:1); and we can well believe that Isaiah's service ended only with his life. One Jewish doctor, Kimchi, was bold enough to lay down the traditions, and to acknowledge that nothing was known of the prophet beyond what is to be learned from the Scriptures. "We know not his race," he said, "nor of what tribe he was."

The prophet's ministry is admitted to have been one

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of unusual duration. The vision in chapter vi. is dated "in the year that king Uzziah died;" and it was to Isaiah that Hezekiah, not long before the end of his reign, sent for direction when Sennacherib's army threatened Jerusalem. If we suppose that his ministry began in the fifth last year of Uzziah, we reach the following result:

Uzziah.....	5
Jotham.....	16
Ahaz.....	16
Hezekiah.....	29
	—
	66

His prophetic work would, therefore, have continued for the long period of nearly sixty-six years. In so prolonged an extension of one man's service there must have been more than what one might describe as the happy chance of a long life. In the Divine arrangements there are no chances. Can we, then, discern any purpose in it? The period in which the prophet served and the character of his work suggest an evident answer. Isaiah is the Moses of Israel's new era. Hitherto God's people, as a people, have declined to treat His purpose seriously. He has chosen them to be the priests, the spiritual leaders, and the ministers of the nations. Their only desire, on the other hand, has been to be as the nations. They lived the Gentiles' life. They had ever been fatally ready to conform to the Gentile worship. These manners God had winked at. The Lord does not willingly afflict nor grieve the children of men; and the stroke of final judgment had been long delayed. But now the time was come; and in order that God's people may be guided, and that even the darkest heart may understand, the prophet called for by the time was provided, and his ministry was so prolonged and so glorious as to challenge and to fix the attention of generations.—J. URQUHART.

Out and Into.

He brought us OUT, that he might bring us IN (Deut. vi:23).

I.

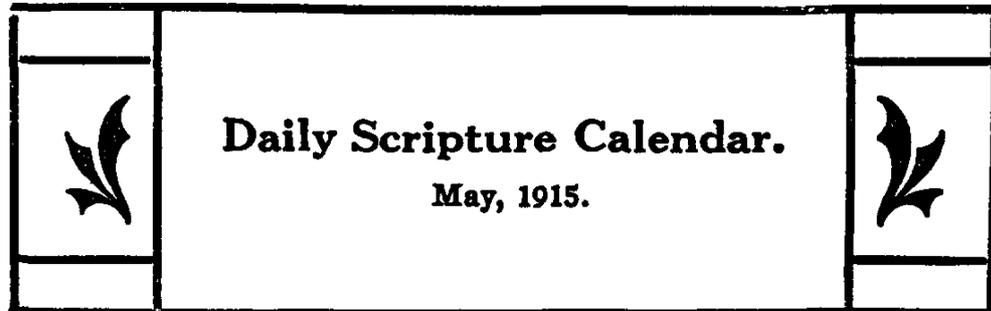
Out of the distance and darkness so deep,
 Out of the settled and perilous sleep;
 Out of the region and shadow of death,
 Out of its foul and pestilent breath;
 Out of the bondage and wearying chains,
 Out of companionship ever with stains;—
 Into the light and the glory of God,
 Into the holiest, made clean by blood;
 Into his arms—the embrace and the kiss,—
 Into the scene of ineffable bliss;
 Into the quiet, the infinite calm,
 Into the place of the song and the psalm.
 Wonderful love, that has wrought all for me!
 Wonderful work, that has thus set me free!
 Wonderful ground upon which I have come!
 Wonderful tenderness, welcoming home!

II.

Out of disaster and ruin complete,
 Out of the struggle and dreary defeat;
 Out of my sorrow and burden and shame.
 Out of the evils too fearful to name
 Out of my guilt, and the criminal's doom,
 Out of the dreading, the terror, the gloom:—
 Into the sense of forgiveness and rest.
 Into inheritance with all the blest,
 Into a righteous and permanent peace.
 Into the grandest and fullest release;
 Into the comfort without an alloy,
 Into a perfect and confident joy.
 Wonderful holiness, bringing to light!
 Wonderful grace, putting all out of sight!
 Wonderful wisdom, devising the way!
 Wonderful power, that nothing could stay!

III.

Out of my poverty, into His wealth,
 Out of my sicknesses, into pure health;
 Out of the false, and into the true,
 Out of the old man, into the new;
 Out of what measures the full depth of "Lost!"
 Out of it all, and at infinite cost!
 Into what must with that cost correspond,
 Into that which there is nothing beyond,
 Into the union which nothing can part,
 Into what satisfies His, and my, heart!
 Into the deepest of joys ever had—
 Into the gladness of making God glad!
 Wonderful Person, whom I shall behold!
 Wonderful story, then all to be told!
 Wonderful all the dread way that He trod!
 Wonderful end, He has brought me to God.—M. T.



May 1. "If I may but TOUCH His clothes, I shall be whole" (Mark v:28).

If a *touch* can do so much, let us use this contact of power. In your life Christ can make much out of little. He only *spoke*, and Lazarus came out of the grave. He only *looked* on cursing Peter, and it broke his heart. He only *sighed*, and a dumb man spoke. *Touch* Him to-day. You are sick; you are dumb. His contact will send new life into heart.

May 2. "Receiving a kingdom which cannot be MOVED" (Heb. xi:28).

Did you ever expect to live to see things move as *rapidly* as they now do? How can we steady ourselves? By just clinging to this Scripture. Everything that is earthly is bound to alter, and get improved upon. Everything promised the Christian is eternal. God's gifts to us are *finished* from the beginning. They will never need *alterations*, or annexes, or reconstruction.

May 3. "When he saw the WAGONS . . . the Spirit of Jacob their father revived" (Gen. xlv:27).

Are you sitting in your frail tent, crooning over sad memories? Does it seem as if everything is against you? Draw aside the curtains of your soul. Look out on those wagons of *promises* at your door. There is bread for to-day. Chariots to bear you. A home where there is no famine. And best of all, a *reunion* with all the loved and lost and mourned for.

May 4. "Thine eyes shall see the King in His beauty" (Isa. xxxiii:17).

Not the Christ of the manger. Not the defiled, bloody Christ of the cross. But the Christ of *beauty*. He will have crowned and hoary hair. A countenance of lightning. His towering form will awe us. His feet shall glow like burning brass. His raiment will be lustrous bright. Awful wheels and creatures of fire will attend Him. And you will see, and *worship*.

May 5. "Behold, I have GRAVEN thee upon the palms of my hands" (Isa. xlix:16).

It is Israel's special promise. By and by they shall know they were

not *forgotten* of God (Isa. xlv:21). But Gentiles may suck its sweetness also. Our names are written on His *heart*, in His breast plate. They are on His *shoulders* linked with all the blood bought. They are called among His *sheep*. They are written in the *Book of Life*. They are graven on the walls of the holy city.

May 6. "The MORNING cometh, and also the NIGHT" (Isa. xxi:12).

Alas! how few are preaching "the night." We hear of "the morning"; of progress, of bright prospects for the church, of freedom from ecclesiastic bondage. But who is preaching *judgment*. Who dares show that *wrath* is impending? For that kind of testimony Enoch was driven out of the world. And for such teaching the few faithful will soon be caught away from the deceived crowd.

May 7. "Are they not all MINISTERING SPIRITS" (Heb. i:14).

Such is the office of God's angels. It is a truth far too little realized. The office of the Holy Spirit is connected with *spiritual* affairs. The ministry of angels relates to matters *material* to sense. Thus our Lord was *led* of the Spirit, but was *fed* by angels. If an angel liberated Peter and strengthened Paul, why should we not believe they are near to succor us in times of emergency (Matt. iv:6)?

May 8. "One shall be TAKEN and the other LEFT" (Luke xvii:34).

Awfully sad words. They signify an everlasting *separation*. Some comrade snatched from before one's eyes. Some given crowns, and some given curses. Some beholding golden daylight stricken black at noon. Some entering the feast hall of the King. Some flying before falling stars and hiding from a hail of woes. Will our blessed destiny be to *escape* all these terrors?

May 9. "COMFORT one another with these words" (1 Thess. iv:18).

Among all the other blessings, of peace from war and end of crime, which the return of Christ shall bring, there is none more comforting to the heart than knowing it will be the time of resurrection of our beloved dead. Be comforted then. Let vigor come to your lonely, chastened life. Yet a "little while" and the shout of Michael the death angel shall be heard.

May 10. "Himself took our INFIRMITIES" (Matt. viii:17).

Infirmities are not of necessity *sins*. Rather the New Testament use of the word means some physical *weakness* we are not responsible for. A godly man may be a *cripple*. He cannot help that. The sweet idea is that Jesus by becoming *man* entered into all those experiences of disability common to mankind. An angel, being of a different order of creation, could not do this.

May 11. "I never KNEW you" (Matt. vii:23).

These are very awful words. They will be spoken to some deeply *deceived* persons. These will have freely used the name of Jesus, and professed allegiance to Him. Their fellow men will have seen no flaw

in their characters. But the judgment will tear away the veil. Ask yourself today, "Is it I?" and judge yourselves that ye be not judged."

May 12. "Not as THE WORLD giveth, give I unto you" (John xiv:27).

The world gives you silver and gold and honors. It makes promises and breaks them. When you get bankrupt the world does not care. You trust the world, it proves a rope of sand. Not so the gifts of Jesus. They may not add to your earthly store. By strange paradox His gifts may make you *poorer* now. But they give you a *future guarantee* that is priceless.

May 13. "Behold I make all things NEW" (Rev. xxi:5).

In our section of the globe it is Spring-time. All about us nature is putting on a new garb. We accept the change without a doubt. We do not know *how* it is done, but we believe in the God of Nature. Why are we so slow to believe His future earthly promises? If bare trees are now getting green, what glories may we not expect, when *all things*, men, animals, herbage, are all revived?

May 14. "And Jacob was LEFT ALONE" (Gen. xxxii:24).

And there came to him a great vision of heavenly things. This one *word alone* is the key to Heaven's door. Crowds and confusion dominate this age. Jesus was once lost in a *crowd*, and among *good* surroundings. So many of us lose our spirituality in the world's racket. Try and get alone with God all you can. It will be a searching hour, but a place of power, and double gain of time for service.

May 15. "They shall hunger NO MORE, neither thirst any more" (Rev. vii:16).

Read all the *no mores* of the Apocalypse. What wonderful days of perpetual ease are before the saints. There will be no more a blended theme of wail and song in our lives. No more death or pain or hard labor. No sights of sin to hurt the eye; no rumors of war to start a fear. No more debasing of the Lord Jesus. All will be **right** and light and joy.

May 16. "He prayed in HIS PRAYER that it might not rain" (Jas. v:17 marg.).

Do you realize what a wonder prayer is? It turns the world upside down, and nobody knows how it is done. It dares to defy law, and upset nature. It is the simplest language of childhood; it is the sublimest utterance of maturity. It is a weapon to fight, a fortress to shelter. May you be mighty in the rare, blended graces of prayer.

May 17. "Creation was made subject to vanity, NOT OF ITS OWN will" (Rom. viii:21).

You pick up a pretty flower this May morning. See how the wind has torn it from its parent stem. Adam's sin has marred all the beauties of nature. Animals and vegetation are all under the blight. When you and I come into our grand privileges as "Sons of God," then nature itself shall know its regeneration, and lift her head from her long humiliation.

May 18. "Who shall separate us from the love of Christ" (Rom. viii:35)?

Only demons desire to do so. It is God's purpose that all tribulations should become *links* to bind us to Christ. So we can say when the obstacles gather thick in our way, "None of these things move me" (Acts xx:24). The worst thing that can happen to us is *death*; and since we died in Christ already (Col. iii:3), death has no more dominion over us.

May 19. "The CHIEFEST among ten thousand" (Song v:10).

Look at the Spring time. How fair and tender. Yet Jesus is fairer; "He is altogether lovely." Look at the rivers. How pure and cleansing. His blood is more cleansing. Look at the mountains. How grand! Yet He is grander; the Rock of ages. Look at the flowers. How sweet they are. Yet never was myrrh so fragrant, as His bruising on the cross of His own choosing.

May 20. "From the first day . . . thy words were heard" (Dan. x:12, 13).

Yet Daniel waited and wondered for *three* long *weeks* before his prayer was answered. Why did Heaven delay so long? For the same reason that your prayers and mine are often hindered. Evil angels blocked the way. The Jewish theme is unpopular with Satan. Far more than we know, conflicts go on in the heavenlies when saints pray.

May 21. "WHAT shall be the sign of thy coming" (Matt. xxiv:5)?

Will it be on some lurid night, or on some busy day that the saints are snatched away out of mortal sight? Will there be some crash in earthly affairs? Will someone say "It thundered"? Will the clods of the graveyards be rent? Or nought be disturbed as the dead depart? Not to know these things is well, since we surely know *He will come*.

May 22. "Who shall roll us away the STONE" (Mark xvi:3).

This great tombstone stood as the supreme barrier to devoted love and zeal. To break Pilates royal seal was an impossible folly. Yet *angels* did what no weak woman could. Learn the sweet object lesson to-day. Your *walk* is hindered by heavy burdens. Your *work* by circumstances. Your *testimony* by ridicule. Your *prayers* by unbelief. God's hand can remove all these.

May 23. "EXPECTING till His enemies be made the footstool of His feet" (Heb. x:13).

You are a waiting believer, waiting for the full consummation of your salvation. Have you thought how much more *intensely* the Lord Himself is expecting? He is waiting for the completion of His elect; waiting for the throne of David; waiting till the Devil fulfils his decreed program. Since then you are in such holy companionship, *wait on in patience*.

May 24. "The time is AT HAND" (Rev. xxii:10).

That is, always *impending*. How soon church affairs would culminate, no one was to know. These words stand in contrast to what was said to Daniel. He was told to *seal up* prophecy till Jewish judgments should run out. Israel was given *signs* to wait for. The church is given a *hope* to grasp to-day, and hold on to every day.

May 25. "It is FINISHED" (John xix:30).

Yet the story about the cross never has been finished, and never will be. Aaron and Moses taught it. David sang it. Isaiah and all the prophets proclaimed it. The finished atonement was the sum of all Scripture. It is the *present* theme of all worship. It will be the *eternal* song of cherubim, angel and saint in the future glory.

May 26. "Our GATHERING together unto Him" (2 Thess. ii:1).

When will that be? The answer is in the same verse; at the coming of our Lord Jesus Christ. *Scattering* and not gathering has been the prevailing condition through the ages. Israel is a *scattered* nation (Isa. xviii:2). Our Lord came to peoples *scattered* abroad (John xi:52). Because of persecution the church was *scattered* (Acts viii:1). All that will be reversed at His coming (Ephes. i:10).

May 27. "If we are faithless, He abideth FAITHFUL" (2 Tim. ii:13).

Herein lies the safety of the whole church. Were He vascillating like ourselves, the entire scheme of salvation would fall to pieces. We may deny Him; He will not deny His covenant. Note the three things impossible to God: He cannot die; He cannot lie; He cannot be deceived. Let us be comforted by His steadfastness, and lean our weakness on His firmness.

May 28. "The glory of the God of Israel came from the way of the EAST" (Ezek. xliii:2).

Watch the geographic East. Watch Jerusalem. God's providences shall arise from that quarter. God's miracles will begin with Immanuel's land. It alone is the land of covenant and promise. The East means Sun rising. Whatever light is yet to break upon this world's moral night, must come through the appointed channel of Immanuel's land (Zech. xiv:4).

May 29. "WAIT for His Son from heaven" (1 Thess. i:10).

All the best people and the best things are waiting. These people are not trying to reconstruct the earth themselves, but are waiting for the Lord to do it. *Waiting* is not idle star gazing; it is the finest battlefield for aggressive activity the Christian can enter. Daniel waited amid Babylon's sacrilege. John waited amid Laodicean decline. The martyrs waited, crying, "O Lord, how long!"

May 30. "Thou shalt no more be termed FORSAKEN" (Isa. lxii:4).

This is a truly Jewish promise. How glad the church ought to be

that *she* has not *all* the Bible blessings. Beulah means married (verse 5). Jehovah shall again be Israel's Husband. Messiah shall bud and blossom in Beulah. The forsaken people shall be the supremely blessed people. At the Beulah wedding, the church as queen in gold of Ophir, shall be guest of honor.

May 31. "Beloved, seeing that ye look for such things, give DILIGENCE" (2 Peter iii:14).

These words are addressed to those who understand Kingdom truth. *We* see with the prophets' eyes. Do not be surprised at the unbiblical things the church is doing. While others are about the impossible task of making the *world* better, you and I should be at the duty of keeping *ourselves* aloof from carnal Christian activities, so that we may be found of Him blameless when He comes.

Requests for Prayer.

Pray for a niece of mine that she may be saved.

Pray for my family and Sunday School class.

Remember in prayer the Gospel work in Guatemala, C. A. New workers are needed.

Pray for two sons and a daughter that they may be brought to Christ.

Prayer is requested by the Los Angeles Bible House that sufficient means may come in to print 50,000 portions of the Word of God for free circulation in Spanish America.

Pray that the Lord may raise up more Bible teachers to satisfy the increasing demand for Bible Conferences.

Pray for the suffering native Christians in Mexico.

Please pray for the salvation of my son and daughter and for a list of ten men, all sons of believing parents.

OUR HOPE

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Vol. XXL

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No. 12.

Editorials.

Beloved. This word occurs many times in the Scriptures. It is used of Him first of all who is God's well beloved Son and it is applied to all who belong to the Lord Jesus Christ. Our Lord is "The Son of His Love" (Col. i:13). Before the foundation of the world, from everlasting He was God's delight (Prov. viii:23-31). He ever was the object of God's eternal Love—"for Thou lovedst Me before the foundation of the world" (John xvii:24). And when He appeared on earth, in the creature's form, as a servant, the Father's voice spoke from above, expressing His delight in that One. "This is my beloved Son, in whom I am well pleased" (Matthew iii:17). It was when He had gone into Jordan's dark waters, by which He signified His willingness to die that death for which He had come into the world. On the Mount of transfiguration the Father's voice is heard once more. As He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. When Peter spoke, heavy with sleep, after awaking and beholding His Glory, when impulsive Peter suggested to make that Glory scene permanent, though it could only be done by the way of the Cross, the voice spoke again "This is my beloved Son, hear Him." (Luke ix:29-35). And Peter, aged Peter, about ready to put off his tabernacle speaks of this great heavenly testimony once more. "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am

well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mountain" (2 Peter i:17-18).

The great work which He came to do is finished. The Father has been well pleased in this work and His own beloved Son has returned not to His bosom, but He has returned as the glorified Man to occupy the throne in glory with the Father. He is enthroned on the right hand of the Majesty on high.

And here we read the story of Love and Grace towards such as we are. He died as our substitute that in Him we might be the full sharers of that great Love with which He loveth Him. The great Love wherewith God loveth Him is the Love wherewith He loveth all those who have by faith accepted Christ as Saviour and as Lord. "He has accepted us in the Beloved" (Ephes. i:6). And all this He knew for He prayed "that the Love wherewith thou hast loved Me may be in them and I in them." (John xvii:26). As in Christ, redeemed by His blood, made nigh by that blood, cleansed by the blood, complete in Him, the Father speaks to each one "this is my well beloved Son." We have the place as sons before Him. We are sons in Him and sons with Him; the Heirs of God and the joint Heirs with the Lord Jesus Christ.

Therefore the Holy Spirit addresses us—Oh! the unspeakable dignity and glory—as the "Beloved of God." What meaning this has! Who can grasp it all! Love nothing but Love is now on our side. No more condemnation and no separation. "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" (Romans viii:38-39).

Everywhere we read this blessed word "Beloved." How many of the exhortations are introduced by this beautiful term of endearment. It tells us that our Father expects His beloved ones to be constrained by that love. Let us listen to a few.

“Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. vii:1). “Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, dearly beloved” (Phil. iv:1). “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering” (Col. iii:12). “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Peter ii:11). “Ye therefore, beloved, seeing ye know these things before, beware ye lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (1 Peter iii:17). “Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God” (1 John iv:7). “Beloved, if God so loved us, we ought also to love one another.” And many others could be added. Blessed are we if we do these things.

And oh! to know more of that love which passeth knowledge! There are some who have found fault with that beautiful little book, the Song of Solomon, or as it is called in the Hebrew, the Song of songs. No spiritually minded believer who feeds on His Love will find fault with it. He finds there the sweetest pictures of His Love. The word “Beloved” occurs twenty eight times in that song. He is our Beloved and we are His Beloved and some blessed day we shall be with Him and Love’s story will be consummated. His Love now is better than wine—but in the day we shall meet Him we shall find out what it means “He brought me to the banqueting house, and His banner over me is Love” (Sol. Song ii:4).



**All Waited
for Him.** “And it came to pass when Jesus was returned, the people gladly received Him, for they were all waiting for Him” (Luke viii:40). The Gadarenes had besought the Lord to leave their coast; they had cast Him out and He departed. Then He was absent while all the people, who

knew His love and His power were waiting for Him and when He returned they received Him gladly.

Cast out by the world and rejected by Israel He will return once more. All His redeemed people are waiting for Him and when He calls at last to meet Him in the appointed place (1 Thess. iv:17) what joy and glory that event will bring! Surely these are waiting times and days of Expectation. When our Lord came the first time there were many godly Jews filled with expectation. "The people were in expectation." (Luke iii:15). And, now many of God's people are in expectation. There is a blessed anticipation of the coming great event which thrills thousands of hearts. Him whom we love in whom we rejoice with joy unspeakable and full of Glory, we may now behold soon face to face! Such is our blessed Hope.

And how this world needs Him! Present day events show the helpless situation. Man's day nears its close another day must soon break. And He who will come back to earth is earth's only Hope. All is waiting for Him. Even so Come Lord Jesus.



**Here and
Afterward** "Thou shalt guide me with thy counsel,
and afterward receive me to Glory"
(Psalm lxxiii:24). It is a precious statement given by the Holy Spirit through Israel's blessed singer Asaph. He had looked to conditions on the earth. He had meditated on the prosperity of the wicked." Behold, these are the ungodly, who prosper in the world, they increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocence." Thus the Saint almost stumbled. But he went into the presence of the Lord, into the Sanctuary of God. There he found the answer. His happier lot burst upon his grieved spirit. He confessed his error of having looked to earthly conditions, the things which are but for a moment. "Thou hast holden me by thy right hand." Like Asaph we, and all His Saints, are in His hands. We have a Lord who can guide His own with His counsel. He has promised to do

so. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye upon thee" (Psalm xxxii:8). But this necessitates our willingness to be guided by Him. It means surrender to Himself. "Be ye not as the horse, or as the mule which have no understanding; whose mouth must be held in with bit and bridle. lest they come near unto thee." It is the happiest life which a human being saved by Grace can live, the life of trust, a life which is lived under His guidance and loving counsel. In this is peace and rest and all else is unrest. It is the life of liberty. It is the useful life, the life that bears its blessed fruits unto the Praise and Glory of His Name. And afterward! As God's people often say, the best is yet to come. And afterward receive me to Glory. The home of the family of God is the Father's House and that is Glory. That home is secure for all who belong to Christ. May we never lose sight of it. It is in sight to the vision of faith and perchance just a few steps more and we may all be there.



What Doest Thou Here? "What doest thou here Elijah?" (1 Kings xix:12). Such was Jehovah's question to the Prophet. What a difference between Elijah on Mount Carmel and Elijah on Mount Horeb! On Mount Carmel he acted in faith. Then he girded his loins and ran before Ahab to the very gates of Jezreel, the dwelling place of wicked Jezebel. But he did not enter the palace. He did not go before the queen to bear his testimony. He stopped short. His faith failed him. Then Jezebel took courage and sent a messenger to the Prophet telling him she would kill him the next day. Elijah's answer was flight for his life. After his despondency the Lord graciously sent an angel to him and told him to go to Mount Horeb. It was there the Lord put the question to him, the question which was to arouse his conscience and show him his failure.

"What doest thou here?" Has this question a meaning to you, dear reader. Think over it! So many of His people have drifted into the ways of the world and enjoy themselves

as the world does. They have given up their separation. They should hear this question. "What does thou here? "Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. xiv:15). How many associate in movements which dishonor the Lord Jesus Christ, movements in which the enemies of the Cross of Christ are leaders and participate. Such should ponder over this question.

And others have heard His call to service. Instead of being obedient they have turned aside to something else. They are not in the sphere into which the Lord has called them and His question is "What doest thou here?" Why are you not doing His will in service?

Yet how lovingly Jehovah dealt with Elijah His servant who had failed. He heard the still small voice. Then the second time the question came "What doest thou here?" And the Lord sent His servant forth once more on another mission. He deals with all who have failed and who confess their failure after the same manner. If we but turn back to Him and humble ourselves, we, too, shall find His mercy which restoreth and the still small voice will direct us anew in His way.



A Saint's Last Testimony A brother handed us a little piece of paper containing an interview with J. G. Bellett when he was about departing to be with the Lord. This was many years ago. Mr. Bellett wrote the two precious books, "The Son of God" and "The Moral Glory of the Lord Jesus Christ." As there breatheth in this testimony of that dying saint such a devotion to our Lord we pass it on to our readers:

"Sadly altered was the poor, worn-out body, pillowed in an easy chair, but his spirit rejoicing in his much-loved Lord. He said, 'Two months ago, when I felt this sickness was unto death, I asked Him to reveal Himself to me in increased loveliness and nearness.—He

did, He filled me with Himself—I know the blood has done its blessed, blessed work for my soul; it is His love, His beauty, His perfection, that fills my heart and vision.’ He then spoke of feeling a little better that day. ‘But, ah! that is no pleasure to me.’ Then, clasping his dear, thin hands together, he said, while tears flowed down his face, ‘My precious Lord Jesus, *Thou knowest* how fully I can say with Paul, to depart and be with Thee is far better! Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glory of heaven—I bid them stop. I am not wanting crowns.—I have **Himself! Himself.** I am going to be with **Himself.** Ah! with the Man of Sychar; with Him who stayed to call Zaccheus; with the Man of the viiith of John; with the Man who hung upon the cross; with the Man who died; Oh! to be with Him before the glories, the crowns or the kingdom appear! It’s wonderful—wonderful!—with the man of Sychar alone; the man of the gate of the city of Nain! and I am going to be with Him forever! exchange this sad, sad scene, which cast Him out, for His presence.’ ”

Such were the feelings of one filled with the Spirit about to enter into His presence. What a difference, if we compare these words with the flippant and dishonoring way in which some talk about our blessed, adorable Lord Jesus Christ!



An Honest but Unsaved Man Mr. M. L. Birkhead, pastor of the Wagoner Memorial Methodist church in St. Louis, Mo., announced his resignation from the Methodist ministry because his principles required him to be honest to his convictions and they were incompatible with the tenets of the Methodist Episcopal church! He summed up his reasons as follows:

“I do not believe—

“That any miracles were ever performed;

“That Moses was given two tablets of stone on which were chiseled the decalogue;

“That Moses wrote the first five books in the Old Testament;

“Any definite prophecy was made of the coming of Christ;

“In the immaculate conception;

“There was any resurrection;

“That the Apostle John wrote the book in the Bible that bears his name;

“That Paul wrote any letters to anybody that afterward were gathered up and assembled into the New Testament;

“In making religion a volcanic spasm;

“In making Christianity a ‘fire-escape’ from hell;

“Therefore I cannot be true to myself and honest in my convictions and remain a minister in the Methodist Church.”

He received his education in McKendree College, Drew Theological Seminary, Union Theological Seminary and Columbia University. Here, you higher critics, is your harvest! Drew Theological Seminary has a higher critic professor. Union Theological Seminary is far worse than Drew. And yet as a natural man Mr. Birkhead is to be complimented. He is at least honest. Others in the ministry of evangelical denominations, college presidents and professors are not even honest men. They take the financial support of Christians who believe in the Bible and then deny the Word of God. They deny the fundamentals of the Gospel and lack the common honesty to come out squarely with their denials as Mr. Birkhead did. The twenty-third chapter in the Gospel of Matthew describes these men and their characters.



Denying All spiritual and intelligent Christians know that the Second premillennial Com-
His Return ing of our Lord is one of the core doctrines of the Bible. As we have shown in our little pamphlet “If Christ should not come back,” the whole Gospel stands and falls with this great truth. This has been recognized by the leading Christian teachers and preachers since the days of the Apostles. Hundreds of names could be given who are now in the presence of the Lord and who taught this premillennial Coming. It is, however, a sad fact that others deny this truth, belittle it wherever and whenever they can. They even oppose it and charge those who hold it with fanaticism and with holding unsound and dangerous doctrines.

During our visit to the Pacific coast we heard more about this than anywhere else. A leading Baptist preacher was reported of having said, "Oh, that is all 'rot'!" And he is a man who is otherwise, it is claimed, sound. Letters were also received by us expressing surprise that our brother, Dr. R. A. Torrey, of Los Angeles, had given up his orthodoxy and is now teaching unscriptural doctrines. It did not take us long to find out what started this unjust accusation. A company of Southern California Methodist preachers are responsible for it and the unorthodox, unscriptural teachings with which they charge our brother is his firm belief in the Coming of our Lord. One feels saddened at such attempts. It would seem in the present world-crisis, which confirms the Bible in so many ways, men and especially teachers of the Word would at least turn to the Bible to see if these things are so. The widespread and most blessed revival of the study of Prophecy among thousands of Christians seems to have stirred others to call a halt by opposing the blessed hope. We feel sorry for all such, for they oppose the truth and will some day find it all out.



Sir Galahad Sunday They had recently a "Sir Galahad" Sunday in Baltimore. Fifty churches kept it. Part of the one page advertisement contained the following:

"On Sir Galahad Sunday in these churches will be met together for uplift and inspiration thousands of men and women and boys and girls. And the lessons brought out in these special sermons will be the lessons of

HELPFULNESS AND KNIGHTLY SERVICE.
 FAITH AS OF A LITTLE CHILD.
 OUR PLACE AND DUTY AS CITIZENS.
 OUR OBLIGATION IN RESPECT TO THE SALOON.
 OUR CHARACTERS AS INFLUENCED BY WHAT
 WE READ.

"In several of the churches will be special services for boys and girls.
 "At one or more churches the Boy Scout Troops will attend in a body.
 "In other words, each of us, on 'Sir Galahad Sunday,' may gain

the inspiration to identify our Grail and to pursue it steadfastly and successfully.

“What is the Holy Grail? It is our Cup of Great Achievement for Humanity’s Sake. Abraham Lincoln and Jacob Riis and Helen Keller and Jane Addams and Florence Nightingale and Clara Barton—these are the names of some of those who have lived the Galahad life in modern days.

Instead of the Gospel, the rising generation needs more than anything the “holy grail” is put before them, and men and women who do not, or did not, believe on the Son of God and His blessed, finished work on the Cross, Unitarians, etc., are put up as of having lived the Galahad life in modern days and therefore as fit examples to be followed. The whole scheme was published and paid for by “Small, Maynard & Co.,” in Boston. We do not know who they are. As the book “Little Sir Galahad” is advertised we should not wonder at all if the above firm publishes that book. How men who believe the Gospel can fall in line with such movements is hard to believe.



**Meditations
of a Jackass**

Leaving the hotel in San Francisco one evening, the Editor noticed the announcement of a lecture on a church-building. The preacher was to speak on “The Meditations of a Jackass.” We stepped up to the board and found that lecturer was Dr. Charles F. Aked, ex-Baptist preacher and now pastor of the First Congregational church of San Francisco. He is a well-known denier of the Bible as the Word of God, the Deity of Christ, the Blood of Christ, and other parts of the Truth of God. “The Meditations of a Jackass!” Surely such are the meditations of a man who rejects the revelation of God.

Jehoiakim, the king of Judah, cut the scroll to pieces, upon which Jeremiah had written the Message of God, and cast it into the fire. Jeremiah wrote the same message on another roll, because the Word of God cannot perish, and announced the doom of Jehoiakim, which had been made

known before. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jerem. xxii:19). Enough said!



A copy of "The Pacific Unitarian" was handed to us while visiting the Panama exhibition in San Francisco. In its column we found the following paragraph:

Berkeley.—Our church will "keep the faith" as long as we can keep the Rev. Paul Jordan Smith as our minister, Harvey Loy as our organist, Mr. and Mrs. Edwin Chamberlain, Mrs. Axton Jones and Mr. Dudley as our inspiring quartet to lead us heavenward Sunday after Sunday.

Every Friday afternoon at ten minutes after five o'clock our church is filled by quiet devotional listeners to the ever-glorious organ recitals rendered by our gifted organist.

This would be amusing if it were not so sad. The keeping of the Unitarian "faith" depends on keeping the "Rev. Paul Jordan Smith." Their "heavenward" tendency is dependant on a quartet and their devotions are inspired not by the Holy Spirit, but by a pipe organ. What a delusion it is! Heavenward? Alas! no! They are heading the other way. It is written, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him! (John iii:36).



Latter Day Perils We are not half awake to the dangers of these present days. The whirl of Christian activity has stirred up such a dust, that the eyes of really godly people are blinded to what is actually taking place.

In one of our large cities, a man formerly a foreign missionary, has for years been carrying on, under the sanction of evangelistic churches a large independent work, in theaters, tents and the open air. He has been entrusted with enormous sums, and had a great following. Lately, before a ministerial association, and in the most open way, this

man read a paper, repudiating the foundations which Christians hold as fundamental, such as conversion by the new birth and future eternal punishment. The same man is going on preaching as before; getting funds to sustain his work, and nobody seems to pay much attention to his "little modern departure." When the Son of Man cometh, will He find faith on the earth?



Birds of a Feather "Birds of a feather flock together." In the Panama exhibition in San Francisco some clever hand has grouped the birds which belong together in a very striking way. Walking through the Educational Building we noticed the following: 1. A booth of the **New Thought Movement**. This is the "New Thought" delusion. 2. A similar booth inscribed "**Associated Bible Students**." This is the Russell Cult, once known by the names of "Millennial Dawnism" and "International Bible Student Association," but now a change again into "Associated Bible Students." 3. **Theosophy**—the Hindu heathenish philosophy. 4. "**The Star of the East**," which is a part of the theosophical demonism. 5. **Unitarian** publications. 6. **Esoteric Buddhism** and Esoteric Christianity. 7. **Christian Science**.

Surely these are "birds of a feather" cleverly put together. Each booth is well stocked with all kinds of literature, booklets, tracts for free distribution. These are handed to the visitors by the thousands. Thus the evil seed is freely sown. But we looked in vain for a stand inscribed "The free Gospel of Grace." What a blessing if thousands of Gospel tracts could be handed to the people who receive the literature of these different demon cults.



Panama Exposition Testimony Our friends and readers will be interested to know that we shipped 2,000 copies of "The Star of the East," by Phil. Mauro, and 1,000 copies of "Joseph and His Brethren," to San Francisco. These will be given to the visitors of the Exposition through Mr.

George W. Hunter, who represents the Los Angeles Bible Institute at the Exposition. He has a booth in the Educational Building. The Theosophical Society is nearby and they give out their miserable lies in printed form. Then many Jews are passing through these buildings and to these "Joseph and His Brethren" will be handed. More literature will be sent by us free to the Exposition. We think of sending a special 10,000 copy edition of "His Riches" and thousands of other Gospel tracts to the fair grounds. Something must be done to put the Gospel into the hands of the people who come from the entire country.

Will you help us in this work? While we undertake it you may have a part in it by your gifts and prayers. The Exposition will be largely patronized by hundreds of thousands during July, August and September, and we hope to ship thousands of tracts and booklets to San Francisco by that time. A similar work should also be done in San Diego.



Great Blessing. We are grateful to our Lord for the blessing He has given upon the Editor's ministry along the entire Pacific Coast. We were away for over nine weeks and addressed 110 meetings. It pleased the Lord to give much power to the Word and thousands were reached. In **Milton, Oregon**, we had a most blessed time and the meetings were largely attended. The Pendleton Presbytery meet in that town, and the preachers were much helped and encouraged. In **Albany, Oregon**, Christians of all denominations gathered and there was great blessing in many ways. College students and professors attended also. In **Portland, Oregon**, the conference was held in the White Temple, Dr. Hinson, pastor. The auditorium seats over 1,500, and it was filled during the evening sessions. We believe a great work was done in hundreds of hearts. It was the same in **Seattle, Wash.** The First Presbyterian Church, seating 4,000, was well filled on Lord's Day. The Bible Conference during the week was also attended by very large crowds and there was great blessing. It was one of the best Conference we have held.

Let us now give thanks unto the Lord for answered prayer. So many of our readers pray daily for us and for our ministry that we may well rejoice over these blessings. At the same time we bow in the dust before Him and give Him all the glory. He alone is worthy and through His Grace all this has come to pass.

OUR HOPE

Stony Brook, Conference. This Conference meets (D. V.) in Stony Brook, Long Island, August 8-15. Speakers: Prof. G. Thomas, Robert Scott Inglis, J. Wilbur Chapman A. C. Gaebelien, Aquilla Webb and others. For programs and all further information please address Ford C. Ottman, 22 Strawberry Hill, Stamford, Conn.



Arizona and Colorado. The Lord willing, the Editor expects to attend the S. W. Missionary Conference at **Cliffs, Arizona**, August 19, 20 and 21. Pray for the Christian Navahoes, Mokis, Pimas and other Indian tribes who will attend the Conference that they may get helped. We shall probably hold some meetings in **Albuquerque, N. M.**, during the fourth week in August. August 29-September 3 we hope to be in **Colorado Springs** First Presbyterian Church. After that in **Boulder, Col.**, and perhaps in other places.



Volume XXII. This issue concludes the twenty-first volume of "Our Hope." Again we say "Ebenezer"—hitherto has the Lord helped. To Him be the Praise and the Glory for the rich blessings of the past. He has graciously sustained us in this testimony and we expect nothing different in the future. It is our aim to exalt His Name and His Word; it is our ambition to please Him and to give the meat in due season to His household. May it please Him to bless the magazine more and more. We ask our readers again to pray daily for this testimony. Volume XXII then starts with the next number. Please help us in easing our work by renewing promptly. At the same time send the name of a friend with seventy-five cents additional and we will send the magazine for a whole year to the person.



For those of our readers who keep the magazines on file we offer free of charge a complete Index of Volume XXI. Drop us a postal and we will send you the Index.

A limited number of Volume XXI have been well bound in cloth. They are just the thing for library use. Price postpaid \$1.50 per volume. Write early.

The Prophet Ezekiel.

Chapter xiv.

The Message Against the Idolatrous Elders.

The great denunciatory message against the false prophets and prophetess had been uttered by the prophet, and immediately after certain of the elders of Israel came to him and sat down in his presence. They came to inquire of the Lord through the prophet (verse 3; xx:1). Though the prophet had faithfully uttered the messages of judgment and impending doom and the people and their leaders had heard them, yet would they inquire of the Lord. The Word the Lord had sent to them they rejected and now they expected some new kind of a message. When these inquiring Elders were in the presence of Ezekiel, the Word of the Lord came unto him. This chapter contains two sections; each is introduced by the statement, "And the Word of the Lord came unto me."

I. The Idolatrous Elder. The Call to Repentance.

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the Lord.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God (verses 1-11).

These inquiring elders with wickedness in their hearts, give another illustration of the depth of degradation in which the people had sunken. He who searches the hearts knew what was in them. They came with pious, religious pretensions. It sounded well to inquire of the Lord and seek the prophet-priest for that purpose. Their hearts were full of evil. While their lips spoke of asking the Lord, their hearts were full of idolatry. They liked idolatry. Their hearts were in it and this stumbling-block of their iniquity they had put before their faces, which means they openly defied the Lord God of Israel by their doings. "Should I be inquired of at all by them?" To seek the Lord and inquire of Him in such a condition reveals a brazen spirit and the deepest depravity. Yet this also belongs to the conditions in which the professing people of God are when judgment overtakes them. We see much of it in our own days. There is a great deal of so-called religious exercise and activity, attempts to produce more "religiousness," as it is termed. There is, however, no real heart-turning to the Lord, but the idols are kept in heart and life. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxxvi:18). Then the Lord tells them through the prophet, "I, the Lord will answer him that cometh according to the multitude of their idols; that I may take the house of Israel in their own heart because they are all estranged from me through their idols." Estranged from Jehovah through idols; this described the spiritual condition of these certain Elders and the people. If God's people do not give the Lord the place of pre-eminence and follow Him wholly they become estranged from Him. And such is the condition of thousands of professing Christians who walk in a carnal way, who follow their idols instead of the Lord and who still maintain

an outward religiousness. Then follows the call to repentance. "Repent and turn yourselves from your idols." Next is the announcement that the Lord Himself will deal with such miserable hypocrites. He will answer the unrepenting, idol follower, who separated himself from the Lord. No true prophet of Jehovah would certainly encourage the men who inquire of the Lord and have evil in their hearts, for fellowship with Jehovah is impossible for such.

The ninth verse states more than a possibility. "And if the prophet be deceived when he hath spoken a thing, I, the Lord have deceived that prophet, and I will stretch out my hand upon him, and I will destroy him from the midst of my people Israel." As we learned in the previous prophetic message that such deceiving prophets were in abundance among Israel. They were the curse of the nation. Little did they care about the spiritual condition of the people. They prophesied for filthy lucre's sake and lived in sin like the rest of the apostates. To them people came to inquire of the Lord and the deceiving prophets prophesied smooth things. But the Lord Himself as a judgment had deceived these prophets to ripen the people for the deserved doom. It is the same what Micaiah declared in the presence of King Jehosaphat and King Ahab (1 Kings xxii:13-23). The four hundred prophets of Ahab were possessed by a lying spirit.

II. Judgment is unavoidable.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *Though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut

off from it man and beast: Though Noah, Daniel and Job *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God. (verses 12-23).

The Word of the Lord came again to Ezekiel. The previously announced judgment cannot be averted, it is unavoidable; this is the burden of the second message the inquiring elders heard from the prophet's lips. Perhaps this was on their minds when they came to the prophet and sat in his presence. Famine is threatened first; it would come upon man and beast. Then the noisome beasts would pass through the land, to spoil it and make it desolate. These beasts must not be understood in the literal sense; they symbolize the Gentiles, whom Daniel in his vision saw also as beasts (Dan. vii). These nations like the Chaldeans would overrun the land and waste it. The last two judgments were to be the sword (verse 17) and the pestilence (verse 19). These four sore judgments were about to fall upon Jerusalem and the land—famine, noisome beasts, Gentile invasion, the sword and pestilence. Twice in this address Noah, Daniel and Job are mentioned. They were righteous men, yet if they were all three in Jerusalem they would deliver only their own souls by their righteousness, which was the result of their faith in and obedience to Jehovah. They were witnesses and men of prayer. Noah, the witness before the great judgment by water swept over the earth; David even then in Babylon, and Job of the patriarchal age. All their righteousness, and all their witnessing and prayers would not help in preventing these four sore judgments. Then there is the characteristic promise of the remnant which is to be preserved in these judgments.

(To be continued D. V.)

Revelation.

Chapter XXI.

This division of the chapter makes a separation where there is none. A continuous series of visions seems to pass before the Seer's gaze, beginning at Chapter xix:11 and linked together, as visions, by the words, "*And I saw.*"

Now with the *last* of these we turn from these scenes of eternal judgment and see the eternal blessedness of our earth and its heaven. I say *our* earth, for this may be the only identity between the old and the new. It is still the same earth, as being *man's* earth; but for all that, it is all new, as being new-created.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away: and there is no more sea."

An earlier prophet foretold the same perfect scene: "*For behold I create new heavens and a new earth: and the former things shall not be remembered nor come into mind*" (Isa. lxxv:17). And again: "*For as the new heavens and the new earth, which I will make, saith the Lord, shall remain before me, so shall your seed and your name remain*" (lxxvi:22).

Now all this is clearly applied and addressed to *Israel* alone, and to Israel at the beginning, not at the end of the millennial day. But in our book of Revelation we have come to the end of the millennial, and to the beginning of the eternal day. This, however, is only in striking accord with all else that we have been considering. Israel furnishes, in the earlier scene, patterns of the later; the millennium is a foreshadowing of eternity; imperfect, outside of Israel, it is true, or it would be "the very image" rather than the "shadow" as it is.

For Israel, and for Israel alone, is eternal blessedness begun at the beginning of the thousand years. She is the "Eve" on earth of the "last Adam," and shares *on earth* the rule of that sixth day. For that nation, highly favored among nations, the new heavens and the new earth begin, morally, then.

Not that, at the beginning of the millennium, the earth and its heaven are entirely altered physically, save by the changes alone in Israel's land. *There*, "the Mount of Olives shall cleave in the midst" (Zech. xiv), and other physical alterations of which the Old Testament prophets speak, and these changes shall result in there being no more "Salt sea;" its "waters are healed" (Ezek. xlvii:8).

But, even to-day, the Spirit of God can say "*If any man be in Christ he is a new creature, old things are passed away, behold all things are become new,*" when indeed nothing is new, save as "in Christ," and there indeed *all* is new. Just exactly so at the beginning of the millennium; in Israel, now fully identified with Christ, "*all things are become new.*" Outside of Israel nothing is really new; sin is still there, although controlled; nor are there lacking physical correspondences to this fact, for still "the miry places" and "the marshes" of the sea "are given over to salt" (Ezek. xlvii:11). It is not a perfect, and therefore not an eternal condition, *outside of Israel*, but *there it is*.

But we have, in our book, come to the end of the millennial day; and now earth and its heaven have passed through their final purging by judgment, and heaven and earth now correspond, in their condition, to the perfect condition of the redeemed at the resurrection. With them, and in them then, there shall be no more *sin*; and now in the earth "*there shall be no more sea.*"

None can dogmatically deny that this may be literally fulfilled; but we should err greatly were we to stop at the mere literal fulfilment. This would certainly involve such changes as to take the new heaven and the new earth as far beyond our powers of comprehension as is, admittedly, the new body (1 John iii:2). All these eternal conditions are necessarily dim to us. Human language is inadequate, and only by the way of type, analogy and negative is it possible to get true ideas of that eternal scene. We do indeed even now "see," but it is only "by means of a mirror, obscurely," or "in an enigma" (as 1 Cor. xiii:12 reads very literally); that is, as we may, by looking on the face of a mirror, held in the light and at a correct angle or point of view, see what

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otherwise would be beyond our ken, so all the things seen are, when looked at in the light of the Word of God, a mirror in which we see eternal verities, as in a somewhat similar way as Rom. i:20 speaks.

Thus the words "no more sea" again may receive light from the earlier picture of Israel's land at the beginning of the millennium. As the "salt sea" then, with its profound enigmatic teaching of sin, and its judgment, death, is not annihilated, but only ceases to be as the *salt* sea, for it is "healed"; so in these eternal conditions, there shall be nothing of which our present sea is an "enigma"; no will of unregenerate man ever chafing against all restraint; and, in that chafing, "casting up mire and dirt" (Isa. lvii:20); there shall be no salt, restless, troubled sea for evermore. *Water*, with its sweeter "enigma," shall still be there abundantly in springs, and fountains, and rivers, but "no more sea!"

And I saw the holy city, new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband.

Here again we have the link "*And I saw*" telling us that all follows in chronological order, and that we are standing here in our Pisgah and are looking on our own eternal inheritance. For this lovely bridal-adorned city is to be, through grace immeasurable, our eternal abode. Surely it is not amiss that we, too, should "walk about her, mark her bulwarks and consider her palaces" (Psalm xlvi:12, 13). This we shall be invited to do in more detail directly, so that now we need only to joy in what we are here told.

New, after a thousand years, still new, ever new she is, and although so long a time as one thousand years has passed since she "made herself ready," she has not aged at all; still radiant is she with divine beauty and in unfading youthfulness. Why should she not be, since she is the perfect expression of what God can do, and tells us in every living stone of which she is composed, *His* glory of light and love; His manifold wisdom, the exceeding riches of His grace? Let us see if we can get other and earlier glimpses of this same city in the Scriptures. For this must be "*the city that hath foundations whose builder and maker is God,*" for which

Abraham looked, when he sojourned as a pilgrim in the land of promise.

This, too, must be the "*Jerusalem which is above*" of which we read in Gal. iv in contrast with the "*Jerusalem that now is which is in bondage with her children.*"

But the prophet Isaiah, thus quoted by Paul, gives us to foresee a city—not above, but on *earth*, yet brought into blessing on exactly the same principle of *grace* as the heavenly city. Harken to his cry. *Sing, O barren, that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.*" It is inconceivable that such language, and its accompanying context, should be addressed to the Church. Never is the Church regarded as "desolate," or as having "the shame of her youth," or "reproach of widowhood" (verse 4), or "forsaken" of her Lord (verse 6), or subject to His "wrath" (verse 8). All absolutely true of Israel; all absolutely not true of the Church. It is a blessed and holy city yet to be on earth, and the centre of earth's joy, of which the prophet sings (chapter lxxv:18), and which shall thus also be a building of grace founded on redemption.

But, says the apostle Paul, this manifestation of the ways of God in grace is now "*above*," nor is it, as yet, to be sought in any city upon the earth at all. In John's vision we see that city descending from above.

We have another reference to a Jerusalem in Heb. xii:22: "*But ye are come into the city of the living God, the heavenly Jerusalem.*" Here, too, exactly as in Galatians, it is in contrast with the law and the terrors of Sinai; surely we must not distinguish the one from the other.

Then in the Lord's letter to Philadelphia: "*I will write upon him the name of the city of my God, new Jerusalem which cometh out of heaven from my God* (Rev. iii:12). The term "city of my God" clearly identifies this with "the city of the living God" of Heb. xii, whilst the last clause identifies it equally clearly with the word we are considering in Revelation.

Thus the one city is spoken of as:

- Jerusalem above (Gal. iv).
- The city of the living God (Heb. xii).
- The heavenly Jerusalem (Heb. xii).
- The city of my (Christ's) God (Rev. iii).
- The new Jerusalem (Rev. iii).
- The holy city (Rev. xxi:2).
- The great city, the holy Jerusalem (Rev. xxi:10).

It is here all the children of grace are congregated who have a heavenly portion, and who are monuments of *grace*, and are thus indeed "God's building." That is the primary idea of a city; it expresses the builder. Babel, man's city, expressed *man*. Its materials were a perfect expression of himself: "bricks," which are man-made (instead of "stones," which we may say are God made), and held together by "slime" of self-interest, instead of the "mortar" of divine love.

This, *our* city, is built by God, and is the fullest expression of His nature, and in this all the His saints of the Old Testament, as Abraham, surely share, for Abraham, Isaac and Jacob were as much objects of grace founded on righteousness as Peter, John or Paul; new birth is as clearly necessary, and as surely a divine work in one as in the others.

Thus I judge this heavenly Jerusalem is not exactly equivalent or co-terminus with the Church, but includes all who, partakers of grace, have no earthly place in which that grace blesses, consequently it must be heavenly. The Church is included, nay, more, as she is the fullest and supreme expression of this wondrous work of grace, so she may be looked upon as if she were the whole city: that is, titles and relationships may be predicated of her alone (as in Eph. v). When she is alone on earth, wending her pilgrim way home, that may be found to belong to all the redeemed in heaven, when that home is reached.

She is the chaste virgin espoused to Christ (2 Cor. xi) or the bride elect; and, in the affections and submissive confidence of that divine relationship, affords a pattern for the practical conduct of husband and wife today (Eph. v). All

the dealings of God, *in grace*, with Israel, of old were, in a sense, hidden (*by-ways* of grace, as it were, for the manifestation of government, not grace, was the *high-way*—the prime purpose of those ways with Israel), but are now fully manifested in the Church. Thus, in much the same way as the eighth head of the beast gives so completely its character to the whole, that the whole is looked at *in* the head, is seen as identified with its head—“*the beast that was and is not, even he is the eighth,*” (Rev. xvii:11) so the Church, giving character to the whole, is looked at today *as* the bride.

Nor must we pass by the name Jerusalem without at least seeking to find its significance. The last part is quite familiar: SALEM is translated for us in Heb. ix as *Peace*, so we are quite assure as to *that*. The *Jeru* has been taken by most commentators as *Foundation*. It is not as absolutely sure as one would like to have it, but it would be in every way so appropriate that we are inclined to adopt it. It is a city of *Peace*, and a peace that has indeed a solid *foundation*—even *righteousness*. Thus the one name “Jerusalem” corresponds to the name of the royal priest who was made like unto the Son of God: “*first King of righteousness and after that King of peace.*” Well may we say of her, as is said of her earthly sister, *Jehovah-Shammah*, “the Lord is there.”

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will tabernacle with them; and they shall be His peoples, and God Himself shall be with them, their God.

This is surely an eternal scene, and while one may ask why is the word *tabernacle* used, with its association of wilderness journeyings instead of *temple*, that speaks of settled permanency, yet one may feel quite assured that it is intended to convey no such thought here. “That they may receive you into everlasting tabernacles,” shows that it is not always to be identified with a temporary dwelling. But it does give, ever and always, the simple idea of a home-like dwelling-place. It is not so formal as temple, but far more familiar. Men do not *dwell* in temples for with those is connected the idea of the glory and majesty of the God-head, and the confession on the part of man, of his creature-place

in adoration. But men may in their low estate make their homes in *tabernacles*: and in His tabernacle, too, God comes, not to visit, as He did Adam in Paradise, not to *rule*, in the sense of *restraining evil*, as in the millennial day; but simply *dwells*, as in the sweet and perfect intimacy of a *home*. But there must be nothing now to mar His rest, so—

Verse 4. *He shall wipe away every tear from their eyes.* Oh, blessed scene, ever saluted from afar, even through their tears, by all the people of God, through the sorrowful ages of time! And not the least element of the joy of anticipation is found—not in the tearless scene itself, but in the insight it gives into the Heart of Him who makes it so. Do the angels rejoice over the sinner that repenteth? Surely they do; but what is *their* joy compared to the joy in their “presence”; the joy of God Himself? (Luke xv:10.) Have we heard the joy of the universe, ever decreasing in its witnessing as it left the Centre, in chapter v? Then surely, at that Centre is joy infinite and inexpressible. So here, how sweet to think of a time when there shall not be one tear to dim a human eye within the universe of bliss; but sweeter even than that is it to think of God’s joy in wiping the last tear away. For this is not, as is judgment, His “strange work”; but it is His joy—His rest—to remove all the sadness even of past sorrows. Not a memory shall cause weeping ever again.

Other and heathen writers have also pictured a tearless scene, for the whole heart of humanity has ever longed for such: “Where the sun is ever shining, and where the souls of the just spend a tearless eternity.” So sings the Greek poet Pindar. But note the difference: it is not God’s Hand that the poor heathen ever think of as drying the weeping eye. They know nothing of a God like that, far less of One who has even shared human weeping. They can get along very well in a heaven, so long as it is “tearless,” without God at all. But the glory of the truth is that God, the eternal God, “glorious in holiness, fearful in praises, doing wonders”; the “mighty and terrible God”; Creator of all world, is known in the palaces of this city “as a refuge”;

nay, Himself "its exceeding joy" (Psalm xliii), nay, more, tells out the tenderness of His Heart in drying the tears of His poor creature man. Tears that never would have been shed but for sin against Himself; and yet how precious they are, since they give us to know Him as angels unfallen never could. Well may our songs excel theirs.

And then we have a string of negatives. Our pilgrimage through life, short as it is, has made us but too well acquainted with the positives. Death, sorrow, crying, pain,—do we not know them all well? The suffering body, the pain-racked frame, the restless weariness of fever till the end; and then the pang of broken heart strings, the long drawn out grief of bereavement, with its tears, even though divine love take from those tears all bitterness. Oh! we know them all well; and it is these that "shall be no more."

These are indeed "present things" as I write; but then, at that time, they shall be "the former things" that have "passed away" forever. Yes, they are with us as present things now. But then may we not be humbly grateful that it is written that "*things present*" "shall not be able to separate us from the love of God which is in Christ Jesus our Lord"?

The Better Love of Christ.

By G. B. EDWARDS, M.D.

"The song of songs which is Solomon's. Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." (Cant i:1, 2).

The earliest reference we have to song is "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii:7). This was **Creation's** song, among those created intelligences who rejoiced when God "laid the foundations of the earth." But we have no record of these heavenly beings raising their joyous song when God "ordained the heavens, the moon and the stars." (Psalm viii:3). We do not pretend to give the reason for this, but there may be a reason suggested in the words, "He created it (the earth) not in vain. He formed it to be **inhabited**" (Isa. xlv:18). Was it, then, that the angelic world were rejoicing in the prospect of man's creation and habitation? And was it with them the thought, the unselfish thought, that God would have creatures of yet another, "a little lower" order, in whom He might be glorified? Alas, how they might cover their

faces, when at length they beheld the ways of men, all of them "sinning and coming short of His glory." But if this be so, how their sorrow was turned to joy at the advent of a **Saviour** of men, and at the proclamation of that salvation into which they earnestly desire to look (Luke xi:9-15; 1 Peter i:10-12).

But there was yet an earlier scene of rejoicing than this. It was the joy of the Saviour Himself **before** the foundation of the world. It was when Jehovah "**appointed** the foundations of the earth," even before they were "laid," that it was said of "The Wisdom of God." "Then was I by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him, **rejoicing in the habitable part of His earth**, and My delights were with the sons of men" (Prov. viii:29-31; 1 Cor. i:24).

The last expression of song, of which we have any record, is "the new, eternal song," sung, "not before the world was," nor yet in it (though begun here on earth), but "in heaven," not by angels, but by men, "washed from their sins in His own blood," not unto God as Creator, but unto Him as Redeemer, even unto the Lamb that was slain. This is **Redemption's** song (Rev. iv:1, v:9). The theme is much higher here and the joy much deeper, than in the song of creation. Beginning on earth in weakness, it swells to an inconceivable volume in heaven, and fills the courts of the universe throughout eternity.

"Unto Him who loved us—gave us
Every pledge that love could give,
Freely shed His blood to save us,
Gave His life that we might live,
Be the kingdom
And dominion
And the glory evermore."

There is, however, another song, and one that celebrates the Person of the Beloved, rather than the work of the Redeemer. It is **Love's** song, and is closely associated with the song of redemption.

"Unto Him that loves us, and has washed us from our sins in His own blood" (Rev. i:5).

Love is what Christ is: redemption is what He has accomplished, in virtue of who and what He is. And this, the song of Love, is "the song of songs, which is Solomon's." But while viewing the person, we also contemplate the **ways** of the one we love. And so here, the inimitable ways of our Beloved fill the heart with deepest longing and the most ardent admiration.

"Whose every act pure blessing is,
His ways unsullied light."

"Solomon in all his glory" furnishes us an unmistakable type of

"Christ entered into His glory." And "a greater than Solomon is here," to be discerned in the book of Canticles (Luke xi:31, xii:27, xxiv:26). And, if we desire confirmation of the type, we need only turn to Heb. i:5. "I will be to Him a Father, and He shall be to Me a Son." These words were spoken to David concerning Solomon, when they became prophetic of Christ (2 Samuel vii:14). It is, then, the song of the Beloved, of "Heaven's Beloved One," of our Beloved, dear Christian reader, we who, before the foundation of the world, were chosen, and are now accepted, in the Beloved (Eph. i:4-6). But, if He is our beloved Bridegroom, let us remember, also, that He is God's beloved Son, whose very greatness and worthiness demand our most reverent attention. "This is My beloved Son, hear ye Him" (Luke ix:35). And though "being on an equality with God," it was the glory of this One, "taking His place in the likeness of men," to acknowledge the Father as greater than himself (John xiv:28; Phil. ii:6, 7). So that "without all contradiction, the less is blessed of the better," even as Jesus said, "My Father is greater than all" (John x:29; Heb. vii:7). For God is the Head of Christ, even as Christ is the Head of the church (1 Cor. xi:3, Col. i:18). Now "the Father loveth the Son," as the writings of John fully attest (John ii:35). And it is evident from Psalm i:8 that God desired to bestow blessings upon Christ. And such blessing in its fulness to Him is found in the gift of the bride by the Father. And who are the bride but those whom the Father hath given Him out of the world? "The men that Thou gavest Me out of the world" (John xvii:6). We, then, as the bride, are the gift, as well as the selection, of the Father, to the Bridegroom. Still, precious as the gift is, "the church of God" must be "purchased with the blood of His own" (Acts xx:28). And how could this be accomplished, and by whom? We see God effecting it in the person of His Son. We see Christ accomplishing it, in obedience to the will of God, by the one voluntary offering of Himself to God, without spot, in order that He might bring us to God. And in this most devoted act of obedience to God, we behold the supreme love of the Son to the Father, as also the love of the Father going out to the Son in a special way (John x:17, xiv:31; 2 Cor. v:19; Heb. vii:27, ix:14; 1 Peter iii:18.) We belong to Christ, we are His by gift of the Father, His by redemption right and purchase, all "His own," whom He "loves unto the end," and whom "He is not ashamed to call His brethren" (John xiii:1; Heb. ii:11). No, the Lord Jesus is not ashamed, because we, as well as He, have been begotten "of One" and have one Father, who loves us even as He loves the Son (John xvii:23). And being the gift of the Father, could He be ashamed of the Father's gift? Would He not rather prize us the more just because we were the gift from the Father?

"Thou gav'st us, in eternal love,
To Him, to bring us home to Thee,
Suited to Thine own thought above,

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As sons like Him, with Him to be
 In Thine own house. There love divine
 Fills the bright courts with cloudless joy:
 But 'tis the love that made us Thine,
 Fills all that house without alloy."

"Behold, I and the children whom God hath given Me" (Heb. ii:13).

And now, beloved reader, this brings us to consider the "exceeding joy" of the Lord Jesus, expressed, so wonderful as it appears to us, in real song. He sings, as a Man, unto God, His Father. He joys in God, and He joys in us, His brethren. And truly His is "the song of songs." "In the midst of the church," says He, "I will sing praise unto Thee" (Heb. ii:12). But what, we may ask, is the thought that pervades the song, and what gives rise to the joy? Oh, it is the thought of the bride—His own brethren—the children whom God hath given Him. Brethren of Christ, have we laid hold of the stupendous fact, that the full delight of our adorable Lord, as "Son of Man," before God, is in the redeemed "sons of men"?

"Lord, in all Thy pow'r and glory
 Still Thy thoughts and eyes are here:
 Watching o'er Thy ransomed people
 To Thy gracious heart so dear."

"Thou hast said unto the Lord, Thou art My Lord, My goodness extendeth not to Thee, but to **the saints that are in the earth**, and to the excellent, in whom is **all My delight**" (Psalm xvi:2, 3).

The delight Christ has in us cannot be apart from the delight He has in the Father, even as our delight in Christ cannot be separated from our delight in the Father. "We joy in God through our Lord Jesus Christ" (Rom. v:11). But with the same joy, we also "rejoice in Jesus Christ, and have no confidence in the flesh" (Phil. vi:3). There was a joy set before Jesus, whereby He endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. xii:2). And so in the midst of His most appalling sorrow, there was yet joy because of "the cross," in its relation to us, and because of "the right hand of the throne," in its relation to God. The one He would "endure," the other He would "set down at."

Do we, then, enter into the thought that now, while the Lord Jesus is at the right hand of the throne of God, He is full of a joy that overflows? A joy that runs down in "the joy of the Holy Ghost," even "down to the skirts of His garments," filling the saints here below with a "joy unspeakable and full of glory"? (Psalm cxxxiii:2).

"In Thy presence is fulness of joy" (Psalm xvi:11).

"Thou shalt make Me full of joy with Thy countenance" (Acts ii:28).

And as God "looks upon the face of His Anointed, and as His countenance is ever towards Christ, the countenance of Christ is upon the people of God here in this world, so that by looking up we meet that transcendent gaze and "we see Jesus."

"We love to look up and behold Him there,
The Lamb for His chosen slain:
And soon shall His saints all His glories share,
With their Head and their Lord shall reign."

And it is the joy of the heart, of His heart, that calls forth this unique, and, may we say, solitary "song of songs." The song of endless and ineffable love, even as it is written.

"He will rejoice over thee with joy: He will rest in His love: He will joy over thee **with singing**" (Zeph. iii:17).

Joy, then, as here, must find its expression in song. But deeper yet than the joy is the love in which our heavenly Bridegroom shall forever rest. And we to be forever with Him in the repose of that love. How transcendent the thought!

"And with Him shall our rest be on high,
When in holiness bright we sit down,
In the joy of His love ever nigh,
In the peace that His presence shall crown."

Jesus, when here on earth, was not a man of joy, but the "man of sorrows, and acquainted with grief." But though He "wept" (John xi:35) He was, nevertheless, not without joy and not without song (Matt. xxvi:30; John xvii:13). And though He "went forth," in His walk through this world, "weeping," He "came again" from among the dead, in resurrection, "with rejoicing." And He will yet come forth out of heaven, at His appearing, "bringing His sheaves with Him" (Psalm cxxvi:6).

"Weeping may endure for a night, but joy, (singing, marg.) cometh in the morning" (Psalm xxx:5).

And is not He "the **morning** Star?" Has He not been crowned "in the **day** of the gladness of His heart?" (Cant. iii:11). And will not "the day," His day, bring with it the fulness of light, of love, of joy and of gladness, for Himself and for His own? And, O, what a scene, where full and perfect joy and gladness shall find their complete expression in the song of responsive love.

"Spring up, O well" of eternal Love! "Sing ye unto it!" (Num. xxi:17). Sing, sing, sing, O ye heavens, and be joyful, O earth: and break forth into singing, for the Lord hath done it (Is. xliv:23; xlix:13). And will not His be the sweetest of all songs? Will not He be "the sweet Psalmist of the new Jerusalem? Will any rejoice, or be so glad in that day as the Lord? If His voice, as He spoke to John, was "as the sound of many waters," what will it be "in majestic sweet-

ness," when, as "the voice of the Bridegroom," it is heard in the supreme joy of being united to His heavenly bride?

"And shall we see Thy face,
And hear Thy heavenly voice?
Well known to us in present grace,
Well may **our** hearts rejoice."

Yes, we shall hear Him, we shall see Him, and we shall be like Him. We shall be "all glorious" like Himself, we shall share His joy, and we shall be the objects of His everlasting love.

And now, beloved reader, as we contemplate the loveliness of this glorious object, can we not together exclaim, "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." It is His nearness that we crave, it is His touch that we long for. Not, indeed, as though we knew Him "after the flesh," for we remember that Jesus has died out of that scene, where "natural affection" abounds (2 Cor. v:16).

We cannot now, in the ardor and impulsiveness of natural affection, "touch" the Lord, as was once possible (John xx:17). But we **can** touch Him "in the love of the Spirit," who dwells within our hearts, and say, "O Thou, whom my soul loveth" (Cant. i:7).

And let us learn from the language employed by the bride here, that we are to first be **receptive**, before we can rightly become **responsive**. For there is a careful avoidance of saying, "Let **me** kiss Him," but a most appropriate and fervent solicitation in saying, "Let **Him** kiss me." And is not this most lovely and becoming in its order and manner? May we, as the bride of Christ, raised up from "the dung hill," and taken out of "an horrible pit," pretend to make free with "the high and lofty One," who humbled Himself, in order that, through His condescending grace, we might be exalted "to inherit the throne of glory?" Far be the thought. For we must ever remember, and shall never forget throughout eternity, what we were, and what His grace alone has done for us (Eph. ii:11, 12). Therefore, if we become aggressive with Him before we are receptive, we shall act unbecomingly, and we shall not have the full experience and conception of His love. It will be **our** love that we think of, instead of His, which will more or less exhibit traits of natural affection; not rising higher, in its desires, than what we find in (Cant. viii:1), "O that thou wert **as my brother**." There is often to be seen a semblance of strength in such affection, and a display of ceaseless activity: but it lacks in spiritual intelligence and in the ability to discern and choose what is pleasing to the Lord. No, what the Lord Jesus delights in, is to have us fully responsive to the love "we have known and believed," the love that "first loved us" (1 John iv:16, 19).

The deepest love produced **in** any soul, comes from the deepest apprehension of Christ's love **for** that soul. Therefore, when the

bride says, "Let Him kiss me," it is with the full knowledge that she is her Beloved's, and that His desire is toward her (Cant. vii:10). May the soul of both reader and writer sink deeper and deeper into this love—the fathomless love of Jesus.

"O Lord, Thy rich, Thy boundless love,
No thought can reach, no tongue declare:
O give our hearts its depth to prove,
And reign without a rival there."

The desire of the Lord Jesus is always towards us, and when our hearts go out after Him, when we are at the place, spiritually, that we "let Him," we receive some fresh manifestation of His love, we experience some new delight in Himself. When we breathe out to Him the desire we have for Him, in the intimacy of a love that gives boldness, in the irrepressible longing of our soul, we then open to "the voice of our Beloved that knocketh" (Cant. v:2) and we welcome Him, saying, "Let Him kiss me with the kisses of His mouth." And the kisses of His mouth, what are they, beloved, but "the gracious words that proceedeth out of His mouth?" (Luke iv:22). Those words that touch the heart, with the divine impress of our Beloved, in the power of "the Spirit of His grace." For the soul that longs for the Person of the Beloved, longs also for the words that He speaks, and listens attentively to catch the sound of His voice. And O, happy, thrice happy is it for the soul that listens to hear the voice of Jesus, that can exclaim, with exalted emotion, "The voice of my Beloved! Behold, He cometh." And then the richer experience, when He addresses Himself to us, "My Beloved spake, and **said unto me**" (Cant. ii:8, 10).

"Behold, I stand at the door and knock: if **any man** hear My voice, and open the door, I will come into him, and will sup with him, and he with Me" (Rev. iv:20).

The question is, Has God left us a blessing that is secured to us in the last days, which "no man can take from us?" Yes, praise Him, Jesus stands at the door, knocking, knocking, knocking. And the opportunity is open to "**any man**" to "open" and to let Christ in. Reader, let me ask, Do you want Christ to come in, and become your all and all? Will you link your temporal and eternal fortune up with Him? It is not so much, Will you have Him? but dare you refuse Him? Well, you have but to "open the door," and He will do all the rest. He will come in, He will sup with you, and give you to sup with Him. He will talk with you, He will commune with you. He will become your companion in travel, till traveling days are done. He will stand by you, and He will stand with you in an evil day. Yea, He will stand up for you, when enemies oppose, if you will stand **for** Him.

But why this longing of soul for Him? Why this request, on the part of the bride, for the kiss of His manifested love? Because she

knows that His love is better than all beside. Had He not proved His love to her? Had He not braved the darkness and the dangers of the night for her, till His "head was filled with dew, and His locks with the drops of the night?" (Cant. v:2). Precious tokens that He had been seeking her, and wearied not "till He found" her. She well knows this better love of His, and therefore she is not ashamed to boast of it, when she exclaims, "For Thy love is better than wine." And the test comes to each one of us, beloved. What is the love of Christ more to us than the best and loveliest of the natural world here below? That love may be known and valued, but are we ready to place the very highest value upon it? We may love Him truly, but are we in love with Him? so that the one thought of our life is Himself? Could we, like the bride, charge others, if, perchance, they found Him, to "tell Him, that we are sick of love?" (Cant. v:8).

The wine speaks of joy and gladness, of strength and exultation (Psalm lxxviii:65; civ:15). And in a larger sense it may comprehend the whole blessing of Joseph (Gen. xlix:25, 26; Deut. xxxiii:13-16). It embraces, thus, "all the precious things" to be found "under the sun." O my reader, have we tasted the wine and found it good? and have we tasted the love of Christ and found it better? Hast thou, my soul, become allured by the powerful attractions of Jesus? Has His love become to thee the one best thing of all creation wide? Then, if thou hast a more perfect knowledge of this "love of Christ that passeth knowledge," thou canst say, "His love is better than wine."

Better than the joy of childhood: better than the glory of manhood. Better than the increase of riches; better than the length of days. Better than the honor of kings; better than the favor of princes. Better than perfect health; better than festive living. Better than earthly wisdom; better than nature's strength. Better than earth's best blessings; better than all the world

For the wine runs out and perishes,

But the love of Christ flows in, and out, and on, forever.

"It passeth knowledge! that dear love of Thine,
My Jesus! Saviour! yet this soul of mine
Would of Thy love, in all its breadth and length
Its height and depth and everlasting strength,
Know more and more."

Coming Judgment and Divine Goodness.

Nahum i:6-8.

When we contemplate the prophetic scriptures, we have to consider the people, and their state, of whom the prophet speaks, and also how far the principles of divine truth there set forth can be used for the profit of souls in the present day.

Nahum's ministry, though peculiarly solemn, was simple. He pointed to the divine judgments impending on the great and arrogant city of Nineveh. It had long been exalting itself, and it must be laid low.

Nineveh was a most ancient city, the capital of Assyria. From Genesis x:11 (margin) we gather that Assyria was founded by Nimrod, and the city was built by Asshur. Historians tell us that it was about sixty miles in circumference, surrounded by a wall one hundred feet high, wide enough for three chariots to drive abreast, and having fifteen hundred towers, two hundred feet high. It contained "much *cattle*," so that it evidently enclosed a great space of fertile and cultivated land, besides dwelling-houses. In Jonah we read that it contained, in his day, "sixscore thousand persons, that cannot discern between their right hand and their left hand"; and, if this refers to children, the probability is that the population of Nineveh might not have been less than half a million.

It is true that Assyria had been allowed by Jehovah to come against His people in His governmental dealings with them. But the Assyrians were lifted up; they ascribed their success in oppressing God's people to their own power and prudence, and their desire was to destroy them. We read, "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. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few. . . . Therefore, thus saith the Lord of hosts, O my people that dwelleth in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Again, we read, "For though the voice of the Lord shall the Assyrian be beaten down which smote with the rod." The Assyrian oppressed them without cause (Isa. x:5-25, xxx:31, lii:4). Thus the rod which Jehovah used strove against Him who used it, and came under divine judgment.

After announcing the truth that God is jealous, and revengeth, the

prophet Nahum declares that Jehovah is "slow to anger." This had been remarkably exemplified in God's previous dealings with men, and now also with Nineveh, as we know it was afterwards with the Jews, and still is with professing Christendom and the world. But, though "slow to anger," judgment must come, for "he will not at all acquit the wicked." It is because God is long-suffering, and that, after eighteen hundred years of warning, the Lord has not yet come to carry it out, that the scoffer says, "Where is the promise of His coming?" and the infidel folds his arms with self-complacency, and despises the truth, because there is no outward appearance of coming judgment. Thus the scripture is being fulfilled, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set upon them to do evil" (Eccles. viii:11). It was so with Nineveh.

Upwards of a century before Nahum's prophecy, Jonah was sent to this great city. The word of Jehovah came to him, saying, "Go to Nineveh, that great city, and cry against it, for their cry is come up before me." We know that he did not go at first, for he needed to pass through death and resurrection in his own soul before he was competent for the mission. "And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord . . . and he cried and said, Yet forty days, and Nineveh shall be destroyed." The effect was that the Ninevites heard, believed, fasted, and put on sackcloth, so that God spared the city, and did not bring the judgment He had said He would upon it.

It was long after this that the king of Assyria took Samaria, and carried Israel (the ten tribes) away into Assyria. For the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of His sight. So were Israel carried away out of their own land to Assyria unto this day. They are generally called the "lost tribes," because no one knows where they are (2 Kings xvii:6-23).

Only a few years after this, Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them, and afterwards came against Jerusalem with a great host, and, with great haughtiness, sought to overcome the city. But God answered the cries of His faithful servants, and sent an angel to destroy a hundred and fourscore and five thousand of the king of Assyria's army in one night, and the king himself was murdered by his own sons.

It was about this time that Nahum predicted the fall of self-exalted Nineveh, which would be so effectually done, that it would "not rise up a second time," and the city be so entombed in its own ruins, that the scripture should be literally fulfilled, "I will make thy grace, for thou art vile," and of it should be said, "Behold I am against thee,

saith the Lord of hosts; and all they that look upon thee shall flee from thee, and say, Nineveh is laid waste; who shall bemoan her?" "Woe to the bloody city, it is all full of lies and robbery: the prey departeth not." The prophet tells us concerning the siege and ruin of the city (chap. iii:14), that "the gates of the rivers shall be opened, and the palace shall be dissolved; and the fire devour thee"; and historians tell us that the river Tigris overflowed its banks, and poured into the doomed city, and that the haughty king, after sustaining a siege of two years, set his own palace on fire, and in this way perished. Thus Nineveh was utterly destroyed, never more to raise its head, while "Assyria" and "the king of the north" will occupy an important part by-and-by, and Assyria will have special blessing in millennial days (Dan. xi; Isa. xix:25).

Such is a brief glance at Nahum's prophecy, which we know had a literal fulfilment; so that even now Nineveh's ruins are a desolation. Antiquarians are exploring it, and exhuming from this huge "grave" vast varieties of testimony to the accomplishment of the word of the prophets; its site is a place for flocks to "lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern," etc. (Zeph. ii:13-15).

But does not this illustrate another coming judgment of a far more serious character? Has not the clear and loud prophetic warning concerning this long ago gone forth? Let us turn to the apostolic writings. In 2 Thess. i we read, "The Lord himself 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, who shall be punished with everlasting destruction." What can be plainer, and yet how very solemn? Again, we are told, that "the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. v:2, 3). Peter also speaks of the day of the Lord's coming as a thief in the night, and John assures us that when the Lord does thus come out of heaven to judge the living, "every eye shall see him . . . and all kindreds of the earth shall wail because of him" (2 Peter iii:10; Rev. i:7). Because God is "slow to anger," He has been giving this warning for upwards of eighteen hundred years; yet, as certainly as Nineveh did fall, and wicked Jerusalem, after much long-suffering, was destroyed by murderers, and burned with fire, so surely must the threatened judgments, which are still hanging over this doomed world, have their awful accomplishment, for God "will not at all acquit the wicked." Truly men will know then that "His way is in the whirlwind and in the storm, and that the clouds are the dust of his feet. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? or, who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are

thrown down by him" (Nahum i:3-6). What saith the reader to these awful predictions of prophets and apostles? Has it ever occurred to you, that every step the unconverted take is one step nearer to this appalling reality? Are you, dear reader, at peace with God, through our Lord Jesus Christ? and therefore able to contemplate this dreadful scene of men being punished with everlasting destruction, in the surest confidence that, ere this, Jesus will have come, and received you and other loved ones unto Himself, and taken you to the Father's house. If, dear reader, you are not converted, may you now turn to God, and receive remission of sins, through the cleansing value of the precious blood of Jesus.

But amidst these sounds of divine judgment from Him who "will take vengeance on his adversaries, and reserveth wrath for his enemies," a still, small voice is heard to comfort any who have ears to hear. To such the voice is profoundly precious and consoling. "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him" (verse 7).

1. "The Lord is Good." Though the righteous God loveth righteousness, and will not at all acquit the wicked, yet Jehovah is good; God is love. The cross of Christ blessedly manifested this. The love of God to sinners was there told out; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." Yes, it was for sinners Jesus died—He came into the world to save sinners. This is divine goodness to us when we were in our sins, enemies, and far from God. "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." Wondrous love! And this is not all, for the free, unmerited love of God has brought us who believe into the same life, position, nearness, acceptance and relationship as Christ Himself, at His own right hand, and given us the hope of being yet conformed to His image, and of reigning with Him in glory. "The glory which thou gavest me, I have given them." Dear reader, dost thou believe God? Do these testimonies of holy scripture concerning the goodness of God so touch thine heart, as to cause thee to cry out with others, "We love Him, because he first loved us"? Does the highest thought of goodness thou hast ever conceived in the least degree compare with this goodness of God? Has it broken thine heart? for truly the goodness of God leadeth to repentance. Surely those who have tasted that the Lord is gracious long for ten thousand tongues to praise Him, and if they had a hundred lives, would like to give them all to Him and His precious service.

2. But He is also "A stronghold in the day of trouble." Yes, if the faithful then living had seen Nineveh falling into a heap of ruins, or the king's palace consumed by the flaming fire; if, at another time, believers had seen the justly doomed city of Jerusalem under its pre-

dicted judgment, they would in either case find the presence of Jehovah their hiding-place and stronghold. And by-and-by, when men are crying out to the rocks to fall on them, and the hills to cover them, and hide them from the presence of Him who is coming to execute the vengeance due to this Christ-rejecting world, the church of God will be safe in glory, and truly rejoicing in the goodness of God, and the stronghold they know Him to be. Even now, to faith, "the name of the Lord is a strong tower, the righteous runneth into it, and is safe." And so, on every occasion of sorrow, where is the child of God who does not know the Lord is good and a stronghold in the day of trouble! What a stronghold we find when we are abiding in the consciousness that we are in Christ, and loved by the Father as He loves Jesus!

3. He knows who believe—"**He knoweth them that trust in Him.**" Yes, He knows, and that is all we wish. "The Lord knoweth them that are his." My faith may be the feeblest, but He knows that I look to Jesus, the object of faith, that I "come unto God by him." How consoling is this sweet truth! There is not a thought in our hearts, not a word on our tongue, but He knows it altogether. As Peter, when it was a question of love, could say, "Lord, thou knowest all things; thou knowest that I love thee"; so the believer can say, "Lord, thou knowest all things, thou knowest that I look to the Lord Jesus Christ, and to Him alone, as my Saviour, my way to Thee, my life, righteousness and all." Oh, yes, "**He knoweth them that trust in Him.**" These very words might have been an unspeakable comfort to the Annas and Simeons of a former time, and another remnant may by-and-by lift up their heads in times of infidelity and apostasy, and say, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." H. H. S.

Future of Europe—Future of Russia.

These two interesting and very timely pamphlets are written by A. H. Burten. Every Christian ought to read them for they throw much light upon present day events. We send both of them post-paid for 25 cents.



**Current Events and Signs of the Times
in the Light of the Word of God.**

Coming Conflicts Anticipated. Many warnings have been sounded in our country. Voices have been raised in every direction demanding preparations for war, which, according to some, cannot be averted. A volunteer army of a million men is to be raised to be ready for the anticipated conflict. The beginning to collect such an army has already been made.

Senator James H. Lewis addressed recently the legislature of Missouri. This is what he said:

“Should the United States find it necessary to make a protest against Japan forcibly seizing China, Japan probably would exact of her present allies—England, France and Russia—to support her against the United States.”

“Then America would be confronted with a remarkable situation. Should Japan in conjunction with China be forced to vent the grievance of her people by war, she would seize the Philippines and then would seize Hawaii as the base from which to intercept our fleet on its way to recover the Philippines. Then Russia, the ally of Japan, would seize Northern Alaska.

“It is plain that the United States has but one of two courses: Nither we must come out of the Philippines and remove any governmental interest from the Far East or we must maintain an Atlantic fleet large enough to cope with combined Europe and a Pacific fleet large enough to combat the combined Orient.”

Such are the anticipations of a keen observer. What a disappointment it must be to the men who labored so hard for universal peace and tried to fulfill the divine prediction that nations should turn their swords into plowshares. The opposite is happening just as the Word predicts. They turn their plowshares into swords. “Prepare War! Beat your plowshares into swords!” (Joel iii:9-10). It seems

almost incredible that intelligent men can continue to preach that the present age is an age of righteousness making for peace. Yet they do. The coming world-crash will surely open their eyes, but then it will be too late.

Betting on the War. In different countries much betting goes on about the end of the European conflict. Some say the war will end before July 1; others that it will be over in the fall. Then there is betting on the results. What depravity is shown by this fact! The greatest calamity the world has ever known is made the occasion for gambling! It shows that even this severe judgment of God does not affect the hardened conditions of the thousands of nominal Christians. Later when the far greater judgments will be on the earth the same conditions will prevail on the earth. (Rev. ix:21).

Bahatism and its Growth. This Oriental cult, headed by a Persian sun-worshipper, who is a deceiver, is making astonishing headway in this country and in England. Our volume on "Current Events" gives a full exposure of this anti-Christian movement.

A prominent and well known American handed us a letter which he received about the movement and its activities during the Panama Exposition. We give the letter in full:

"I am asked by one of the leaders of the Bahai movement in America to mention to you that in connection with the Panama-Pacific Exposition in San Francisco, April 19-25, there will be held simultaneously an International Bahai Congress, and to ask if you will send to this a message or a few words expressing your interest in the movement, etc. Abdul Baha is actively concerning himself with this Congress.

"I hope I may hear from you at your convenience.

"I am yours sincerely,

The letter is written on the official paper of the "Christian Commonwealth," published in London, England. Among the names which appear in connection with the paper are: J. R. Campbell, Prof. R. Eucken, of Jena, Prof. W. Rauschenbush of Rochester Theological Seminary of the Baptist church and others. The letter is signed by Albert Dawson, the Editor of the "Christian Commonwealth." The above

mentioned men and other preachers whose names appear as the letter must therefore be in sympathy with the Antichrist Abdul Baha. After a while another one will appear, the real Antichrist, the man of sin, and these men and thousands of others will believe the lying masterpiece of Satan, because they received not the love of the truth.

The Continued Endorsement of Romanism. Our readers will remember the repeated evidences we have given of the drift towards Rome. As the Bible predicts a revival of Romanism during the end of the age, this drift is significant. Different preachers have openly advocated a closer union with the Romish church. Recently there appeared in the "Presbyterian Advance" an article eulogizing that church and philosophizing about its existence and great work. The writer, a professor, ends his article in the following manner:

"For this reason, I for one feel like thanking God for the work and successes of the church of Rome, and especially in view of the responsibilities which it takes off of the shoulders of our own Presbyterian church."

One is shocked by such statements. Thanking God for the work and successes of the church of Rome!—What does he mean? Does he thank God for the idolatry practised in that corrupt system? Does he thank God for the blasphemy of the mass, the abominations of the confessional and other evil doctrines? And what about the persecution of the Saints still going on in countries where Rome has some power left? What a blindness that a man can write about thanking God for that which God's holy Word condemns and brands as "Babylon the great, the mother of harlots and abominations of the earth."

And we could add other and still more significant endorsements of the Romish church as they have come recently to our notice. Surely things are all heading up for the end.

Israel Zangwill and His Fears. Israel Zangwill, the Jewish novelist and pronounced antagonist to Zionism, made recently some strong statements about Jerusalem and Pales-

tine. He said: "It is too late to save Jerusalem! The city held holy by three religions, like Louvain, become a spirit of war." He then pictures the dreadful conditions prevailing in that city and throughout Palestine. He predicts nothing but calamity and believes "that Russia will not surrender her dream of possessing Jerusalem while she has a gun or a man in Syria."

There is no question that darker days are in store for Jerusalem, even the days of Jacob's trouble. But too strange that a Jew should not see the glorious things which are spoken of David's city! Surely the hope is brighter than ever for the King who was once dragged through Jerusalem's streets and nailed outside to a cross, will yet be enthroned upon the holy hill of Zion and cover all with His wonderful glory. And that day, when Jerusalem will be lifted from the dust is nearing. Then the name shall be "Jehovah Shammah"—the Lord is there (Ezek. xlviii:3).

The Tragedies of the Rich. During the past months a number of horrible crimes were committed in the aristocratic sections of New York City. Wealthy men murdered their wives and then took their own lives. Surrounded by wealth and all the luxuries which many can buy they committed the awful deeds. In each case a number of children were left behind. Jealousy, fast living and vice were responsible for the crimes. Sin bears its awful flints among all classes. Money cannot give happiness.

Conditions in Paris. The losses caused by the war to the Paris hotels are illustrated by the annual report of the Grand Hotel, which was issued recently. It shows that the profits for the year 1914 were 12,315 francs (\$2,563), compared with a profit of 1,126,264 francs (\$225,253) for the previous year.

The only class in Paris which has not suffered is that of fortune tellers, whose profits have been enormously increased owing to the demand from women anxious to learn the fate of their loved ones at the front. More than sixty fortune tellers, varying from the elegantly dressed society seer to the poorly clad diviner from coffee grounds, appeared in court to-day and were fined fifteen francs (\$3) and costs each.

Two Resurrections.*

By W. B. HINSON.

Rev. xx:5—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

The resurrection of the just precedes the resurrection of the unjust. Such is the plain teaching of the text to which you have listened. Blessed and holy are they who have part in this first resurrection. On them the second death shall never exercise its awful power. But they shall live and reign with Jesus Christ during the thousand years that intervene between the coming of the Lord for his people, to the coming of the Lord with his people. Some have tried to show that this first resurrection is not a resurrection of people, but rather a resurrection of dead principles. But Alford in his Greek New Testament says, "If this passage does not refer to a literal resurrection of literal people, then there is an end of definite meaning in plain words, and the apocalypse or any other book may mean anything we please." And I remember how Mr. Spurgeon once said, "I do not hesitate to affirm that the resurrection of principles or doctrines does not give the fair meaning of these words. This is the resurrection of men, for is it not written, 'The rest of the dead lived not?' It is a literal resurrection of the saints of God, and not of principles nor of doctrines." Breckenridge has told us how it is clear the righteous dead are resurrected at the beginning of the millennium, and then the thousand years wears itself away, when the rest of the dead are raised, who lived not again until the thousand years are finished.

In that marvelous resurrection chapter in Corinthians, we are clearly taught that there is a resurrection that concerns the righteous, and the righteous alone: "Every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." No mention of any impenitent dead! Indeed no mention of the resurrection of any who are not in Christ, and of Christ! First to be resurrected, Jesus, who is the first fruits; afterward—and two thousand years have been swallowed up in that afterward—afterward they who are Christ's at his coming. And Jamieson, Fausset and Brown in their commentary have told us how that language pertains to the Greek imagery of varying troops and regiments in an army, who are marching in proper military order. And Jesus first comes forth in resurrection glory; and then there comes the great troop of all those who have accepted, and believed, and lived, and died in him. Afterward, the end, the resurrection of the rest of the dead.

*A sermon preached in the White Temple, Portland, Oregon.

And harking back to the same chapter from which I have quoted, Paul says, "As in Adam, all died, even so in Christ shall all be made alive." A sentence that clearly concerns only the righteous dead. Else you must have the restoration of all men, if all are then raised, and all thus raised are the subjects of this resurrection. Or the other horn of the dilemma presents itself, and you must have the annihilation of the wicked, unless there be, as Holy Scripture teaches, the second resurrection. Hear the Apostle as he says, "The righteous dead" shall come forth incorruptible; and then we shall all be changed. No mention of the impenitent again. Not a passing reference to those who have died in wickedness and sin. But the plain declaration that when Christ calls for his own, all the sleeping believers, and they alone, will respond to the call; and the faithful who are alive upon the earth shall be transformed by his appearing; so that from the grave the corruptible shall put on the incorruption, and we who are alive shall be clothed upon with immortality, and thus we shall all be changed.

And you remember how in that same chapter, the Apostle goes on to say, when the righteous dead are awakened by the voice of Jesus, and when the living righteous are transformed by the glory of his appearing, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." And the jubilant rising believers shall say, "Grave, you have lost your victory, for even our bodies have been resurrected." And the living redeemed ones shall say, "Death, you have lost your sting, for we have escaped death through the appearing of our adorable Lord." And as though that were not enough, just recall how Paul, writing to the Thessalonians, is so explicitly clear on the fact that there is a resurrection for the righteous, and for them alone. "The dead in Christ shall rise first"—priority over the impenitent dead who fell asleep in their impiety and in their sin. And all these who are thus resurrected in Paul's Epistle to the Thessalonians, rise up to meet Christ in the air, and are forever with the Lord; a statement manifestly untrue, if that Apostle be referring to the general resurrection. But a statement that is abundantly and gloriously true, if he is talking of the first resurrection,—the resurrection of those who are holy and blessed, and therefore have part in the first resurrection.

And as though that were not enough, in that same letter the Apostle says, The Christ who came for His people and caught them up to be with Him in the clouds, is the Christ who will afterward come with His people in flaming fire that shall devour all his adversaries. The coming with His saints, following the coming for His saints. The Apostle understood this, else in writing to the Philippians, why should he pray that he might have such favor with Almighty God as to attain unto the resurrection of the dead? For there is no need of finding favor in God in order to rise. Have we not been teaching all these centuries that immortality reposes in the spirit of man, and he cannot help but rise and meet his God at the last? And yet the Apostle has a consciousness of the resurrection that implies the possession of spiritual

worth, and worthiness, so that the prayer of his soul is, that he may attain unto the resurrection from among the dead.

And as Mr. Spurgeon further says, "Our Apostle is evidently speaking of a first resurrection, for it could not be a general resurrection, for he would attain unto that, live as he list. It must have been some superior resurrection in which only those shall be partakers who have known Christ and the power of His resurrection. You cannot interpret this passage without admitting that there is a prior resurrection of the just before the resurrection of the unjust, because he is not talking about a general resurrection.

Therefore, Paul says, May there be imparted unto me such spirituality as shall qualify me for having a part in that resurrection that is prior to the general resurrection of all the sleeping dead.

But you have not merely to read the Epistles, in order to come to a realization of the two resurrections. Our Lord Himself referred to them most distinctly. "Thou shalt be recompensed," says Christ, "at the resurrection of the just." Why did not Jesus say, "Ye shall be compensated in the resurrection?" Why say "the resurrection of the just," if there be not a resurrection of the unjust also? And if referring to the resurrection of the just and the unjust together, why not have said, "Ye shall be recompensed in the general resurrection?" But the Lord's language distinctly implies an adequate compensation that comes in the resurrection of the just. As Moses Stuart says, "This would agree entirely with the view in the twentieth of Revelation which affirms a first resurrection." And as Spurgeon again remarks, "The Lord might as well have said, 'Thou shalt be compensated in the general resurrection,' if the two resurrections—namely, that of the just and that of the unjust—are to happen at the same time. To them that are accounted worthy of the resurrection, says Jesus, there are certain rewards and felicities assured. What does it mean to be worthy of the resurrection, when according to the doctrine of the church for two thousand years a necessary immortality is the possession of every man?"

Worthy of the resurrection! No matter how little worthiness I possess, or how much unworthiness I possess, I have to rise. No matter though in me all worthiness has been burned out by sin, I cannot escape the resurrection. For, "It is appointed unto man to die. After that the judgment." And there can be no judgment without a resurrection. And yet our Lord says, "There is a life to be lived; and a work to be wrought, that shall make a man worthy of the resurrection." To what can He be referring, except to the resurrection in which He alone has part, who is holy and blessed? And does He not say in the gospel of John, that if I do His will, and live and serve Him, He will raise me up at the last day? But I shall be raised up whether I do His will nor not. No matter whether I have served the King, or been in rebellion against Him, I shall rise again. Yet Jesus says as a special privilege, as a high honor, and as a reward for service, if

you live the life I command, I will raise you up. "It is the lot of all to rise, and yet we have here a privilege for the elect," says Mr. Spurgeon.

You remember how the Apostles in the Acts were said to be preaching the resurrection from the dead. And it stirred the ire of the Sadducees who believed neither in the resurrection of the dead, nor in the resurrection from the dead. But the Apostles went forth with their doctrine, and in addition to preaching the resurrection of the dead, the resurrection that is common to man, they also preached the resurrection from the dead, which is the privilege of a certain favored class alone—the resurrection the Apostle Paul speaks even of at such length in Thessalonians, when the righteous dead are raised first; the resurrection of Corinthians, when "Every man in his own order shall rise, Christ the first fruits; then those who are Christ's at His coming." "Marvel not at this," says Jesus, "For the hour is coming when they who are in the graves shall hear the voice of the Son of God, and they shall come forth, some to the resurrection of glory, and some to the resurrection of gloom." Yet people have said because that mentions an hour, it is plain proof there cannot be the two resurrections. When just before that he said, "Marvel not at this, for the hour cometh and now is when the dead in trespasses and sin," some of whom stood around Him, "shall hear the voice of the Son of Man." And that hour has lasted two thousand years already! So surely the hour that concerns the resurrection of the body might easily be spread over the period of a thousand years. Illustrative surely of the fact that Paul affirms and reaffirms, and that is taught in our text, that there is to be a special resurrection of the elect. "Worthy of a better resurrection," says the Apostle to the Hebrews. What does he mean, if there is only one resurrection? "For how could it be a resurrection, unless there be some distinction between the resurrection of the saints and the resurrection of the sinner?" again asks Mr. Spurgeon. My brethren, we may well pray that we may be worthy of that better resurrection—even of the resurrection of those who come forth at the call of Jesus Christ; those who are the righteous, and the expectant, and who precede the resurrection of the impenitent by a long millennium spent in triumph with the glorified King.

A brother preacher suggested the other day, that this pre-millennialism is so modern, that it cannot yet be trusted. Modern! Why, in the early history of the church they knew nothing but the pre-millennial view. Modern! Let me cite you the statement of a scholar, deeply versed in gospel lore, who says, "It cannot be denied that for centuries the church held the doctrine of the pre-millennial advent of Christ. I have gone through all the writings of the fathers for three centuries carefully, and I do not find one exception, save Origen." And Alford, whom I have already quoted as interpreting my text, declares, "How during the first three hundred years after Jesus went to heaven, the church believed the pre-millennial coming of the Lord

Jesus Christ." And Dr. Brooks has assured us that it would have been deemed a departure from the Christian faith in those early centuries, for men to have looked for aught except the coming of the Lord Jesus Christ prior to the resurrection of the wicked; coming in His saving power to gather His children home to reign with Him during the long period elapsing between the first and second resurrections. I see some preachers in the house. These preachers will understand even better than you who have no special study in the church history, how strong an authority is Mosheim, the church historian. And he declares, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition previous to the time of Origen." And Gibbon—the skeptic, but a great historian—asserts the same truth when affirming this belief to have been the reigning belief of orthodox believers. Papias, who if not a disciple of the Apostle John, at least received his doctrines from the immediate followers of the Apostle, is by some writers termed the father of millenarianism; while Dr. Whitby, who is also spoken of as the father of modern post-millennial teaching, admits that during the first two or three centuries the pre-millennial view was held by all orthodox Christians.

A recent critic has affirmed that believers in this pre-millennial coming of Jesus Christ, are people with a theological squint, whose minds are abnormal, and closed against truth. But I hardly think that. Because as I have already showed you, this was the faith of the early Christians, and of very many who have sincerely sought to walk in the Light of Life. Heroes of the faith were many of them, such as Calvin, and Luther, and Knox, the Wesleys, Ridley, Guthrie, Hall, Chalmers, Spurgeon, Moody and Gordon, and a multitude of others that I cannot stop even to mention. But all that is not to the point. What do the oracles, what does the Book, teach? To the law and to the testimony. "The rest of the dead lived not for a thousand years. This is the first resurrection."

But the coming of the Lord precedes the first resurrection. Never a body shall come out of the grave till the Lord shall come. His voice shall go ringing over the earth, and the sleeping dust of His redeemed shall hear it; and the dead in Christ shall rise first; and then we that remain and are alive shall be caught up with them, transformed, to meet the Lord in the air. And this practical doctrine of the return of Jesus is connected with everything good in our Christian life. Have you been converted? Well, then, you looked at the Jesus Christ who died for your sins, and rose again for your justification. And His resurrection is the first fruits, according to the letter to the Corinthians. And your resurrection is involved in His, for did He not say, "Because I live, ye shall live also"? Were you baptized? What were you baptized into, but into the death and the resurrection of your Lord and Savior? And He rose what for? As the first fruits of your resurrection; as the guarantee that you also shall pass through death into the larger

life of heaven. Were you welcomed at the Lord's table? What are you commanded to do at the communion, but to look backward to the spilt blood and the broken body, and then forward to the return of Jesus, for you are commanded to do this "till He come?"

The Apostle Paul says the longing for the return of Jesus is a characteristic of the true Christian. For he declares the Thessalonians turned from dead idols to serve the living and true God, and to wait for His Son from heaven. You talk about the sentimentality of those who wait for Christ to come in their life time, but Paul says an evidence of conversion is that you wait for the return of Jesus Christ. We are gathered here together, a company of worshippers, yet the Bible says, "Forsake not the assembling of yourselves together, for the day is coming." And so if we gathered here as we should this morning, we are here because we believe in a returning Lord, and are expectant of the coming glory.

Just before I came from my study this morning, I marked a few passages in the Bible, which illustrate the practical character of this blessed hope. Matthew: "Watch therefore." Why? "For ye know neither the day nor the hour when the Son of Man cometh." Mark: "Confess Jesus." Why? "Because then I will confess you when the Son of Man shall come in the glory of His Father, with the holy angels." Luke: "This know, if the good-man of the house had known what hour the thief would come, he would have watched. Be ye therefore ready also, for the Son of Man cometh in an hour when you think not." John: "I will come again and receive you unto Myself." Acts: "This same Jesus who has gone up into heaven, shall return in like manner, as ye have seen Him go." Romans: "The earnest expectation of the creation waiteth for the manifestation of the sons of God." Corinthians: "In a moment, in the twinkling of an eye, at the last trump, the trumpet shall sound, and the dead shall be raised." Colossians: "When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory." Thessalonians: "If we believe that Jesus died and rose again, even so they also who sleep in Jesus will God bring with Him." Timothy: Paul advised the brethren, and then gazing backward over his own life, he said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at His appearing." Hebrews: "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation." James: "Be patient, therefore, brethren, unto the coming of the Lord. Establish your hearts, for the coming of the Lord draweth nigh." Peter: "Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." John: "Every man that hath this hope in Him purifieth himself, even as He is pure." Revelation: "Behold I come quickly. Hold fast that thou hast, that no man take thy crown." "Blessed and holy is he that hath part in the first resurrection."



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JUNE.

NATHAN REBUKES DAVID.

(June 6. II Sam. xi:1-xii:7.)

Golden Text, Psa. li:10.

Daily Readings.

Mon., May 31, II Sam. xi:22-xii:7a. Tues., June 1, II Sam. xi:14-21.
Wed., June 2: II Sam. xii:7-23. Thur., June 3, Psalm li. Fri., June
4, Psalm xlii. Sat., June 5, Psalm xxxviii. Sun., June 6, Hosea
xiv.

I. LESSON OUTLINE.

1. A Dreadful Sin (xi:1-5). 2. A Human Hiding of it (xi:6-27).
3. A Divine Rebuke (xii:1-7a).

II. THE HEART OF THE LESSON.

The heart cry of the penitent David as given to us in our Golden Text is surely central here. Grievously had this dear child of God departed from Him into sin. Yet is it the spiritual history of many another child who may not have gone to such great lengths. The beginning of it is suggested by chap. xi:1 in the last clause, "David *tarried still* at Jerusalem." He should have been at the front with his men; but fleshly ease opened the door for the awful sins recorded here (Matt. xxvi:41). Then when he found out that his sin would soon be discovered he sought to hide it from the eyes of men at least, by committing an even worse one (xi:6-27). Like many another of us he had forgotten some of the most positive words of God about this matter (Num. xxxii:23, Prov. xxviii:3; Prov. xvi:3; Heb. iv:13). Poor David must have become very negligent of his life of prayer and Bible reading. Or else this had become a mere dead formal matter to him. What a vivid portrayal of the path that many of us tread!

But God would not permit him to go on in sin without reproving him, and calling him to penitence and renewed faith (chap. xii:1-7a). How faithful and gracious our Lord is to His erring ones! How in

very faithfulness He rebukes and chastens us again and again. David's judgment upon himself was far more severe than God's (cf. xii:5, 6 with vv. 13, 14). Were He to mete out to us the just due of our sins we would be eternally shut out from His presence. [But Rom. iv:25-v:1; viii:1, 32; 1 Pet. i:18, 19; ii:24-25.] With what glad hearts we should glorify and praise Him for His grace.

Remember that Israel as a people have been guilty of spiritual adultery and of murder in the putting of Christ to death. God will yet judge and reprove them as a people (cf. Psalm i:-). And they shall yet cry with their penitent King David, to the Lord as in Psa. li. They, too, are to be restored and blessed of the Lord in the latter days. Then shall they be a blessing even as their restored King was in the past through God's grace and mercy.

THE BLESSEDNESS OF FORGIVENESS.

(June 13. Psalm xxxii.)

Golden Text, Psa. xxxii:1.

Daily Readings.

Mon., June 7, Psalm xxxii. Tues., June 8, Psalm xxv:1-11. Wed., June:9, Psalm xxv:12-22, Thurs., June 10, 1 Jno. i:5-ii:6. Fri., June 11, Luke vii:36-50. Sat., June 12, Rom. iv:1-9. Sun., June 13, Eph. iv:25-32.

I. LESSON OUTLINE.

1. A Promise of Blessing (verses 1, 2). 2. Sin Covered by the Sinner (verses 3, 4). 3. Sin Confessed by the Penitent (verses 5-6). 4. Blessedness of the Forgiven One (verses 7-11).

II. THE HEART OF THE LESSON.

The first verse, given as our Golden Text, is the key and heart of the whole. This is the second of the six Psalms beginning with the word "Blessed" (li, xxxiii, xli, cxix, cxxviii, cxliv). They have a close connection. The Blessed Perfect One Christ Jesus (Psa. i). The Blessed forgiven sinner (Psa. xxxii). The Blessed one who is considering Christ by faith (Psa. xli). The Blessed one who is meditating upon the Word (Psa. cxix). The Blessed one who is spiritually fruitful (Psa. cxxviii). The Blessed victorious one (Psa. cxliv).

The Psalm opens with a precious promise of grace. It is God's call to the sinner, telling of the fulness of blessing that He can and will bestow upon him. There are four words describing sin. Transgression—its lawless character. Sin—missing the mark, coming short of the glory of God. Iniquity—unevenness and unrighteousness of act and word. Guile, the root of the evil within. There are three words describing God's dealing with it through Christ: Transgression forgiven (Rom. vii). Sin covered (1 Jno. i:7). Iniquity not imputed (1 Pet. ii:24). And one word speaking of the new nature, "in whose spirit there is no guile" (1 Jno. iii:9).

OUR HOPE

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The hiding of sin by the guilty one is described in verses 3 and 4 with the result of it as God presses home conviction of it upon heart and conscience. Then, in verses 5 and 6 comes the full confession of it to the Lord. Note the words acknowledged, not hid, confessed. They describe the way of the spirit in bringing us to true penitence and confession of our guilt. And this always brings blessing.

The blessings of such an one are manifold. There is a safe hiding place (Psa. xci:1-5). There is a continual deliverance that calls forth songs of praise (Psa. xli:1; Psa. xci:14). There is continual guidance in the way (Jno. xvi:11, etc.; Gen. xxiv:27, 48). And even the constraining force of grace and mercy (verse 7, cf. Acts ix:4-6). All this calls for heart praise to the Lord who alone doeth wondrous things in grace. Note the way in which the spirit quotes this Psalm in Rom. iv: In verses 1-5 Abraham is cited as showing that the way of Justification is by faith alone apart from works. Then in verses 6-8, David is cited (Psalm xxii) as showing that God can thus justify the very worst of sinners.

A PRAYER FOR THE TEMPTED.

(June 20. Psalm cxli.)

Golden Text, Psa. cxli:9.

Daily Readings.

Mon., June 14, Psalm cxli. Tues., June 15, Psalm x. Wed., June 16, Prov. i:7-19. Thurs., June 17, Jas. i:12-18. Fri., June 18, Prov. xxiii:29-35. Sat., June 19, Habakkuk ii:9-16. Sun., June 20, 2 Cor. vi:11-18.

I. LESSON OUTLINE.

1. The Incense of Prayer (verses 1, 2.) 2. A Divine Safeguard (verses 3, 4). 3. The Eye of Faith on God (verses 5-8). 4. Kept by the Lord (verses 9, 10).

II. THE HEART OF THE LESSON.

Far beyond the thought suggested by our Lesson as one concerning temperance, is that of its bearing upon our whole life. Remember that the enemy of souls is increasingly active to-day, and that his gins and snares are everywhere.

Prayer is the great need of the day and hour. And this is the very thing the enemy would seek to keep us from. The days are so full of demands upon our thought and time that many Christians spend scarcely more than five minutes with God in the morning or evening. Is it to be wondered at that so many are ensnared by temptations and evil?

Note how prayer is here regarded by the Lord. It is as incense which brings up a sweet savor unto Him. It is as the evening sacrifice that speaks to Him of that which delights His heart. When we think of how it pleases Him to have us pray; and of the many invita-

tions that we have to pray, the wonder is that we are not much oftener busy in prayer to Him (Song of Solomon ii:14, Matt. vi:6 vii:7, 8; Heb. iv:14-16; x:19, etc.)

Think of the suggested answers to prayer as they are before us in this Psalm. The mouth kept not only from speaking evil, but filled with the praise of the Lord continually (verse 3). The heart kept from all evil so that the actions are not only clean from sin; but all fruitful in the good that pleases the Lord (verse 4). The abundance of patience amid trial and tribulation, and the sweet words of the heart that knows the Lord when things are adverse (verses 5, 6). And then the abiding trust of the soul in the Lord in spite of all the things that seem to be against the believer. Surely it is worth while to pray, and to pray much.

Yet remember that just at this point we must beware of the religious flesh trying to make itself felt in a forced habit of prayer. Grace must needs come in; and we must find that even in our prayer-life, the Lord must work for us. But let us commend ourselves in this as in all else unto Himself and expect great and mighty things of and from Him.

DAVID, THE SHEPHERD OF ISRAEL. REVIEW.

(June 27. Psa. lxxviii:65-72.)

Golden Text, Ezek. lxxxiv:15.

Daily Readings.

Mon., June 21, 1 Sam. x.:10-23; Matt. xxviii:1-10. Tues., June 22, 1 Sam. xvi:4-13; Psa. xxiii. Wed., June 23, 1 Sam. xvii:38-51; xix:1-12. Thurs., June 24, 1 Sam. xx:32-42; xxvi:5-16. Fri., June 25, 2 Sam. ii:1-7; v:1-5; 1 Cor. xii:1-13. Sat., June 26, 2 Sam. vi:12-15; Psa. xxiv; 2 Sam. xi:22-xii:7a. Sun., June 27, Psalms xxxii, cxlvi.

THE HEART OF THE LESSON.

Rather Christ, the Shepherd of Israel. David is but one of the under shepherds. A word as to each lesson is all that we can give in a review.

Saul's rejection by the Lord was the sequel of Saul's rejection of the Lord. God can only give up the heart that refuses to retain Him in mind and heart. This is what the unsaved ultimately receive from Him.

What a precious message is that from the empty tomb, as the fearful, trembling souls hear the angels say, "Fear not." What precious words that empty tomb has been speaking all through the ages unto the hearts of believers.

God's choice of one to do His will is never after the manner of man at all. Man is always taken up with the external appearance. But the Lord looks upon the heart, at the real value and worth of men.

The Lord who chose David and who chooses every one of His own is their Good Shepherd now. He is ever caring for them and keeping

them day by day and will ere long bring them home to the Father's House.

God's chosen one proves himself to be the needed one for the people in the victory he gains over the champion of their foes. What a type of the Lord Jesus Christ who has conquered Satan and all his hosts.

He who had rejected God became the inveterate foe of the chosen David. Even now the rejectors of the Word are the foes of Christ. And ere long the Man of Sin will fill out the antitype.

Amid the sore trials to which David was subjected under Saul's persecution, the friendship of Jonathan must have been sweet to him. But how much more precious the love and friendship of Christ for us.

What Christ-like grace and mercy do we see in the way in which David spares the life of the one who was seeking to put him to death. And so again shows his fitness for being King.

After long waiting, and many trials, in God's good time and way David comes to the throne. So shall his greater Son one day reach His throne of universal empire.

He who had been dealt with so graciously by the Lord cannot rest until God is honored by the inbringing of the long neglected Ark. How the heart that planned this was pleasing to the Lord!

Yet this very man, left to himself, sins most grievously against the Lord, and must needs be rebuked by His messenger. But how penitent and sorrowful is this one, again showing the rightness of his heart toward God.

Full well did he know the value and the blessedness of sins forgiven and transgression put away by the grace of God. How blessed to know that the blood of Christ cleanses from all sin and how blessed to confess them to God.

How truly great is the need of prayer in these days. Many are the snares that the enemy has spread for us. And only the grace of God can truly keep us. Prayer brings the needed blessing and mercy to us.

“The Bridegroom from His chamber goeth forth,
Resplendent as the Sun;
O Bride, arise, and put thy jewels on,
The desert journey done.

“The joy of God's high city peals afar,
Through portals open wide;
All Heaven awaits the shining marriage train,
The Bridegroom and the Bride.”

Notes on Prophecy and the Jews.

“Therefore behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the lands of the North, and from all the lands whither He had driven them, and I will bring them again into their land that I gave to their fathers” (Jer. xvi:14-15). The coming re-gathering of Israel, according to these words, will be a greater event than the deliverance of that nation out of Egypt. And this getting back is nearing. It will be accomplished by the Lord. The Jews anticipate this event. Recently a significant editorial appeared in the American organ of Zionism, which we quote herewith:

“It may sound fantastic to speak of the New Passover now, when the press brings reports of an exodus from Palestine. But the war has not the least disturbed that flood of Jewish feeling which expresses itself in a desire to repopulate Palestine with Jews. The same difficulties as confronted the Jews after their trials in the desert now also confront us, but the same indomitable spirit has been generated in the Jewish soul. The war may check the movement in its practical aspects, but that check merely intensifies the longing and strengthens the determination of all those who have been affected by Zionism to press their way into the land of their ancestors.

“Our ancestors who emerged out of Egyptian bondage passed forty years in the desert, where unity was created out of disorganization, where a nation was formed in the fire of experience. Our organization, our movement, has passed through twenty years of opposition, of trial, of failure and defeat and partial victory. In the fight it has become more and more conscious of its object, more and more appreciative of the magnitude of the task, and the sacrifices that will have to be brought. Now, it is not barbaric nomadic tribes who stand in our way. It is the spirit in ourselves, which has imbibed the golus* temperature, the golus spirit that has to be fought, and when once that is overcome, we shall march in triumph into the Holy City, carrying with us our splendid culture, and our national purpose.

“In this exodus out of the golus spirit into the spirit of the New Passover, we have progressed far. We are nearer the goal. We have transformed the Jewish spirit. It is becoming imbued with high ideals,

*Golus means “dispersio .”

with ambitions that are a thousand-fold worthier than any that have been treasured in the wanderings of two thousand years. We are seeing our mission. It is not a mission of abstraction. It is not a preachment of flimsy inconsequence. It is the living of a national life which shall radiate its influence wherever men and women are striving for the better day.

The old Passover was a splendid historical event. It remains indelibly in the memory of the human race. Our new Passover will be equally as splendid and equally as memorable."

They are anticipating a new Passover, a new deliverance. They will not be disappointed in their hopes. But what a surprise it will be when they find out that it is being accomplished through Him whom their fathers rejected and crucified. The Lord Jesus is the Hope of Israel.



A powerful plea was recently made in behalf of the Jewish people in the Senate at Washington by a United States Senator. The speech was delivered in connection with the Immigration Bill, which advocated a more or less closed door to certain foreigners. We give part of the address. It is well worth reading.

When we ask whether the foreigner is capable of citizenship and achievement, we must consider the Jew.

Seek the source of the century-old horrors he has endured and you will enter the caverns of ignorance where dwells the serpent of superstition and its pestilential offspring, persecution.

The Jew has been, and in some places still is, an outcast, simply and only because he has steadfastly refused to abandon the God of his fathers.

For this three thousand years ago were his burdens in Egypt made greater than he could bear. For this were his cities burned, the walls of his capital razed, his temples destroyed, his altars desecrated, his people slaughtered; for this was he carried into captivity by Syrian and Babylonian despots, his land reduced to a desert sown with the bones of murdered millions. Yet, in spite of all, for fifteen hundred years the Jew has clung to the horns of his altar, cherished his temple, and revered his God.

For fifteen centuries the world was enveloped in the night of bigotry, ignorance and terror—a night illumined by a single torch of truth, held aloft by the hand of the Jew.

The Jew alone, during all that period of terror, vice, tyranny, despair and loathsome idolatry, taught the doctrine of one Supreme God.

He alone followed a code of laws which embraced every principle essential to liberty, morality and religion. His laws and his religion were to those of the other nations of the earth as a star of indescribable glory shining through the clouds of a storm-rent sky upon a sea of blood.

Then came the dawn of Christianity, but its glory fell first upon the land of the Jew. The God mother was a Jewess. The Twelve Disciples were Hebrew fishermen who spread their nets along the shores of the sea of Galilee.

From this race we get our religion, from its sacred writings our morals. It preserved the greater part of our knowledge of ancient history. The sublimest examples of sacred poetry and the tenderest expressions of exalted devotion fell from the pens of inspired Jews.

Obliterate the work of the Jew before the Christian era and you destroy the old Bible and the Ten Commandments. Strike out the work of the Jew of the Christian era and you obliterate the New Testament.

Your religion, the fundamentals of your laws, your ideas of virtue, your precepts of morality—all these you get from the Jew.

If you say some of the Jews crucified the Saviour, I answer it was also Jews who followed Him to Calvary. It was a Jew who drew the nails from the Cross. It was Jews who reverently bore the body to the sepulchre. It was Jews who awaited the glory of the resurrection. It was Jews to whom He appeared, with whom He walked and talked.

It was these same Jews who went into all the world teaching His word. They were beaten; they were imprisoned; they were fed to wild beasts by those they came to save. They gave their lives to the propagation of Christianity. The race has ever since been persecuted by those whom a part of the race converted.

But as civilization has progressed, as the light of reason has penetrated the night of ignorance, as man has emerged from the jungles of barbarism and approached the sunlit plains of civilization, persecution of the Jew has lapsed or ceased. Only Russia and one or two others of the tardy nations continue the diabolic practice. Let us not become either assistants or parties to the infernal policy.



Zionists held recently a flag day. That is, Zionism has its own flag. The colors are blue and white. The design, the so-called shield of David (a double triangle) with the Hebrew word "Zion" in the middle. They collected on that flag day almost seven thousand dollars for their National Fund.



The Ottoman Government issued a few weeks ago a

proclamation to the peoples of Palestine. It appeared in an English translation in the "Orient," an English publication of Constantinople. We quote it from that paper:

"To the Peoples of Palestine:

"The Commander-in-Chief of the fourth army corps has addressed the following proclamation to the population of Palestine:

"Palestine is directly in the line of the operation of the imperial army that has been entrusted with a task of emancipating Egypt with the help of the Almighty. The population of Palestine has, therefore, to a greater extent than that of other regions, the duty taking part in the defense of the fatherland and in the sacred **Jihad**.

"This duty includes the establishing and maintenance of cordial relations and indissoluble ties among all the Ottoman elements. The least act that might cause injury to such amicable relations will be severely punished. **I therefore order the Mohammedan races, who form the majority, to make proof of their patriotic sentiments by cordial relations with the Israelite and Christian elements of the population.** The subjects of our allies and those friendly and neutral states who are living in Palestine are our respected guests. At a time when we are engaged in a life and death struggle we are under obligation to manifest as regards these persons a better attitude than ever. Character shows itself most clearly of all in grave and difficult crises; and since it is our national interests to secure the friendship and sympathy of the races of the country, we can secure this end only by conduct such as this. **The goods, the life, the honor, and especially the individual rights of the subjects of the states at war with us are also under the guarantee of our national honor;** I call the attention of the whole population of Palestine to this proclamation. May God give success to Islam."

At the same time serious opposition was made by Turkey against Zionism and a proclamation was made to that effect.

"The Government, opposing the activities of the disturbing element, which endeavors to create in the Palestinian section of the Ottoman Empire a Jewish government by the name of Zionism, has commanded to confiscate the postage stamps, the Zion flag, the paper currency, the bank notes of the Anglo-Palestine Company, etc., and has proclaimed to dissolve all the societies and organizations of the Zionist movement, which have existed in secret till now.

"We are informed that some mischief-makers have intentionally misrepresented the above, saying that it is intended against all the Jews. It is, of course, not so. It is not intended for all the Jews, who are friendly to us and who are enjoying equal rights, and who, with the help of God, will always be true to their Fatherland. The public

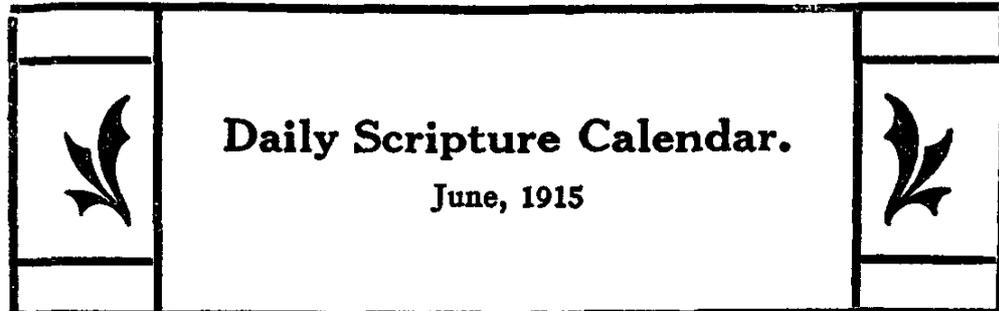
orders were only intended against the ideas and the actions of the Zionists, but all other Jewish citizens who have no connection with destroying ideas of this kind, we always ask and hope that they will live in peace. We, the Ottomans, are as before, friends to all the Jews who are with us. Only Zionism, and the Zionists, the element of slander, the revolutionists, who strive to establish a separate state in ours, will always be our enemies."



Now and then we find some fruit from the very large distribution of Gospel literature in Yiddish and Hebrew which we did about twenty years ago. While in Oakland, Cal., some ladies talked about our meetings in the street car. As they mentioned our name, a Jewish woman sitting nearby asked, if the man was from New York, and when she heard that such was the case, she said, I read his papers years ago and learned to know the Messiah through his writings.

"The King in His glory is just at the door,
 'Tis the crucified Jesus, alive evermore:
 He comes to thy heart in meekness and love
 And asks, 'Will you go to these mansions above?'
 Receive Him, receive Him, for the time is at hand,
 When Christ Jesus will reign o'er sea and o'er land.

"But first he must come and carry away
 His Bride to the realms of eternal day:
 Then He cometh again, with His saints in His train,
 In robes that are washed, all clean without stain:
 Through the Blood of the Lamb they are whiter than snow,
 And THIS cleansing, O sinner, you surely must know,
 If indeed you would meet Him, all glorious and fair,
 If you'd go up in rapture with the saints in the air."



June 1. "All the PROMISES of God in Him are yea, and in Him Amen" (2 Cor. i:20).

That is to say, all promises of either present or future happiness, converge in Christ; and only can be realized through Him. What then about the disbeliever in Christ? Those people who hope that by character and morality they shall win future blessedness? Is not their hope a rope of sand? Where can one single assurance of good be found outside of Christ?

June 2. "What He had promised He was ABLE also to perform" (Rom. iv:21).

So when you claim a promise, you must not think of the *quality* of the promise, or the difficulties of its accomplishment, but of the *ability* of Him who promises to do the thing. There are no impossibilities with God; and if you do not receive the thing promised, the trouble is not with the promise, but with you. You are worse than Balaam if you cannot say, "Hath He said, and shall He not do it?"

June 3. "Having therefore these PROMISES, dearly beloved, let us cleanse ourselves" (2 Cor. vii:1).

Note, these promises relate to sonship (vi:18). No one can call God Father, who does not call Christ Brother. There is no Fatherhood of God for the unbeliever. The distinction is plainly marked. There are two families—the family of God, and the children of the Devil. Either we are sons of God, or sons of Beliel. Faith in Christ is the only link which can bind us to God as children.

June 4. "My God shall supply all your NEED" (Phil. iv:19).

The context really teaches that as the Philippians had ministered to Paul's *bodily* needs, so the Spirit would supply their spiritual needs. You may like to take it more literally. See in what queer ways temporal wants are met. The Egyptians stripped off their jewelry to help the *poor* departing slaves. Maji brought gold to take away the infant Jesus. Peter got his taxes out of a fishes mouth.

June 5. "I will be as the DEW unto Israel" (Hos. xiv:5).

The dew symbolizes the influence of the Holy Spirit. Manna was always found in connection with the dew. So the Bread of Life is

only ministered to us through the Spirit. The dew will make us grow like the lily; that is become tall, beautiful, fragrant Christians. It will make us grow as trees; strong and stately. It will make us to be food, shelter and refreshment to the needy.

June 6. "Call upon ME, in the day of trouble" (Psa. iv:15).

Why? Because, "The Lord is a strong hold in the day of trouble" (Nah. i:7). This promise, like the flaming cherubim, turns every way. It answers to all kinds of trouble, whether mental or financial. God could have us *ask* for the things we want. Hungry ravens must "call." Oppressed Israel must "cry." You must pray. "Flee for the refuge," and in the refuge you will find the "strong consolation."

June 7. "I will see you again, and your heart shall REJOICE" (Jno. xvi:22).

These words certainly imply that during the Lord's absence hearts should be sad. Then why do believers try to reverse this order of things, and talk about "Sunshine Christians," and "better days to come," in this age? Let us count a few of the Lord's "agains" (Psa. lxx:20; Zec. ii:12; Jno. iii:3; 1 Jno. ii:8). To be a *sober* Christian, there is proof you are a *waiting* Christian.

June 8. "Is any among you afflicted? Let him PRAY" (Jas. v:13).

Strange we should ever let ourselves suffer, when here is the sure remedy. We kneel down weak; we arise strong. We kneel down, with all around us dark and discouraging; we arise with the sun shining, and the heavy clouds of doubt all gone. Why will we then do ourselves the wrong of being overborne by care, when prayer is relief?

June 9. "I send the PROMISE of my Father upon you" (Luke xxiv:49).

The gift of Pentecost did not exhaust the resources of this promise. It meant power for testimony and service *whenever* needed. You and I need it to-day for the commonest duties. "Without me ye can do nothing;" that is do nothing rightly, in His sight. For the energy of mere natural activity, has no promise. "It is God that worketh in you, both to will and to do."

June 10. "Thou art the SAME, and thy YEARS shall not fail" (Heb. i:12).

Think what it means to have a Friend who never changes, and who is always young. He knew us from the beginning; He will know us to the end. If we vascillate, He abides faithful. If we sin, He remains holy. When our powers weaken with age, the dew of youth distills upon Him. As He is, so are His promises to us, everlastingly fixed for fulfilment.

June 11. "David the king came and SAT before the Lord" (1 Chron. xvii:16).

It was just *worship*, not *effort*. Do not be anxious to know how much you can *serve* the Lord to-day. Begin the day by nourishing your soul in Himself. Forget there is such a thing as *service*. Meditate on Him in His goodness to you. Then you will grow strong without knowing it. You will do His will without effort. Ministry, patience, and joy will follow naturally.

June 12. "Hold FAST" (2 Tim. i:13).

Eight times this command is repeated. Write it where you can read it every day. Never was the exhortation more needed. All of us are tending to drift from the old moorings. Unconsciously, the best of us tolerate Christian teachings and activities that once would have horrified us. Since the Gospel never changes, the drifting is of *ourselves*.

June 13. "The Lord will give grace AND glory" (Psa. lxxxiv:11).

Note the link, "and"; something good now, and something better by and by. We are not promised wealth, or health, or fame; but just favor, mercy, help for today's burdens. The glory will come later for here is cause and effect. If we claim much grace *now*, we shall get much honor *later*. If we starve on grace now, we shall be lean hereafter.

June 14. We may BOLDLY say, the Lord is my helper" (Heb. xiii:6).

All human promises must be made with some *timidity*. Death or accident may divert the best intentions of our fellow men. Here is a rock foundation. The all powerful God will take our part against the enemy. "Helper" is a peculiar word, found once more; Acts xxvii:71. God, as it were, girds His saints about with *chains* to draw them out of deep waters.

June 15. "Joshua MADE THEM that day hewers of wood and drawers of water" (Jos. ix:27).

The Jebusites brought upon themselves their own humiliation. You are mourning today that no *great* opportunity for service comes to you. Would it not be well to inquire what is wrong in my life that disqualifies me from exaltation? We believe the Lord will trust us, just as far as we prove worthy to do the highest work. *Draw* water faithfully, and presently you shall find yourself a sychar.

June 16. "Now we see through a glass DARKLY" (I Cor. xiii:12).

Bad mirrors give a poor reflection. Life is but an enigma. The best things we know of God and Heaven and glory come only to us by prophecy, vision, hope. Presently all will be clear. Every sorrow will be explained. Every failure accounted for. Live in this beautiful anticipation. Soon you will actually see Jesus, talk with angels, and understand all the Bible.

June 17. "What shall I RENDER unto the Lord, for all His benefits towards me"? (Psa. cxvi:12).

Take more. That is the strange logic of the Psalm (v:13). *Grateful acceptance* of what we cannot repay, is all we can return. This is made plain in Acts xix:23-25. The heathen idea of worship was "giving." But Christ "came not to be ministered unto, but to minister" (Matt. xx:28). So we please God by "taking," "praying" and "thanksgiving." "To him that hath, shall be given more."

June 18. "PARTAKERS of the Holy Ghost" (Heb. vi:4).
Is not this Scripture as available for us today, as it was for Peter

and John when they had to speak before the learned Sanhedrin (Acts iv:6, 13)? Why do we spend so much labor *getting ready* to teach or preach, when one hour alone with Jesus would give us surprising eloquence. All Peter and John did was "speak the things they had seen and heard."

June 19. "Partakers of the HEAVENLY CALLING"

A "calling" is a business, a vocation in life. Jesus early made known that he had a "calling." His kindred probably thought He ought to be a carpenter. He showed them His work was *His Father's business* (Luke ii:49). We are to "Walk worthy of the vocation wherewith we are called" (Eph. iv:1). The poor man puts off his ragged clothes when he becomes rich.

June 20. "CURSE ye Meroz" (Jud. v:23).

What was the sin of Meroz? Positively negative. They had done *nothing*, only *neglected* to come up to the help of the Lord. The Lord Himself did not *need* the help of Meroz, and He got on without the aid of Meroz. But Meroz was the loser. They lost all the honor and all the pleasure of being partners with the Lord, and bartered a blessing for a curse.

June 21. "ALL that is in the world . . . is not of the Father" (1 Jno. ii:16).

I fear we do not realize it, how attention to the seemingly innocent things about us is constantly sapping the fountain of our spiritual life. Every sight on the eye, every sound on the ear, that is tolerated with joy, means so much deprivation of heavenly enjoyment. How will your character stand, when you are required to give account for the deeds done in the body? (1 John ii:28).

June 22. "They looked unto Him, and were LIGHTENED" (Psa. xxxiv:5).

Another psalm tells us "God is the health of our countenance" (xlii:11). Look into your mirror and see what kind of a face you carry. Does some hidden sin deject it like Cain's? Or is it shining like Stephen's? Remember, it is *inward health* that determines outward, beauty. Obedience will make your countenance fair like Daniel's.

June 23. "The light shineth in darkness, and the darkness COMPREHENDED it not" (Jno. i:5).

The shining is *present*, and always; the comprehending is *past*. Christ shined in past ages, by altar and sacrifice, but few apprehended Him. A clearer meaning is found in Eph. iii:18. We might read, the darkness of the world can never *eat up*, or *exhaust* the fulness of the light of Christ. He shines, and will shine, till every corner of the globe is lightened.

June 24. "What I say unto you, I say unto ALL, Watch" (Mar. xiii:37).

That settles *personal* responsibility. The command is not simply to Jews, or tribulation saints; it is to all believers, regardless of their end-time views. If then we hold any theory that defers *present watching*, and makes us look for signs, or proper environment for the Advent, we are on wrong ground, and may soon find ourselves wholly *indifferent to the Coming*.

June 25. "Ye are the TEMPLE of the living God" (2 Cor. vi:16).

That is why we can say we have Christ *always* with us. We carry our temple about with us. So we can pray and worship in any place. It matters not whether we be in a church, or a prison; whether we be in Jerusalem, or far from it. We may be in heathen lands, distant from the great convocations of Christendom. Even there the Lord will be to us "a little sanctuary" (Ezek. xi:16).

June 26. "TRIBULATION worketh patience" (Rom. v:3).

When the farmer's flail falls upon the grain, two things happen. The wheat falls silently at his feet; but the chaff flies into his face, and is blown about by the wind. How has your affliction made you to behave before God? Has it beaten out golden grain? Or has it sent out all the worthless in you, resentfully into His face?

June 27. "We shall not all SLEEP" (1 Cor. xv:51).

Who among us shall be last on the field of godly strife? Who among us will survive the last of the terrible perils of the final days? Who, will one moment be groaning over the declension of the church, and the next instant be amid the light and perfection of a transfigured company? Who among us shall know the surprise of *living translation*.

June 28. "In all their affliction HE was afflicted" (Isa. lxiii:9).

The thought is surpassingly beautiful. A musician can best understand it. It is the *harmonious response* of one string of an instrument to another. No matter what Israel's enmity or rebellion, the Lord never struck a discordant note against them. If you are glad, He is honored *in* your joy. If you wail in minor, He is pitiful with you.

June 29. "LOOKING for that blessed hope" (Tit. ii:13).

Which way are you looking? It is of most vital importance to determine. Like Moses the church generally is *looking around*, and doing sinful things (Exod. ii:12). Abraham looked for a city, and held on in the way of faith (Heb. xi:10). Unless you are steadfastly *looking up* for your Saviour, your downward gaze will swamp you in the deepest waters.

June 30. "Behold, the Lord COMETH" (Jude xvi).

Do not shake your head, and say, "All things continue as they were." Signs, never before bunched together, are upon us. It is not *any one* omen, but the intensity of them all that is startling and convincing. All Enoch and Noah foretold is now happening. All Jesus sketched is unfolding. There is no peace, and no purity; nor will there be, till He returns to earth.

Requests for Prayer.

Pray for a Physician who through excessive labors, has become addicted to the use of drugs. He wants deliverance.

Remember in prayer a brother for blessing and help in business troubles and that he may be blessed in giving a fruitful testimony.

Pray for two sons and a daughter that they may be saved.

Ask the prayers of God's people for a husband who is not converted and a daughter who is afflicted.

Pray for the conversion of a father and five brothers.

Pray for my son who has gone to war. He is with the First Imperial Force in Egypt, or he may now be in France. Pray that he may be soundly converted.

Pray for a sick sister and her unconverted husband.

Pray for my unconverted son who is perfectly indifferent to all things spiritual.

Pray for a gifted young brother that he may be enabled physically and financially to continue in the work, also for his wife.

Please pray that a certain difficulty of long standing in my life may be removed.

Pray for a daughter, mother of a family, afflicted with heart disease, that she may be spared and be led deeper in Christian experiences.

Please pray for my son, who confessed Christ, but now has become indifferent.

Pray for the son of a preacher that he may be guided by the Lord in the choice of a right profession.

Pray for a young Methodist preacher who has been ousted by his District Superintendent, because he preached the truth, testified against the prevailing worldliness in the church and on account of his belief in the Second Coming of our Lord.

Please pray for my two sons and two grandchildren.
